

AN

ARABIC-ENGLISH
LEXICON

AN
ARABIC-ENGLISH
LEXICON

BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 1 ث - ا

LIBRAIRIE DU LIBAN

Riad el - Solh Square

BEIRUT - LEBANON

1 9 6 8

كلمة الناشر

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

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغَوِيَّةَ 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 ، كَيْفُوقٌ إِلَى
حَدِّ بَعِيدِ أَيِّ 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 *Kámoos*, 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 *Şiháh* and a copy of the *Kámoos*. 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-Bustee: 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 *Kámoos*, 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, Moḥammad '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 *Kámoos*. 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 *Kámoos*, 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-Hooreenee, 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 'Okáḏh, 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*.

“Kátádeh 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 Saād Ibn-Bekr Ibn-Hawázín, 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 Saadec, 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 Himyer, 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 Hadramowt 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 “Mišbáh” (El-Feiyoomce) 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 Himyerce.”

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-Seedeh says, in the "Moḥkam," in art. *سِرَاط*, (voce *سِرَاط*.) that El-Aṣma'ee was not a grammarian: and in art. *شَرِب*, (voce *شُرُوب*, as pl. of *شَارِب*.) he remarks that Ibn-El-Aarabee (who calls *شُرُوب* pl. of *شَرِب*) 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 *عَكْد*): "'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 K̄ur-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 K̄ur-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 **مَوْلِدٌ** and **إِسْلَامِيٌّ** and **مُنْخَضِرٌ** 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* (**قِطْعٌ**, plural of **قِطْعَةٌ**); 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 Hāshim 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-Hojr 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-Abraṣ; and Teghlib, for [El-] Muhelhil; and Bekr, for 'Amr Ibn-Ḳamee-ah and El-Murakḳish 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. Tha'alab says, in his 'Amálee,' El-Aṣma'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-Damreh, 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'allakát. M. Fresnel contends that the honour commonly ascribed to El-Muhelhil 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-Muhelhil. 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 *ḳaçcedeh* 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-Beyḏáwee 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-Ṭeyyib El-Fásee 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 Arabic 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

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, *العَرَبُ العَارِيَّة*; as in the 1st Section of the *Muzhir*, where it is said that the transmission (*التَّقْلُ*) should be “from such as *العرب العاربية*, like [the descendants of] *Kaḥṭān* and *Ma'add* and *'Adnān*; 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 العاربية* 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] *العَرَبُ العَارِيَّة* in their abodes in the desert (*الْبَادِيَّة*):” 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 (*الْبَيْتَةُ*) 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'allakah* of *Imra-el-Ḳeys*. 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] *Ḳeys*:’ 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 *Ḳámoos*, the higher region (*العَالِيَّة*) is “what is above *Nejd*, to the

land of *Tihámeh*, 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-Islám*, 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-cc, 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-Aşma'ee, 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-Ařábee, 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 د ت ظ 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, ل ن; then, ل ف and ل ن; and so on: and in the second division, first, ن فل

* 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 Mořammad 'Eiyád Eř-Tanřáwee, (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, تصعا; and in the third copy, تصعا: the other is in all the copies تينا, as above: and they are

explained in that work, on the authority of Abu-l-Yaqđhán El-Jořfee, as meaning ان تخرج رجلاه قبل راسه and في دبر الظهر وقبل الحَيْض. The former word is correctly تُصْعًا or تُصْعًا, both infinitive nouns of وَضَعْتُ. The other word is a mistranscription for يَتْنًا. 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 Mořammad had afterwards rectified these two errors.

• كَفَى الْمَرْءُ نَبْلًا أَنْ تُعَدَّ مَعَايِبُهُ •

and فنن; then, بن and نيل; 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-Seeráfee 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 Yákoob 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, Tha'alab 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-Seeráfee and other eminent authors. Ibn-Jinneo disparages it for faults similar to those of the 'Eyn: and Niftaweyh, 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 Bk. 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 "Moḥceṭ" of the Šáhib 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 "Šiháh," or, as some call it, "Šaháh," 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 *صَحح*; but that some call it the *صَحاح*, which is synonymous with *صَحح*. 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-Sálih 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 Šiháh, [an extremely valuable work] in which he reached the middle [of the section] of the letter *س*; and the sheykh 'Abd-Allah Ibn-Moḥammad El-Busṭee completed it. [But I have invariably found passages from every part of it cited as the sayings of Ibn-Barree.] And Eš-Šaghánee, or, as he is called by some, Eš-Šaghánee, wrote a Tekmileh (*تَكْمِيلَةٌ*, i. e. Supplement) to the Šiháh; exceeding it in bulk. [Some further remarks on the Šiháh (my own copies of which have been already described) will be found in my account of the Kámoos. The abridgment entitled "Mukhtár eš-Šiháh" 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 Moḥammad Ibn-es-seyyid-Ḥasan, 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-Muṭarrizee, the Fáik of Ez-Zamakhsheree, the Niháyeḥ 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-Kazzáz, [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-h 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 Kur-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 Mohkam of Ibn-Seede and the Jámi' of El-Kazzáz and the Şiháh &c.

The "Mohkam" of Ibn-Seede 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 Şiháh [to the time of the author of the Muzhir, of those known to him. It follows the arrangement of the 'Eyn; 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 Şiháh. It is one of the two chief sources of the Kámoos; the other being the 'Obáb of Eş-Şaghánee: 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 "Asás" 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 Mujmal, apparently in most copies: but some, which are said to be abridged, follow the order of the Şiháh.]

[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. Lieder, late of the English Church-Mission in Cairo.]

The "'Obáb" of Eş-Şaghánee, or Eş-Şághánee, [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 Mohkam, is the greatest of the lexicological works composed since the age of the Şiháh [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 Şiháh, the portion completed was somewhat more than three fourths; for] the author reached, in it, to the section of بكم: which occasioned the saying,

• إِنَّ الصَّغَانِيَّ الَّذِي • حَازَ الْعُلُومَ وَالْحِكْمَ • كَانَ قُضِيَ أَمْرِهِ • أَنْ أَنْتَهَى إِلَى بَكْمَ •

[“ 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 “Ashrafeeyeh,” in Cairo, consisting of twenty-eight quarto-volumes, he is styled “Jemál-ed-Deen Moĥammad Ibn-esl-sheykh-el-imám-el-marĥoom-Jelál-ed-Deen-Abi-l-'Izz-Mukarram Ibn-esl-sheykh-Nejeeb-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-'Alee El-Muĥri). Its full title is “El-Mişbáh el-Muncer fee Ghareeb esh-Sharĥ el-Kebeer.” 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-Lebeeb,” of the celebrated grammarian Ibn-Elishám, 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 Ķámoos, 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 “Ķámoos” of El-Feyroozábádee, [or, as some pronounce it, El-Feeróozábádee, (from the city of Férózábád, or Feerózábád, pronounced by the Arabs Feyroozábád, or Feeróozábád,) 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 Muzhir, 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-Bukháree among the books

* It is stated at the end of article **وجد** in the Táj el-'Aroos that the author of the Ķámoos 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-Ĥijjah 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 *Moĥceţ* 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-Bustee, 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-Eţ-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. *وض* 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 “*Ṭabaḳát en-Noḥúh*” of Es-Suyooṭee, the direct assertion that this work was never completed. He also states, as does likewise the author of the *Táj 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 *Moḥkam* and the *'Obáb*, and neither of these lexicons has been lost to the world. From a reference to it in article ٤٥ of the *Ḳámoos*, (in which the author asserts his having disproved an opinion respecting the signification of *فَكْرَةٌ* 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 *Moḥkam*; for article ٤٥ 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 *Moḥkam* 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 “*Táj 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-Zebcedee. 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 *Táj 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 “*Ṣiḥāḥ*,” a copy in eight volumes, in the handwriting of Yáḳoot Er-Roomee, with useful marginal notes determining the correct readings &c. by Ibn-Barree [and El-Busṭee] and Aboo-Zekereeyà Et-Tebreczee; in the library [of the collegiate mosque] of the Emeer Ezbek.—2. The “*Tahdheeb*” of El-Azheree, a copy in sixteen volumes.—3. The “*Moḥkam*”

of Ibn-Seede, 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-Ifreeḳee, [whose appellations I have more fully given before, commonly called (in the Táj el-'Aroos) “Ibn-Mandhoor,”] 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-Abce-Bekr Ibn-Hámid 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-Hadeeth,” by Ibn-El-Atheer [Mejd-ed-Deen] El-Jezeree.—9. The “Kifáyet el-Mutahaḥfiḥ,” by Ibn-El-Ajdábee, with Expositions thereof.—10. The “Faseeh” of Thaḥalab, with three Expositions thereof.—11 and 12. The “Fikḥ el-Logḥah” and the work entitled “El-Muḏáf wa-l-Mensoob,” each by Aboo-Manṣoor Eth-Tha'álibee.—13 and 14. The “'Obáb” and the “Tekmilch fi-ş-Şiháh,” each by Er-Raḏee Eş-Şaghánee, in the library [of the mosque] of the Emceer Şarḡatmish.—15. The “Mişbáh” [of El-Feiyoomce].—16. The “Takreeb” of Ibn-Khaṭeeb.—17. The “Mukhtár eş-Şiháh,” by Er-Rázee.—18, 19, and 20. The “Asás” and the “Fáik” and the “Mustakṣee fi-l-Amthál,” all three by Ez-Zamakḥsheree.—21. The “Jemharah” of Ibn-Dureyd, in four volumes, in the library [of the mosque] of El-Mu-eyyad.—22. The “Işláh el-Mantiḳ” of Ibn-Es-Sikkeet.—23 and 24. The “Khaṣáüš” of Ibn-Jinne, 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-Et-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 Murtaḏà 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 Murtaḏà, 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 Murtaḏà 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 Murtaḏà to be safely kept until his return: that he died during his onward-journey, or during his return towards Cairo: and that the seyyid Murtaḏà 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 *Ḳámoos*, 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 *Ḳámoos*. 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 *Ṣan'à*. 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 *Mohammad 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 *ṣ*, and in those of which the last is *ṣ*, 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 الهمزة: 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 الهمزة 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 الهمزة 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 الهمزة, 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-Dasooḳee, 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-Seedeih 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 تَسَامُحٌ; and instances of a worse kind of license, termed تَسَاهُلٌ, 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 حُجَّةٌ and بُرْهَانٌ and سَاوَرَةٌ and وَائِبَةٌ and اِعْتَقَدَ and اِعْتَقَدَ and تَلَجَّنَ 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 مَعْرُوفٌ, 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 تُسْهِلَنَّ 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-Dasockee 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 **بَنَى**: 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 **بَنَّ** and **بَنَّ** and **بَنَّ** &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 **بَنَّ** and **بَنَّ** and **بَنَّ** &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 **بَنَّ** is a biliteral-radical word; so that the letters of its root are represented by **ن**: but most of them regard it as, absolutely, a trilateral-radical word; so that the letters of its root are represented by **ن**. With respect to a word such as **بَنَّ**, the opinion held by El-Farrà and others, and ascribed to El-Khaleel, is, that it is to be represented by **ن**; so that the letters of its root are represented by **ن**: another opinion, ascribed to El-Khaleel and his followers among the Basreees and Koofees, is, that it is to be represented by **ن**; so that the letters of its root are represented by **ن**: another, ascribed to Seebaweyh and his companions, is, that it is originally a word to be represented by **ن**, 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 **ن**: the opinion commonly obtaining among the Basreees is, that it is to be represented by **ن**; so that the letters of its root are represented, in this case also, by **ن**; 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 **ملح**.)

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-Hancefeh Ed-Deenawaree*, 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 *Ķâmoos* 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 *Ķâmoos* 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 *Ķâmoos*, 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 (ا to ح 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 *Tâj el-'Aroos* or the *Lisân 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 *Ķâmoos* 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 *Tâj el-'Aroos*, where its author has drawn from the *Tahdheeb* or the *Mohkam* through the medium of the *Lisân 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 De 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, نَصَبٌ.
 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 شاذٌّ (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, خَبَرٌ and مُسَنَّدٌ.
 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 تَامٌّ.
 Conj., for conjugation, بَابٌ.
 Conjunct, مَوْصُولٌ: conjunct noun, مَوْصُولٌ اَسْمِيٌّ; conjunct particle, مَوْصُولٌ حَرْفِيٌّ.
 Conjunction, حَرْفٌ عَاطِفٌ and حَرْفٌ عَاطِفٌ.
 Contr., for contrary.
 Conventional term, اِصْطِلَاحٌ. — Conventional language, عَرْفٌ.
 Corroborative, تَوْكِيْدٌ and تَأْكِيْدٌ.
 Decl., for declinable, مُعْرَبٌ: perfectly decl., غَيْرٌ; imperfectly decl., مُنْصَرَفٌ and مُصْرُوفٌ.
 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); شاذٌّ. 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, خَبَرٌ.
 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 جَرٌّ.
 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, مُبْتَدَأٌ.
 Incomplete, i. e. non-attributive, verb, فِعْلٌ نَاقِصٌ, or فِعْلٌ غَيْرُ تَامٍّ.
 Indec., 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, لاِزْمٌ and غَيْرُ مُتَعَدٍّ.
 Irreg., for irregular: see "Anomalous."
 Lit., for literally.
 Mahmooz verb, فِعْلٌ مَهْمُوزٌ.
 Manṣoob aor., for manṣoob aorist, مَضَارِعٌ مَنصُوبَةٌ.
 Masc., for masculine, مَذَكَّرٌ.
 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, وَاَحَدٌ and وَاحِدَةٌ.
 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 قَلِيْلٌ. Pl. of mult., for plural of multitude, جَمْعٌ كَثِيْرٌ. Pl. pl., for plural of a plural, جَمْعٌ جَمْعٍ.
 Possessive noun or epithet (such as تَامِرٌ and لَابِنٌ &c.), اِسْمٌ عَلَى النَّسَبِ (a kind of relative noun).
 Post-classical, مُؤَدَّتٌ and مُؤَدَّةٌ.
 Predicate: see "Attribute."
 Prefixed noun, مُضَافٌ.

Prep., for preposition, حَرْفٌ جَرٌّ, and sometimes صِفَةٌ.
 Pret., for preterite, مَاضٍ.
 Prov., for proverb, مَثَلٌ.
 Q., for quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ.
 Q. Q., for quasi-quadriliteral-radical verb, فِعْلٌ مُلْحَقٌ بِالرُّبَاعِيِّ.
 Q. v., for quod vide.
 Quasi-coordinate, مُلْحَقٌ: see art. لِحَقٌ.
 Quasi-inf. n., for quasi-infinitive noun, اِسْمٌ مَصْدَرٌ and اِسْمٌ لِلْمَصْدَرِ.
 Quasi-pass., for quasi-passive, مُطَاوِعٌ.
 Quasi-pl. n., for quasi-plural noun, اِسْمٌ جَمْعٍ.
 Quasi-sound verb, i. e. one having و or ي for its first radical letter, فِعْلٌ مِثَالٌ.
 R. Q., for reduplicative quadriliteral-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 رُوْعَاءٌ.
 Reg., for regular: see "Analogous."
 Rel. n., for relative noun, اِسْمٌ مُنْسَوْبٌ, 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, تَمَيِّزٌ.
 State, denotative of, حَالٌ.
 Subject (as correlative of attribute or predicate), مُسَنَّدٌ اِلَيْهِ.
 Subst., for substantive, اِسْمٌ.
 Substitute, بَدَلٌ.
 Syll. signs, for syllabical signs, شَتْلٌ.
 Syn., for synonym and synonymous, مُرَادِفٌ and مُتَرَادِفٌ. Syn. with, for synonymous with, لُغَةٌ فِي.
 Trad., for tradition, حَدِيْثٌ.
 Trans., for transitive, مُتَعَدٍّ and وَاِفْعٌ.
 Transposition, قَلْبٌ. Formed by transposition, مَقْلُوْبٌ.
 Tropical, مُجَازِيٌّ and مُجَازٌ.
 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-Kooteyeh	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-Yezeedee: lived 74 years: died in	202	*Ibn-'Abbád (the Ṣáhib, author of the "Mo- hceṭ") : born in 326: died in	385
En-Nadr Ibn-Shumeyl: died in	203 or 204	*El-Khaṭṭábee	388
Kuṭrub	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-Jowharee (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-Anṡáree:) lived 93 years: died in	214 or 215 or 216	*Moḡammad Ibn-Jaḡfar El-Kazzáz	412
El-Aṣma'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-Aṣma'ee.		*Ibn-Et-Teiyánee (author of the "Moo'ab")	436
Abu-l-Ḥasan El-Akhfash	210 or 215 or 221	Ibn-Seedeh (*author of the "Mohkam"): lived about 60 years: died in	458
*Abu-l-Ḥeythem: a preceptor of Aboo-'Obeyd.		El-Khaṭṭeb Et-Tebreezee: born in 421: died in	502
*Ibn-Buzurj: contemporary with Abu-l-Ḥeythem.		*Er-Rághib El-Iṣfahánee: died in the early part of century five.	
Aboo-'Obeyd: lived 67 years: died in	223 or 224 or 230	Ibn-El-Kaṭṭáḡ: born in 433: died in	515
Ibn-El-Aḡrábee: born in 150: died in	231 or 233	*El-Meydánee: died in	518
*Shemir: contemporary with Ibn-El-Aḡrábee.		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-Kuteybeh: [also called El-Kutabee, and by some, (among whom is the author of the Táj-el-'Aroos,) less properly, El- Kuteybee: (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-Deen, 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-Yaḡya, author of the "Faḡeeḡ"): born in 200: died in	291	Eṣ-Ṣaḡhánee (*or Eṣ-Ṣáḡhánee, author of the "'Obáb" and of the "Tekmileh fi-ḡ- Ṣiḡáh") : born in 577: died in	660
Kuráḡ	cir. 310	Er-Raḡdee Esh-Sháṭibee: 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-'Arafeli (Nif- ṭaweyh): born in 244 or 250: died in	323	*Ibn-Mukarram (author of the "Lisán el-'Arab"): born in 630: died in	711
		*El-Feiyoomee (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 "Kámoos" *and the "Baḡáir"): born in 729: died in	816
		*The seyyid Murtaḡá Ez-Zebeedee (author of the "Táj 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-'Alà, and Aboo-'Amr Esh-Sheybánee: each being cited simply by the name of "Aboo-'Amr."	†K,	The "Kámoos."
AAF,	Aboo-'Alee El-Fárisce.	KI,	The <i>kádee 'Iyád</i> .
ADk,	Abu-d-Dukeysh.	†KL,	The "Kenz el-Loghah," of Ibn-Maaroof; an Arabic-Persian Dictionary.
AHát,	Aboo-Hátim Es-Sijistánee.	†KT,	The "Kitáb et-Taareefát."
AHci,	Aboo-Heytham.	Kf,	The "Kifáyet el-Mutahaffidh."
AHeyth,	Abu-l-Heythem.	Kh,	El-Khaleel, commonly supposed to be the author of the "Eyn."
AHn,	Aboo-Haneefeh Ed-Deenawaree, author of the "Book of Plants."	†Kr,	Kuráa, author of the "Munjid."
†AM,	Aboo-Manoor (same as Az).	Ks,	El-Kisá-ee.
AO,	Aboo-'Obeydeh.	†Ksh,	The "Keshsháf" of Ez-Zamakhsheree.
A'Obeyd,	Aboo-'Obeyd.	Kt,	El-Kuteybee.
AZ,	Aboo-Zeyd.	Ktr,	Kutrub.
Aal,	El-Aalam.	†Kull,	The "Kulleeyát" of Abu-l-Bakà.
Akh,	El-Akhfish.	†Kur,	The "Kur-án."
Ag,	El-Agma'ee.	Kz,	El-Kazzáz.
†Az,	El-Azherce (same as AM), author of the "Tahdheeb."	†Kzw,	El-Kazweenee.
B,	The "Basáir," by the author of the "Kámoos."	†L,	The "Lisán el-'Arab."
†Bd,	El-Beydáwee's "Exposition of the Qur-án."	Lb,	El-Leblee.
Bkh,	El-Bukháree.	Lh,	El-Lihyánee.
Btl,	El-Batalyowsce.	Lth,	El-Leyth Ibn-Naqr Ibn-Sciýar, held by El-Azherce to be the author of the "Eyn," which he calls "Kitáb Leyth."
†CK,	The Calcutta edition of the "Kámoos."	†M,	The "Mohkam."
Dmr,	Ed-Deemerec.	†MA,	The "Muqaddamet el-Adab" of Ez-Zamakhsheree
†EM,	The "Exposition of the Mo'allakát," printed at Calcutta.	†MP,	Mohammad Ibn-Et-Teiyib El-Fásee, author of "Annotations on the Kámoos."
†F,	El-Feyroozábádee, author of the "Kámoos."	†MS,	The "Mukhtár es-Şiháh."
†Fei,	El-Feiyomee, author of the "Misbáh."	Mbr,	El-Mubarrad.
Fr,	El-Farrá.	†Meyd,	El-Meydánee's "Proverbs."
Fs,	The "Faseeh" of Thaaleb.	†Mgh,	The "Mughrib" of El-Mutarrizee.
†Ham,	The "Exposition of the Hamásch," ("Hamasa Carmina,") by Et-Tebreezee.	Mj,	The "Mujmal" of Ibn-Fáris.
†Har,	El-Hareerec's "Maqámát," the Commentary on; 2nd edit. of Paris.	†Msb,	The "Misbáh" of El-Feiyomee.
Hr,	El-Harawee.	†Mtr,	El-Mutarrizee, author of the "Mughrib."
IAar,	Ibn-El-Agrábee.	†Mughnee,	The "Mughni-l-Lebbeh" of Ibn-Hishám.
I'Ab,	Ibn-'Abbás.	†Mz,	The "Muzhir" of Es-Suyootce.
†I'Ak,	Ibn-'Akeel's "Exposition of the Alfeych of Ibn-Málik," edited by Dr. Dieterici.	Nh,	The "Niháyeh" of Ibn-El-Atheer El-Jezerec (Mejd ed-Deen).
I'Am,	Ibn-El-Ambáree.	Ns,	En-Nesa-ee.
I'ath,	Ibn-El-Atheer El-Jezerec, (Mejd-ed-Deen,) author of the "Niháyeh."	O,	The "'Obáb" of Es-Şaghánee.
IB,	Ibn-Barree, author of the "Annotations on the Şiháh," with El-Bustee.	†PŞ,	The "Persian Translation of the Şiháh."
†IDrd,	Ibn-Dureyd, author of the "Jemharah" &c.	R,	The "Rowd" ("Er-Rowd el-Unuf") of Es-Suheylee.
IDrst,	Ibn-Durustaweyh.	†S,	The "Şiháh."
IF,	Ibn-Fáris, author of the "Mujmal."	†SM,	The seyvid Murtaða, author of the "Táj el-'Aroos."
†IHsh,	Ibn-Hishám, author of the "Mughnee."	Sb,	Seebaweyh.
IJ,	Ibn-Jinnee.	Seer,	Es-Seeráfee.
IKh,	Ibn-Khálaweyh.	Şgh,	Es-Şaghánee, author of the "'Obáb" and of the "Tekmileh fi-ş-Şiháh."
IKoot,	Ibn-El-Kooteych.	Sh,	Shemir.
IKt,	Ibn-Kuteybeh.	†Skr,	Es-Sukkaree, author of an "Exposition of the Deewán El-Hudhalceeyen."
IKtt,	Ibn-El-Kuttán.	Suh,	Es-Suheylee, author of the "Rowd."
†IM,	Ibn-Mukarram, (commonly called in the <i>Táj el-'Aroos</i> "Ibn-Mandhoor,") author of the "Lisán el-'Arab."	†T,	The "Tahdheeb" of El-Azherce.
IO,	Ibn-'Odeys.	†TA,	The "Táj el-'Aroos."
†ISd,	Ibn-Seede, author of the "Mohkam."	†TK,	The "Turkish Translation of the Kámoos."
ISh,	Ibn-Shumevl (En-Nadr).	TŞ,	The "Tekmileh fi-ş-Şiháh" of Es-Şaghánee.
ISK,	Ibn-Es-Sikkeet (Yaşkoob).	†TT,	The "Tahdheeb et-Tahdheeb."
†IbrD,	Ibráheem Ed-Dasookce.	Th,	Thaaleb, author of the "Faseeh."
†J,	El-Jowharee, author of the "Şiháh."	†W,	El-Wáhidee's "Exposition of the Deewán of El-Mutanebbee," 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 "Tekmilet el-'Eyn" of El-Khárlenjee.	Yoo,	Yoonus.
†JM,	The "Jámi" of the seyvid Mohammad.	Yz,	El-Yezeedee.
†Jel,	The "Exposition of the Qur-án" by the Jeláleyen.	†Z,	Ez-Zamakhsheree.
		Zbd,	Ez-Zubeydee, 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 Hájjee 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 Moħceť 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 Hájjee 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 Murtađa 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-Azheree. 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-Azheree, 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 *Dahnà*. 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. **أبجد**]: 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 **اللِّسَان** 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 **أَلْفِيَّة**, meaning *an written small, or obscure*, (S, IB,) according to those who make it fem. and who say, **زَيْبَتٌ زَايَاً** and **ذَيْبَتٌ ذَالَاً**; but **زَوَيْبَتٌ زَايَاً** according to those who say, **زَوَيْبَتٌ زَايَاً**. (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, **لَيْنَةٌ** [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 **الف** [to be mentioned below, and in other cases]; and sometimes radical, as in **أَخَذَ** and **أَمَرَ**: (S, TA.) or, according to Aḥmad 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 **أَحْمَدٌ** (T, K) and **أَحْمَرٌ** (T) and **أَحْسَنٌ**; (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 **عَصَوَانٌ** and **رَحِيَانٌ**; and if it is not converted from **و** or **ى**, they substitute for it hemzeh, as in **رَسَائِلٌ**, in which the hemzeh 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 **الifs**, 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**, for **دَانِقٌ**. (T, K.) In like manner, **و** is inserted after a dammeh, as in **أَنْظُرُ**; and **ى** after a kesreh,

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], **وَتَنْظُنُونَ 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-án**, 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-án 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 **شَكَرُوا** (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 الحفيفة** [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** [xvi. 15], **تَنْسَعَا 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 **تَنْسَعَا** and **لْيَكُونَا**, and this seems to be indicated in Expositions of the **Qur-án** 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 l being a substitute for the light ن, which is originally the heavy ن: and among examples of the same is the saying of El-Ashá,

• وَلَا تَحْمَدِ الْمُثْرِينَ وَاللَّهَ فَاحْمَدًا •

[And praise not thou the opulent, but God do thou praise], the poet meaning فَاحْمَدُنْ, but pausing with an l: (T:) and accord. to 'Ikrimeh El-Dubbec, in the saying of Imra-el-Kays,

• 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 قَفُنْ, but substitutes l 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 رَأَيْتَ زَيْدًا (T, K) [and so in the copy of the Mughnee mentioned above, but in the copies of the T I find زَيْدًا,] and فَعَلْتَ خَيْرًا and the like. (T.)—

ألف التغابي [The alif of inability to express what one desires to say], (T,) or أَلْفُ التَّغَابِي [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 عَمَرَ, and then, being unable to finish his saying, pauses, saying عَمَرًا, [in the CK عَمَرًا] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, K,) and at length saying مُنْطَلِقٌ, meaning to say, if he were not unable to express it, إِنَّ عَمَرَ مُنْطَلِقٌ [Verily 'Omar is going away]. (T.) The l in a case of this kind is [also] said to be لِلتَّذَكُّرِ [for the purpose of endeavouring to remember]; and in like manner, و, when one desires to say, يَقُومُ زَيْدٌ, and, forgetting زَيْدٌ, prolongs the sound in endeavouring to remember, and says يَقُومُو. (Mughnee in the sections on l and و.) It is also added to a curtailed proper name of a person called to, or hailed, as in يَا عَمْرُ يَا عَمْرُ [which is an ex. contrary to rule, as عَمْرُ is masc. and consists of only three letters]. (T.)—

ألف التذرية [The alif of lamentation], as in وَا زَيْدَاهُ [Alas, Zeyd!], (T, K,) i. e. the l after the د; (T;) and one may say وَا زَيْدًا, without the ه of pausation. (Alfeeyeh of Ibn-Málik, and I 'Ak p. 272.)—

ألف الاستنكار [The alif of disapproval], (T,) or أَلْفُ الْإِسْتِنكَارِ [which means the same], (Mughnee,) is similar to that next preceding, as in أَيْ أَبُوعَمْرَاهُ [What! Aboo-Omar?] in reply to one who says, "Aboo-Omar came;" the ه being added in this case after the letter of prolongation like as it is in فَلَانَاهُ said in lamentation. (T.) [The ex. given in the Mughnee is عَمْرَاهُ, as said in reply to one who says, "I met 'Amr;" and thus I find it written, with l; but this is a mistranscription of the inter-

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

ألف المنقلبة عن ياء الإضافة [The alif that is converted from the affixed pronoun ي], as in يَا غَلَامِي [O my boy, advance thou,] for يَا غَلَامًا أَقْبِلْ; (TA in art. حرز;) [and يَا عَجَبًا لَزَيْدٍ (I 'Ak p. 271) O my wonder at Zeyd! for لَزَيْدٍ]; and يَا أَبَتِي يَا أَبَتِي, and يَا وَبَلَّتَا يَا وَبَلَّتِي, and يَا بَابِي يَا بَابِي, and يَا بَابَاهُ يَا بَابَاهُ. (T and TA in art. ب.) [This is sometimes written ي, but preceded by a fet-hah.]—

ألف المحوالة [The transmuted alif, in some copies of the K] أَلْفُ الْمُحَوَّلَةِ, which, as MF observes, is put for the former, is every l that is originally و or ي (T, K) movent, (T,) as in قَالَ [originally قَوْلٌ], and بَاعَ [originally بَيْعٌ], (T, K,) and غَزَا [originally غَزَوٌ], and قَضَى [originally قَضَى], and the like of these. (T.)—

ألف التثنية [The alif of the dual, or rather, of dualization], (T, K,) in verbs, (TA,) as in يَجْلِسَانِ and يَذْهَبَانِ (T, K,) and in nouns, (T,) as in الزَّيْدَانِ (T, K) and العَمْرَانِ; (T;) [i. e.] the l which in verbs is a dual pronoun, as in فَعَلَا and يَفْعَلَانِ, and in nouns a sign of the dual and an indication of the nom. case, as in رَجُلَانِ. (S.)—

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

ألف الجمع [The alif of the plural, or of pluralization], as in مَسَاجِدَ and فَوَاعِلَ and فُرْسَانَ (T, K) and جِبَالًا (T, K). (T.)—

ألف التانيث [The alif denoting the fem. gender], as in حَبَلِي (Mughnee, K) and سَكْرِي [in which it is termed مَقْصُورَةٌ shortened], and the meddeh in حَمْرَاءَ (K) and نَفْسَاءَ and بَيْضَاءَ [in which it is termed مَمْدُودَةٌ lengthened]. (TA.)—

ألف الإلحاق [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 أَرْطَا (Mughnee) [or أَرْطَى]; and the meddeh in عَلْبَاءَ &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 قَبَعْتَرِي (Mughnee, TA) [correctly قَبَعْتَرِي], in which the l [here written ي] is not to denote the fem. gender, (S and K in art. قبعتر.) because its fem. is قَبَعْتَرَاهُ, 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 radical letters to which it can be made to be

so; but accord. to Ibn-Málik, a word is sometimes made quasi-coordinate to one comprising augmentative letters, as أَفْعَنْسَسَ is إِحْرَنْجَمَرٌ. (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 أَبْنُ (T, K) and أَبْتَمْرٌ (K) and أَمْرَأَةٌ and أَمْرُوٌ and أَثْنَانٍ and أَثْنَانِ and أَثْنَةٌ and أَثْمَرٌ and أَثْمَرِ, (T, K,) which have a kesreh to the l 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 أَيْمُنٌ and أَيْمَرٌ [and variations thereof, which have either a fet-hah or a kesreh to the l when they commence a sentence, or occur alone,] (K,) and in the article أَلِ, the l 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 أَحْسَنُ, of which the dim. is أَحْسِنُ: (I Amb, T:) in pls. it occurs in أَزْوَاجٌ and أَثْوَانٌ (I Amb, T, K) and أَلْسِنَةٌ [&c.]: (I Amb, T:) [it also occurs in verbs of the measure أَفْعَلُ, as أَكْرَمُ; in which cases it is sometimes لِلسَّلْبِ, i. e. privative, (like the Greek alpha,) as in أَقْطَأُ "he did away with injustice," which is termed قَسُوطٌ and قَسُطٌ, inf. ns. of قَسَطَ:] it is distinguished from the radical l, as shown above: (I Amb, T:) or it is sometimes augmentative, as the interrogative أ [to be mentioned below]; and sometimes radical, as in أَحَدٌ and أَمْرٌ; and is thus distinguished from the conjunctive l, 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 أَكْرَمُ أَكْرَمًا فَلَانٌ أَكْرَمُ مِنْكَ [Such a one is more generous, or noble, than thou], (T, K,*) and أَلْأَمْرُ مِنْكَ [more ungenerous, or ignoble, than thou], (T,) and أَجْهَلُ النَّاسِ [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 الْعَامِلَةُ [the operative], as in أَنَا أَسْتَغْفِرُ اللَّهَ [I beg forgiveness of God], (T, K,) and أَنَا أَفْعَلُ كَذَا [I do thus]. (T.)—

ألف الاستفهام [The alif of interrogation, or the interrogative alif], (T, S, Msh in art. همز, Mughnee,) as in أَزَيْدٌ قَائِمٌ [Is Zeyd standing?], (Mughnee,) and أَزَيْدٌ عِنْدَكَ أَمْرُ عَمْرُو [Is Zeyd with thee, or at thine abode, or 'Amr?], (S,) and أَقَامَ زَيْدٌ [Did Zeyd stand?], said when the asker is in ignorance, and to which the answer is لَا or نَعَمْ; (Msh;) and in a negative phrase, as أَلَمْ نَشْرَحْ [Did we not dilate, or enlarge? in the Kur xciv. 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 طَبِيَّةَ الْوَعَسَاءِ بَيْنَ جَلَالِجِلٍ**

• **وَبَيْنَ النَّقَا أَأَنْتِ أَمِ أَمِ سَالِمٍ**

[*O thou doe-gazelle of El-Waasà between Jelâjil and the oblong gibbous hill of sand, is it thou, or Umm-Sâlim?*]; (T, S;) but some do not this. (T.) [It is often conjoined with **إِنَّ**, as in the *Kur* xii. 90, **أَأَنْتَ لَأَنْتَ يَوْسُفُ** *Art thou indeed Joseph?*] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Mshb in art. **هَمَز**, Mughnee,) and to establish it, (Mshb,) as in the phrase in the *Kur* [v. 116], **أَأَنْتَ قُلْتَ لِلنَّاسِ** [Didst thou say to men?], (T,) and **أَأَنْتَ نَشَرْتَهُ** [explained above], (Mshb in art. **هَمَز**,) and in **أَأَنْتَ ضَرَبْتَ زَيْدًا** or **ضَرَبْتَ أَأَنْتَ** [*Didst thou beat Zeyd?*], and **أَزِيدًا ضَرَبْتَ** [*Zeyd didst thou beat?*]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the *Kur* [xxxvii. 153], **أَصْطَفَى** [*Hath He chosen daughters in preference to sons?*], (T,) [but see the next sentence,] and [in the same ch., verse 93,] **أَتَعْبُدُونَ مَا** [*Do ye worship what ye hew out?*]. (Mughnee.) And to express a nullifying denial, as in [the words of the *Kur* xvii. 42,] **أَفَأَصْفَاكُمْ** [*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,] **أَصَلُّوا تَكَ 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** [*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-Islâm*]. (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 إِلَّا سَتِغْفَارُ وَعَدِمَهُ** [*Equal to them will be the begging of forgiveness and the not doing so*], and **مَا أَبَالِي بِقِيَامِكَ وَعَدِمِهِ** [*I care not for thy standing and thy not doing so*]. (Mughnee.) — **أَلْفُ 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 **أَيَا فُلَانُ** (TA) or **أَيَا**. (S and K in art. **أَيَا**.) — **أَيَّ**, for **أَيُّ** and **أَيُّ**: see **أَيُّ**. — 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 pausation. (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 pausation,] 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-Hijâz, and Hudheyl, and the people of Mekkeh and El-Medeeneh, do not pronounce hemzch [at all]: and 'Eesà Ibn-'Omar says, Temceen pronounce hemzch, and the people of El-Hijâz, in cases of necessity, [in poetry,] do so. (T.) — Ks cites, [as exhibiting two instances of a rare usage of **أَ**, or **إِ**, in a case of pausing, in the place of a suppressed word,]

• **دَعَا فُلَانٌ رَبَّهُ فَاسْمَعَا * الْخَيْرُ خَيْرَانِ وَإِنْ شَرُّ فَا**

• **وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأَ**

[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 double 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-Saad, except that it is [with them] **تَأَ**, with a soft **l** [only]: also, in replying to a person who says, "Wilt thou not come?" one says, **فَأَ**, meaning **فَأَذْهَبُ بِنَا** [*Then go thou with us*]: and in like manner, by **فَأَ**, in the saying above, is meant **فَشَرُّ**. (TA.) = Hemzch also sometimes occurs as a verb; **أَ**, i. e. **أَ** with the **o** of pausation added, being the imperative of **أَوَى** as syn. with **وَعَدَ**. (Mughnee.) = [As a numeral, **أَ** denotes *One*.]

اب

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

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

• **صَرَمْتُ وَلَمْ أَصْرِمْكُمْ وَكَصَارِمٍ**

• **أَخٌ 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,] **لَا عَبَابَ وَلَا أَبَابَ**, [or **لَا عَبَابَ وَلَا أَبَابَ**,] a prov. [which see explained in art. **عَب**]. (TA.) [And hence the saying,] **هُوَ فِي** (M,) **إِبَابَتِهِ**, and **أَبَابَتِهِ**, (S, M, K,) and **أَبَابِهِ**, (M,) *He is in his [state of, or he is engaged in his,] preparation or equipment [for departing or journeying]*. (S, M, K.) The hemzch in **أَبَّ** is sometimes changed into **و**; and thus **وَبَّ**, inf. n. **وَبٌّ**, signifies *He prepared himself to assault, or charge, in battle*. (T, TA.) — **أَبَّتْ أَبَابَتُهُ**, and **إِبَابَتُهُ**, *His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered*. (M, K.) — **قَصَدَ قَصْدَهُ** **أَبَّ** **أَبَّهُ** (K,) which signifies *He tended, repaired, betook himself, or directed his course, towards him, or it*: (S and Mshb in art. **قَصَدَ**;) and also, *he pursued his (another's) course, doing as he (the latter) did*. (L in art. **وَكِدَ**.) — **أَبَّ إِلَى وَطَنِهِ** (M, K,) aor. **أَبَّ** (IDrd, M, K) and **أَبَّ**, (K,) inf. n. **أَبٌّ** (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. **أَسْتَابَهُ** *He adopted him as a father*; an extr. form; (IAar, M;) from **أَبٌّ**, a dial. var. of **أَبٌّ**: (TA:) regularly, **أَسْتَابَهُ**. (M.) And **أَسْتَابَ** *He adopted a father*. (TA in art. **أَبُو**.)

أَبُو: see art. **أَبُو**.

أَبٌّ *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, Mshb, K,) *of whatever kind*, (AHn, Zj,) [or] *not sown by men*: (Mshb:) it is, *to cattle and other beasts, what fruit is to men*: (Mujâhid, T, Mshb:) or *whatever grows upon the face of the earth*; ('Afa, 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.] **أَبُوبٌ**, originally **أَبُوبٌ**. (I' Ak p. 367.) You say, **فُلَانٌ رَاعَ لَهُ الْحَبَّ**, (I' Ak p. 367.) You say, **فُلَانٌ رَاعَ لَهُ الْحَبَّ**, and **وَطَاعَ لَهُ الْأَبُّ**

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

أَبَةٌ and أَبَةٌ 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 أَبٌ in the first of the senses assigned to it above, (Mgh,) the ن being augmentative; (Mṣb;) or of the measure فَعَالٌ, (Mgh, Mṣb,) from أَبٌ “he watched” or “observed” a thing, (Mgh,) the ن being radical: (Mṣb:) but the former derivation is the more correct. (Mgh.) [See also art. اِبْن.]

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 هَوَزٌ حَطِيٌّ كَلَمِنٌ سَعْفَضٌ قَرَشَتْ ثَخَذٌ صَطْفَعٌ: but the Arabs of Western Africa write the latter four thus: صَعْفَضٌ قَرَشَتْ ثَخَذٌ طَغَشٌ: (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 أَبْجَدٌ 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, حُرُوفٌ الأَبْجَدٌ signifies The alphabet. You say حُرُوفٌ الأَبْجَدٌ 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 أَبْجَدٌ, Sunday هَوَزٌ, and so on to قرشت 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, غ, خ, ه, ح, د, ي, ا, و, م, ب, ف, ن, ل, ر, ث, ذ, ظ, ت, د, and this order has been followed in the Tuhtheeb and Mohkam and some other lexicons.]

أبد

1. أَبَدٌ, aor. -, inf. n. أَبُودٌ, 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. أَبُودٌ; (M, L, Mṣb;) and تَأَبَّدٌ; (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 تَأَبَّدٌ; (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. أَبُودٌ, (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 عَبِدٌ. (T, L.) You say, أَبَدٌ عَلَيْهِ He was angry with him. (L.)

2. أَبَدٌ, inf. n. تَأَبَّدٌ, He made, or rendered, perpetual. (S, K.) [See also the pass. part. n. below.] تَمَرَأَعَلُ تَأَبَّدًا is a phrase used as though meaning لَمَرَأَتْ بِأَبْدَةٍ [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. تَأَبَّدٌ: 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; غُرْبَتُهُ, as in one copy of the K; (TA;) and طَالَتْ عَزْبَتُهُ, 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 أَبَدُونَ, 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 لُبْدٍ [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 بَعِيدِ 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 دَائِرٌ أَبَدٌ (TA) and أَبَدٌ أَبِيدٌ (S, M, TA,) meaning دائِرٌ [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 لِلْأَبَدِ and [in an intensive sense, as will be seen below,] لِلْأَبَدِ and لِلْأَبَدِ, 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 قَطُّ in relation to past time;] (El-Khafájee, El-Bedr Ed-Demámecnee, MF;) and 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, أَبَدِ 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 آزَالَ is in the phrase آزَالَ الأَبَادِ; (MF;) and أَبَدِ الأَبْدِينِ, (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 أَبَدِ الأَبْدِينِ (S, K,) like as you say, أَبَدِ الأَبْدِيَّةِ (S;) and دَهْرُ الدَّاهِرِينَ (M, K;) and أَبَدِ الأَبِيدِ (T, S, M, A, K;) and أَبَدِ الأَبِيدِ (M, K;) and أَبَدِ الأَبِيدِ (K;) and أَبَدِ

الدَّهْرِ (M, K; [in the T يَدِ الدَّهْرِ]); 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 آتبه) may here mean the same as *آتبه*], during the endless space of all future times, or time; or the like; or for ever and ever; eis aivwa των αιωνων; in seculum seculorum; in omne ævum;] the last word in every case being a corroborative. (MF.)—Also, [for ذُو اَبَدٍ, and (applied to a fem. n.) ذَاتُ اَبَدٍ,] Lasting: or everlasting. (S, A, K.) So in the saying, الدُّنْيَا اَمَدٌ وَالْآخِرَةُ اَبَدٌ [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr and L.) And الْاَبَدُ signifies [The Everlasting; i. e. God; because He alone is 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.)

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

اِبْدٌ: see اَبْدٌ. — This word, (Lth, ISh, S, K,) said by Lth and ISh to be the only word of its measure heard from the Arabs except اِبِلٌ and نَبِيحٌ and خَطْبٌ, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced نَبِيحٌ and خَطْبٌ (L,) [see اِبِلٌ] and اِبْدٌ and اِبْدٌ (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 اِبْدٌ and اِبْدَةٌ (Abou-Málik, TA) and اِبْدَةٌ (Abou-Málik, K,) applied to a she-camel, signify the same: (Abou-Málik, K, TA:) and اِبْدٌ (Lth, ISh, L) and اِبْدٌ (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 الْاِبْدَانُ the female slave and the mare. (K, TA.) In the following saying,

• لَنْ يَفْلَحَ الْجَدُّ النَّكِدُ • إِلَّا بِجَدِّ ذِي الْاِبْدِ •
• فِي كُلِّ مَا عَامِرٌ تَلْدُ •

[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,] الْاِبْدُ 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 يَفْلَحَ الْجَدُّ النَّكِدُ إِلَّا الْاِبْدُ, 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, in every year bringing forth.])

اِبْدَةٌ: } اِبْدٌ. }
اِبْدَةٌ: } see اِبْدٌ. }
اِبْدِي: see اِبْدٌ, last sentence but one.

اِبْدِيَّةٌ [The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness]. (M, K.) See اِبْدِيَّاتٌ a term applied to Sayings of which the following is an ex.: لَمْ آتِيكَ إِلَّا بِجَدِّ ذِي الْاِبْدِ. (M in art. صوف [q. v.]; &c.)

اِبْدٌ: see اِبْدٌ.
اِبْدِي: see اِبْدٌ, in three places.

اِبْدٌ Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place; applied to a man [and to a bird]. (L.) And اِبْدٌ [pl. of اِبْدَةٌ] Birds that remain in a country constantly, winter and summer; (T, L;) contr. of قَوَاطِعُ. (A, L.)—For the phrases اِبْدٌ and اِبْدِي, see اِبْدٌ. — A wild animal; (M, L, Mṣb;) that shuns, and takes fright at, mankind, &c.: (L, Mṣb:) fem. with ة: pl. [properly fem.] اِبْدِيَّةٌ (M, Mgh, L,) and [masc. and fem.] اِبْدِيَّةٌ (M, L:) and اِبْدِيَّةٌ is syn. with اِبْدِيَّةٌ; (M;) as also اِبْدِيَّةٌ. (A.) Wild animals are called اِبْدِيَّةٌ (S, M, L, K) and اِبْدِيَّةٌ (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (Aḡ, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (Aḡ, M, L.) [See also اِبْدِيَّةٌ.] [Hence,] قَيْدُ الْاِبْدِيَّةِ † 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. قَيْد.] [Hence also the saying,] اِبْدِيَّةٌ فَفَقِيدُوها بِالشُّكْرِ † [Benefits are fugitive, or fleeting; therefore detain ye them by gratitude]. (A trad.)

اِبْدَةٌ fem. of اِبْدٌ, 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. اِبْدِيَّةٌ. (K.) You say, جَاءَ فُلَانٌ بِاِبْدَةٍ 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. اِبْدِيَّةٌ, 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 قَوَائِفُ شُرْدٍ. (K.) El-Farezdaq says,

• لَنْ تُدْرِكُوا كَرَمِي بِلُؤْمِ اِبْيَتِكُمْ •
• وَاوَابِدِي بِتَنْحَلِ 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 اِبْدٌ.]

مُؤَبَّدٌ [Made, or rendered, perpetual]. You say, وَقَفَ اَرْضُهُ 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.)

اِبْدِيَّةٌ: see اِبْدِيَّةٌ.

ابر

1. اَبْرُ الْكَلْبِ (S, K,) aor. - and - , (K,) inf. n. اَبْرُ. (TA,) He gave the dog, to eat, a needle in bread: (S, K:) and [app., in like manner, اَبْرُ الشَّاةِ he gave the sheep, or goat, to eat, a needle in its fodder: for you say, اَبْرَتِ الشَّاةُ the sheep, or goat, ate a needle in the fodder. (A.)— اَبْرَتُهُ † The scorpion stung him with the extremity of its tail. (S, M, A, K.)— اَبْرَهُ † 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; (IAḡr, T, A, K;) and annoyed him, or hurt him. (IAḡr, T, A.) اَبْرٌ (T, S, A, Mṣb, K,) aor. - and - , inf. n. اَبْرٌ (M, Mṣb, K) and اِبْرَارٌ and اِبْرَارَةٌ (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 اَلْقَحَ)]; (T, S, A, Mṣb;) as also اَبْرٌ (S, A,) inf. n. اَبْرٌ: (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, اَبْرَتِ الشَّاةُ, and اَبْرَتِ, and اَبْرَتِ, The palm-tree was fecundated. (Abou-'Amr Ibn-El-'Alà, L.)— اَبْرٌ, aor. - , 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. اَبْرٌ 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. اَبْرَةٌ [written with the disjunctive alif اِبْرَةٌ] 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 اَبْرٌ.
اِبْرَةٌ A needle; (T, Mṣb;) an iron مِسْلَةٌ (M,

ك: pl. **إِبْر** (T, S, M, Mṣb, K) and **إِبَار**. (M, K.) — †The *sting*, or *extremity of the tail*, of a scorpion; (S, *M, A, K;) as also **مِثْبَر**; of which latter the pl. is **مَائِر**: (A:) and of a bee. (A.) — †The *extremity of a horn*. (A.) — †The [*privy*] *member of a man*. (TA.) — †The *extremity of the elbow*; (Zj in his *Khalḵ el-Insán*; and A;) the *extremity of the ذِرَاع* [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 **ابرة الذراع**: (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 ذِرَاع*: (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 زَنْد* [which is applied to the *ulna* and to the *radius*] of, or from, (من,) the ذِرَاع [or *fore arm*] to the *extremity of the finger*. (M, K.) — **الإبرة** also signifies †The *bone of what is termed وَتْرَةُ العَرْقُوبِ* [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 عَرْقُوبِ* [or *hock*] of the horse: (M, *K, *TA:) in the **عرقوبان** [or two hocks] are [what are termed] **إِبْرَتَان**, which are the *external extremity of each hock*. (S.) — See also **مِثْبَرَة**.*

إِبْرِي: see **إِبْرِي**.

إِبَار 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.)

أَبُور: see **مِثْبَر**.

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

أَبِر 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*. (Aboo-Abd-er-Rahmán, TA.) — †There is not in it [namely the house (الدار)] any one. (TA from the Expositions of the Fṣ.)

مَائِر: see **مِثْبَر**.

مِثْبَر The *pluce* [or *case*] of the needle. (K.) — †The *tonguc*. (L.) — See also **إِبْرَة**: — and **مِثْبَرَة**. — Also, (T, L, K,) and **مَائِر**, (T, L,) and **أَبُور**, (Mṣb,) *That*, (Mṣb, K,) [namely] *what is called جُشْر*, (T, TT,) or **جُش**, (so in a copy of the T,) [in the L and TA it is said to be “like (what is

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

إِبْرَة (Lh, S, M, K) and **مِثْبَر** and **إِبْرَة** (M, K) †*Malicious and mischievous misrepresentation; calumny; or slander*; (Lh, S, M, K;) and the †*marring, 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. **مَائِر**. (S, M.) You say, **خَبِثَتْ مِنْهُرُ المَائِرِ**, †[*Their internal states, or qualities, became bad, or evil, or corrupt, and in consequence calumnies became current among them*]. (A.)

مُؤَبَّر: see what follows.

مَائِبُور A dog that has had a needle given him, to eat, in bread: (S:) and, with **ة**, applied to a sheep or goat (شاة) 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., **المُؤْمِنُ كَأَنَّ كَلْبَ المَائِبُورِ** 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 **مُؤَبَّر**, (S,) A palm-tree *fecundated*: (T, S, A:) and the same, and seed-produce, *dressed, or put into a good or right or proper state*. (T, TA.) The former is the meaning in the phrase **سَكَّةٌ مَائِبُورَةٌ**, (T, S,) occurring in a trad., [q. v. voce **مَائِبُور**] 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.)

ابط

1. **أَبَضَهُ**, aor. **أَبَضَ**, (S, A, K) and **أَبَضَ**, (L,) inf. n. **أَبِضُ** (S) and **أَبُوضُ**, (L,) *He tied, or bound, the pastern of his (a camel's) fore leg to his (the camel's) عَضِدُ* [or *arm*], so that his fore leg became raised from the ground; (S, A, K;) as also **تَأَبَضَهُ** (S, K:) and accord. to IAqr, **أَبِضُ** signifies [simply] the act of *tying, or binding*. (TA.) — [Also, inf. n. **أَبِضُ**, *He loosed him, or it*: for] **أَبِضُ** also signifies the act of *loosing*; syn. **تَحْلِيَةٌ**; i. e. *contr. of شَدَّ*: (IAqr, K:) thus bearing two contr. significations. (TA.) — Also, (K,) inf. n. **أَبِضُ**, (TA,) *He hit, or hurt, his vein called the إِبَاضُ*. (K, TA.) — **أَبِضُ**, (S, L, K,) inf. n. **أَبِضُ**; (TA;) and **أَبِضُ**; (S, L, K;) *It (the vein called التَّسَا) became contracted, (S, L, K,) and strengthened the hind legs*; (L;) as also **تَأَبِضُ** (S, L:) and **تَأَبِضُ** in the hind legs signifies their *being contracted* (A, TA) and *tense*: (TA:) **تَأَبِضُ** of the hind legs of a horse, and **تَشَّجٌ** [or contraction] of the vein above mentioned, are qualities approved; and the latter is known by means of the former. (AO, TA.) — **أَبِضُ** also signifies *The being in a state of rest, or motionless*. (IAqr, K.) — And *The being in a state of motion*: (I

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

5. **تَأَبِضُ** *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, **تَقَبِضُ كَأَنَّهَا تَأَبِضُ** [*He contracted himself as though he had his leg thus bound*]. (A, TA.) — **تَأَبِضَتْ** *She (a woman) sat in the posture of the مَتَأَبِضُ* [app. meaning *having her shanks pressed back against her thighs*]. (TA.) — See also **أَبِضُ**, in two places. — **تَأَبَضَهُ**: see **أَبَضَهُ**.

مَائِبُضُ, or **أَبِضُ**, or **إِبِضُ**, or **أَبِضُ**: see **مَائِبُضُ**. — Also, the first, i. q. **ذَهْرٌ** [*Time; or a long period of time; or a period of time whether long or short; &c.*]: pl. **أَبَاضُ**. (S, K.)

إِبَاضُ 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*: (Aq, S, A, K:) pl. **أَبِضُ**. (K.) The dim. is **أَبِضُضُ**. (S.) — A certain vein (عِرْق) in the hind leg (AO, K) of a horse. (AO.)

أَبُوضُ, (K,) or **أَبُوضُ التَّسَا**, (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.)

أَبِضُضُ: see **أَبَاضُ**.

مَائِبُضُ The *inner side of the knee* (S, A, K) of any thing: (S:) or the inner sides of the two knees are called **مَائِبُضَا 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 **أَبِضُ**; (IDrd, K;) or, as in [some of] the copies of the S **أَبِضُ**; and in another, imperfectly written;] but some write it **إِبِضُ**: and one says, **أَخَذَ يَأْبِضُهُ**, meaning *He put his hands, or arms, beneath his knees, from behind, and then carried him*. (TA.) The pl. of **مَائِبُضُ** is **مَائِبُضُ**. (S.)

مَائِبُوضُ 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 **مَتَأَبِضُ**: (S:) or the latter, *having his fore shank bound to his arm with the إِبَاضُ*. (K.) — *Hit, or hurt, in the vein called the إِبَاضُ*. (TA.)

مُؤَبِّضُ التَّسَا The *crow*: because it hops as though it were **مَائِبُوضُ**. (K.)

مَتَأَبِضُ: see **مَائِبُوضُ**: and see 5. — Also *Having the vein called إِبَاضُ in a tense state*. (TA.)

ابط

1. **أَبَطَهُ** i. q. **هَبَطَهُ**, q. v.: (IAqr, Az, Sgh, K:) said of God. (K.)

5. **تَأَبَطَهُ** *He put it (a thing, S, Mgh, Mṣb) beneath his إِبْطُ* [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-Fahmee: (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 تَابَطٍ شَرًّا and ذَوُو تَابَطٍ شَرًّا, or you say كَلَاهِمًا and كَلَاهِمٌ. (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 تَابَطٌ [so written with refa], using a single word, accord. to Sb, as is said in the L. (TA.) Its rel. n. is تَابِطِيٌّ. (S, K.)— [Hence also] Such a one placed such a one under his protection. (TA.)— تَابَطٌ also signifies He put his رِدَاءٌ, (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 إِحْرَامٍ; (Mgh;) as also اضْطَبَعَ. (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 اِبْطٌ; (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 اِبْطٌ; (Mgh;) for Sb says that there are only two subst. of the measure فَعْلٌ, which are اِبْطٌ and حَبْرٌ; and one epithet, namely بِلْبَرٌ: 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 اِبْطٌ; 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 اِبْطٌ:] 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 السَّوْطَ حَتَّى بَرَقَتْ اِبْطُهُ [And he raised the whip so that his armpit shone]: (S, Mgh:) the pl. is اَبَاطٌ. (S, Mgh, K.)— [Hence.] ضَرَبَ اَبَاطَ الْأُمُورِ وَمَغَابِئِهَا [He hit the secret and occult particulars of the affairs]. (A, TA [followed by the words وَبَوَاطِنِهَا وَبَوَاطِنِهَا, a pleonastic addition, merely explaining what goes before.]) — And ضَرَبَ اَبَاطَ الْمَفَازَةِ [He traversed the recesses of the desert]. (TA.)— And اِبْطُ جَبَلٍ + The foot, or bottom, or lowest part, (سَفْحٌ) 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 الشِّمَالِ + Evil fortune; ill luck. (TA.)

ابط: see اِبْطٌ.

ابطِيٌّ [Of, or relating to, the armpit].—

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

ابطِيٌّ The sword is beneath my اِبْطٌ [or armpit]: and اِبْطِيٌّ عَطَانِيٌّ I put, or place, the sword upon my side, and beneath my اِبْطٌ. (TA.) And اِبْطِيٌّ جَعَلْتَهُ I put it (namely the sword, TA) next my اِبْطٌ. (K, TA.) The Hudhalee, (S, TA,) El-Mutanakhkhil, describing water to which he came to drink, (TA,) says, (S, TA,) accord. to the Deewán, but some ascribe the words to Taabbata-Sharrá, (TA,)

• شَرِبْتُ بِجَمِيهِ وَصَدَرْتُ عَنْهُ
• وَأَبْيَضُ صَارِمٌ ذَكَرَ اِبْطِيٌّ

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

ابطِيٌّ: see what next precedes.

تابِطِيٌّ: see 5.

اَبَق

1. اَبَقٌ, 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 اَبَيْتُ, aor. -; (IDrd, Mgh, K;) inf. n. اِبْأَقٌ (S, Mgh, Mgh) and اَبَيْتُ and اَبَيْتُ, (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 تَابَقَ: (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-Kaab, (AZ,) or 'Amán Ibn-Kaab, or, as some say, Ghámán, (AA,)

• أَلَا قَاتِ بَهَانٍ وَتَمَّ تَابَقٌ
• كَبُرَتْ وَلَا يَلِيْسُ بِكَ التَّعْمِيرُ

[Now surely 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 اِبْأَقٌ 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 تَابَقٌ, and he answered that he knew it not. (TA.)

5: see 1, in three places.— تَابَعَتْ She (a camel) withheld her milk. (TA.)— تَابَعُ الشَّيْءِ [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 أَتَابَعُ I do not deny, or disacknowledge: and one says, "O son of such a woman;" and the man replies, مَا أَتَابَعُ مِنْهَا I do not deny, or disacknowledge, her. (IF.)

اَبُوقُ }
اَبَاقُ } see اَبُوقُ.

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

اَهْل

1. اَهْلٌ, aor. -; (S, M, K;) and اَهَلٌ, aor. -; (K;) inf. n. اِهَالَةٌ, (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, اِهَالَةٌ, because it denotes an office, and, if so, of the latter verb, (TA,) and اَهَلٌ, (M, K,) which is of the former verb, (M, TA,) and اِهَلَةٌ [like اِهَالَةٌ]; (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.) اِهَالَةٌ, like كِتَابَةٌ [in measure], signifies The management, or tending, (A, K, TA,) of مَالٍ [meaning camels or other beasts]. (A, TA.) You say, اِهَالَةُ الْاِبَالَةِ He is good in the management, or tending, of his مال [or camels, &c.]. (A, TA.)— اَهَلٌ, aor. -; see 2, second signification.— اَهَلَّتِ الْاِبَالُ The camels were gotten, or acquired, as permanent property. (S, TA.)— اَهَلَّتِ الْاِبَالُ, aor. -; and اَهَلَّتْ, aor. -; (K;) inf. n. [of the former] اَهَلٌ and [of the latter] اِهْوَلٌ; (TA;) The camels became many, or numerous. (K.)— Also اَهَلَّتِ الْاِبَالُ, (S, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. - and -, inf. n. اِهْوَلٌ (S, M, K) and اَهَلٌ; (M, K;) and اَهَلَّتْ; and تَاهَلَّتْ; (M, K;) The camels were content, or satisfied, with green pasture, so as to be in need of water: (S, M, K:) the last verb is mentioned by Z, and he says that it is tropical, and hence اِهْوَلٌ applied to "a monk." (TA.)— [Hence,] اَهَلُّ الرَّجُلِ اَهَلٌ اَمْرَاتِهِ, and تَاهَلٌ, (S, M, K.); The man was content to abstain from conjugal intercourse with his wife; syn. اِحْتَرَأَ عَنْهَا; (M;) the man abstained from conjugal, or carnal, intercourse with his wife. (S, K, TA.)— [Hence also] اَهَلٌ, (K,)

inf. n. **أَبَلٌ**, (TA,) † *He devoted himself to religious exercises; or became a devotee*; (K, TA;) as also **أَبَلٌ**, like **فَقَّهٌ**, inf. n. **أَبَالَةٌ**: or this signifies *he became a monk*. (TA.)—And **أَبَلٌ**, aor. —, (Kr, M, K,) inf. n. **أَبَلٌ**, (Kr, M,) † *He overcame, and resisted, or withstood*; (Kr, M, K;) as also **أَبَلٌ**, (K,) inf. n. **تَأْبِيلٌ**; (TA;) but the word commonly known is **أَبَلٌ**. (M, TA.)—Also (K, TA, but in the CK “or”) **أَبَلَتِ الإِبِلُ** 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 أَبَلٌ* [q. v.], i. e. the **خَلْفَةُ** 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-Moḥeet, TA.)—**أَبَلُ العُشْبِ**, inf. n. **أَبُولٌ**, *The herbage became tall, so that the camels were able to feed upon it*. (K.)—**أَبَلُ الشَّجَرِ**, inf. n. **أَبُولٌ**, *The trees had green [such, app., as is termed أَبَلٌ] growing in its dried parts, mixing therewith, upon which camels, or the like, fatten*. (Ibn-'Abbád.)—**أَبَلَهُ**, inf. n. **أَبَلٌ**, *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 **أَبَلٌ**, aor. —, (K,) inf. n. **أَبَلٌ**. (TK.)—**تَأْبِيلُ الإِبِلِ**—**أَبَلٌ** *The managing, or taking good care, of camels*; (M;) and *the fattening of them*: (M, K:) mentioned by AḤn, on the authority of Abou-Ziyád El-Kilábee. (M.)—See also 1.

4: see 2.

5: see 1, in two places:—and see 8.==

تَأْبَلُ الإِبِلَ *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 **لَا 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.)

أَبَلٌ: see **إِبِلٌ**:—and **أَبَلٌ**.

أَبَلَةٌ: see **أَبَلٌ**.

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

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

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

إِبِلٌ, (T, S, M, Mṣb, K, &c.,) said by Sb to be the only subst. of this form except **جِبْرٌ**, and to have none like it among epithets except **بِلْبَرٌ**; for though other instances are mentioned, they are not of established authority; (Mṣb;) but IJ mentions, with these, **حَبْدٌ** and **إِطْلٌ** [which may be of established authority]; (TA;) [and to these may be added **إِبْطٌ** and **إِبْدٌ**, and perhaps **نَيْحٌ** and **حُطْبٌ**; respecting which see **إِبْدٌ**]; and for **إِبِلٌ** one says also **إِبِلٌ**, (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, **هَنْدِيَّةٌ**, which is a hundred of **إِبِلٌ**: (T:) or, accord. to Ibn-'Abbád, a hundred of **إِبِلٌ**: (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 ة added in the dim.; (S, Mṣb;) the dim. of **إِبِلٌ** being **أَبِيَّةٌ**: (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 **أَبِيَالٌ** (S, M, Mṣb, K) and **أَبِيَالٌ** [like **عَبِيدٌ** pl. of **عَبْدٌ**, q. v.]; (Mṣb, TA;) the pl. meaning *herds [of camels]*; and in like manner **أَبِقَارٌ** and **أَبِقَارٌ** mean flocks of sheep or goats and herds of bulls or cows: (Mṣb, TA;) and the dual, **إِبِلَانٌ**, means *two herds [of camels]*, (Sb, T, S, M, Mṣb,) each with its pastor; (T;) like as **غَنِمَانٌ** means two flocks of sheep or goats: (S;) or, accord. to Ibn-'Abbád, the dual means *two hundreds of إِبِلٌ*. (TA.)—**الإِبِلُ الصَّغْرَى** [The smaller camels] is an appella-

tion applied to *sheep*; because they eat more than goats. (IAḡr in TA art. **ضَبَطٌ**.)—It is said in the Kur [lxxxviii. 17], **أَفَلَا يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ**, 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 **الأَبَلَةُ**; (T, TA;) but accord. to a commentary on the Nh, it is correctly written **أَبَلَةٌ** [q. v.] (TA.)

إِبْنَةُ *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 **أَبَلٌ**. (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. **نَشْرٌ**.)—*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 ذَلِكَ فَقَدْ خَرَجْتَ مِنْ أَبَلَتِهِ** [If thou do that, thou wilt escape from its consequence, &c.]. (T.)—A fault, vice, or the like. (Abou-Málik, T.) So in the saying, **مَا عَلَيْكَ فِي 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, malevolence, malice, or spite*. (IB.)*

أَبَلِيٌّ: see **أَبَلٌ**.

أَبِيٌّ: see **أَبَلٌ**.

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

أَبِيٌّ: see **أَبَلٌ**.

أَبِيٌّ + **أَبِيٌّ** *A Christian monk*; (S, M, Mṣb, K;) so called because of his abstaining (**تَأْبِيلُهُ**) from women: (TA:) or the *chief monk*: (T:) or a *devotee*: (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 Hcyth, M, K;) the

beater of the نَاقُوسُ: (IDrd:) as also **أَبِيٌّ**, (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 **إِنْتَحَلٌ** [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 **أَبِيٌّ**; (M;) and **أَبِيٌّ**, and **أَبِيٌّ**, and **أَبِيٌّ**, and **أَبِيٌّ**, (K,) which last is disallowed by Sb for the reason stated above; (TA;) and **أَبِيٌّ**, like **أَبِيٌّ**; and **أَبِيٌّ**; (K;) the last with fet-ḥ to the **هَمْزِ**, and **كسر** to the ب, and with the

[first] quiescent ي [app. a mistranscription for اَيْبَلِي] is used by poetic licence for اَيْبَلِي, like اَيْبَلِي for اَيْبَلِي: (TA:) pl. اَبَال (M, K) and اَبَل, or اَبَل, [accord. to different copies of the K.] with damm [which indicates that the former is meant, though it is irregular]. (K.) By اَبَلِ الْاَبْلِيْمِ 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 اِبَالَة.

اِبَالَة: see the next paragraph.

اِبَالَة: see اِبْوَل. — Also A bundle of firewood; (T, S, M, K;) and so اِبَالَة: (T, S;) or a great bundle of firewood; and so اِبَالَة and اِبَالَة (K) and اِبَالَة: (Bd in cv. 3; but there explained only as signifying a great bundle:) or a bundle of dry herbage; (M, TA;) and so اِبَالَة (K) and اِبَالَة and اِبَالَة (M, K) and اِبَالَة, (K, [in the CK اِبَالَة,]) with one of the two س 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 فَعَالَة, with ة, but only in one without ة, as in the cases of دِيْنَار and قِيْرَاط; (TA;) and وِبَالَة signifies the same, (K,) belonging to art. وِبَال. (TA.) Hence the prov., (S, TA,) ضَعُفْتُ عَلَيَّ اِبَالَة and اِبَالَة, (S, K, &c.) but the former is the more common, and اِبَالَة, 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 (حُصْب) upon plenty; as though bearing two contr. significations. (K.)

اِبَالَة: see اِبَالَة.

اِبَالَة dim of اِبَال, q. v. (S, M, K.)

اِبَالَة: see اِبَال.

اِبَالَة: see اِبْوَل.

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

اِبَال: see the next paragraph.

اِبْوَل (T, S, M, M, K,) like عَجْوَل (S, M, K, [in the CK, erroneously, عَجْوَل,]) 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 اِبْوَل, and اِبَالَة, (M, K,) and اِبَال, and اِبَال: (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 اِبْوَل: (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. اِبْوَل, like عَجْوَل, of which the pl. is عَجَاوِل (M, K;) or its sing. is اِبْوَل: (S, M, K;) 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

اِبَال: (Jel:) or its sing. is اِبَالَة, (Bd in cv. 3, and M, K,) originally signifying "a great bundle:" (Bd:) it is said that this seems to be its sing.; and so اِبَالَة: or the sing. may be اِبَالَة, like as اِبَال is sing. of دِيْنَابَر: (T:) or it has no sing., (T, S, M, Bd, M, K,) accord. to Fr (T, M, S) and Akh (S) and AO, (T, M,) like شَمَاطِيْط (Fr, T, Bd) and عِبَادِيْد (AO, M, Bd.) اِبَابِيْل signifies, accord. to some, A company in a state of dispersion: (M:) or dispersed companies, one following another: (M, S;) or distinct, or separate, companies, (Akh, S, M, K,) like leaning camels: (M, S;) or companies in a state of dispersion. (AO, M, S.) One says, جَاءَتْ اِبَالُكَ جَاءَتْ اِبَابِيْلُ Thy camels came in distinct, or separate, companies. (Akh, S.) And طَيْرُ اِبَابِيْل [in the Kur cv. 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 M, S, quotes many fanciful descriptions, which I omit, as absurd.]

اِبْوَل: see اِبْوَل, in two places.

اِبَالَة: see اِبْوَل.

اِبَالَة: see اِبَالَة, in three places: — and اِبْوَل, in two places.

اِبَل More, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., اِبَلٌ مِنْ حَنِيْفِ الْحَنَاتِيْمِ [More skilled &c. than Honeyf-el-Hanátim]. (TA.) And the phrase, هُوَ مِنْ اِبَلِ النَّاسِ [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 1, first signification.]

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

اِبَال: see اِبَال and اِبَال.

اِبَال: see اِبَال and اِبَال and اِبَال.

اِبَال: see اِبْوَل.

اِبَالَة: see اِبَالَة, in two places: — and see اِبْوَل.

اَرْضٌ مَابِلَةٌ A land having camels. (S, K.) اِبَل: see اِبَل.

ابن

1. اِبْن, aor. 2 and 3, inf. n. اِبْن, 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, اِبْنَهُ بَشِيْءٌ, (S, K,) or بَشِيْرٌ, (as in one copy of the S,) or بَشِيْرٌ وَبَشِيْرٌ, (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 اِبْنَهُ signifies the same. (M.) And بَشِيْرٌ يُوْبِنٌ, or بَشِيْرٌ, 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 يُوْبِنٌ is a mistranscription for يُوْبِنٌ; for it is immediately added, فَهَوُ مَابُونٌ:] when, however, you say يُوْبِنٌ [i. e. يُوْبِنٌ or يُوْبِنٌ] alone, it relates to evil only. (AA, T. [But see 2.]) And فُلَانٌ يُوْبِنٌ بَكْدًا, or يُوْبِنٌ, 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, لَا تُؤْبِنُ فِيْهِ الْحَرَمُ, (T, and so in a copy of the S,) or لَا تُؤْبِنُ, (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 اِبْنَهُ, (M, K,) inf. n. تَابِيْنٌ, (K,) He found fault with him, or blamed him, to his face; (M, K;) and he upbraided him, or reproached him. (M.)

2. اِبْنِ الشَّيْءِ, (AZ, S,) inf. n. تَابِيْنٌ, (K,) He watched, or observed, the thing; or he expected it, or waited for it. (AZ, S, K.) — اِبْنِ الْاَثَرِ, (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 تَابِيْنٌ. (K.) And hence the next signification. (As, T.) — اِبْنِ الرَّجُلِ, (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, تَمَرِيْزٌ يَغْرِطُ اَحْبَابَكُمْ وَيُوْبِنُ [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.

اِبْنَةٌ 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. اِبْن:)

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 أَبْنٌ** † (S, TA) *Between them are enmities*. (S.)—Also *The [part called] غَلْصَمَةُ [meaning the epiglottis] of a camel*. (M, K.)

أَبْنَةٌ: see art. **بَنِي**.

إِبَانٌ The *time* of a thing; (T, S, M, K, and Mṣb in art. **إِبَانٌ**;) 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, **إِبَانَهُ** *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. **إِبَانٌ**.]

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

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

مَأْبُونٌ *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 **بَنَسٌ**, accord. to the TA.

أَبْنُوسٌ, with medd 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 نَسَاسٌ*: others, that it is *different therefrom*: and respecting the measure of the word, authors differ. (TA.)

أبه

1. **أَبَهُ** (JK, K,) and **بِهِ** (K); and **أَبَهُ**; aor. [of both] **يَأْبَهُ**; inf. n. **أَبَهُ**, (JK, K,) of the former, (TA,) and **أَبُوهُ**, [also of the former,] (JK,) and **أَبَهُ**, (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 أَبَهُتُ لَهُ**, (AZ, JK, S, Mgh,) aor. **أَبَهُ**, inf. n. **أَبَهُ**; (AZ, S;) and

أَبَهُ (JK, S,) aor. as above, inf. n. **أَبَهُ**; (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 **وَبَهُتُ**; (Mgh;) and the latter, like [**وَبَهُتُ** and] **نَبَهُتُ**. (S.)—**لَا يُؤَبُّهُ لَهُ** (Mgh, K, TA) *He will not be cared for, minded, or regarded, because of his lowness of condition, or abjectness*. (Mgh, TA.)—**أَبَهُتُهُ بِكَذَا** *I imputed to him, or suspected him of, such a thing*. (JK, K, TA.)

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

5. **تَأَبَّه** *He magnified himself; behaved proudly, or haughtily*. (JK, S, K.) You say, **تَأَبَّه الرَّجُلُ عَلَى فُلَانٍ** *The man magnified himself against such a one, and held himself above him*. (JK, TA.) And **تَأَبَّه 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;) *goodliness and splendour*; (K;) and *goodliness of aspect*: (TA:) and *pride, self-magnification, or haughtiness*. (JK, S, K.)

ابو

1. **أَبُوْتُ**, [third pers. **أَبَا**,] (T, S, M, K,) and **أَبَيْتُ**, [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.)—**أَبُوَّتُهُ**, (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 يَأْبُو هَذَا**, **فُلَانٌ يَأْبُوهُ**, 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. **أَبَيْتُهُ**, inf. n. **تَأْبَيْتُهُ**, *I said to him بأبي [meaning Mayest thou be ransomed with my father! or the like: see أَبٌ, below]*. (K, TA.) [In the CK, erroneously, **أَبِي**.]

5. **تَأَبَّه** *He adopted him as a father*; (M, K, TA;) as also **أَسْتَأَبَهُ**; (M in art. **إِبَانٌ**;) and so **تَأَبَّه**, accord. to A'Obeyd: (TA:) [or,] accord. to A'Obeyd, you say, **تَأَبَّيْتُ أَبَا** *I adopted a father*: (T:) and you say also, **أَسْتَأَبْتُ أَبَا** and **أَسْتَأَبْتُ أَبَا** *he adopted a father*. (TA.)

10: see 5.

أَبٌ 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 father* [in the ordinary sense: and also as mean-

ing † *an ancestor*]: (M:) as also **أَبَا**, a dial. var., (M, K,) the same in the nom. and accus. and gen. cases, like **فَعَا**: (M:) and **أَبٌ** is a dial. var. of the same, [the second letter being doubled to compensate for the **و** suppressed, as is the case in **أَخٌ**, (TA voce **أَخٌ**,)] 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 أَبُكَ** [etc.]. (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 أَبَيْهِ** [*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 **أَبُوَّةٌ**,] and **أَبُوَّةٌ**, (Lh, T, S, M, K,) like **هُؤُلَاءِ أَبُوكُمْ** and **هُؤُولَاءِ**: (T, S;) you say, **هؤُولَاءِ أَبُوكُمْ** [*These are your fathers*]; (T;) and hence, in the Kur [iii. 127], accord. to one reading, **وَإِلَهُ أَبِيكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ** [*And the God of thy fathers, Abraham and Ishmael and Isaac*], meaning the pl. of **أَبٌ**, i. e. **أَبِيَّتِكَ**, of which the **ن** is suppressed because the noun is prefixed [to the pronoun]; (S;) and some of the Arabs say, **أَبُونَنَا أَكْرَمُ الْأَبَاءِ** [*Our fathers are the most generous of fathers*]. (T.) The dim. is **أَبِيٌّ**; originally **أَبِيُو**, with the final radical letter restored. (Mṣb.)—**مَا أَبٌ لَه مِنْ أَبٍ**, and **مَا أَبٌ لَه 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 **أَبٌ**,] 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** **اللَّهُ أَبَاكَ**, or the like,] and **لَا أَبَاكَ**, (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 تَيْمَرُ تَيْمَرُ عَدِيٍّ لَا أَبَا لَكَمُ** •
[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 *لِلَّهِ ذَرَكٌ*: (TA:) or, as A Heyth says, on the authority of Aboo-Sa'ced 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*]:) 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,

• أَرِيْبِي سِلَاحِي لَا أْبَا 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 save in perseverance*]. (TA.) [Aboo-'Alee, as cited in the M, observes that the *ل* (meaning the final *ل*) in *أَبَا*, in the phrase *لَا أْبَا لَكَ*, indicates that it is a prefixed noun, and determinate; whereas the *ل* in *لَكَ* together with the government exercised upon the noun by *لَا* 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 أْبَا لَكَ* in the dial. of him who uses the form *أَبَا* instead of *أَب* is the same grammatically as *لَا أْب لَكَ* in the dial. of him who uses the form *أَب*.] Suleymán Ibn-'Abd-El-Melik heard an Arab of the desert, in a year of drought, say, *أَنْزِلْ عَلَيْنَا الْغَيْثَ لَا أْبَا لَكَ*, and Suleymán put the best construction upon it, [as 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 paying honour [to a person], *لَا أْب لَشَانِكَ*, and *لَا أْبَا لَشَانِكَ*, (TA,) i. e. *May thy hater have no father!* or, accord. to ISk, each is a metonymical expression for *لَا أْبَا 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, *لِلَّهِ 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 Hafṣah, by 'Aisheh. (TA.)— *بِأَبِي*, (TA,) or *بِأَبِي أَنْتَ*, (T in art. *بَأ*), [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 *فَدَيْتُكَ 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 وَدَدْتُهُ*, i. e. *May he whom I love be ransomed with my father!*, meaning *may he [my father] be made a ransom for him [whom I love]!* (El-Wáhidee on the Deewán of El-Mutanebbec, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the *ي* into *ل*: a poet says,

• وَقَدْ زَعَمُوا أَنِّي جَزَعْتُ عَلَيْهِمَا

• وَهَلْ جَزَعُ أَنْ قُلْتُ وَأَبَا 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 *لَا أْبَا لَكَ*. (S.) And some of the Arabs used to say, *وَأَبَا أَنْتَ* [*Alas, with my father mayest thou be ransomed!*]: this, says AM, being like *وَيْلُنَا* for *يَا وَيْلَتِي*; as also *بَيْبَا*, with the hemzeh changed into *ي*, originally *يَا بَابَا*, meaning *يَا بِأَبِي*: and hence what is related, in a trad., of Umm-'Ateyeh; that she used not to mention the Prophet without saying, *بَيْبَا* [for *بِأَبِي هُوَ*]. (TA in art. *بَأ*.) A woman said,

• يَا بِأَبِي أَنْتَ وَيَا فَوْقَ الْبَيْبِ

[*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 *بَيْب* is substituted for *ء*, not necessarily; but ISk quotes the words as commencing with *بَيْبَا*, which is the right reading, in order that this expression may agree with *الْبَيْبِ*, which is derived from it: Et-Tebreezee, however, relates Abu-l-'Alá's reciting the words as ending with *الْبَيْبِ*; saying that this is compounded from the phrase *بِأَبِي*, and that therefore the *ء* is preserved. (TA.) [See also the first paragraph in art. *بَأ*.]—You say also, *يَا أَبَتَ* [meaning *O my father*], (S, M, K,) as in *يَا أَبَتَ أَفْعَلُ* [*O my father, do thou such a thing*]; (S;)

and *يَا أَبَتَ*; (S, M, K;) and *يَا أَبَتَ*; (Z in the Ksh xii. 4;) and *يَا أَبَتَ* (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 أُمَّتَ*; (S;) and is like the *ة* in *عَمَّةٌ* and *خَالَةٌ*, as is shown by your saying, in pausing, *يَا خَالَهُ*: like as you say, *يَا أَبَتَ*: (Kh, M:) the annexing of the fem. *ت* to a masc. noun in this case is allowable, like as it is in *ذَكَرَ* and *غَلَامٌ يَفْعَةٌ* and *رَجُلٌ رِبْعَةٌ* 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 أَبَتَ* 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 أَبَتَ* is for *يَا أَبَتَاهُ*, (Aboo-'Othmán El-Mázinee, S, M, [the latter expression mentioned also in the K, but not as being the original of the former,]) the *ل* [and *ه*] being suppressed; (the same Aboo-'Othmán and M;) or for *يَا أَبَتَا*, the *ل* being suppressed, like as the *ي* is in *غَلَامٌ*; or it may be after the manner of *يَا أَبِي*. (Z ubi supra.) *يَا أَبَتَ* 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 أَبَتَ* is said in a case of pause, except in the *Kur-án*, in which, in this case, you say, *يَا أَبَتَ*, 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 أَبَتَهُ*. (S.) *يَا أَبَتَهُ* is also said; (M, K;) though scarcely ever. (M.) A poet uses the expression *يَا أَبَتَ*, 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*. (Mṣb.)—It is also applied to signify † *A paternal uncle*; as in the *Kur* ii. 127, quoted before. (M.)—[It is also (like *أُمَّ* and *إِبْنٌ* 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-Habecb, M:) it is said in the TṢ that *الأَبُ*, 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* (ثوى) † *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*.

• أَبَوَةٌ or أَبَوَاءٌ: see *أَبَوَةٌ*.

أَبُو ^{أبو} *Of, or relating or belonging to, a father; paternal.* (S, TA.)

أَبِي dim. of أَب, q. v. (Mṣb.)

أَبُو [in copies of the K ^{أبو} and in the CK ^{أبو}, both app. mistranscriptions for أَبُو, which is well known,] *Fathership; paternity; the relation of a father.* (S, * M.) You say, بَيْنِي وَبَيْنَ ^{أبو} *[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 يَنْجَلُ, (Sb, M,) i. e., of a verb of which the first radical letter is و or ي, (TA in art. وجَل,) and يَأْبِي, (IB, [who cites as an ex. a verse ending with the phrase تَشْبِيه]) inf. n. إِبَاءٌ (S, M, Mgh, Mṣb, K) and إِبَاءَةٌ (K,) or إِبَاءَةٌ (so in a copy of the M,) or إِبَائَةٌ (so in the Mṣb,) *He refused; or refrained, forbore, abstained, or held back; syn. اِمْتَنَعَ* (S, Mṣb, MF, Bḍ in ii. 32, Kull p. 8,) *voluntarily, or of his own free will or choice:* (Bḍ ubi suprā, Kull:) [thus when used intransitively: and it is also used transitively:] you say, أَبَى الْأَمْرَ *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 الشَّيْءَ *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 غَسَا and شَجَا; and Mbr adds جَبَا: but most of the Arabs say يَقْلِي and يَجْسُو and يَجْسُو. (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.] أَبَيْتَ اللَّعْنَ is a greeting which was addressed to kings in the time of ignorance; meaning *Mayest 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 suprā.) You say also, أَبَى أَنْ يُضَامَ *[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 after مَنَعَ.] It is said in the K ^{أبو} ix. 32, وَيَأْبِي اللَّهُ إِلَّا أَنْ يَتَمَّ نُورَهُ, meaning *But God will not consent or choose [save to complete, or perfect, his light].* (Bḍ.) 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. (Bḍ.) You also say, كَانَ يَأْبِي اللَّحْمَ *[He used to refuse, or dislike, flesh-meat],* (K,) or أَكَلَ اللَّحْمَ *[the eating of flesh-meat].* (Mgh.) And أَبِي فَلَانَ الْمَاءِ *[Such a one refused, or disliked, water, or the water]:* (S:) or أَبِي مِنْ شَرْبِ الْمَاءِ *[he refused, or voluntarily refrained from, the drinking of water, or the water].* (AAF, M.) And أَبِي عَلَيْهِ الْأَمْرَ, (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 suprā, in Ḥar.) Hence, (Mṣr ubi suprā,) أَبِي عَلَيْهِ, (Mgh, and Mṣr ubi suprā,) and تَأْبَى عَلَيْهِ, (T, S, and Mṣr ubi suprā,) *He was incontinent, or unyielding, to him; he resisted him, withstood him, or repugned him; syn. اِمْتَنَعَ* (T, S, Mgh, and Mṣr ubi suprā) عَلَيْهِ: (T:) thus explained because the objective complement (الْأَمْرُ) is suppressed. (Mṣr ubi suprā.) = اللَّيْنِ, (M, TA, [in a copy of the former of which the verb is written اَبَيْتَ, but this I suppose to be a mistranscription, on account of what here follows,]) like رَضِيَتْ, (K,) inf. n. أَبِي, (M, and so in some copies of the K,) or اِبْي, (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 الْفَصِيلِ, and اِبْي, inf. n. اِبْي, *The young camel, or young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food.* (M, K.) = اَبَيْتَ as syn. with اَبُوتَ: see the latter.

4. اَبَيْتَهُ اِبْيَاهُ [in the CK, erroneously, اَبَيْتَهُ] *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, فَلَانَ بَحْرًا يَأْبِي, (ISk, S, K, * [in the CK, erroneously, يَأْبِي,]) 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, or come to an end,* (ISk, S, K,) *by reason of its*

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

(M, TA.) In like manner, also, one says, كَلًا *Herbage, or pasture, that will not fail, or come to an end.* (S.) And عِنْدَهُ دَرَاهِمٌ لَا تَأْبِي *He has dirhems, or money, that will not fail, or come to an end.* (TA.) And أَبَى الْمَاءَ 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 عَلَيْهِ: and تَأْبَى عَلَيْهِ الْأَمْرُ 5. latter half of the paragraph.

أَبِيَّةٌ *A paucity, or deficiency, and revulsion, of the milk in the breast:* (Fr, TS:) 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, إِنِّي هَذِهِ الْحَمَى أَبِيَّةٌ تُدِيكَ *[This fever is only occasioned by the paucity, or deficiency, and revulsion, of the milk in thy breast.]* (TA.)

أَبِيَانٌ and أَبِيَانٌ and أَبِيَانٌ: see أَب, in four places.

أَبَاءٌ, (T, S, M,) or أَبَاءٌ مِنَ الطَّعَامِ (K,) *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 أَبَاءٌ (T, S, M, K) مِنَ الطَّعَامِ (K) *He was, or became, taken, or affected, with a dislike, or loathing, of food.* (T, S, M, K.)

أَبِيَّةٌ inf. n. of أَبِي, q. v. (S, M, &c.) — See also أَبِيَّةٌ.

أَبِيَّةٌ and أَبِيَّةٌ: see أَب, in three places. — Also, the former (أَبِيَّةٌ), *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.]

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

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

أَبِيَانٌ, and أَبِيَّةٌ, (S, M, Mṣb, K, TA,) and أَبِيَانٌ, أَب,

(S, TA,) part. ns. of **أَبَى**, signifying *Refusing; or refraining, forbearing, abstaining, or holding back [voluntarily, or of his own free will or choice]: (S, Mṣb, 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 **أَبْيَانٌ**, (so in a copy of the M,) or **أَبْيَانٌ**, (K,) a man *who refuses, or refrains from, or dislikes, or hates, (يَأْبَى), food; or, things that are base or mean, (M, K, TA,) and causes of dispraise or blame: (TA:)* or the second (أَبَى), a man *who refuses, or refrains, &c., vehemently, or much; incomppliant, unyielding, resisting, withstanding, or repugning: (T:)* and **أَبْيَانٌ** and **أَبْيَانٌ**, a man *having vehement* **أَبَاهُ** [app. **أَبَاهُ**, i. e. *dislike, or loathing, of food; agreeably with a common quality of words of the measure فَعْلَانُ: (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 أَبَاءُ (M, K) and أَبِي (K), with damm, then kesr, and then teshdeed, (TA, [in the CK أَبِي, and in a copy of the M رَابِعِينَ]) and أَبَاءُ (M, TA,) or أَبَاءُ (K, TA,) like رَجَالٌ: (TA: [in the CK أَبَاهُ:] the pl. of أَبِي is أَبِيون; (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, أَبِيين: (M:) the pl. of أَبْيَانٌ (M,) or أَبْيَانٌ (K,) is أَبْيَانٌ. (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 تَبِجُ الْإَبِيَّةَ** [*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 S in art. عَشُو.)*

مُؤَبِّ [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** **إِتْبَاهًا**, (M, K, [but in the latter the pronoun is masc.]) and **إِتْبَاهًا**, (M,) or simply **أَتَبَهَا**, (S,) inf. n. **تَأْتِبُ**, (S, K,) *He put on her, or clad her with, an* **إِتْبٌ**: (S, 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 بِإِتْبٍ**, (M, K,) and **أَتَتَبُ**, [written with the disjunctive alif **إِتْتَبُ**, (M,) or **أَتَتَبُ**, (K, [but this I think a mistranscription,]) *He put on himself, or clad himself with, an* **إِتْبٌ**: (M, K:) or **أَتَتَبَتْ**, 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 القَوْسَ** + *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,) لِلْمُؤَمَّرِ [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.

بَغِيرٌ **مُتَّبِعَةٌ** (M, K) and **إِتْبٌ**, (T, S, M, A, K) and **بَغِيرَةٌ**, (S,) or **بَغِيرَةٌ**, (M, K,) i. e., (S, M, [but in the K what here follows is given as a meaning distinct from that of **بَغِيرَةٌ**,]) *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. نَبْطَةٌ: (M:) or a shirt without sleeves, (S voce بَغِيرٌ, 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 **شَوذَرٌ**; 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 **أَتَوُبٌ**, (MF,) and [of mult.] **أَتُوبٌ**, (S,) or **إِتَابٌ**, (M,) or both. (K.)—[Hence,] **إِتْبٌ** also signifies + *The husk of barley. (M, K.)***

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

إِتْبٌ: see **مِثْبَلٌ**.

مُؤْتَبُ الظَّفْرِ + *A man whose nail is crooked. (K.)*

اتم

1. **أَتَمَرٌ**, (M, K,) in, or in relation to, a **سِقَاءٌ** [or skin for water or milk], (TA,) signifies *The having two punctures of a seam (خُرْزَتَانِ) rent so as to become one. (M, K.)* You say, **أَتَمَّتِ القِرْبَةُ**, aor. -, inf. n. **أَتَمَّرُ**, *The water-skin 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 مَسَلْكَانِ [or vagina and rectum]: whence أَتَوْمٌ [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 **مَاتَمَّرَ** 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, **مَاتَمَّرَ** is from **أَتَمَّرَ**, aor. -: = *I. q. فَتَقَّى* [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 **أَتَوْمٌ**, and **مَاتَمَّرَ**.] = **أَتَمَّرَ بِالسَّكَّانِ**, (Sgh, Mṣb,) with two forms of aor., [app. - and -], (Mṣb,) inf. n. **أَتَمَّرُ**, (Sgh, K,) or **أَتَوْمٌ**; (Mṣb;) and **أَتَمَّرَ**, aor. -: (Mṣb;) *He stayed, remained, dwelt, or abode, in the place. (Sgh, Mṣb, K.)*

2: see 4.

4. **تَأْتِمِرٌ**, inf. n. **إِتْمَامٌ**; and **أَتَمَّهَا**, inf. n. **تَأْتِمِرٌ**; *He rendered her such as is termed* **أَتَوْمٌ**, q. v. (O, K.)

أَتَوْمٌ is primarily used in relation to the **سِقَاءٌ** [or skin for water or milk; as meaning] *Having two punctures of a seam (خُرْزَتَانِ) 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 مَسَلْكَانِ [or vagina and rectum] meet together in one, [by the rupture of the part between them,] (T, M,) becoming conjoined, so that the فَرجُ is enlarged thereby, (TA,) on the occasion of devirgination; (M;) i. q. مَغْفَاةٌ, (T, S, M,) as some say; (T;) or مَغْفَاةٌ; (K; [said in the TA to be a mistake: but مَغْفَاةٌ and مَغْفَاةٌ are said in the M, in art. فَيْضُ, to have the same signification;]) a woman whose مَسَلْكَانِ have become one: (Ham p. 271:) or, as some say, *small in the فَرجُ [or vagina]: (M:) or it has these two contr. significations. (K.)**

مَاتَمَّرَ is a quasi-inf. n. of **أَتَمَّرَ** in the last of the senses explained above. (Mṣb.) [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. (Msb.) [Thus it signifies *A time of staying or remaining, &c.*]—And it is also a noun of place from the same. (Msb.) [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 *أتم*, aor. *أتم*, accord. to Khálid Ibn-Yezced. (T.)—And hence, tropically, (Msb.) † *Women assembling together* (T, S, M, Mgh, Msb, K) *in a case of rejoicing and of mourning, (T, M, Mgh, K,) or in a case of good and of evil: (S, Msb:) 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 أتم, in the first of the senses explained in this art.; and from أتموم, 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 مَاتِمٌ. (S, Mgh.) Abu-l-'Aṭā Es-Sindee says,*

• عَشِيَّةَ قَامَ النَّائِحَاتُ وَشَقِقَتْ
• جُيُوبٌ بِأَيْدِي مَاتِمٍ وَخُدُودٌ

[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 الْمَاتِمَا

[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]: *الماتِم* here necessarily denoting men. (M.)—IKt says, (Msb,) it is used by the vulgar to denote *An affliction, or evil accident*; (S, Mgh, Msb;) [and Mtr adds,] and *a wailing*: (Mgh:) they say, *كُنَّا فِي مَاتِمٍ فَلَانَ* [meaning *We were present at the affliction of such a one*]: (S, Msb:) or *كُنَّا فِي مَاتِمِ بَنِي فَلَانَ* [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, (Msb,) is *مَنَاحَةٌ*: (S, Mgh, Msb:) 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-Teymee, respecting Mansoor Ibn-Ziyád,

• وَالنَّاسُ مَاتِمُهُمْ 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 قَتَلُوا
• فِي مَاتِمٍ 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, Msb, K,*) aor. *أتن*, (Msb,) or *أتن*, (K,) inf. n. *أَتُونُ* (M, Msb, K) and *أَتْنُ*, (K,) *He remained, continued, stayed, or abode, in the place*; (S, M, Msb, K,*) or *became fixed, or settled, therein.* (M.)

10. *استأتن* [lit.] *He (an ass) became a she-ass.* (M.) The saying, *كَانَ حِمَارًا فَاسْتَأْتَنَ*, 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 *استأتن أتانًا*, (M,) *He (a man) purchased a she-ass*; (S;) *he took for himself a she-ass.* (S, M.)

أَتَانٌ (T, S, M, Msb, K) and *إِتَانٌ* (K,) but one should not say *أَتَانَةٌ*, (ISk, S, Msb,) or this is of rare occurrence, (K,) occurring in certain of the trads., (IAth,) *A she-ass [domestic or wild]:* (S, M, Msb, K:) pl. (of pauc., T, S, Msb) *أَتْنٌ* and (of mult., T, S, Msb) *أَتْنٌ* (T, S, M, Msb, K) and *أَتْنٌ* and (quasi-pl. n., M) *مَاتُونًا*. (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 *إِتَانٌ*. (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 *أَتَانُ الصَّحْلِ* 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, over-spread 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 *أَتَانُ التَّمِيمِ* 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 فَوْدَجُ [more commonly called هَوْدَجٌ, q. v.]:* pl. *أَتْنٌ*, (K, TA,) with medd. (TA: [but in the CK *أَتْنٌ*].])

إِتَانٌ: see *أَتَانٌ*, in two places.

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

to † *that in which bricks are baked, and called in Persian دَاشُونٌ and دَاشُونٌ [or simply دَاشُونٌ and دَاشُونٌ]:* (Mgh:) accord. to Az, (Msb,) it is *that of the bath, and of the place in which gypsum is made: (T, Msb:) or the trench, hollow, or pit, of the جَبَّار [or lime-burner, (in the CK, erroneously, the جَبَّار,) 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 أَتَاتِينٌ, (T, S, M, Mgh, Msb, K, [in the CK, erroneously, أَتَاتِينٌ,]) 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,] أَتْنٌ. (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.)*

مَاتُونًا: see *أَتَانٌ*.

اتو

1. *أَتَا*, aor. *يأتو*; (Msb;) and *أَتَوْتُهُ*, (T, S, M, K,) aor. *أَتَوهُ*; (S;) inf. n. *أَتُو*, (M, Msb,) or *أَتَوَةٌ*, (S,) or the latter is an inf. n. of un.; (T, TA;) *He came*; (Msb;) and *I came to him, or it*; (S;) the former a dial. var. of *أَتَى*, aor. *يأتى*; (Msb;) and the latter, of *أَتَيْتُهُ*. (T, S, M, K.) [See art. *أتى*, 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, Msb, K,) aor. *أَتَوهُ*, (S, Msb,) inf. n. *إِتَاوَةٌ*, (S, M, Msb, 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 خَرَاجٌ: this is the signification which seems to be indicated in the S: or] I bribed him; gave him a bribe.* (M, Msb, K.) [See also *إِتَاوَةٌ* below.]—*أَتَتِ النَّخْلَةَ*, (T, S, M, K,) and *النَّخْرَةُ*, (M, K,) aor. *تأتو*, (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 *النَّخْلَةُ* † *أَتَتِ* † *النَّخْلَةَ* † *إِتَاةٌ*; (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.) — **أتت** **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, **والشمار** is erroneously put for **والنماء**]) = **أتت** for **أتوتى**: see 1 in art. **اوى**.

4: see 1, near the end of the paragraph.

أتو an inf. n. of 1, 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**, (IAar, M,) **ما زال على أتو 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, كُنا 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, **أتى على فلان أتو** *Death came upon such a one: or a trial; or an affliction.* (Ish, T.) And **أتى على أتو 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 أتاء*, (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 أتو** [*Its butter has come*]. (S, TA.) And you say, **لبن ذو اتاء** *Milk having butter.* (A, TA.) = *A great body or corporeal form or person (شخص عظيم).* (AZ, Sgh, K.)*

أتوة *A single coming; as also أتية*. (T.)

أتوان a corroborative [or imitative sequent] of **أسوان**, which signifies *grieving mourning, or sorrowful: (TA:) or i. q. حريص [vehemently desirous; eager; &c.]*. (Mirḳat 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 **والشمار** is erroneously put for **والنماء**]) and **بركة**: (S:) *increase, and produce, or net produce, of land; as though from الإتاوة signifying السراج: (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.: (As, T:) what is produced of the fruits (أكال [in the CK أكال] of trees: (M, K:) the fruit of palm-trees. (S.) — See also أتو, in three places.*

أتى (S, M, Sgh, K) and **أتى** [respecting which see what follows] and **أتى**, (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 **أتاوى** (M, Sgh, K) and **أتاوى** and **أتاوى**, (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 أتى signifies a conduit of water; and any channel in which water is made to have an easy course; as also أتى, 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 أتى (Lh, T, S, M) and **أتاوى**, (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 fallen to 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 **أتى** and **أتاوى**, (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 kindred: (AA, T, S, M, Mgh:) or a man who asserts his relation to a people of whom he is not: (Msb:) or أتى signifies one who is among a people of whom he is not: (As, T:) and أتاوى, 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 أتاوين: (S:) [the fem. sing. is أتوية:] and the pl. fem. أتاويات. (T, S, M.)*

أتاوة 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 أتاوى, (T, M, K, TA, [but in some copies of the K أتاوى, and accord. to copies of the S it is أتاو, being written, with the article, الأتاوى; 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 الأتاويا, for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaudee: (S:) it has also for a pl. إتاوات, (T,) and أتى, [in the CK, erroneously, which is extr., (M, K,) as though its sing. were أتوة, being like رشى, pl. of رشوة, (M,) and like عرى, pl. of عروة. (TA.) You say, أدى إتاوة أرضه: [He payed the tax of his land]; i. e. **خراجها**: (TA.)*

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

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

اتى

1. **أتى**, aor. **يأتى**, (Msb,) and, in the dial. of Hudh'eyl, **يأت**, without **ى**; (S;) and **أتينه**, (T, S, M, Msb, K,) [aor. **أتيه**]; 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. **إتيان**, (T, S, M, Mgh, Msb, K,) or this is a simple subst., (Msb,) and **إتيانة**, (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and **أتى** (T, S, M, Msb, K) and **أتى** and **أتى** 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 أتا, aor. أتوه: (Msb;) and أتوه, (T, S, M, K,) aor. أتوه: (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 أتى, 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-Rághib, the proper [or primary] signification of **إتيان** is *The coming with ease.* (TA.) — **أتاها**, (Mgh, Msb,) inf. n. **إتيان**, (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.) — **أتى القوم** [*He came to the people: and hence,] he asserted his relationship to the people, not being of them.* (Msb.) [See **أتى** in art. اتو. — **أتى 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 **أتى** trans. by means of **ب**. Hence, **أتى بولد** *He begot a child, or children.* And **أتت به** *She brought him forth; gave birth to him.*] Accord. to Abou-Is-hák, the meaning of the words in the **Kur** [ii. 143] **أينما تكونوا يأت بكم الله جميعا** is, *Wherever ye be, God will bring you all back unto Himself.* (M.) [You say also, **أتى ببينة** *He adduced a proof.*] See also 3. **أتى الأمر** [*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 يأتون الصلاة إلا وهم كسالى**, meaning *And they do not enter into, or engage in, prayer, unless when they are heavy, or sluggish.* (TA.) And you say, **أتى الفاحشة**, [and **بالفاحشة**,*

(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 بِالْجَدِيدِ 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]. (Mṣb in art. **جود**.) And **أَتَى بِجَرِي بَعْدَ** [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 **كَانَ حَيْثُ أَتَى** [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 فَلَانٌ**, like **عُنِيَ**, means *Such a one was approached by the enemy come in sight of him.* (K.) **أَتَيْتَ يَا فَلَانُ** [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 **إِتْيَانُ الْعَدُوِّ**, (Mgh,) **أَتَى عَلَيْهِ الدَّهْرُ** † *Time, or fortune, destroyed him.* (M, Mgh, Mṣb, K.) Destruction is meant in the Kur [lix. 2], where it is said, **فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْسَبُوا** † [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 بُنْيَانَهُمْ 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. **جردرم**;) and what was in a vessel; (K in art. **جرجب**;) like **فَرَّغَ 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 فَلَانٌ** † *Destruction came to such a one from**

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

• **أَتَى دُونَ حُلُو الْعَيْشِ حَتَّى أَمْرَهُ**

• **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 جِبَةٍ 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.* (Mṣb.) 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.*] (Mṣb.) You say, **أَتَى عَلَيْهِ حَوْلٌ** [A year passed over him; or he became a year old]. (§, K, Mṣb, 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 **تَأْتِي**, *He smoothed, made easy, or prepared, (سَهَّلَ, 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 أَتِيًا**, or *a channel for water, to run to his land.* (M.)—**أَتَى اللَّهُ لِعِلَانٍ 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**, **حَبَّةٌ 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**, 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, Mṣb,) inf. n. **مُؤَاتَاةٌ**, (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, Mṣb;) in a good manner: (T:) the vulgar say, وَأَتَيْتُهُ: (S:) this is of the dial. of the people of El-Yemen, inf. n. مُؤَاتَاةٌ; and is the form commonly current: (Mṣb:)**

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. **إِيْتَاءٌ**, (TA,) *i. q.* **أَتَى بِهِ** [*He came with, or brought, him, or it;*] (§;) *he made it (a thing) to come, إِلَيْهِ 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. سَأَفَهُ, إِلَيْهِ to him.* (M, K.) It is said in the Kur [xviii. 61], **إِيْتِنَا بِهِ**, *i. e. أَتِنَا 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, Mṣb, K) a thing, (M, K,) or property: (Mṣb:) and you say, هَاتِ in the sense of the [imperative] آتِ [give thou].* (T.) We read in the Kur [v. 60, &c.] **وَيُؤْتُونَ** [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, **أُوتِيَ كَذَا** as meaning *He was gifted, or endowed, with such a thing; as, for instance, a faculty.*] See also 3.—**أَتَيْتُ الْمَهَاتَبَ** *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.* (Mṣb.)—**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.)—**أُوتِيَ 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, Mṣb, 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, Mṣb, 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; (Mṣb;) the way thereof (i. e. of an affair) was, or became, facilitated, or easy, to him.* (TA.) The following is an ex.:

• **تَأْتَى لَهُ الدَّهْرُ حَتَّى أَنْجِبَ**

[Fortune became well, or rightly, disposed for him, so that he became restored to wealth, or competence]: (T:) or **تَأْتَى لَهُ السَّخِرُ** [good fortune, or prosperity, became prepared, &c., for him, &c.]. (So in the TA.) And hence the saying, **هَذَا مِمَّا يَتَأْتَى لِي الْمَضْغُ** *This is of the things which it is feasible or practicable, and easy, to me to chew.* (Mgh.)—**هَاتَى لَهَا**, meaning *gentleness, (As, 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.* (M, S, B.) — **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 بِتَأْتَى** 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**.

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

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

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

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 wood or leaves, into a river:* (M, K:) from **الْإِتْيَانُ**: (M:) pl. **أَتَاةٌ** [in the CK **أَتَاةٌ**] and **أَتَى**. (M, K.) — **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 **مُسْتَأْتٌ**.

أَتِيَّةُ الْجُرْحِ, (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 أَلْعَى**. (TA.)

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

أَتِيَّةُ الْجُرْحِ and **أَتِيَّةٌ**: see **أَتِيَّةُ الْجُرْحِ**.

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

أَتِيَّةُ الْجُرْحِ: see **أَتِيَّةُ الْجُرْحِ**.

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

مَأْتَى الْمَرْأَةِ [The place of access of the woman; i. e. *the meatus of her vagina; or her vagina itself;*] **مَجِيضُ**, or *place of menstruation, of the woman.* (Z) in the TA in art. **حِيضٌ**. — **وَجْهٌ**, (S, or **جَهَةٌ**, 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 **مَعْنَانُهُ**, meaning the same by both. (S.) You say, **أَتَيْتُ الْأَمْرَ مِنْ مَأْتَاهُ** and **أَتَيْتُ الْأَمْرَ مِنْ وَجْهِهِ الَّذِي يُؤْتَى مِنْهُ**, (S, M,) i. e., *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.)

مُسْتَأْتٌ: see **مُسْتَأْتٌ**.

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

مَأْتَى [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 أَتَى بِمَا وَعَدَهُ مَأْتِيًا**, the meaning is **أَتَى بِمَا وَعَدَهُ** [Verily that which He hath promised, or the fulfilment of his promise, is coming]; like as, in the phrase **حِجَابًا مُسْتَوْرًا**, in the Kur [xvii. 47], **سَاتِرًا** 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., **مَأْتَى 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 مُسْتَأْتٌ *A road to which people come* (Th, M, Mgh, M, S, B.) *much, or often;* (Mgh, M, S, B.) the latter word being of the measure **مَفْعَالٌ**, (Th, M, Mgh, M, S, B.) originally **مِشْتَأَى** or **مِشْتَاوٌ**; (M, S, B.) from **أَتَيْتُ**, (Th, M,) or **الْإِتْيَانُ**; [or from **أَتَوْتُ**]; like **دَارٌ مِحْلَالٌ**, i. e. a house where people alight or abide much, or often: (Mgh, M, S, B.) *a road that is frequented* (S, M, K) and *conspicuous*: (M, K:) in [some of] the copies of the K, incorrectly, **مِشْتَأَةٌ**: (TA:) A'Obeyd has inadvertently written it without [the radical] **ء**, and in the category of **فَعْلَاءَةٌ**. (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] **ء**. (M.) — **مِشْتَأَةُ 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, M, S, B, 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**). — **مِشْتَأَةٌ** also signifies *The extreme limit of the distance to which horses run;* (S, M, S, B;) and so **مِيدَاةٌ**. (S, TA.) — And i. q. **تَلْقَاءُ**. (K.) You say, **دَارِي بِمِشْتَأَةِ 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 وَاحِدَةٌ** (S) and **بَيوتُهُمْ عَلَى مِشْتَأَةٍ وَاحِدَةٍ** (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 مُشْتَأَةٌ** *A man who requites, compensates, or recompenses; who gives much, or largely.* (M, K.)

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

اث

1. **أَثٌ**, aor. **أَثَّ**, (T, S, M, L, K) and **أَثَّ** and **أَثَّ**, (M, L, K,) inf. n. **أَثَانَةٌ** (T, S, M, L, K) and **أَثَانٌ** (M, L, K) and **أَثْوَةٌ**, (M,) or **أَثْوَةٌ**, (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.) — **أَثَّتْ**, (M, K,) aor. **أَثَّتْ**, inf. n. **أَثَّتٌ**, (M,) said of a woman, *She was, or became, large in the hinder parts.* (M, K.)

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

5. **تَأَثَّتْ** *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.)

أَثٌّ, fem. with **ة**: see **أَثِيٌّ**, in two places.

أَثَانٌ *Goods; or utensils and furniture of a house or tent; household-goods; syn. مَتَاعٌ;* (T, M;) or **مَتَاعٌ بَيْتٍ**; (S, M, S, B, K;) *of whatever kind; consisting of clothes, and stuffing for mattresses or the like, or outer garments* [s. c.]: (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 أَثْنَةٌ, like أَطْعَمَةٌ, pl. of طَعَامٌ,] and أَثْنٌ كَثِيرَةٌ. (Fr, T.)

أَثْنٌ Much in quantity, abundant, or numerous: and great, or large: as also أَثْنٌ (M, K;) which is, in my opinion, [says ISd, originally أَثْنٌ] of the measure فَعْلٌ (M:) the fem. is أَثْنَةٌ: and the pl. is إِثْنٌ and أَثْنٌ (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 أَثْنٌ *Herbage, or a herb, that is abundant, or plenteous, and tangled, or luxuriant*: (T, S:) or *abundant and tall*. (M.) And شَعْرٌ أَثْنٌ *Hair that is abundant, and tangled, or luxuriant*: (S:) or *abundant (T, M) and long*. (M.) And لَحْيَةٌ أَثْنَةٌ, and أَثْنَةٌ, *A thick beard*. (M, TA.) And أَمْرَةٌ أَثْنَةٌ *A fleshy woman*: (M, TA:) pl. أَثْنٌ (M,) signifying *fleshy women*; (S, M, K:) as also إِثْنٌ (M:) or the former of these pls. signifies *tall, full-grown, women*. (K.)

أَثْنِيٌّ i. q. أَثْنِيٌّ (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 البَعِيرَ, aor. ء , inf. n. أَثَرٌ, *He made an incision in the foot of the camel [in order to know and trace the footprints]*; as also أَثَرُهُ. (M.) And أَثَرَ البَعِيرَ *He made a mark upon the bottom of the camel's foot with the iron instrument called مَثْرَةٌ 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.), *عن القوم* (M), aor. ء (S, M, M sb , K) and ء (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 أَثَبَهُمْ 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 عَنْهُ الكَذِبَ, meaning *He related, as heard from him, what was false*. (L, from a trad.) — أَثَرَ, aor. ء , (M,) inf. n. أَثَرٌ (M, K,) also signifies *Mulum inivit camelus camelam*. (M, K.) = أَثَرَ لِلْأَمْرِ, aor. ء , *He applied, or gave, his whole attention*

to the thing, or affair, having his mind unoccupied by other things. (K.) — أَثَرَ عَلَى الأَمْرِ *He determined, resolved, or decided, upon the thing, or affair*. (T, K.) — 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. تَأْتَرٌ, *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,] أَثَرَنِي عِرْضِي † [*He scarred his honour*]. (K in art. وخش.) You say also, أَثَرَ بوجْهِهِ الجُودَ [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 بكذا (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. إِثَارٌ (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 الإِثَارَ (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.) — أَثَرٌ also signifies *He chose, or elected, or selected*. (K.) — And أَثَرُهُ *He honoured him; paid him honour*. (M, K.)

5. تَأْتَرَ *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. أَثَرْتَهُ, [written with the disjunctive alif أَثَرْتَهُ,] and تَأْتَرُهُ, *He followed his footsteps*: (M, K:) or *did so diligently, or perseveringly*. (TA.)

10. اسْتَأْتَرَ عَلَى أَصْحَابِهِ; (ISK, S, K;) and أَثَرَ عَلَيْهِمُ, aor. ء ; (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 اسْتَأْتَرَ, (S, K,) or التَّأْتَرُ (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,) and عَلَى غَيْرِهِ in preference to another or others*. (M.) It is said in a trad., إِذَا اسْتَأْتَرَ اللهُ بَشِيءًا قَالَهُ, *When God appropriateth a thing to Himself exclusively, then be thou diverted from it so as to*

forget it. (M.) And one says, اسْتَأْتَرَ اللهُ بَعْلَانِ, (and فَلَانًا, 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 Yaqoob to be the only form known to As, (S,) and أَثَرٌ, which is a form used by poetic licence, (M, L,) and إِثْرٌ (M, L, K,) and أَثْرٌ (M,) and أَثْرٌ, which is in like manner a sing., not a pl., (T, L,) and أَثْرَةٌ (El-Leblee,) and أَثِيرٌ (K,) *The diversified wavy marks, streaks, or grain, of a sword*; syn. فَرْنَدٌ; (As, T, S, M, A, L, K;) and تَسْلُسُلٌ; and دِيْبَاجَةٌ; (AZ, T;) and its lustre, or glitter: (M, L:) pl. [of the first] أَثْوَرٌ (T, M, L, K:) the pl. of أَثْرَةٌ is أَثْرٌ. (El-Leblee.) Khufaf Ibn-Nudbeh Es-Sulamee says, [describing swords,]

• جَلَامًا الصَّيْقَلُونَ فَأَخْلَصُوهَا
• حِفَاةً كُلِّهَا 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 lustre: (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.)

أَثْرٌ *The scar of a wound, remaining when the latter has healed*; (As, Sh, T, S, M, K:) as also أَثْرٌ (S, K) and أَثْرٌ: (Sh, T:) pl. أَثَارٌ, though properly إِثَارٌ, with kesr to the t; [but why this is said, I do not see; for أَثَارٌ is a regular pl. of all the three forms of the sing.;] and أَثْوَرٌ 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. أَثْوَرٌ. (M.) [See also أَثْرَةٌ.] — *Lustre, or brightness, of the face*: as also أَثْرٌ. (M, K.) — See أَثْرٌ. — See also أَثْرٌ.

أَثْرٌ: see أَثْرٌ, in three places: — and أَثْرٌ: — and see أَثْرٌ, in two places. = Also, (S, M, K,) and أَثْرٌ (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.]

أَثْرٌ *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 أَثْرٌ: *a sign, mark, or trace*; opposed to the عَيْنُ, or thing itself: (TA:) *a footprint, vestige, or track; a footprint; the impression, or mark, made by the foot of a man [y.c.] upon the ground*; as also إِثْرٌ: and *an impress, or impression, of anything*: (El-Wá'ce:) pl. أَثَارٌ (M, M sb , K) and أَثْوَرٌ (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 [May God cut short his footsteps]: meaning may God render him crippled: for when one is crippled, his footsteps cease. (TA.) And فَلَانٌ أَثْرُهُ 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 حَجَّتْ (El-Wá'ee, Mṣb,) فِي أَثْرِهِ, and فِي أَثْرِهِ (T, S, M, Mṣb, 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 أَثْرِهِ (El-Wá'ee, Mṣb,) I went out, (S, &c.,) and I came, (El-Wá'ee, Mṣb,) 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: (Mṣb:) as though treading in his footsteps. (El-Wá'ee.) And أَثْرُ ذِي الْأَثْرَيْنِ 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 شَبَّهَ أَثْرَ حَسَنٍ 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 الْأَثْرِ فِي إِيصَبِ. (TA in art. إصع.) And إِنَّهُ لَحَسَنُ الْأَثْرِ فِي إِيصَبِ Verily he has the impress of a good state, or condition, in his camels, or sheep, or goats; like حَسَنُ الْإِيصَبِ, and الْحَسَنُ. (TA ubi suprâ.) And إِنَّهُ لَحَسَنُ الْأَثْرِ كَذَا 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. أَثْرٌ, q. v. (M, L.)—Also i. q. خَيْرٌ [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 الْأَثْرِ [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 يُدْرِي لَهُ مَا أَثْرُ It is not known where was his origin; and مَا أَثْرُ لَهُ مَا أَثْرُ It is not known what is his origin. (Ks, Lh, M.)—

The term, or period, of life: so called because it follows life: (Mṣb, 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 أَثْرٌ, q. v.; formed by transposition from أَثْرٌ. (Yaq-koob, and M in art. أَثْرٌ.) أَثْرٌ 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 أَثْرٌ. (M, K.) أَثْرٌ see أَثْرٌ. أَثْرٌ see أَثْرٌ, in two places:—and see أَثْرٌ. أَثْرَةٌ see أَثَارَةٌ. أَثْرَةٌ 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 أَثْرٌ, and, accord. to some, أَثْرٌ; whence one says, رَأَيْتُ أَثْرَتَهُ, and أَثْرَةٌ, 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 أَثْرٌ, in order that his footprints may be traced. (S.) [See also أَثْرٌ.]—See also أَثْرٌ.—And see أَثْرَةٌ.—Preference. (A.) You say, لَهُ عِنْدِي أَثْرَةٌ He has a preference in my estimation. (A.) And هُوَ ذُو أَثْرَةٍ عِنْدَ الْأَمِيرِ He has a preference in the estimation of the prince, or commander. (A.) And أَثْرَةٌ (T,) or أَثْرَةٌ (TA,) or أَثْرَةٌ (T,) فَلَانٌ ذُو أَثْرَةٍ عِنْدَ فَلَانٍ Such a one is a favourite with such a one. (T, TA.) See also أَثْرَةٌ, in two places.—أَثْرَةٌ ذِي أَثْرٍ see أَثْرٌ. = Dearth, scarcity, drought, or sterility, (جَدْبٌ [in the CK جَدْبٌ,]) and an unpleasant state or condition. (M, K.) أَثْرٌ see أَثْرَةٌ. — أَثْرَةٌ مَأْثَرَةٌ see أَثْرَةٌ. — أَثْرَةٌ see أَثَارَةٌ.—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 بِالنَّشِيِّ (S, M.) And, as also أَثْرَةٌ and أَثْرَةٌ and أَثْرِي, 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 أَثْرٌ. (TA.) You say, أَخَذَهُ بِلَا أَثْرَةٍ, and بِلَا أَثْرَةٍ, [&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,

• فَغَلَّتْ لَهُ يَا ذِئْبُ هَلْ لَكَ فِي أُجْجِ
• يُؤَاسِي بِلَا أَثْرِي عَلَيْكَ وَلَا بَحْلِ

[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 أَثْرَةٌ. أَثْرِي see أَثْرَةٌ, in two places. أَثْرِي see أَثْرٌ.—[That makes a large footprint, or the like.] You say, دَابَّةٌ أَثِيرَةٌ 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. أَثْرَاءُ; fem. أَثِيرَةٌ. (M.)—فُلَانٌ أَثِيرِي Such a one is my particular friend: (S, K:) or is the person whom I prefer. (A.) فُلَانٌ أَثِيرٌ عِنْدَ فَلَانٍ Such a one is a favourite with such a one. (T.)—أَوَّلُ ذِي أَثِيرٍ, and أَثِيرٌ أَثِيرٌ, &c.: see أَثْرٌ.—أَثِيرٌ أَثِيرٌ [A thing very abundant, copious, or numerous]: أَثِيرٌ is here an imitative sequent, (S, K, *) like بَثِيرٌ. (S.) = الأَثِيرُ [ὁ αἰθέρ, 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 الْأَطْلَسِ, and فَلَكُ الْعَرْشِ; and is said to be next above that called فَلَكُ الْكُرْسِيِّ.] أَثَارَةٌ see أَثْرٌ. You say, سَبَّحَتِ الْإِبِلُ عَلَى أَثَارَةٍ, (S, M, *) 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 أَثْرَةٌ مِنْ عِلْمٍ, and أَثْرَةٌ (T, S, M, K,) and أَثْرَةٌ (M, K,) or أَثْرَةٌ (T,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see أَثْرُ 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.) أَثْرٌ 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 حَلَفْتُ بِهِ ذَاكِرًا وَلَا أَثْرًا, 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.)—أَفْعَلُ هَذَا أَثْرًا مَأْ (IAar, T, S, K,) and مَا أَثْرًا without مَا, (IAar, T,) and أَثْرِي أَثِيرِي (S, K,) mean I will do this the first of every thing. (S, K, *) And in like manner, أَثْرًا مَأْ [I met him, or it], one says, [and أَثْرِي أَثِيرِي] and أَثْرِي أَثِيرِي (M, K,) and

(M,) or **اَثْرَ ذَاتِ يَدَيْ** (K,) and **ذَاتِ يَدَيْنِ** (K,) and **اَثْرَ ذَاتِ يَدَيْنِ** (IAḥ, M, K,) and **اَثْرَ ذَاتِ يَدَيْنِ**, and **اَثْرَ ذَاتِ يَدَيْنِ** (K,) and **اَثْرَ ذَاتِ يَدَيْنِ** (M, as from Lḥ,) or **اَثْرَ ذَاتِ يَدَيْنِ** (K,) and **اَثْرَ ذَاتِ يَدَيْنِ** (Lḥ, M, K:) or, as some say, **اَثْرَ ذَاتِ يَدَيْنِ** signifies the daybreak, or dawn; and **اَثْرَ ذَاتِ يَدَيْنِ**, the time thereof. (M, TA.) Fr says that **اَثْرَ ذَاتِ يَدَيْنِ** and **اَثْرَ ذَاتِ يَدَيْنِ** signify *Begin thou with this first of every thing.* (TA.) One says also, **اَفْعَلْهُ**, **اَفْعَلْهُ**, (T, M, TA,) and **اَفْعَلْهُ**, (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:* **اَفْعَلْهُ** 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 **اَفْعَلْهُ** 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 **اَفْعَلْهُ** is here redundant. (T, TA.)

اَثْرَةٌ: see **اَثْرَةٌ**.

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

اَثْرَةٌ (T, S, M, K, &c.) and **اَثْرَةٌ** (S, M, K) and **اَثْرَةٌ** (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, **اَثْرَاتٌ**. (AZ, T.)

اَثْرَةٌ and **اَثْرَةٌ** 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 **اَثْرَةٌ** has a different meaning, explained above, voce **اَثْرَةٌ**. (M.) The **مِثْرَةٌ** of a horse's saddle is without hemz. (S.)

اَثْرَةٌ 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 **مَنْ** [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 **اَثْرَةٌ**, I find **اَثْرَةٌ**:] or having its **مَنْ** 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,*) and not from **اَثْرَةٌ**, as signifying **الغرندي**: (S, M:) so says Aḥ:

(S:) [ISd says,] **اَثْرَةٌ** 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. **اَثْفَ الْقَدْرَ**: see 2. — **اَثْفَهُ**, 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 **اَثْفَ**, (AA, K,) and **اَثْفَ** also. (So in some copies of the K.)

2. **اَثْفَ الْقَدْرَ**, (T, S, M, K,) inf. n. **اَثْفٌ**, (S, K,) *He put the cooking-pot upon the اَثْفِ [pl. of **اَثْفٌ**, 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. **اَثْفٌ**), inf. n. **اَثْفٌ**; (TA in that art. ;) the first of which is a dial. var. of **اَثْفًا**, inf. n. **اَثْفٌ**; (S;) and **اَثْفًا**, whence **قَدْرٌ مَوْثِقَةٌ**. (M.)*

4: see 2.

5. **اَثْفَتِ الْقَدْرَ** *The cooking-pot was put upon the اَثْفِ. (TA.) — **اَثْفَتُوهُ** *They surrounded him, or it:* (S, K:*) *they became around him, or it, like the اَثْفَةُ* [or rather like the **اَثْفِ**]: (M:) *they collected themselves together around him, or it.* (A, TA.) — **اَثْفَتِ الْبَيْتَ**, (T, S, K,) or **اَثْفَتِ الْبَيْتَ**, (M,) *He (a man, S) kept to the place; (T, K;) remained in it; (M;) did not quit it.* (AZ, T, S, M.) — **اَثْفَتَهُ** 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 **اَثْفَتَهُ**; but from **اَثْفَتُ الرَّجُلَ**, meaning "I followed the man." (T.) — And **اَثْفَتُوا عَلَى الْأَمْرِ** *They aided, or assisted, one another to do, or accomplish, the thing, or affair.* (M, L.)*

Q. Q. 1. **اَثْفَتِ الْقَدْرَ**: see 2. [But accord. to Az, in the T, **اَثْفَتِي**, as aor. of **اَثْفَتِي**, is **اَثْفَتِي** reduced to its original form; and the like is said in the S and M in art. **اَثْفَتِي**. If this be the case, **اَثْفَتِي**, q. v., may be **اَثْفَتِي** 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.)

اَثْفَةٌ and **اَثْفَةٌ** [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 **اَثْفَاتٌ** and **اَثْفَاتٌ**; (T, S, [in which latter

it is written differently in different copies, with the article prefixed, **الْاَثْفِي** and **الْاَثْفِي**, 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 **فُعْلُوِيَّةٌ** [from **اَثْفِي**], and it may be of the measure **اَفْعُوِيَّةٌ** [from **اَثْفِي**; in either case originally **اَفْعُوِيَّةٌ**]. (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 اللَّهُ 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-Sa'ced: (T:) or, *with the last of evil; and the last of everything hateful:* (AO in Ḥur p. 84:) or, *with a great calamity.* (Ḥar ib.) One says also, **فُلَانٌ ثَالِثَةُ الْاَثْفِي**, meaning † *Such a one is the heaviest, most burdensome, or most troublesome, of the people.* (Ḥar ubi supr.) — [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 **قَدْرٌ**; which is the name of certain stars disposed in a round form. (AḤāt, K.) [Also] a name given by the vulgar to † [The three chief stars in the constellation called] **الشَّلْيَاقُ** [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** [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**.)

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

اَثْفَةٌ † *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 **مِثْرَةٌ**, in art. **اَثْفِي**.]

اَثْفَةٌ *A cooking-pot put upon the اَثْفِ*

[pl. of اُنْثِيَّةٌ, q. v.]. (M, and K in art. نَعَى : in some copies of the latter, مُؤْتَفَاةٌ.) [See Q. Q. 1.]

انكل

اِنْكَلٌ and اُنْكُولٌ i. q. شِمْرَاخٌ [A fruit-stalk of the raceme of a palm-tree, upon which are the dates]; like عُنْكَالٌ and عُنْكُوقٌ: 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. ثكل, q. v. (TA.)

انل

1. اُنْلٌ, aor. َ, inf. n. اُنْوَلٌ, 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 اُنْلٌ. (M, K.) — Also, inf. n. as above, It (dominion) was, or became, great; (TA;) and so اُنْلٌ the latter verb. (M, K.) — And اُنْلٌ, inf. n. اُنْلَةٌ, said of high rank, or nobility, It was, or became, old, of ancient origin, or of long standing. (TA.) = See also 5.

2. اُنْلُهُ (M, K.) inf. n. اُنْلِيٌّ (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. اَصْلُهُ. (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.) IAḡr cites the following verse,

تُوْتَلُّ كَعْبٌ عَلَى الْقَضَا

فَرَبِّي يُغَيِّرُ اَعْمَالَهَا

[app. meaning Kaḡb 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. نَلْرُبِي; 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. زَكَاةٌ. (M, K.) — اُنْلَتْهُ بِرَجَالٍ I multiplied him [meaning his party] by men. (TA.) — اُنْلْتُ عَلَيْهِ الدِّيُونَ I collected against him the debts. (TA.) — اُنْلَتْ اَهْلَهُ 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.) — اُنْلٌ, [used intransitively,] (M, K,) inf. n. as above, (TA,) He (a man, K) became abundant in his wealth, or property. (M, K.)

5. اُنْلٌ: see 1, in two places. — Also It (a thing) became collected together. (K.) — He took for himself, got, or acquired, what is termed اُنْلَةٌ, i. e. مَبْرَةٌ [meaning victuals, or provision]; (M, K;) بَعْدَ حَاجَةٍ [after want]. (M.) — He took for himself, got, or acquired, a source, stock, or fund, (أَصْلٌ) of wealth, or property. (S, TA.) — And اُنْلٌ 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 اُنْلٌ مَالًا, inf. n. اُنْوَلٌ, signifies the same as اُنْلَةٌ. (TA.) — اُنْلٌ هُمْ يَتَأْتَلُونَ النَّاسَ They take اُنْلٌ, i. e. wealth, or property, from men. (TA.) — اُنْلٌ بئرًا He dug a well (T, S, M, K) for himself. (T, TA.)

اُنْلٌ A kind of trees; (S, K;) a species of the طَرْفَاةٌ [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 طَرْفَاةٌ, (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] اُقْدَاخٌ, 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 عَيْلٌ, like those of the طَرْفَاةٌ: (TA;) AHn says, on the authority of Aboo-Ziyád, that it is of the kind termed عِضَاهٌ, 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 هَدَبٌ, [syn. with عَيْلٌ,] long and slender, and it has no thorns; of it are made [bowls of the kinds called] قِصَاعٌ and جِفَانٌ; and it has a red fruit, like a knot of a rope: (M;) or a kind of large trees, having no fruit: (Mḡb;) or i. q. طَرْفَاةٌ, having no fruit: (Bḡ in xxxiv. 15:) n. un. with ة; (S, M, Mḡb, K;) explained in the A as the سَمْرَةٌ [or gum-acacia tree]: or a tall, straight [tree such as is termed] عِضَاهَةٌ, of which are made the like of اُقْدَاخٌ: (TA;) the pl. [of اُنْلٌ] is اُنْوَلٌ (M, K) and [of اُنْلَةٌ] اُنْلَاتٌ. (S, K, TA (in the CK اُنْلَاتٌ).) — [See also اُنْلَةٌ, below.] = اُنْلٌ مَالٌ Such a one is a collector of wealth, or property. (Ibn-'Abbád.)

اُنْلَةٌ n. un. of اُنْلٌ, 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, (Mḡb,) † Honour, or reputation; or grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c.; syn. عَرُوضٌ; (Mḡb, TA;) or حَسَبٌ. (S, O, K, TA.) So in the saying, يَنْحَتُ فُلَانٌ يَنْحَتُ اُنْلَتَنَا, or فُلَانٌ يَنْحَتُ اُنْلَتَنَا, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, يَنْحَتُ فِي اُنْلَتَنَا, TA,) † Such a one speaks evil of, (S, O,) or impugns, or speaks against, (K,) our honour, or reputation, &c. (S, O, K.) And نَحَتَ اُنْلَتَهُ † He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him. (A, Mḡb.) And فُلَانٌ نَحَتَ اُنْلَتَهُ † [Such a one's grounds of pretension to respect, &c., are impugned]. (TA.) And هُوَ لَا نَحَتَ اُنْلَتَهُ † He has not any vice, or fault, nor any imperfection, or defect. (Mḡb.) — The root, foundation, origin, source,

stock, or the like, syn. اَصْلٌ; (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. اُنْلٌ. (K.) So in the saying, لَهُ اُنْلَةٌ مَالٌ [He has a source, or stock, or fund, of wealth, or property]. (TA.) — Victuals, or provision; syn. مَبْرَةٌ. (M, K.) — The goods, furniture, and utensils, of a house or tent; as also اُنْلَةٌ. (M, K.) — Apparatus, accoutrements, implements, or the like. (Ibn-'Abbád, K.) So in the saying, اُخَذْتُ اُنْلَةَ الشِّتَاءِ [I took the apparatus, &c., of, i. e. for, the winter]. (Ibn-'Abbád.)

اُنْلَةٌ: see اُنْلَةٌ, near the end.

اُنْلٌ (T, S, M,) with fet-ḡ, (S,) or اُنْلٌ, with ḡamm, (Mgh,) or both, (K,) † Glory, honour, dignity, nobility, or high rank. (AA, T, S, M, Mgh, K.) You say, لَهُ اُنْلٌ كَأَنَّهُ اُنْلٌ † 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.)

اُنْلِيٌّ A place of growth of trees of the kind called اُرَاكٌ [perhaps a mistranscription for اُنْلٌ]: mentioned by Th, from IAḡr. (T.) = Abundant, and luxuriant, or long, hair. (TA.) — See also مُؤْتَلٌ, in two places.

اُنْلٌ: see مُؤْتَلٌ.

مُؤْتَلٌ 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: (IAḡr;) † applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA;) and so اُنْلِيٌّ: (S, TA;) and to wealth, or property: (Kr, S;) and to anything; (T, M;) and so اُنْلِيٌّ, and اُنْلِيٌّ: (M;) and اُنْلِيٌّ, also, has the first of these significations, applied to dominion. (T.) — Prepared, disposed, arranged, or put into a right or good state. (AA.)

مُتَأْتَلٌ: see مُؤْتَلٌ. — Also Taking for oneself, getting, or acquiring, a source, stock, or fund, (أَصْلٌ) 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, يَأْكُلُ مِنْ مَالِهِ غَيْرَ مُتَأْتَلٍ مَالًا [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. اَثْرٌ, (Lth, S, M, &c.) aor. َ, (Lth, M, Mḡb, K,) inf. n. اَثْرٌ, (S, K,) or اَثْرٌ, the former being a simple subst., (Mḡb,) and مَأْثَرٌ, (S, K,) He fell

into what is termed **إئمر** [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 **إئمر**: (K) it may be either an inf. n. of **أئمر**, 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 **إئمر** in the Kur lii. 23 [and lvi. 24]. (TA.) [It should be added also, that **تَأْتَمِرُ**, like **تَكْذَابٌ**, is syn. with **تَأْتَمِرُ** and **إئمر**; and, like **تَأْتَمِرُ**, may be an inf. n. of **أئمر**, 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 **إئمر** is with kesr, the radical hemzeh [in the aor.] is changed into **ي**; so that they say **يَأْتَمِرُ** and **يَتَيْمِرُ** [for **أئمر** and **تأمر**.] (TA.) In the saying,

لَوْ قُلْتَ مَا فِي قَوْمِهَا لَمْ تَيْمِرْ
يَفْضَلُهَا فِي حَسَبٍ وَمَيْمِرْ

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.) **أَنْهَهُ اللهُ فِي كَذَا**, aor. **أَنَّهُ** (S, K) and **أَنَّهُ** (S), or **أَنَّهُ** (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 Iktitáf el-Azúhir the aor. is said to be **أَنَّهُ** and **أَنَّهُ**, (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 **إئمر**: (S, K) or **أَنْهَهُ**, aor. **أَنَّهُ** (Fr, T, M, Mṣb) and **أَنَّهُ** (Mṣb), inf. n. **أئمر** (Fr, T, Mṣb) and **أئمر** (Fr, T, TA) and **إئمر**, (Fr, TA,) He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed **إئمر** [i. e. sin, or crime, &c.]: (Fr, T, M:) [see also **أئمر** below:] or he (a man) pronounced him to be **أئمر** [i. e. a sinner, or the like]: (Mṣb:) [or] **أَنْهَهُ**, aor. **يُنْهِيهِ**, has this last signification, said of God; and also signifies He found him to be so. (T.)—You say also, **أَنْهَتِ النَّاقَةُ الْمَشَى**, aor. **أَنَّهُ**, inf. n. **أئمر**, The she-camel was slow. (M.)

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

4. **أَنْهَهُ** He made him, or caused him, to fall into what is termed **إئمر** [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. **تَأْتَمِرُ** He abstained from what is termed **إئمر** [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 **إئمر**: (TA:) and he repented of what is so termed, (M, K,) and begged forgiveness of it; as though he removed the **إئمر** 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. **تَحَنَّتْ**, q. v. (S, K, in art. **حَنَتْ**.)

إئمر [accord. to some, an inf. n.; see **أئمر**: 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-Rághib, it is a term of more general import than **عُدْوَانٌ**: (TA:) **مَأْتَمِرٌ** [which is originally an inf. n. of **أئمر**] is syn. with **إئمر**; (T, *Mgh;) and so, too, is **أئمر**, (Mṣb,) or **إئمر**, signifying a deed retarding recompense: (TA:) the pl. of **إئمر** is **أئمر**: (M:) and the pl. of **مَأْتَمِرٌ** is **مَأْتَمِرٌ**. (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**.]—† Wine: (Abobekr El-Iyádee, 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. **قِمَارٌ**; (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 **النَّمِيسِرُ**], **قُلْ فِيهَا إِئْمَرٌ كَبِيرٌ وَمَنَافِعٌ لِلنَّاسِ** [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.)

أئمر: see **إئمر**.— Also The requital, or recompense, of **إئمر** [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 **إئمر** 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 أَتَمًا** [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 **أئمر** [or sins]: but some say, the meaning is that which here follows. (M.)—A valley in Hell. (M, K.)

أئمر: see **إئمر**:— and **أئمر**.

أئمر: see **إئمر**; and **أئمر**.

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

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

أئمر: see **إئمر**.

أئمر: see **إئمر**.

إئمر Falling into what is termed **إئمر** [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,) **أئمر**, and **أئمر**, (S, M, Mṣb, K,) and **أئمر**: (M, Mṣb, K: [in the CK, erroneously, without tesheed:] the pl. of the first of these three is **أئمر**; that of the second, **أئمر**; and that of the third, **أئمر**. (M.) See also **أئمر**.— **أئمر**, (S,) and **أئمر**, (S, M, K, [in the CK, erroneously, **أئمر**].) A she-camel, (S,) and she-camels, slow, or tardy; (S, M, K;) weary, fatigued, or jaded. (K. [In the CK, we find **مُعَبَّاتٌ** erroneously put for **مُعَبَّاتٌ**].) Some pronounce it with **ت**. (Sgh.) [In like manner,] **أئمر** 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.)

أئمر: }
أئمر: } see 1.

أئمر: see **إئمر**, in two places:— and see **أئمر**.

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

مَأْتَمِرٌ: see **إئمر**.

ائن

ائن and **ائنتان**: see art. **ئنى**.

اج

1. **أَجَّتِ النَّارُ**, (S, A, Mṣb,) aor. **أَجَّ** (S, Mṣb) and **أَجَّ**, (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. **أَجَجٌ**, (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 **تَأَجَّتْ** (S, A, K) and **أَجَّتْ** [written with the disjunctive **أَجَّتْ**]: (S, K:) or made a sound by its blazing or flaming. (ISd, TA.)— **أَجَّ**, aor. **أَجَّ**, (S, K, &c.) contr. to analogy, (TA,) and **أَجَّ**, (Jm, TṢ, L, K,) but this is rejected by AA, (MF,) inf. n. **أَجَّ** (S) and **أَجَجٌ**, (TA,) † He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed **حَفِيفٌ**. (S, L, K, &c.) And, aor. **أَجَّ**, (T, A,) inf. n. **أَجَّ**, (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, **أَجَّ أَجَّةَ الظِّلْمِ**,

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

2. أُجَّج النَّارِ, (S, A, K,) inf. n. تُأَجِّج, (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,] أُجَّج أُجَّج + He kindled evil, or mischief, among them. (TA.)

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

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

أَجَّة: see أَجَّة.

أَجَّج Anything burning to the mouth, whether salt or bitter or hot. (MF.) [Hence,] مَاءٌ أَجَّج, (S, A, K, &c.) and إِجَّج, (Msb,) Water that burns by its saltness: (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 saltness: 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 إِجَّاج is also used as a quasi-pl. n.]. (TA.)

إِجَّج: see أَجَّج.

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

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

هَجِير أَجَّج [A vehemently hot, or fiercely-burning, summer-midday]. (A.)

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

أَجُوج: see يَأُجُوج, below.

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

أَتْتَجَّج inf. n. of 8, which see: and see also أَجَّة.

مَأُجُوج: see what follows.

يَأُجُوج One who walks quickly, and runs, in this and that manner. (K, TA.) — يَأُجُوج and مَأُجُوج, (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. جيل, 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 Gele 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: (Freitag:)] said in a rad., (TA,) on the authority of I'Ab, (Msb,) to compose nine tenths of mankind: (Msb, TA:) or يَأُجُوج is the name of the males, and مَأُجُوج 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 يَفْعُول, and the latter of the measure مَفْعُول; as though from ائْتَجَّج النَّارِ; (Akh, S, Msb;*) or from مَاءٌ أَجَّج; (TA;) or from أَجَّج 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 هَارُوت and مَارُوت and زَاوُود and the like; and the ة, anomalous, as that in عَائِرُ and the like; and their measure is فَاعُول. (Msb.) Ru-beh used to read أَجُوج and مَأُجُوج [in the CK مَأُجُوج]; and Aboo-Mo'adh, يَمَجُوج. (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. أُجَّر; (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 أَفْعَل, not فَاعَل, as IKtt by evident inadvertence makes it to be by saying that its aor. is يُؤَاجِرُ, (TA,) inf. n. إِيجَارُ; (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.) [See أُجَّر, below.] أَجَّرَ فُلَانٌ خَمْسَةَ مِنْ وِلْدِهِ [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 وِلْدَهُ, (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. أُجَّر, (L, K,) He let him (namely his slave) on hire, or for pay, or wages; (L, Msb, K;) as also أَجَّرَهُ, inf. n. إِيجَارُ; ('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, † when it is of the measure أَفْعَل 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. أُجَّر, He let the house on hire; and so أَجَّرَ الدَّارَ, [inf. n. إِيجَارُ:] (Msb, TA:) and أَجَّرَهُ الدَّارَ, [inf. n. إِيجَارُ,] He let to him the house on hire: (S, A, Mgh, Msb:) the latter verb being of the measure أَفْعَل, not of the measure فَاعَل: (A, Mgh, Msb:) and the vulgar say, وَاجَّرَ: (S:) some, however, say, أَجَّرْتُ الدَّارَ, inf. n. مُؤَاجِرَةٌ, making the verb of the measure فَاعَل: (Msb, TA:) some also say, أَجَّرْتُ الدَّارَ زَيْدًا, [I let the house to Zeyd], inverting the order of the words: (Msb, TA:) and the lawyers say, أَجَّرْتُ الدَّارَ مِنْ زَيْدٍ [in the same sense, like as بَعْتُ زَيْدًا 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,) مُؤَجَّرَةٌ, [of the measure فَاعَلَتْ, not أَفْعَلَتْ, (see مُؤَجَّر, below,)] meaning She prostituted herself for hire. (K.)

4. أَجَّرَ, inf. n. إِيجَارُ: 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 *انتزر*, and *اتمن* for *انتمن*, &c.:] Hr allows it; and cites an ex. in a trad.; but IATH says that the proper reading in this instance is *ياتجر*, not *يتجر*; or, if the latter be allowed, it is from *التجارة*, not from *الأجر*. (L.) — *أوتجر 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 *أيتجر*), *He was hired to do it for such a sum or thing,* (see *مؤتجر*, below,)] is from *الأجرة*. (S, L.)

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

أجر A recompense, compensation, or reward, (S, K, &c.,) for what one has done; (K;) i. q. *أجرة*; (S;) as also *إجارة* and *أجارة* and *أجارة*, (K,) of which three forms the first is the most generally known and the most chaste, (TA,) and *أجرة*: (TA:) or, as some say, there is a distinction between *أجر* 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, *اجر*; for *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 *إجارة*, recompense, compensation, hire, pay, or wages, from one man to another, for work; (Mgh, MF;) and hence *الأجير*; (MF;) and *أجرة* 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 *أجر* is used [sometimes] in the sense of *إجارة* and in that of *أجرة*: (Mṣb:) the pl. of *أجر* is *أجور* (Mṣb, K) and *أجار*; (K;) but the latter form was unknown to MF: (TA:) the pl. of *أجرة* is *أجرات* and *أجرات* and *أجرات*. (Mṣb.) [One says, *أجرك على الله* *Thy recompense is due from God.* And, to console a person for the death of a relation or friend, *عظم الله أجرك* *May God largely compensate thee for him!* i. e., for the loss of him.] By the expression *أجر كبر* in the Kur xxxvi. 10 is said to be meant *Paradise*. (TA.) — † *A dowry, or nuptial gift; a gift that is given to, or for, a bride*: (K:) pl. *أجور*: so in the Kur xxxiii. 49 [&c.]. (TA.) — † *Praise; good fame.* (K.) So, as some say, in the Kur xxix. 26. (TA.)

أجر and *أجر*: see *أجر*.

أجرة: see *أجر*, in three places.

إجبريا and *إجريا*: see *إجبري*.

أجور: see *أجر*.

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

أجارة and *أجارة* and *أجارة*: see *أجر*, in four places. — *أجارة* 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.)

إجار (S, M, IATH, Mgh, K) and *إجارة* (M) and *إنجار* (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] *أجاجة* and *أجاجة*; (A'Obeyd, S, K;) and [of the third] *أناجير*. (Mgh, K.)

إجار: see *أجارة*.

إجبريا and *إجريا* and *إجبري* (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 إجبراه* *That ceased not to be his custom, or habit.* (ISk.)

أجر and *أجر* and *أجر*, and the pls. *أجرون* and *أجرون*: see what next follows.

أجر (S, Mgh, Mṣb, K) and *أجر* (AA, Ks, K) and *أجور* (S, K) and *أجور* and *أجور* (K) and *أجر* (as in some copies of the K) and *أجر* (as in some copies of the K and in the TA,) or *أجر* (as in other copies of the K,) and *أجر* [to which is erroneously added in the CK *أجرة*] and [the pls.] *أجرون* and *أجرون* (K) are syn., (S, K,) of Persian origin, (S,) [from *أكور* or *أكور*,] arabicized, (S, Mgh, K,) signifying *Baked bricks*; (Mṣb;) *baked clay*, (Mgh, L,) with which one builds: (S, L:) *أجر* and *أجور* and *أجر* [&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. *أجرة* &c. (L.)

أجور: see *أجر*.

إنجار: see *أجارة*.

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

مؤجر One who lets on hire [a slave, or] a house: one should not say *مؤاجر*; 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 *أجرت*, given above: or, accord. to some, it is allowable when it relates to a house: (see *أجرة*):] it seems to be disallowed only when used absolutely]. (A, Mgh.)

مأجور: } see *مؤجر*.

مؤاجر: }

مؤاجر: see *مؤجر*.

مؤتجر [part n. of *أوتجر*]. 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.)

أجور: see *أجر*.

اجص

إجاص [The plum;] a certain fruit, (K, TA,) of the description termed *فاكبة*, (TA,) well known; (Mṣb, 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 (*طبرزد*) and manna (*ترنجبين*) 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 *بكتنجبين* [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, Mṣb, K;) you should not say *إنجاص*; (Yaḳkoob, S, K;) or this is a word of weak authority, (K, TA,) and you say *إجاص* and *إنجاص* like as one says *إنجار* and *إنجار*: (TA:) in the dial. of the Syrians, the *إجاص* [or *إنجاص* or *إنجاص* accord. to common modern usage among them] is the [pear which they formerly called] *ميش* and [which others call] *كثري*: (K:) it is of the growth of the country of the Arabs: (AHn:) *إجاص* is an adventitious word, (S, K,) or arabicized, (Mṣb,) because *ج* and *ص* do not both occur in any Arabic word: (S, Mṣb, K:) or, accord. to Az, they do so occur; as, for instance, in *جصص*, and in *صج*. (TA.)

اجل

1. *أجل*, aor. *ع*, (Mṣb, K,) inf. n. *أجل*, (Mṣb,) It (a thing, Mṣb, [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. *تأخر*; (K;) and *أجل*, aor. *ع*, inf. n. *أجول*, signifies the same. (Mṣb.) [See *أجل* and *أجل*. The primary signification seems to be, *It had a term, or period, appointed for it, at which it should fall due, or*

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 الْعَاجِلَةُ*. (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**.

مُتَأَجِّلٌ: see **أَجَلٌ**.

اجمر

1. **أَجِمَهُ**, with *kesr*, [aor. **أَجِمُ**,] (AZ, S, O,) inf. n. **أَجْمَرٌ**; (KL, PS;) or **أَجِمَهُ**, aor. **أَجِمُ**, (so in the K,) inf. n. **أَجْمَرٌ**; (TK;) [but **أَجْمَرٌ** 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 **أَجِمَهُ** also signifies *he disliked, disapproved, or hated, it; or he expressed, or showed, dislike, disapprobation, or hatred, of it*; syn. **تَكْرَهُهُ**. (TA.) — **أَجْمَرُ فَلَانًا**, aor. **أَجْمَرُ**, (K,) inf. n. **أَجْمَرٌ**, (TK,) *He incited, or urged, such a one to do that which he disliked, disapproved, or hated*. (K.)

2: see 4.

4. **يُؤَجِّمُ النَّاسَ**, or **يُؤَجِّمُ 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 **أَجْمَرٌ**.) [Accord. to the TK, you say, **أَجِمَهُ مِنْهُ**, inf. n. **أَجِمَارٌ**, meaning *He made him to be an object of dislike, disapprobation, or hatred, to him*.]

5. **تَأَجَّرَ** *He (a lion) entered his أَجْمَةَ [or thicket]*. (K.) — **تَأَجَّرَهُ**: see 1.

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

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

أَجْمَرٌ: see **أَجْمَةٌ**.

أَجْمَرٌ *A fortress*; (Mgh, Mṣb, K;) like **أَطْرَمٌ**: (Mgh:) pl. **أَجْمَارٌ**. (Mgh, Mṣb, K.) **الأَجْمَرُ** [is the name of] *A fortress (S, K) in El-Medeeneh, (K,) built of stones by the people of that city*: and Yağkoob says that **أَجْمَرٌ** 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 **أَجْمَرٌ**. (TA.) Accord. to Aḡ, it is also pronounced **أَجْمَرٌ**. (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 **أَجْمَرٌ** (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 **أَجْمَرٌ**, (M,) and so is the last. (Lḥ, 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.]

أَجْمَرٌ signifies **يُؤَجِّمُ النَّاسَ**, or **يُؤَجِّمُ 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.)

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

مَأْجُورٌ: see **أَجْمَرٌ**.

اجن

1. **أَجَنَ**, (S, Mgh, Mṣb, K,) aor. **أَجِنُ** and **أَجِنُ**; (S, Mṣb, K;) and **أَجِنَ**, (S, Mgh, &c.,) aor. **أَجِنُ**, (S, Mṣb,) mentioned by Yz; (S;) inf. n. of the former **أَجُونٌ** (S, Mgh, Mṣb, K*) and **أَجُونٌ**; (S, Mṣb, K;*) and of the latter **أَجِنٌ**; (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:) **أَجِنٌ**, also, said of water, signifies *it became altered for the worse*: (Th:) and in the Iktitáf occurs **أَجِنٌ**, aor. **أَجِنُ**, which is unknown, but may be a mixture of two dial. vars. [namely of **أَجِنٌ** having for its aor. **أَجِنُ** and **أَجِنُ**, and **أَجِنٌ** having for its pret. **أَجِنَ**]. (MF) — **أَجِنَ** *He (a قَصَّارٌ, or whitener of cloth) beat a piece of cloth or a garment [in washing it]*. (S, K.)*

أَجِنٌ: }
أَجِنٌ: } see **أَجِنٌ**.

وَجْنَةٌ (S, K) and **أَجْنَةٌ** and **أَجْنَةٌ** (K) i. q. **وَجْنَةٌ** [The ball, or elevated part, of the cheek]. (S, K.)

أَجِنٌ: see **أَجِنٌ**.

أَجَانَةٌ (S, Mgh, Mṣb, K) and **أَجَانَةٌ**, (Lḥ, K,) the latter of the dial. of Teiyi, (Lḥ, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and **أَجَانَةٌ**, (K,) with **ي**, (TA,) *A thing well known*; (K;) *a vessel in which clothes are washed*; (Mṣb;) *a [vessel also called] مَرْكَنٌ, resembling a نَعْنٌ [which is a kind of basin], in which clothes are washed: (Mgh:) or what is called in Persian پَنگَن [i. e. پَنگَن 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 Fingiana [i. e. فَنجَانَةٌ] calix vocatur: item Urceus: hydria: [referring to John ii. 6:] Vas dimidie serice simile, in quo aqua et similia ponuntur:" on the authority of Ibn-Maaroof: and, on the same authority, "Labrum seu vas lapideum instar pelvis, in quo lavantur vestes:"] pl. **أَجَانِينٌ**: (S, Mgh, Mṣb, K;) meaning [also] *what resemble troughs, surrounding trees*. (Mṣb.)*

أَجِنٌ (S, Mgh, Mṣb, K) and **أَجِنٌ** (S, Mṣb, K) and **أَجِنٌ** (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 **أَجِنٌ** and **أَجِنٌ**. (TA.)*

أَجَانَةٌ: }
أَجَانَةٌ: } see **أَجَانَةٌ**.

مُجْنَةٌ [in Golius's Lex. **مُجْنَةٌ**] *The instrument for beating used by the قَصَّارٌ [or whitener of cloth, in washing]: but better without, [written مُجْنَةٌ], because the pl. is مَوَاجِنٌ; or, accord. to IB, the pl. is مَاجِنٌ*. (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. **أَتَّحَدَ**: 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.) ما اَسْتَأْخَذَ بِهِمَ = (CK.) 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.)

اَحَدٌ, originally وَحَدٌ, the و being changed into ا, (Mṣb.) One; the first of the numbers; (S;) syn. [in many cases] with وَاَحَدٌ; (S, Mṣb, K;) with which it is interchangeable in two cases, to be explained below: (Mṣb:) pl. اَحَادٌ and اَحْدَانٌ (K) and اَحْدُونَ, 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 اَحَادٌ, it may be pl. of وَاَحَدٌ, [and originally اَوْتَحَدٌ], like اَشْهَادٌ as pl. of شَاهِدٌ, (Th, Mṣb,) a pl. of pauc. (Mṣb.) The fem. is اِحْدَى 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 اِحْدَى, not اِحْدَى:] (TA:) its pl. is اِحْدَى, as though the sing. were اِحْدَى, like as is said of ذِكْرٌ as pl. of ذِكْرَى: one of the expositors of the Tes-heel writes اِحْدَى, with ḍamm and then fet-ḥ; but a pl. of this measure is not applicable to a sing. of the measure فِعْلَى, with kesr. (MF.) The dim. of اَحَدٌ is اَحِيدٌ; and that of اِحْدَى is اِحْدَى. (L in art. وُحِدَ.) — It is interchangeable with وَاَحَدٌ in two cases: first, when it is used as an epithet applied to God: (Mṣb:) for اِلْاَحْدُ, 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 الْاَحْدُ and هُوَ الْوَاَحِدُ; and in like manner, اَحْدٌ, 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 وَاَحَدٌ; therefore you do not say رَجُلٌ اَحْدٌ nor دِرْهَمٌ اَحْدٌ and the like [but رَجُلٌ وَاَحِدٌ and دِرْهَمٌ وَاَحِدٌ &c.] (Mṣb.) [See also وَاَحِدٌ, in art. وُحِدَ.] In the phrase in the Kur [cxii. 1], قُلْ هُوَ اللهُ اَحْدٌ [Say, He is God, One God], اَحْدٌ 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 وَاَحَدٌ in certain nouns of number: (Mṣb:) you say اَحْدٌ عَشْرَةٌ [masc.] and اِحْدَى عَشْرَةٌ [fem.] (S) [meaning *Eleven*: and in these two cases you may not substitute وَاَحِدٌ and وَاَحِدَةٌ for اَحْدٌ and اِحْدَى: but] in اَحْدٌ وَعَشْرُونَ [One and twenty, and the like,] اَحْدٌ is interchangeable with وَاَحِدٌ. (Mṣb.) Ks says, When you prefix the

article ال to a number, prefix it to every number; therefore you should say, مَا فَعَلْتَ الْاَحْدَ الْعَشْرَ, [What did the eleven thousand dirhems?]: but the Basrees prefix it to the first only, and say, مَا فَعَلْتَ الْاَحْدَ عَشْرَ اَلْفَ دِرْهَمٍ. (S.) — In [most] cases differing from these two, there is a difference in usage between اَحْدٌ and وَاَحِدٌ: 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 وَاَحِدٌ is used in affirmative phrases as a prefixed noun and otherwise: the fem. اِحْدَى, also, is only used as a prefixed noun, except in numbers (Mṣb) [and in one other instance, which see below]. Using اَحْدٌ and its fem. in affirmative phrases as prefixed nouns, you say, قَامَ اَحْدُ الثَّلَاثَةِ [One of the three stood]; and قَالَتِ اِحْدَاهُمَا [One of them two (females) said]; and خَذَ اِحْدَى الثَّلَاثَةِ [Take thou one of the three]. (TA.) The phrase اِحْدَى بَنَاتِ طَبَقِ 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 طَبَقِ. (TA.) And the phrase اِحْدَى الْاِحْدِ, (L, K, TA,) in which the latter word has kesr to the ا and fet-ḥ to the ح, and is pl. of the former, also written اِلْاَحْدِ, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written اِلْاَحْدِ,]) [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, اَتَى بِاِحْدَى الْاِحْدِ [the last of which words is here again written in several copies of the K اِلْاَحْدِ] *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, فُلَانٌ اَحْدُ الْاِحْدِيْنَ, and وَاَحِدُ الْاِحْدِيْنَ, (K, TA,) the latter in one copy of the K written الْوَاَحِدِيْنَ, in which the latter word is pl. of the former, (TA,) and وَاَحِدٌ الْاِحَادِ, and اِحْدَى الْاِحَادِ, (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 اِحْدَى اِحْدَى, and in the CK اِحْدَى الْاِحَادِ,]) and اِحْدَى الْاِحَادِيْنَ, (Et-Tes-heel,) and اِحْدَى الْاِحَادِ, (TA,) which are expressions of the utmost praise, (IAḡr, AHeyth, 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.* (IAḡr, Tes-heel.) It seems that the form of pl. used in the phrase اِحْدُ الْاِحْدِيْنَ 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 اِحْدَى الْاِحَادِ, 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.) AHeyth thought اِحْدُ الْاِحْدِيْنَ to be an epithet applied to a male, and اِحْدَى الْاِحَادِ 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], اَحْدٌ and اِحْدَى are prefixed to their own proper pls., as اِحْدُونَ and اِحْدَى; or to an epithet, as in the case of اِحْدُ الْعُلَمَاءِ [One of the learned]; but that they have not been heard prefixed to generic nouns. (TA.) You say likewise, هُوَ اَبْنُ اِحْدَاهَا, *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. وُحِدَ.) And لَا يَقْوُمُ بِهَذَا الْاَمْرِ اِلَّا اَبْنُ اِحْدَاهَا, *None will manage this thing, or affair, but a noble, or generous, man.* (AZ, L in art. وُحِدَ.) And لَا يَسْتَطِيعُهَا اِلَّا اَبْنُ اِحْدَاتِهَا [None will be able to perform it but a noble, or generous, man]. (L in art. وُحِدَ.) — One instance is mentioned, of the occurrence, in a trad., of اِحْدَى not used as a part of a number [i. e. not as a part of the compound اِحْدَى عَشْرَةٌ] nor as a prefixed noun; viz., اِحْدَى 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 Fáilḡ &c.) — Used in a negative phrase, اَحْدٌ 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 اَحْدٌ فِي الدَّارِ [There is not any one in the house]: but you do not say, اِحْدٌ فِيهَا [as meaning the contrary]. (S.) We read in the Kur [lxix. 47, this ex. of its use as a masc. pl.], فَمَا مَنَعَكَ مِنْ اَحْدٍ عَنْهُ حَاجِزِيْنَ [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.], لَسْتِنَّ كَاَحْدٍ مِنَ النِّسَاءِ [Ye are not like any others of women]. (S.) — It is also used in interrogative phrases; as in the saying, هَلْ اَحْدٌ رَأَى مِثْلَ هَذَا [Has any one seen the like of this?]; (A'Obeyd, L;) and in the saying, يَا اَحْدٌ رَأَاهَا [for a man, O, has any one seen her, or it?]. (I, 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 بِالْاِحْدِ مِنْ اَحْدٍ اِلَّا 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].

(Mṣb.) So too in the *Kur* lx. 11, accord. to the reading of Ibn-Mes'ood: (Mṣb:) but others there read *شئ*, which may mean any one or any thing. (Bd, Jel.) — الأَحَدُ, (K,) as also *يَوْمُ الأَحَدِ*, (S, Mṣb,) as a proper name, (Mṣb,) 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 IAṣr, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days: (Mṣb in art. جمع:) it is sing., and masc.: (Lḥ:) pl. [as above, i. e.] *أَحَادٌ* (S, Mṣb, 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.) — الأَحَادُ 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.)

أَحَدِي: } fems. of أَحَدٌ, q. v.
أَحْدَاةُ: }

أَحْدِيَّةُ The unity of God; (Mṣb;) 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* and *وَاحِدًا*: (see فَلَاثُ)] you say, *جَاءُوا أَحَادًا أَحَادًا*, [أَحَادًا 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 أَحَدِيَّةٌ, perfectly decl., like كَلِمَتٌ [q. v.] &c. (S, in art. ثلث.)

أَحِيدٌ dim. of أَحَدٌ, q. v.

أَحِيدٌ: see أَحَادٌ.

أَحِيدِي dim. of أَحَدِي fem. of أَحَدٌ, q. v.

أَحْن

1. أَحْنٌ (S, Mṣb, K) عَلَيْهِ (S, TA), aor. ٤, (Mṣb, K,) inf. n. أَحْنٌ, (Mṣb,) or أَحْنٌ, and إِحْنَةٌ, (TA,) or this last is a simple subst.; (Mṣb;) 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, Mṣb, 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 spits*. (TA.)

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

إِحْنَةٌ 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, Mṣb, K:) and *anger* (K, TA) *coming upon one suddenly therefrom*: (TA:) pl. إِحْنٌ. (S, Mṣb, K.) It is said in the S that one should not say *حِنَةٌ*; and this is disallowed by Aṣ and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and Aṣ is related to have disapproved of Et-Tirmidh for using its pl. in poetry: but it is said in a trad., *مَا بَيْنِي وَبَيْنَ الْعَرَبِ حِنَةٌ* [There is not between me and the Arabs retention of enmity in the bosom, &c.]; and it occurs 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.)

أَخ

أَخٌ: see art. أَخُو.

أَخْت

أَخُو fem. of أَخٌ, q. v. in art. أَخُو.

أَخَذ

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 *و* when the *ذ* is pronounced with *ḍamm*,] (TA,) inf. n. أَخْذٌ (S, L, Mṣb, K, &c.) and تَأْخِذٌ (S, L, K,) the latter having an intensive signification; (MF;) and وَخَذَ is a dial. var., as mentioned by Ibn-Umm-Kásim and others on the authority of AḤei; (MF in art. تَخَذَ;) *He took; he took with his hand; he took hold of*; (S, A, L, Mṣb, K;) a thing. (S, L.) You say, خُذِ الخَطَامَ and خُذْ بِالخَطَامِ *Take thou, or take thou with thy hand, or take thou hold of, the nose-rein of the camel*: (S, L, Mṣb:) the *ب* in the latter phrase being redundant. (Mṣb.) [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 دُونَ مَا يُرِيدُهُ *[signifies the same]*. (K in art. لَعْد.) — Also, inf. n. أَخْذٌ, *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 *Kur* [vii. 198], أَخَذْتُ خُذِ العَفْوُ *+ [Take thou willingly, or accept thou, superfluous property, or such as is easily spared by others]*. (MF.) So too in the same [iii. 75], وَأَخَذْتُمْ عَلَى ذُلِّكُمْ إِصْرِي *+ [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 وَالْمِرَاءَ وَالْمِرَاءَ* *+ [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 حَصَلَ. (B.) [See also 8.] — [*He took and kept; he retained; he detained*: as in the *Kur* [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 السَّيْرَ *Journeying, or travel, took from him strength; (القُوَّةُ being understood;)* *weakened him*. (Ḥar p. 520.) And أَخَذَ مِنَ الشَّارِبِ (Mgh,) and مِنَ الشَّعْرِ (Mṣb,) *He clipped, or cut off from, (Mgh, Mṣb,) the mustache, (Mgh,) and the hair*. (Mṣb.) — *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 عَلُوًا, &c., in art. علو: and أَخَذَهُ مِنْ فَوْقٍ, &c., in art. فوق.] It is said in the *Kur* [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. ثَمَل.) And أَخَذَ الرَّأْسَ (Mṣb in art. سور, &c.) and أَخَذَ بِالرَّأْسِ (K in art. حمى, &c.) *+ [It had an overpowering influence upon the head]*; meaning wine. (Mṣb, K.) And أَخَذَ بِالحَلْقِ *[It (food, &c.) choked]*. (IAṣr in art. بَشَع in the TA, and S in art. بَشَع, &c.) And لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٍ *+ [Nothing that any one may say will have any power, or effect, or influence, upon him]*; meaning that he obeyeth no one. (L in art. لَيْت.) — *He took captive*. (L, Mṣb, B.) So in the *Kur* [ix. 5], فَاقْتُلُوا الْمُشْرِكِينَ, *حَيْثُ وَجَدْتُمُوهُمْ وَخَذُوهُمْ* [*Then slay ye the believers in a plurality of gods wherever, or whenever, ye find them, and take them captives*]. (Bd, 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 *Kur* [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, Mṣb) destroyed a person*: (Mṣb, MF:) and *+ extirpated, or exterminated*. (MF.) فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ *[in the Kur iii. 9 and xl. 22] means But God destroyed them for their sins*. (Jel.) — *+ He punished, or chastised*; (L, Mṣb, B, K, MF;) as also أَخَذَ: أَخَذَهُ بِذُنُوبِهِ (L, Mṣb, MF:) as in the phrases,

(Mṣb, K*) and أَخَذَهُ, inf. n. of the latter مَوَّأَخَذَهُ, (S, L, Mṣb, K*) † he punished, or chastised, him for his sin, or offence: (Mṣb:) 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. (Mṣb.) — † He made a violent assault upon a person, and wounded him much. (K, TA.) [You say also, أَخَذَهُ بِلسانه, meaning † He assailed him with his tongue; vituperated him; spoke against him.] — [He took, took to, or adopted.] You say, أَخَذَ أَخَذَهُمْ &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. (Bd in iv. 73 and 103.) [And أَخَذَ أَخَذَ بِمَا قَالَ فَلَانَ † He took to, or adopted and followed, or adhered to, what such a one said: see Har p. 367; where it is said that أَخَذَ when thus used is made trans. by means of ب because it implies the meaning of نَسَبَتْ. — 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, أَخَذَ 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 رَمْلَةٍ [A road leading into, or through, a tract of sand]. (K in art. فزر.) 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 ظفرتك. (T in art. ظفر.) And مَا فِي الْحَيِّ أَحَدٌ تَأْخُذُهُ عَيْنِي [explained to me by Ibr 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. ٤, 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. ٤, inf. n. أَخَذَ, His eye became affected by inflammation, pain, and swelling, or ophthalmia. (Ibn-Es-Seed, L, K.) — أَخَذَ, aor. ٤, inf. n. أَخُوذَةٌ, It (milk) was, or became, sour. (K.) [See أَخَذَ.]

2. تَأَخَّذَتْ, (S, L, K,*) inf. n. تَأَخَّذَ, (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. إِخْذًا]. (L, TA.) A woman says, أُؤَخِّدُ 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, يُؤَخِّدُ عَنِ امْرَأَتِهِ He withholds others [by a kind of enchantment, or charm,] from carnal conversation with his wife. (Mṣb.) The sister of Ṣubḥ El-'Ádee 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 وَالْمَاشِيَّ وَالْقَاعِدَ وَالْقَائِمَ وَتَرْتِئُ أَخَذَ عَنْكَ التَّائِرَ [I withheld from thee by enchantment the rider and the runner and the walker 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. مَوَّأَخَذَهُ, inf. n. أَخَذَ: see 1, in the middle portion of the paragraph, in five places.

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

8. اتَّخَذَ [written with the disjunctive alif] occurs in its original form; and is changed into اتَّخَذَ [with the disjunctive alif] 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, Mṣb,*) inf. n. تَخَذَ and تَخَذَ: (Mṣb:) and اسْتَخَذَ [written with the disjunctive alif] of which exs. will be found below, is also used for اتَّخَذَ; one of the two ت being changed into س, like as س is changed into ت in سِتٌّ [for سِدْسٌ]: or استخذ 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 اِتَّخَذَ from اِزَّارَ, and اِتَّخَذَ from اِهْلَ, and اِتَّخَذَ from اِهْلَ, 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 وَاسْتَخَذُوا فِي الْقِتَالِ, (S, L, K,*) and اِتَّخَذُوا فِي الْقِتَالِ, (Mṣb,) with two hemzhs, (S, L, K,) or, correctly, اِتَّخَذُوا, with one hemzeh, [or اِتَّخَذُوا], as two hemzhs cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of wasl, the first hemzeh being suppressed, the second remains unchanged,] They took, or seized, (أَخَذُوا,) one another (S, L, Mṣb, K) in fight, (S, L,) and in war; (Mṣb;) and so اِتَّخَذُوا. (Mṣb.) And اِتَّخَذَ 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. ٤, (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,] لَتَتَّخِذَنَّ عَنْكَ لِحْزًا [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-Ketheer and the Baṣrees; he and Yaḥkoob and Ḥafṣ pronouncing the ذ; the others incorporating it [into the ت]: (Bd:) some read لَتَتَّخِذَنَّ; (L and K in art. تخذ;) but these read at variance with the scripture. (AM, L, TA.) اسْتَخَذَ أَزْوَاجًا is a phrase mentioned by Mbr as used by some of the Arabs, (S, L,) and signifies i. q. اتَّخَذَهَا [He took for himself a piece of land]. (S, L, K.) And اتَّخَذَ وَلَدًا [in the Kur, ii. 110, &c.,] signifies He got a son, or offspring. (Bd &c. See also below.) And تَخَذَ, aor. ٤, inf. n. تَخَذَ and تَخَذَ, also signifies He gained, acquired, or earned, wealth, (L, and Mṣb in arts. اخذ and تخذ,) or a thing. (Mṣb.) — اسْتَخَذَ عَلَيْهِمُ يَدًا — signify alike, i. q. اتَّخَذَ [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]: (I Sh:) and اتَّخَذْتُ عَنْدَهُ مَعْرُوفًا means [in like manner, as also عَنْدَهُ مَعْرُوفًا يَدًا, and يَدًا, (and اتَّخَذَ, and اتَّخَذَ) 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., مِنْ 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 *Ḳur* ii. 63 and 231, &c.,] means *He made him, or it, a subject of derision*. (Bd, Jel.) And *أَتَّخَذَهُ وَلَدًا* [in the same, xii. 21 and xxviii. 8,] *He made him, or took or adopted him as, a son*. (Bd. See also above.)

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

أَخَذَ inf. n. of *أَخَذَ*, q. v. — † *A way, or manner, of life*; as also *أَخَذَ*. (S, L, K.) You say, *ذَهَبَ بَنُو فُلَانٍ وَمَنْ أَخَذَ أَخْذَهُمْ*, (S, L, K, *) and *أَخَذَهُمْ*, (L, K,) the former of the dial. of Temeem, 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 وَسِيرَتَهُمْ* [those whom their way of life took, or influenced]. (ISK, S, L.) One says also, *أَسْتَعْمَلَ فُلَانٌ عَلَى السَّامِ*, *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-ḥ and damm [to the hemzeh, and with the *ḍ* marfooḥ, as in instances before]. (Et-Tedmuree, MF.) One also says, *لَوْ كُنْتُ مِمَّنْ لَأَخَذْتُ بِأَخْذِنَا*, (S, L,) with kesr to the *ḥ*, (L,) [in a copy of the S *بِأَخْذِنَا*, which seems to be also allowable, accord. to the dial. of Temeem,] 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 مِمَّنْ أَخَذْنَا بِأَخْذِكُمْ •

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

appellation because the moon every night enters (بِأَخْذِ فِي) 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 *إِخْذًا*.

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

إِخْذًا [The act of taking, taking with the hand, &c.], a subst. from *أَخَذَ*. (S, L, Mḡb.) — See also *أَخَذَ*, in nine places. — And see *إِخْذًا*. — 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 *مُسْتَأْخَذٌ*. (L.) See also this latter. — See also *أَخَذَ*.

أَخَذَ (S, L, K) and *أَخَذَ*, (Ibn-Es-Seed, 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 *Ḳur* lxix. 10: pl. *أَخَذَاتٌ*.] — *أَخَذُوا أَخْذَاتِهِمْ* *They took their places of abode*. (IAḡh and L, from a trad.)

أَخَذَ A manner of taking, or seizing, of a man with whom one is wrestling: pl. *أَخَذَ*. (L.) — A kind of enchantment, or fascination, like *سِحْرٌ*, (S, L, Mḡb, * K,) which captivates the eye and the like, (L,) and by which enchantresses withhold their husbands from other women; called by the vulgar *رَبَاطٌ* and *عَقْدٌ*; and practised by the women in the time of ignorance: (TA:) or a kind of bead (*خَرْزَةٌ*, 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 بِزَيْتِكَ أَخْذَةَ النَّارِ* [Strive thou to be before the time called (that of) *أَخْذَةَ 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.)

إِخْذَةً: see *إِخْذًا*.

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

pool of water left by a torrent; and *إِخْذًا* 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 *إِخْذَاتٌ* is also a pl. of *إِخْذَةً*, occurring in a trad., and signifying *pools which receive the rain-water, and retain it for drinkers*: (IAḡh, L:) or the correct word is *إِخْذًا*, 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 *إِخْذَةً*, 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 *إِخْذًا* is a coll. gen. n., and *إِخْذَةً* 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 *إِخْذٌ* and *إِخْذَةً* also signify *a thing that one digs in the form of a watering-trough*; and the pl. is *أَخْذٌ* and *إِخْذًا*. (L.) In a trad. of Mesrook Ibn-El-Ajda', *إِخْذًا* are likened to the Companions of Moḡammad; and it is added, that one *إِخْذَةً* 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 *إِخْذَةً*.

أَخِيذٌ i. q. *مَأْخُودٌ* [Taken; taken with the hand; &c.]. (Mḡb.) — A captive: (S, L, Mḡb, K:) fem. with *ة*. (S, L.) Hence the saying, *أَكْذَبُ مِنْ أَخِيذِ 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.)

إِخْذَةً Land which a man, (S, L, K,) or a Sultan, (S, L,) takes for himself; as also *إِخْذًا*: (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 *إِخْذًا*, in five places. — Also The handle of a [shield of the kind called] *حَجَفَةٌ*; (K;) [in the L written *حَجَفَةٌ*, with the *ج* before the *ح*;] also called its *تُغَافٌ*. (L.)

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

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

أَخْذٌ, (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. **أَوَّاحِدٌ**. (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 المَأْخَذَ الأقْرَبَ** He went the nearest way. (Mṣb. in art. **خَصِرٌ**.) — [See also 2, last sentence but one.]

مَأْخُودٌ: see **أَخِذٌ**.

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

مُؤْتَخَذٌ: see what follows.

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

اخـر

2. **أَخَرَ**, (Ṣ, K, &c.) inf. n. **تَأْخِيرٌ**, (K,) is trans. (Ṣ, 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. (Mṣb, TA.) — **أَخَرَنِي** **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**; (Ṣ, A, Mṣb;) 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; (Ṣ, 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 Moḥammad to 'Omar: **أَخِرْ عَنِّي** Retire thou from me: or the meaning is, **أَخِرْ عَنِّي رَأْيِكَ** [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]. (Lḥ.) 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 عَنْهُ** signifies the same. (The Lexicons in many places.) **فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ** ساعة in the Kṣur 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.* (Bḍ.)

10: see 5, in three places.

أَخِرٌ [an epithet variously explained]. One says, in reviling, (Ṣ, TA,) but not when the object is a female, (TA,) **أَبْعَدَ اللهُ الأَخَرَ**, (Th, Ṣ, A, &c.) and **الأَخَرَ**, (M, &c.) or this latter is wrong, (Meshárik of 'Iyád, Mgh, Mṣb,) as is also **الأَخِرُّ**, (Meshárik of 'Iyád,) meaning † *May God alienate, or estrange, from good, or prosperity, or may God curse, him who is absent from us, (A, Mṣb, TA,) distant, or remote: (A, Mṣb:) or the outcast; the alienated: (Mṣb:) 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 **الأَخِيرُ** is meant: (L:) or the base fellow: or the most ignoble: or the miserable wretch: (Et-Tedmuree and others:) or the last speaker: (Nawádir of Th:) or **الأخِر** is here a metonymy for the devil: (Lb:) 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 Fṣ;) 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 بِالأَخِرِ**, [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 الأَخِرَ قَدْ زَنَى** Verily the outcast, (Mgh, Mṣb,) or he who is remote, and held back, from good, (Mgh, TA,) hath committed adultery, or fornication: the speaker meaning himself; (Mgh, Mṣb;) as though he were an outcast. (Mṣb.) And in another trad. it is said, **المَسْأَلَةُ أَخَرَ كَسْبِ المَرْءِ** Begging is the most ignoble [mode of] gain of man: but El-Khaṭṭábee relates it with **medd**, [i. e. **أَخِرٌ**,] explaining it as meaning *begging is the last thing whereby man seeks sustenance when unable to gain [by other means].* (TA.)*

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

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

بِأَخْرَةٍ and **أَخْرَةٍ**: see **أَخِرٌ**.

بِأَخْرَةٍ and **أَخْرَةٍ**: see **أَخِرٌ**, 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**; (Ṣ, A, K;) i. e. **بِنِسْبَةٍ**. (Ṣ.)

بِأَخْرَةٍ and **أَخْرَةٍ**: see **أَخِرٌ**.

أَخْرِي: see **أَخَرَ**, of which it is the fem.: and see also **أَخِرٌ**.

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

إِخْرِيًّا and **إِخْرِيًّا** and **إِخْرِيًّا**: see **أَخِرٌ**.

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

أَخِيرًا and **أَخِيرًا**: see **أَخِرٌ**, in five places. See also **أَخِرٌ**.

أَخِيرِيٌّ dim. of **أَخْرِيٌّ**, fem. of **أَخَرَ**, q. v. (Ṣ.)

أَخَرَ a subst., of the measure **أَفْعَلٌ**, but implying the meaning of an epithet, (Ṣ,) from **أَخَرَ** 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 أَخَرَ** another man, and **ثَوْبٌ أَخَرَ** another garment or piece of cloth: (TA:) or one of two things [or persons]; (Ṣ, Ṣgh, Mṣb;) as when you say, **جَاءَ القَوْمُ فَوَاحِدٌ يَفْعَلُ كَذَا وَأَخَرَ كَذَا** The people came, and one was doing thus, and one [i. e. another] thus: (Ṣgh, Mṣb:) originally meaning *more backward*: (TA:) fem. **أَخْرِيٌّ** (Ṣ, Mṣb, K) and **أَخْرَاءٌ**; (K;) which latter is not well known: (MF:) pl. masc. **أَخْرُونَ** and **أَخْرٌ**; (Ṣ, K;) [the latter irreg. as such;] and, applied to irrational things, **أَوَّاحِرٌ**, like as **أَفْضَلٌ** is pl. of **أَفْضَلٌ**: (Mṣb) and pl. fem. **أَخْرِيَّاتٌ** and **أَخْرٌ**; (Ṣ, Mṣb, 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 **أَخَرَ**; 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 **بِرَجَالِ أَخَرَ** and **مَرَرْتُ بِرَجُلٍ أَخَرَ** and **بِمَرْأَةٍ أَخْرِيٍّ**, [I passed by another man, and by other men, and by another woman, and by other women;] therefore, as it [namely **أَخَرَ**] is thus made to deviate from its original form, [i. e. **أَخَرَ**, (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. (S, L.) The dim. of أَخِر is أُؤخِر; the l with the . suppressed following the same rule as the l in ضَارِب: (TA:) and the dim. of أَخْرَى is أُؤخِرَى. (S.) See also أَخْرَى voce أَخْرَى. — أَخْرَى الأخرى (S, K,) or أَخْرَى النون (S, 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 أَخْرَى القوم, The last of the people. (S, K.) One says, جاء في أخرى القوم He came among the last of the people. (TA.) And جاء في أخريات الناس He came among those who were the last of the people. (S, A, K.) [See also أَخْرَى.] — In أَبَدَ الأخر, the last word is a mistake for الأخر, q. v. (Meshárik of 'Iyáq.)

أَخِر (S, Mgh, K,) an epithet, of the measure فاعل (S,) and أُخِر (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 أَخْرَى: (S, Mgh, K:) pl. [masc.] أَخْرُونَ (K, xxvi. 84, &c.) and (masc. and fem., Mgh) أَوَاخِر (S, Mgh) and fem. أَخْرَات also: (Th:) and مَأخِر is syn. with أَوَاخِر; as in مَأخِر الليل [occurring in the S and K in art. جهر, meaning The last, or latter, parts, or portions, of the night]. (TK in art. جهر.) You say, جاء أخرا and أُخِرًا and أُؤخِرًا, all meaning the same [He came lastly, or latterly]: and in like manner, مَا عَرَفْتَهُ إِلَّا أُخِيرًا [I did not know it save at the last, or lastly, or latterly]: (S:) or جاء أُخِيرًا and أُؤخِرًا and أُؤخِرًا and أُؤخِرًا, (Lh, L,) and أُؤخِرًا (K,) or أُؤخِرًا and أُؤخِرًا, (TA) and أُؤخِرًا and أُؤخِرًا and أُؤخِرًا (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, أَخْرَى مَرَّتَيْنِ وَأَتَيْتَكَ أَخْرَى 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 أَكَلِمَةَ أَخْرَى الدَّهْرِ I will not speak to him [to the end of time, or] ever. (A.) [See a similar phrase above, voce أَخْرَى.] 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, وَأَوَاخِرِهَا, That was in the end of the month, and of the year; and in the last days thereof.] And

التَّهَارُ يَجْرُعُ عَنْ أَخْرٍ فَأَخِر [The day lengthens] hour by hour. (A.) See also أَخْرَى, last sentence. — الأخر is a name of God, signifying [The last; or] He who remaineth after all his creatures, both vocal and mute, have perished. (Nh.) — الأخران The two hinder dugs of the she-camel; opposed to the قَادِمَانِ; (TA;) the two dugs that are next the thighs. (K.) — الأخرية (K,) for الأخرية الدار الأخرية (Bd in ii. 3,) [and الأخرية الحياة الأخرية] and الأخرى (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 الدنيا. And أخرية 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 دنيا: (see an ex. of both voce بَاع, in art. بيع: so too أُؤخِرَى.)] — أخرية الرجل (S, Mgh, K,) and السرج (Mgh,) and أخرية (S in art. قدم, and K,) and مؤخرته (S, Mgh, Mgh, K,) which is a rare form, or, accord. to Yaḥkoob, not allowable, (S,) and مؤخره, and مؤخرته, and مؤخرته (S in art. قدم, and K,) and مؤخرته (Mgh, K,) or this is a mistake, (Mgh, Mgh,) and مؤخره (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 قادمة [by which term قادمة is meant the واسط]: (K:) the واسط of the camel's saddle is the tall fore part which is next to the breast of the rider; and its أخره 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, (نحاذي,) the head [and back] of the rider: (Az, Mgh, L:) [for] the أخره and the واسط 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 أخره is مؤخر العينين: see أخره العينين: مؤخر العينين. — أؤخر [accord. to some] also signify Absent. (K.) But see أؤخر, second sentence.

أؤخر: see أؤخر.

أؤخر dim. of أؤخر, q. v. (TA.)

مؤخر العين (T, S, A, Mgh, Mgh, K, [in the CK مؤخرها]) said by AO, (Mgh,) or A'Obeid, (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 مؤخرتها, and أؤخرتها (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 مقدم, which is the extremity thereof next the nose: (S, Mgh, Mgh:) pl. مأخر. (Mgh.) You say, نظر إلى

بمؤخر عينه [He looked at, or towards, me from (lit. with) the outer angle of his eye]. (S.) — مؤخر الرجل, and مؤخرته: see أؤخر.

مؤخر The back, hinder, or latter, part of anything: its hindermost, or last, part: contr. of مقدم: as in the phrase, ضرب مؤخر رأسه [He struck the back, or hinder part, of his head]. (S, Mgh.) [See also أؤخر and أؤخر.] — مؤخر الرجل, and مؤخرته: see أؤخر.

المؤخر 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 المقدم. (TA.) — مؤخر الرجل, and مؤخرته: see أؤخر.

نخلة منخار A palm-tree of which the fruit remains until the end of winter: (AHn, K:) and until the end of the time of cutting off the fruit of palm-trees: (S, M, K:) contr. of منكار and بكور: pl. مأخير. (A.)

مأخير [reg. pl. of منخار]: see أؤخر, first sentence.

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

المستأخرين 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

1. أَخُو, [third pers. أَخَا,] (S, K,) aor. أَخُو, (S,) inf. n. أَخْوَةٌ; (S, K, &c. ;) and أَخِي, (K, TA,) [in the CK أَخِي, which is wrong in respect of the pers., and otherwise, for it is correctly] with medd, (TA,) inf. n. إِخَاءٌ and مَوْأَاةٌ; (Lth;) and أَخِي, (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 مَوْأَاةٌ; and أَخِي, (Lth, TA:) and the relation of sister. (S.) You say, أَخُو وَيَبْنِي وَيَبْنِي أَخُو and إِخَاءٌ [&c., meaning] Between me and him is brotherhood. (JK, TA.) And بَيْنَ السَّخَاةِ وَالْحَمَاسَةِ أَخِي [Between liberality and courage is a relation like that of brothers]. (TA.) And أَخُو is a dial. var. of أَخْوَةٌ, occurring in a trad. (IAth, TA.) = [It is also trans.] You say, أَخُوْتُ عَشْرَةَ I was, or became, a brother to ten. (TA.)

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

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

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. **مُواخَاةٌ** and **إِخَاءٌ** (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, **أَخِيَّتْ** and **وَإِخِيَّتْ**, and **وَإِسِيَّتْ** and **وَإِسِيَّتْ** and **وَإِسِيَّتْ**: the pret. is said to be thus assimilated to [a form of] the fut.; for they used [sometimes] to say, **يُواخِي**, changing the hemzeh into **و**. (IB, TA.) — It is said in a trad., **أَخَى بَيْنَ الْمُهَاجِرِينَ**, meaning *He united the emigrants [to El-Medecneh] with the assistants [previously dwelling there] by the brotherhood of El-Islám and of the faith*. (TA.) You say also, **أَخِيَّتْ بَيْنَ الشَّيْئَيْنِ** [I united the two things as fellows, or pairs]; and sometimes one says, **وَإِخِيَّتْ**, like as one says, **وَإِسِيَّتْ**, for **وَإِسِيَّتْ**; mentioned by ISk. (Msb.) — See also 1, in three places.

4: see 2, in three places.

5. **تَأَخَّيْتُ**, and the inf. n. **تَأَخُّجٌ**: see 1, in three places. **تَأَخَّيْتُ أَخَاهُ** *I adopted a brother*: (S, K:) or [تَأَخَّيْتُ signifies] *I called him brother*. (K.) — **تَأَخَّيْتُ الشَّيْءَ**, (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, **تَأَخَّيْتُ مَحَبَّتَكَ** *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 **أَخُو**, (Kh, S, Msb,) as is shown by the first of its dual forms mentioned below, and by its having a pl. like **أَهَاءُ**, (S,) and **أَخَّ**, (K,) with the second letter doubled to compensate for the **و** suppressed, as is the case in **أَب**, (TA,) and **أَخُو**, [like **أَهَاءُ**], and **أَخُو**, (IAgr, K, TA, [the last, with the article prefixed to it, erroneously written in the CK **أَخُو**],) 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 another **أَخِيَّةٌ** [q. v.]; as though one **أَخَى** were

tied and attached to another like as the horse is tied to the **أَخِيَّةَ**: (Har p. 42:) or, accord. to some of the grammarians, it is from **وَخَى** 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 **الأخو** 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 **دَamm** to the **خ**, said by IB to occur in poetry, and held by ISd to be dual of **أَخُو**, with **دَamm** 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 **أُخُوَّةٌ**, (Fr, S, Msb, K, [in the CK **أُخُوَّةٌ**],) or this is a quasi-pl. n., (Sb, TA,) and **أَخَوَانِ**, (Kr, Msb, K,) and **أَخَاءُ**, (S, K,) like **أَبَاءُ**, (S,) and **أَخُو**, and **أُخُوَّةٌ**, (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 **أَخَوَانِ**, (S, Msb, K,) and **أَخَاوُونَ**. (Msb: [there written without any syll. signs, and I have not found it elsewhere.]) The fem. of **أَخ** is **أُخْتٌ** [meaning *A sister*: and *a female friend*, &c.]: (S, Msb, K, &c.): written with **دَamm** 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 **أُخْتٌ** is originally **أُخْتَةٌ**: and some say that it is originally **أُخُوَّةٌ**: (TA:) the dual. is **أُخْتَانِ**: (Kh:) and the pl. is **أُخَوَاتٌ**. (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 كَلْبُهُ** [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, **رَبُّ أَيْ لَكَ لَمْ تَلِدْهُ أُمَّكَ** [+ There is many a brother to thee whom thy mother has not brought forth]. (TA.) And in another, **أَخُوكَ أَمْ الذُّئْبُ** [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**, **وَرَبِّمَا خَانَكَ** [+ The spear is thy brother, but sometimes, or often, it is unfaithful to thee]. (TA.) — Ibn-'Arafah says that when **أُخُوَّةٌ** does not relate to birth, it means conformity, or similarity; and combination, agreement, or union, 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], **إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا** + 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 لِقَى فُلَانٍ أَخَا 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, **لَمَّا لَمْ يَلِدْهُ لَيْلٌ** [+ God afflicted him with a night having none like to it], i. e., a night in which he should die. (TA.) And **لَا أَكَلِمَةَ إِلَّا أَخَا السِّرَارِ** + I will not speak to him save the like of secret discourse. (As, TA.) [And hence,] **أُخْتَانِ سَهْبَلٍ** [+ The two sisters of Canopus;] **الشَّعْرَى** and **الشَّعْرَى الْعَبُورُ** and **الغَمِيصَاءُ**. (S and K in art. **شعر**, q. v.) — **يَا أَخَا بَكْرٍ**, or **تَبَكْرٍ**, means + O thou of [the tribe of] *Bekr*, 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 الشَّرِّ**, meaning + I left him in an evil state or condition: (JK, Msb, K, TA:) and **بِأَخِي الشَّرِّ** + 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 **أَخُو ثِقَةٍ**, or **أَخُو ثِقَةٍ**, meaning + 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 الْكُفَاطِ 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. **كُفَاطٌ**. — 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 **الذَّلِيلُ** [+ The low, base, or abject]. (Ham p. 44.) [So too] **سَيَّرْنَا أَخُو الْجَهْدِ** means **سَيَّرْنَا ذُو الْجَهْدِ**, i. e., [Seyrnaná Jahid, i. e.]

[† *Our journeying is laborious*: see an ex. in the first paragraph of art. **غدر**. (TA.) — **حُمَى** **الْأَخْوَيْنِ** † *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.* (Mṣb.) — **دَمَّرَ الْأَخْوَيْنِ**: see **دَمَّرَ**, in art. **دمى**.

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

أَخْت: see **أَخ**, in four places.

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

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 used to say **أَخْتِي**, which is not agreeable with analogy. (S, TA.)

أَخَوِي: see **أَخِي**.

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

إِخَاوَة: see 3.

أَخْوَة 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, Mṣb, K, &c.) originally of the measure **فَاعُولَة**, [i. e. **أَخْوِيَّة**] (Mṣb) and **أَخِيَّة**, (Lth, Mṣb, 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 stick, 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: (Mṣb:) or a stick, 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: (Ḥar p. 42:) [see also **أَخِي**:] the pl. of the first is **أَوَاحِي**; (JK, S, Mṣb, K;) and of the second, **أَوَاح**; (Mṣb;) and of the third, **أَخَايَا**, (JK, K,) like as **خَطَايَا** is pl. of **خَطِيَّة**. (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. **طنب**, q. v.) — And † *A sacred, or an inviolable, right or the like; syn. ذِمَّة* and **حُرْمَة**. (S, K.) You say, **لِفَلَانٍ أَوْأَخِي**, [† *To such a one belong sacred, or inviolable, rights, and ties of relationship and love, to be regarded*]. (S.) And **لَهُ عِنْدِي أَجِيَّة** † *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 ingratiation.* (TA.) — In a trad. of 'Omar, in which it is related that he said to El-'Abbás, **أَنْتَ أَجِيَّةُ آبَاءِ رَسُولِ اللَّهِ**, [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 دَاهِيَةً**, aor. **أَدَّ** (T, S, M, K) and **أَدَّ**, (M, K,) but this latter is strange, [anomalous,] and unknown, (TA,) and **أَدَّ**, (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 **أَبَى**, aor. **أَبَى**, (M,) inf. n. **أَدَّ**, (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.* (Bḍ in xix. 91.) — See also 5.

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

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

أَدَّ: see **أَدَّ**. — Also, and **أَدَّ**, *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 **أَدَّ**, (as in the copies of the K,) or **أَدَّ**, [originally **أَدَّ**] of the measure **فَاعَلَّ**: (so in the S and L:) pl. (of **أَدَّ**, M, TA) **أَدَادَ**, (K, TA,) or **أَدَادَ**, (T, CK, [but this, if correct, is a quasi-pl. n.,]) or **أَدَادَ**, (M,) and (of **أَدَّ**, S, M) **أَدَدَ**. (T, S, M, K.) You say also **أَدَّ** [meaning as above], using **أَدَّ** as an epithet, accord. to Lh. (M.) And **أَدَّ** **دَاهِيَةً** [*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, **أَدًّا**; both meaning great, or grievous: and some of the**

Arabs say, **بِشَيْءٍ أَدَّ**, which means the same. (T, TA.)

أَدَّ: see **أَدَّ**, in two places.

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

ادب

1. **أَدَّبَ**, aor. **أَدَّبَ**, inf. n. **أَدَّبُ**, *He invited (people, S, or a man, K) to his repast, or banquet; (S, K;) as also **أَدَّبَ**, (K,) or **أَدَّبَ إِلَى طَعَامِهِ**, aor. **أَدَّبَ** [or **أَدَّبَ**], (AZ, S,) inf. n. **أَدَّبُ** [originally **أَدَّبَابُ**]. (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 **أَدَّبُ 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. **أَدَّبَ**; (Mṣb, K;) or **أَدَّبَ**, aor. **أَدَّبَ**; (so in a copy of the M;) inf. n. **أَدَّبُ**, (M, Mgh, Mṣb,) or **أَدَّبَ**; (K;) *He made a repast, or banquet, (M, Mṣb, K,) and invited people to it; (Mṣb;) 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. **أَدَّبَهُ**, inf. n. **أَدَّبُ**, *He taught him the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul; (Mṣb;) and **أَدَّبَهُ**, [inf. n. **أَدَّبُ**, signifies the same;] he taught him what is termed **أَدَّب** [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. **أَدَّبُ**, 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 **الأَدَّب**. (Mṣb.) = **أَدَّبَ**, aor. **أَدَّبَ**, (AZ, T, S, M, K,) inf. n. **أَدَّبُ**, (M, K,) *He was or became, characterized by what is termed **أَدَّب** [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 **أَدَّب** [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 **أَدَّبَ**. (S, Mgh, K.)*

10: see 5.

إِدْبٌ (S, M, K,) or, accord. to some, إِدْبٌ (TA.) *Wonderful*; or a *wonderful thing*; syn. عَجَبٌ (S, M, K;) as also أُدْبَةٌ [used in the latter sense]. (K.) You say, جَاءَ فُلَانٌ بِأَمْرٍ إِدْبٍ *Such a one did a wonderful thing.* (As, T.) — See also أَدْبٌ, last sentence.

إِدْبٌ: see أَدْبٌ, in two places.

أَدْبٌ, 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-Jawálcekec:) 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, أَدْبُ النَّفْسِ [which embraces all the significations explained above], and أَدْبُ الدَّرْسِ [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 أَدْبٌ and bad أَدْبٌ: 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.) — علمُ الأَدْبِ 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, الأَدْبُ: 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 إِدْبٌ, العُلُومُ الأَدْبِيَّاتُ], الأَدْبُ is a post-classical term, innovated in the time of El-Islám. (El-Jawálcekec.) — أَدْبُ الْبَحْرِ (A, K,) or أَدْبٌ الْبَحْرِ (T, L,) † *The abundance of the water of the sea.* (T, A, L, K.)

أَدْبَةٌ: see مَادِبَةٌ — and see also أَدْبٌ.

أَدْبٌ *Of, or relating to, what is termed أَدْبٌ,*

or الأَدْبُ. Hence, العُلُومُ الأَدْبِيَّاتُ: see أَدْبٌ, last sentence but one.]

أَدْبٌ *Characterized by what is termed أَدْبٌ* [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. أَدْبَاءٌ. (M, K.) — See also مَوْدَبٌ.

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

أَدْبٌ *One who invites people to a repast, or banquet*: (T, S, Msb:) pl. أَدْبَةٌ. (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 Qur-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 الأَدْبِ, [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.

أَدْبٌ مَوْدَبٌ *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.)

ادر

1. اَدْرٌ, aor. -, (T, M, Msb, K,) inf. n. اَدْرٌ (Lth, T, S, Mgh) and اَدْرَةٌ (Lth, TA,) or اَدْرَةٌ (as in the TT,) or اَدْرَةٌ is a simple subst., (M, K,) and so is اَدْرَةٌ (K,) *He (a man, S) had the disorder termed اَدْرَةٌ.* (T, S, M, &c.)

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

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

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

اَدْرٌ (T, S, M, Mgh, Msb, K) and مَادُورٌ (M, K) *A man (S) [having a scrotal hernia; or] having an inflation in the خُصِيَّة* [or the testicle, or the scrotum]: (T, S:) or *having an inflation of the خُصِيَّة*: (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 خُصِيَّانِ* [or in either half of the scrotum]: (M, K:) or *having a largeness of the خُصِيَّة* (Mgh:) pl. of the former, اَدْرٌ; (Msb, K;) and of the latter, مَادِيرٌ. (K.) Accord. to some, (M,) خُصِيَّةٌ اَدْرَاءٌ signifies [*A testicle, or scrotum,*] *large, without rupture.* (M, K.)

اَدْرٌ: see اَدْرٌ.

ادمر

1. اَدْمَرُ الخُبْزِ, aor. -, (M, Msb, K,) inf. n. اَدْمَرٌ (M, Msb;) and اِدْمَامٌ (Msb, K,) inf. n. اِدْمَامٌ (TK;) *He mixed the bread with اَدْمَرٌ* [or *seasoning*; i. e. *he seasoned it*]; (M, K;) *he made the swallowing of the bread to be good, or agreeable, by means of اِدْمَامٌ* [or *seasoning*]. (Msb.) You say also, اَدْمَرُ الخُبْزِ بِاللَّحْمِ, aor. -, [*He seasoned the bread, or rendered it savoury, with flesh-meat,*] from اَدْمَرٌ and اِدْمَامٌ, signifying *مَا يُوَدِّعُ بِهِ*. (S.) اَدْمَرٌ, aor. -, (K,) inf. n. اَدْمَرٌ; (TA;) or اَدْمَرٌ; (M;) or both; (TA;) *He seasoned for the people, or company of men, (أَدْمَرٌ لَهُمْ, [in the CK, erroneously, اِدْمَامٌ لَهُمْ,]) their bread*; (M, K, TA;) i. e., *mixed it [for them] with اِدْمَامٌ*. (TA.) — [From اَدْمَرٌ in the first of the senses explained above, is app. derived the phrase,] *مَا يُوَدِّعُ بِهِ اَدْمَرَهُ* *He mixed him, associated him, or united him in company, with his family.* (M.) [And in like manner,] اَدْمَرُ بَيْنَهُمَا (T, S,) or اِدْمَامٌ (M, Msb, K,) aor. -, (T, M, Msb, K,) inf. n. اَدْمَرٌ; (T, M, Msb;) and اَدْمَرٌ (T, S, M, Msb, K,) inf. n. اِدْمَامٌ; (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 لَأَمْرٍ, for which we find in the CK لَأَمْرٌ;]) *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 اَدْمَرٌ, because thereby food is made good and pleasant. (T.) It is said in a trad., *فَإِنَّهُ أُخْرَى أَنْ يُوَدِّعَ بَيْنَكُمَا*, 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 يُوَدِّعُنَّ 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. **أَدْمَرُ**, (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 IĀḡr. (M.) — **أَدْمَرُ الْأَدِيمِرَ** He pared, or removed the superficial part of, the hide: (T, TA:) and **أَدْمَرُ الْإَدِيمِرَ**, with medd, he pared off the **أَدْمَةٌ** [q. v.] of the hide: (TA:) or the latter signifies he exposed to view the **أَدْمَةٌ** [in the CK, erroneously, the **أَدْمَةٌ**] of the hide. (M, K.) — **أَدْمَرُ**, aor. -, (M, K,) inf. n. **أَدْمَرُ**; (TK;) and **أَدْمَرُ**, aor. -, (M, K,) inf. n. **أَدْمَرَةٌ** (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. **تَأْدِيمِرُ**, He put much **إِدَامِر** [or seasoning] into it. (TA.)

4: see 1, in five places.

8. **اِتْدَمِرَ بِهِ** [written with the disjunctive alif **اِيْتْدَمِرَ**] 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 يُؤْتَدِمِرُ بِهِ**, meaning That which is used for seasoning bread.] — **اِتْدَمِرَ الْعُودُ** † The wood, or branch, had the sap (الْمَاءُ) flowing in it. (Z, K.)

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

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

أَدْمَرُ بَنِي أَبِيهِ and **هُوَ أَدْمَرُ أَهْلِهِ**. — **إِدَامِر**: see **أَدْمَةٌ**.

أَدْمَةٌ: see **أَدْمِر**, in two places: — **أَدْمَةٌ**: see **أَدْمَر**.

أَدْمَةٌ: see **أَدْمَةٌ**.

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 **أَدْمَرُ**, (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 **اَوِيَزْ**. (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 AĤn, it signifies whiteness; syn. **بَيَاضٌ**. (M.) [See also **أَدْمَرُ**.]

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 IĀḡr. (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 **أَدْمَةٌ لِفُلَانٍ**, and **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 **أَدْمَرُ بَنِي أَبِيهِ**, and **فُلَانٌ إِدَامِرُ قَوْمِهِ**, † 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 **أَدْمَرُ** 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 **أَدِيمِر**: (M, TA:) or, as some say, its surface. (TA.)

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

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

is also used as the sing., (Mṣb,) and [pl. of pauc.] **أَدْمَةٌ** (M, K) and **أَدَامِرُ**; (K;) or this last is pl. of **أَدْمَرُ**. (M, Mgh, Mṣb, TA.) It is said in a trad., **نِعْمَ الْإِدَامِرُ الْخَلُّ** [Excellent, or most excellent, is the seasoning, vinegar!]. (T, TA.) And in another, **سَيِّدُ أَدَامِرِ الدُّنْيَا وَالْآخِرَةِ اللَّحْمُ** [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,] 'Ādiyeh Ed-Dubeyreeyh says,

كَانُوا لِمَنْ خَالَطَهُمْ إِدَامًا

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

طَعَامٌ i. q. **مَادُومَرُ** [Seasoned]: (T;) or **طَعَامٌ مَادُومَرُ** [seasoned food]; (M, K;) food in which is **إِدَامِر**. (TA.) Hence the prov., **سَمْنُكُمْ هُرَيْقٌ** [Your clarified butter is poured into your seasoned food]; (T, TA;) applied to a niggardly man; (Ĥar p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, into your **سَقَاءٌ** [or skin]: (T, Ĥar* ubi supra;) and the vulgar say, **فِي إِدَامِرِ سَمْنِكُمْ** [into your flour]. (TA.) And the saying, **سَمْنُهُمْ فِي إِدِيمِرِ** [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** 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 **عَذْرَةٌ**]: (K;) [or,] as some say, the meaning is, my good manners: said by the wife of Dureyd Ibn-Eg-Šimneh, on the occasion of his divorcing her. (M, TA.) — And hence, (Ĥam p. 205, Mgh,) Tanned skin or hide; leather: (M, Ĥam, Mgh, Mṣb:) 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.] **أَدْمَرُ**, (M, K,) the last from Lh, and [says ISd] I hold that he who says **رَسُلٌ** says **أَدْمَرُ**, (M,) and **أَدْمَرُ**, (T, S, Mṣb, 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 أَدِمَةٍ** and **إِبْنٌ ثَلَاثَةَ أَدِمَةٍ**: see **إِبْنٌ**, in art. **بَنِي**. One says, **إِنَّمَا يُعَاتَبُ الْأَدِيمِرُ ذُو الْبَشْرَةِ** [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, دُونَ is erroneously put for دُو];) and only he is disputed with in whom is place for dispute. (TA.) — أَدِيمُ الْحَرْبِ is used metaphorically for أَدِيمُ فَلَانٍ † [The skin of the warriors, or of the people engaged in war or fight]. (M.) — فَلَانٌ صَاحِبُ الْأَدِيمِ [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 الْأَدِيمِ مِمَّا لَطَخَ 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 أَدْمَةٌ, last sentence:] or what appears thereof, (K,) and of the sky. (M, K.) — And † The first part of the period called الضَّحَى. (M, K, TA.) You say, جِئْتُكَ أَدِيمَ الضَّحَى † I came to thee in the first part of the الضَّحَى; (Lh, M;) app. meaning, عِنْدَ أَرْتِفَاعِ الضَّحَى [when the morning was becoming advanced; when the sun was becoming high]. (M.) — And † The whiteness of day: (IAar, M, K, TA:) and † the darkness of night: (IAar, 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 أَدْمَةٌ: pl. أَدْمٌ and † أَدْمَانٌ; (S, M, K;) the latter like حَمِيرَانٌ as a pl. of أَحْمَرٌ: (M:) the fem. sing. is أَدْمَاءٌ and † أَدْمَانَةٌ; (S, M, K;) the latter anomalous; (K;) occurring in poetry, but disapproved (S, M) by Aṣ; (S;) said by Aboo'Alce to be like حُمَصَانَةٌ; (M;) and the fem. pl. is أَدْمٌ: (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; (Aṣ, 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 أَدْمَاءٌ is applied to a female gazelle, but he had not heard أَدَمٌ applied to the male gazelle; (TA;) and Aṣ 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 musk; and in like manner explained by IAar: (T:) applied to a human being, أَدَمٌ signifies tawny; or dark-complexioned; syn. أَسْبَرٌ; (S, M, K;) or, thus applied, it signifies أَحْمَرُ اللَّوْنِ

[which, in this case, means white of complexion]; (TA;) and the pl. is أَدْمَانٌ. (S.) The Arabs say, قُرَيْشُ الْإِبِلِ أَدْمَةٌ وَصَبِيهَا, meaning The best of camels are those of them which are أَدَمٌ and those of them which are صَبِي; [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 أَزْرٌ: (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.)

أَدِمَةٌ † Level, hard, but not rugged, ground: (Aṣ;) 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, (Aṣ, Esh-Sheybáne, 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.)

مُؤَدَّمٌ, as in an ex. cited above, (see 1,) Made an object of love; (T, S;) a proper object of love. (T.) — رَجُلٌ مُؤَدَّمٌ مُبَشَّرٌ † 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 casiness of circumstances: (Aṣ, T:) or, accord. to IAar, having a thick and good skin: (M:) or beloved: (TA:) the fem. is with ة: (M, K:) you say, امْرَأَةٌ مُؤَدَّمَةٌ مُبَشَّرَةٌ, 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. بشر.

مَادُوْمٌ: 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. اَدَى]) 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; (Yaḳkoob, T, S;) لِلسَّفَرِ for journeying, or the journey: (Yaḳkoob, T, S, M, K:) part. n. مُؤَدِّ. (Yaḳkoob, T, S.) And † تَادَى He took his أَدَاة, [or prepared himself, &c.,] لِلزَّمْرِ 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,] التَّادِي is [irregularly derived] from الأَدُّ, meaning “strength.” (TA.) — He was, or became, completely armed; (T, TA;) part. n. as above; (T, S, M, Mṣb;) from الأَدَاة: (T, TA:) or he was, or became, strong by means of weapons and the like; part. n. as above: (Mṣb:) or he was, or became, strong [in an absolute sense]; (S, K; [mentioned in the latter in art. اَدَى]) said of a man; from الأَدَاة: (S;) part. n. as above. (K.) — أَدَاهُ is originally أَعْدَاهُ; the second ا [in ا, for ا,] being hemzch 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 اَعْدَى belongs to art. اَدَوَاتٌ, and الاداة has for its pl. الأَدَوَاتُ.] You say, اِيْدَأْهُ, aor. اَدَاهُ عَلَى كَذَا, inf. n. يُؤَدِيهِ, He strengthened him, and aided him, or assisted him, against such a thing, or to do such a thing. (S.) And اَعَانَهُ أَدَاهُ عَلَى فَلَانٍ, meaning اَعْدَاهُ and اَعَانَهُ [He avenged him of such a one; or he aided, or assisted, him against such a one]. (M and K in art. اَعْدَى.) And مَنْ يُؤَدِيَنِي عَلَى فَلَانٍ Who will aid me, or assist me, against such a one? (S.) The people of El-Hijáz say, اَعَانَتُهُ عَلَى فَلَانٍ, meaning اَعْدَانِي فَأَعْدَانِي (T, S) and اَعَانَتِي (T) [I asked of him (namely the Sultan, 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. اِسْتَأْدَاهُ 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. آتَّة: (T, S, M, Mṣb, K:) of any tradesman or craftsman; with which he performs the work of his trade or craft: and of war; أَدَاة الْحَرْبِ 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 اِدِيٌّ (S, TA,) like اِدِيٌّ (TA,) [in some copies of the S اِدِيٌّ,] 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 ه for ا. (Lh, M.) And أَخَذْتُ لِدَيْكَ أَخَذْتُ لِأَمْرِي i. e. أَخَذْتُ [I took for that affair its apparatus, &c.]. (S, TA.) And نَحْنُ عَلَى الصَّلَاةِ لِلصَّلَاةِ [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 i. q. مَطْبَرَةٌ: (S, M, Mḡh, 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, Mḡh, Mḡb, K;) originally, by rule, أَدَائِي; which is changed, as in the cases of فَعَائِلٌ and مَطَابِيَا, from the measure فَعَائِلٌ to the measure فَعَائِي, 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 أَغْدَاهُ [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.] — مَدَى, without م, is from أَدَى signifying "he perished" [&c.]. (S.)

ادى

2. 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, الْأَمَانَةَ 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. غُورِمَ) [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 supra.) 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, meaning أَدَيْتُهُ; (K, TA,) and إِلَيْهِ, in the place of لَهُ, 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]. (Mḡh in art. جَزَا.) [Hence,] El-Akhnas says,

فَأَدَيْتُ عَنِّي مَا اسْتَعْرَضْتُ مِنَ الصَّبَا
وَلِنَمَالٍ عِنْدِي الْيَوْمَ رَاجٍ وَكَاسِبٌ

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. ادى, 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 الْأَدَاءِ 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. ادى.

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 أَعْلَلٌ 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 أَدَاءً. (T.) — See also art. ادو.

ادو: see art. مؤد.

اد

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 يَظُورُ 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 تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا 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 ذ receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the ذ and the tenween, (M,) and thus one says, يَوْمَئِذٍ; the kesreh of the ذ not being, as Akh holds it to be, the kesreh of declension, although اد 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 indecl. (M, Mughnee) by general consent, like كَمْر and مَن, (M,) as being composed of two letters. (Mughnee.) [J says,] when إِذْ is not prefixed to a proposition, it has tenween: (§:) and hence Aboo-Dhu-eyb says, (S, M.)

• تَنْهَيْتَكَ عَنْ طَلَابِكَ أَمْرَ عَمْرٍو
• بِعَاقِبَةٍ وَأَنْتَ إِذْ صَحِيحٌ

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

• إِذِ الْقَوْمِ كَانُوا نَازِلِينَ بِكَاطِمَةَ

[When the people, or company of men, were alighting, or taking up their abode, at Kadhimeh]. (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 إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [explained above], (M,) and in فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا [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-hák 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,] إِذْ is sometimes redundant, like إِذَا, as in the saying in the K̄ur [ii. 48], وَإِذْ وَأَعَدْنَا مُوسَى, meaning وَوَأَعَدْنَا مُوسَى [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 K̄ur vii. 84], وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا [And remember ye when ye were few]: (Mughnee, K:)

and generally in the commencements of narratives in the K̄ur, it may be an objective complement of إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ 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 K̄ur xix. 16], وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَّتْ [And mention thou, or remember thou, in the Scripture, Mary, the time when she withdrew aside], where إِذْ 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 يَوْمُنِي, or not of such a kind that it is without need thereof, as in [the K̄ur iii. 6], بَعْدَ إِذْ هَدَيْتَنَا [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 وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا, it is an adverbial noun relating to an objective complement suppressed, i. e. وَأَذْكُرُوا نِعْمَةَ اللَّهِ [And remember ye the grace of God towards you when ye were few]; and in the like of إِذْ اتَّيَدَّتْ, 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] وَأَذْكُرْ قِصَّةَ مَرْيَمَ [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 K̄ur iii. 98], وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً [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 إِذَا 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 K̄ur [xxxiv. 50], where it is said, وَلَوْ تَرَى إِذْ فَرَعُوا [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 K̄ur xcix. 4], يَوْمُنِي تَحْدِثُ أَخْبَارَهَا [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 K̄ur [xl. 72 and 73], فَسَوْفَ يَعْلَمُونَ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ [They shall hereafter know, when the collars shall be on their necks]; for يَعْلَمُونَ is a future as to the letter and the meaning because of its having سَوْفَ conjoined with it, and it governs إِذَا, which is therefore in the place of إِذَا. (Mughnee.) — It also indicates a cause, as in [the K̄ur xliii. 38], لَنْ يَنْفَعَكَ الْيَوْمَ إِذْ ظَلَمْتَ [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'Alce seems to hold that إِذْ ظَلَمْتَ [as meaning when ye have acted wrongfully] is a substitute for, or a kind of repetition of, الْيَوْمَ; 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, الْحَمْدُ لِلَّهِ إِذْ جِئْتَ [Praise be to God because, or that, thou camest, or hast come]. (§ in art. جِئًا.) — 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 إِذَا; (§;) and in this case is only followed by a verb expressing an event as a positive fact, (§, L,) and occurs after بَيْنَمَا and بَيْنَمَا; (Mughnee, K;) as [in exs. voce بَيْنَمَا and] in بَيْنَمَا أَنَا كَذَا إِذْ 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,

• اسْتَقْدِرِ اللَّهَ خَيْرًا وَأَرْضِينَ بِهِ
• فَبَيْنَمَا الْعَسْرُ إِذْ دَارَتْ مَيَاسِيرُ

[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-Radee 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, إِذْمَا تَأْتِي أَتِكَ [When, or whenever, thou shalt come to me, I will come to thee], like as you say, إِنَّ تَأْتِي وَقْتًا [If thou come to me at some, or any, time, I will come to thee]; and you say also إِذْمَا أَتَيْتَ [like as you say, إِنَّ أَتَيْتَ, using the pret. in the sense of the future]: (§, L:) it is a particle accord. to Sb, used in the manner of the conditional إِنَّ; 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: باب الذال

إِذَا 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 إِذْ: (§ voce إِذْ:), 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 بَاهِلِي تَحْتَهُ حَنْظَلِيَّةٌ* [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, *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 particle, (Mughnee, K,) and his opinion is rendered preferable by their saying, *إِذَا زَيْدٌ قَائِمٌ* [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 [إِن] which is with kesar, 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-Málik adopts the first of these opinions; Ibn-'Oṣfoor, the second; (Mughnee;) and so El-Fenjedehee; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from *الْمُحَاجَّةُ*; [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 particle 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 مِنَ الزُّبَابِ* [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 هُوَ إِبَاهَا*, 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 *وَإِن تَصْبِرْ سَبْعَةَ أَيَّامٍ 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, Mṣb.) — It is also an adverbial noun denoting future time, (S, Mṣb, Mughnee, K,*) and implying the meaning of a condition, (Mṣb, 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]; (Mṣb;) and in the phrase, *إِذَا أَجْبُوكَ 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 *قُمْ 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-Sháfi'ee, If a man were to say, *إِذَا طَلَّقَكَ إِذَا لَمْ يَطْلُقْكَ*, or *مَتَى لَمْ يَطْلُقْكَ*, [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]. (Mṣb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Aboo-Dhu-eyb,

- وَالنَّفْسُ رَاجِبَةٌ إِذَا رَغِبَتْهَا
- وَإِذَا تَرَدُّ إِلَى قَلِيلٍ 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, *إِن*, as in the saying, in the Kur [ix. 6], *وَإِن أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ*. (I'Āq p. 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 Báhilee (a man of the tribe of Báhileh) 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 *إِن*, as in the saying, *أَكْرَمْتُكَ إِذَا أَكْرَمْتَنِي*, meaning *إِن 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 *إِن*; (Mṣb;) the latter being held by him to denote what is possible, and the former to denote what is ascertained; so that one says, *إِن جَاءَ زَيْدٌ* and *إِذَا جَاءَ رَأْسُ الشَّهْرِ*. (Mṣb 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 لَحَيْتَهُ 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-Menáf Ibn-Ribā El-Hudhalee,

- حَتَّى إِذَا أَسْلَكُوهُمْ فِي فِئَابِهِ
- سَلَا كَمَا تَطْرُدُ الْجَمَالَ الشُّرَدَا

[Until they made them to pass along Kutáideh, (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 Baḡrees hold that in other cases it should be written اِذَا, (Msb,) though El-Múzinee 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. mansoob, 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. mansoob; so that when one says اِذَا جِئْتَنِي اُكْرِمَكَ, it is as though he said اِذَا جِئْتَنِي اُكْرِمَكَ يَجِبُ عَلَيَّ اَنْ 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 mansoob 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 اُطْنُكَ [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 اُطْنُكَ 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 •
• إِنِّي إِذَا أَهْلِكَ أَوْ أَطِيرًا •

is explained by regarding it as an instance of the suppression of the enunciative of اِن, so that the meaning is, إِنِّي لَا أَقْدِرُ عَلَيَّ ذَلِكَ, 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 وَ or ف, the aor. may be either marfooḡ or mansoob. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is marfooḡ, (T, Mughnee,) as in the saying, اِذْنٌ أَخُوكَ يُكْرِمَكَ [Then, or in that case, thy brother will treat thee with honour], (T,) or اِذَا يَا عَبْدَ اللَّهِ اُكْرِمَكَ [Then, or in that case, O 'Abd-Allah, I will treat thee with honour]; but Ibn-'Oḡfoor allows the intervention of an

adverbial noun [without annulling the government]; and Ibn-Bábshádh, 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 naḡb; and Hishám, reḡa. (Mughnee.) When you put an oath in the place of the noun, you make the aor. mansoob, 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 mansoob, saying, اِذْنٌ لَا اُكْرِمَكَ [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

اِذَارٌ 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. اِذِنَ لَهُ (T, S, M, Msb, K) and اِذِنَهُ (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 اِذِنَ اللَّهُ لَشَيْءٍ كَاذِبَةً 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, اِذِنَ لِنَبِيٍّ He listened and inclined to sport, or play. (M.) — [Hence, perhaps,] اِذِنَ لِرَائِحَةِ الطَّعَامِ + He desired eagerly, or longed for, the food, [perceiving its odour,] (Ish, K,) and inclined to it. (Ish, TA.) — [Hence also, app.,] اِذِنَ لَهُ فِي الشَّيْءِ (S, M, K,) or فِي أَمْرٍ كَذَا (T,) or فِي كَذَا (Msb,) aor. ٢, (T, K,) inf. n. اِذْنٌ, (T, S, M, K,) or this is a simple subst., (Msb,) and اِذِينٌ (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

عَلَيْهِ *He took, or got, permission, or leave, for him from him.* (M.) You say, *إِذْنِي 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 سَأَلْتُ الْأَمِيرَ بِإِذْنِهِ
• عَلَى الْإِذْنِ مِنْ نَفْسِي إِذَا شِئْتُ قَادِرٌ

[*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 لِبَوَّابٍ لَدَيْهِ دَارَهَا
• تَشْدُنْ فَيَأْتِي 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, *لِتَأْذُنْ*; for the suppression of the *ل* is allowable in poetry, and the pronunciation with *kesr* to the *ت* is accord. to the dial. of him who says *أَنْتَ تَعْلَمُ*. (S.) — *أُذِنَ بِالشَّيْءِ*, (S, M, Mṣb, K,) *acc.*, (S, M, K,) *inf. n.* *أُذِنَ* and *أُذِنَ* and *أُذِنَ*, (M, K,) *He knew the thing; knew of it; had knowledge of it; became informed, or apprized, of it.* (S, M, Mṣb, 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 *أُذِنَ*, below.] — *أُذِنَهُ*, (T, S, M, K,) *inf. n.* *أُذِنَ*, (T,) *He hit, or hurt, his ear; (T, S, M, K;) or struck his ear; (so in some copies of the S;) and أَذِنَهُ* signifies the same, (M, K,) *inf. n.* *إِذْنَانِ*. (TA.) [See also 2.] — *أُذِنَ* [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. *أُذِنَهُ*, (S, M, K,) *inf. n.* *تَأْذِينٌ*, (K,) *He wrung, or twisted, (عَوَّرَ) his (a boy's, S) ear: (S, K:) or he struck, (ضَرَبَ) TA, or struck with his finger, or fillipped, (نَفَرَ) M, TA, his ear.* (M, TA.) [See also *أُذِنَهُ*.] They say, (in a prov., TA in art. *جوز*), *لِكُلِّ جَابِهِ جَوْزَةٌ ثُمَّ يُؤَذِّنُ*, (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 *أُذِنَهُ* signifies also] — † *He repelled him, (IAqr, T, M, K,) namely, a man, (IAqr, 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.) — *أُذِنَ التَّعَلُّ*, (*inf. n.* as above, S,) *He put to the sandal what is termed* *أُذْنٌ*, q. v. *infrà*: (S, M, K:) and in like manner*

one says with respect to other things. (S, K.) — *أُذِنَ*, (M, K,) *inf. n.* as above, (K,) also signifies *He made known, or notified, a thing (بشئ) 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 *أُذِنَ* and *أُذِنَ* 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], *وَأُذِنَ فِي النَّاسِ بِالْحَجِّ* (M) *And proclaim thou, among the people, the pilgrimage.* (Bd, Jel.) — Also, (S, K,) or *أُذِنَ بِالصَّلَاةِ*, (Mṣb,) *inf. n.* as above, (M, K,) or *أُذِنَ*, (S,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an *inf. n.*], as in the instances of *وَدَعَّ* and *وَدَعَّ* and *وَدَعَّ* and *وَدَعَّ* &c., (Mṣb,) *He called to prayer; (M, K;) he notified, or made known, or proclaimed, [i. e., chanted, from the مَثَدَّةُ] the time of prayer; (S, Mṣb, TA;) and أَذِنَ* signifies the same, (K,) *inf. n.* *إِذْنَانِ*. (TA.) IB says, the phrase *أُذِنَ العَصْرُ*, with the verb in the act. form, [a phrase commonly obtaining in the present day,] is wrong; the correct expression being *أُذِنَ العَصْرُ* [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. (Mṣb.) — You say also, *أُذِنَ بِإِسْأَالِ إِبِلِهِ* *He spoke of sending away his camels.* (En-Nadr, T.)

4. *أُذِنَهُ*: see 1, last sentence but one. — [Hence, *app.*] *inf. n.* *إِذْنَانِ*, † *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.) — *إِذْنَانِ*, (T, Mṣb,) in the place of which the subst. *أُذْنَانِ* 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, Mṣb:) and *تَأَذَّنَتْ*, also, signifies *أَعْلَمْتَهُ* [as meaning I made to know, &c.: and I made known, &c.]. (Mṣb.) You say, *أُذِنَهُ بِالْأَمْرِ*, (T, K,) [in the CK, erroneously, *أُذِنَهُ*,] or *بِالشَّيْءِ*, (S,) and *أُذِنَهُ*, (M, K,) *inf. n.* *إِذْنَانِ*, (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*, meaning *he swore that he would assuredly do [such a thing]: (M:) Lth*

says that *تَأَذَّنَتْ* † *لَأُعْلَمَنَّ 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, *أُذِنَ بِالْإِهْتِدَامِ*, † [It gave notice of becoming a ruin and of falling down]. (Mṣb in art. *دَعْو*.) [See also a similar ex. in a verse cited voce *أُذِنَ*. And hence,] *أُذِنَ العُشْبُ* [in the CK (erroneously) *أُذِنَ*] † *The herbage began to dry up; part of it being still succulent, and part already dried up.* (M, K, TA.) And *أُذِنَ الحَبُّ* † *The grain put forth its أذنة, or leaves.* (TA.) See also 2, latter half, in two places. — *أُذِنَ* 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 *أُذِنَ* and *تَعْلَمَنَّ*. (S, TA.) You say, *تَأَذَّنَ*, meaning *أَعْلَمَ* [Know thou]; like as you say *تَعْلَمَنَّ*, meaning *أَعْلَمَ*. (M.)

5: see 4, in eight places.

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

أُذِنَ: see *أُذِنَ*.

إِذْنٌ [is held by some to be an *inf. n.*, like *أُذِنَ*: (see 1:)] by others, to be] a simple subst.; (Mṣb;) signifying *Permission; leave; or concession of liberty, to do a thing: and sometimes command: and likewise will; (Mṣb, TA;) as in the phrase* *بِإِذْنِ اللَّهِ* *by the will of God: (Mṣb:) 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, facilitation; 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 *أُذِنَ*; (M, K;) as in the saying *فَعَلَهُ بِإِذْنِي* (T, M, K) and *بِإِذْنِي* (M, K) [He did it with my knowledge]: or *إِذْنٌ* has a

مَادِنَةٌ : } see what next follows.
مُؤَدِنَةٌ :

مِيدِنَةٌ (which may also be pronounced مِيدِنَةٌ, Mṣb) 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, Mṣb;) as also مُؤَدِنَةٌ: (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 مُؤَدِنَةٌ, it is a vulgar word: (TA:) the pl. is مَادِنٌ, agreeably with the original form of the sing. (Mṣb.)

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

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

ادى

1. أُدِي, aor. ʿ, inf. n. أُدِي, (T, M, Mṣb, K,) in [some of] the copies of the K written اُدَا, and so by IB, (TA,) and اُدَا, (CK, [but not found by me in any MS. copy of the K nor in any other lexicon,]) and, accord. to IB, اُدَاةٌ and اُدِيَّةٌ, (TA,) or these two are simple subst.; (M, K;) and تَادَى; (T, S, M, Mṣb, 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 ضَرَرٌ; (El-Khattābec;) or he experienced, or suffered, what was disagreeable, or hateful, or evil, (Mṣb, K,) in a small degree; (K;) بِهِ [by him, or it]; (T, S, M, K;) [and مِنْهُ from him, or it:] اُدِيَّةٌ signifies the being affected by what is termed الِأُدَى [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 اُدِيَّةٌ [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. (Mgh.) — Also, aor. and inf. n. as above, It (a thing) was unclean, dirty, or filthy. (Mṣb.)

4. اُدِي signifies فَعَلَ الِأُدَى [He did what annoyed, molested, harmed, or hurt]. (M, K.) — And اُدَاهُ, (T, S, M, Mṣb, K,) aor. يُؤَدِيهِ, (S,) inf. n. اِدْيَا; (T, IB, Mṣb) and [quasi-inf. n.] اُدِيَّةٌ, (T,) or اُدِي and اُدَاهُ and اُدِيَّةٌ, (S, K,) but IB refuses his assent to this, saying that these three are inf. ns. of اُدِي, and MF says of اِدْيَا, 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, Mṣb.) It is said in the Kur [xxxiii. 47], وَدَعِ اِلَآءَهُمُ, meaning And leave thou the requiting of them until thou receive a command respecting them; (M, Bd, Jel;) 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.

اُدِي inf. n. of 1. (T, M, Mṣb, K.) [As a simple subst., A state of annoyance or molestation.] — And [Annoyance, molestation, harm, or hurt: quasi-] inf. n. of اُدَاهُ. (S, K.) — It signifies also, [like اُدِيَّةٌ and اُدَاةٌ,] كُلُّ مَا تَادَيْتَ بِهِ [Anything by which thou art annoyed, molested, harmed, or hurt]; (T;) or مَا يُؤَدِيكَ [a thing that annoys, molests, harms, or hurts thee]: (Mgh:) or a slight evil; less than what is termed اِمَاطُ الِأُدَى عَنِ الطَّرِيقِ He removed, or put away, or put at a distance, what was hurtful from the road, or way. (Mgh and TA in art. مِيط.) — Also A thing held to be unclean, dirty, or filthy: so in the Kur ii. 222. (Mgh, Mṣb.) [Filtth; impurity: often used in this sense in books on practical law.]

اُدِيٌّ Experiencing, or suffering, [annoyance, molestation, harm, hurt, or] what is disagreeable, or hateful, or evil, (M, *K, *Mṣb,) in a great, or vehement, degree; (M, K;) applied to a man; (M, Mṣb;) as also اُدِيٌّ: (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-Umawee, A'Obeyd, S, M, K,) nor disease; (K;) as also اُدِيٌّ: (M:) fem. of the former اُدِيَّةٌ; (El-Umawee &c.;) and of the latter اُدِيَّةٌ. (TA.)

اِدَا : and اِدَا : see art. اِدَا.

اِدَاةٌ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of اُدَاهُ. (S, K.) — See also اُدِي and اُدِيَّةٌ.

اُدِيَّةٌ and اُدِيَّةٌ as its fem.: see اِدِي, in three places.

اُدِيَّةٌ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of اُدَاهُ. (S, K.) — And a subst. from اُدَاهُ; (Mṣb;) or, as also اِدَاةٌ, a subst. from اُدِي and تَادَى; (M, K;) signifying A thing that is disagreeable, or hateful, or evil, in a small degree. (K.) See also اُدِي.

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

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

ار

1. اَرَّهَا, aor. يَرُّ, (S,) inf. n. اَرٌّ, (S, K,) Inivit eam; he compressed her. (S, K.)

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

اَرٌّ 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 مَثْبِرٌ, of the same measure as مَعْبِرٌ, i. e., مَفْعِلٌ, [originally مَأْبِرٌ,] from اَرَّهَا. (T.)

ارب

1. اَرَّبٌ, aor. ʿ, (T, S, M, K,) inf. n. اَرَابَةٌ (AZ, T, S, M, K) and اَرَّبٌ, like صَغَّرَ, (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 Aḡ is related to have assigned this signification to اَرَّبٌ, aor. ʿ, inf. n. اَرَّبٌ,] 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.] — اَرَّبٌ بِالشَّيْءِ, [aor. ʿ,] He became expert, or skilful, in the thing: (M:) or he became accustomed to, or practised or exercised in, the thing, (S, K, *) and became knowing, or skilful [therein]. (S.) — اَرَّبٌ, inf. n. اَرَّبٌ, is also syn. with اَنْسَ [app. as meaning He became familiar with a person or thing]. (M.) — And اَرَّبٌ بِالشَّيْءِ also signifies He devoted, or addicted, himself, or clave, or kept, to the thing: (T, K:) and he was, or became, niggardly, avaricious, or tenacious, of the thing. (T, M, TA.) — And اَرَّبٌ فِي الِأَمْرِ, and اَرَّبٌ فِيهِ, He exerted, or employed, his power and ability in the affair, and understood it: (ISh, T:) or اَرَّبٌ signifies he exerted his strength, force, or energy; or strained himself; (Aḡ, S, M;) فِي الشَّيْءِ [in the thing]; (Aḡ, S;) and فِي حَاجَتِهِ [in his needful affair, or in the accomplishment of his want]. (Aḡ, S, M.) — اَرَّبٌ عَلَيْهِ He had, or obtained, power over him, or it. (M.) — اَرَّبٌ, aor. ʿ, (T, S, K,) inf. n. اَرَّبٌ, (T, S,) He was, or became, in want, or need. (T, S, K.) [See اَرَبْتُ it, in a later part of this paragraph.] — اَرَّبٌ إِلَيْهِ, (M, Mṣb,) or بِهِ, (T,) aor. and inf. n. as above, He wanted it; was, or became, in want, or need, of it; (T, M, Mṣb;) and sought it, or desired it; (T;) namely, a thing. (T, Mṣb.) — اَرَّبٌ النَّهْرُ 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 اَرَّبٌ عَلَيْهِ He was, or became, hard upon him in his demand. (TA, from a trad.) — اَرَّبَهُ, [from اَرَّبٌ,] He struck upon a member, or limb, belonging to him. (K, *

TA.)—أَرَبٌ, (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 جَذَامٌ: (TA:) and it (said of a member, or limb,) dropped off. (TA.)* The phrase, أَرَبْتَ مِنْ 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 عَنْ ذِي يَدَيْكَ, (IAar, as related by Sh,) or مِنْ يَدَيْكَ, (K,) but MF says that مَنْ 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. (IAar, T, TA.)* And أَرَبَ 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 IAar, may he become in want: what aileth him? (T, TA:) but IAth says that this has been related in three different ways: first, أَرَبٌ, signifying an imprecation, [as rendered above,] and used as expressive of wonder: secondly, أَرَبٌ مَا حَاجَةً لَهُ, i. e. *أَرَبٌ مَا حَاجَةً لَهُ* 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, أَرَبٌ*; i. e. *أَرَبٌ*; 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.) *أَرَبَتْ يَدُهُ*, (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,] *أَرَبَتْ مَعْدَنَهُ* *His stomach became vitiated, disordered, or in an unsound state. (K.)*—أَرَبٌ also signifies *He prostrated himself firmly, or fixedly, upon his [seven] members [mentioned in the explanations of the word أَرَبٌ]. (T.)**

2. أَرَبٌ, inf. n. تَأَرَبٌ, *He, or it, [made, or rendered, cunning, or intelligent, excellent in judgment, sagacious, and knowing in affairs; (see أَرَبٌ);] 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. أَرَبَهُ, (S, A,) inf. n. مُؤَارَبَةٌ, (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,) *مُؤَارَبَةُ الأَرَبِ جَهْلٌ وَعَنَاءٌ* [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 *أَرَبَ بِهِ* signifies *He practised an artifice, a stratagem, or a fraud, upon him. (TA, from a trad.)*

4. أَرَبَ عَلَيْهِمُ, (T, S, M, K,) of the measure أَفْعَلَ, (T,) inf. n. إِيرَابٌ [originally إِتْرَابٌ], (K,) *He was successful against them, and overcame them. (T, S, M, K.)*

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

أَرَبٌ: see what next follows, in two places.

أَرَبٌ *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 إِيرَابٌ and أَرَبَةٌ (M, K) and أَرَبٌ (M, A,) or أَرَبٌ (L.)* You say, *هُوَ ذُو إِيرَابٍ* [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 إِيرَابَةٌ; 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, أَرَبٌ.]—See also أَرَبٌ, 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 أَرَابٌ; (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 *أَرَابٌ أَرَابٌ* or *السُّجُودُ عَلَى سَبْعَةِ أَرَابٍ* [in prayer] is [performed] *on seven members; (S, Mgh;) namely, the forehead, the hands, the knees, and the feet. (TA.)*—Also *The membrum genitale; the pudendum; syn. فَرْجٌ: (M, K;) but some say that this signification is not known: [see أَرَبٌ:] in some copies of the K, the explanation is written فَرْجٌ, with the unpointed ح. (TA.)*—أَرَابٌ [the pl.] also signifies *Pieces of flesh, or of flesh-meat. (M.)*

أَرَبٌ: see إِيرَابٌ. = *Want, or need; (T, S, M, Mgh, Mṣb, K;) as also إِيرَابٌ and إِيرَابَةٌ (the same, and A) and أَرَبَةٌ (K) and مَأْرَبَةٌ and مَأْرَبَةٌ: (T, S, M, A, Mṣb, K) and مَأْرَبَةٌ (K) and مَأْرَبٌ: (M, A:) the pl. [of إِيرَابٌ or إِيرَابَةٌ] is أَرَابٌ, and [of إِيرَابَةٌ, and perhaps of the other sings. commencing with ا,] إِيرَابٌ; (M;) and the pl. of مَأْرَبَةٌ is مَأْرَبٌ. (T, Mṣb.)* It is said in a trad., respecting Moḥammad, *كَانَ أُمَّلَكَكُمْ لَارِبَهُ* *He had the most power, of you, over his want, and desire: (M, **

Mgh, * Mṣb, * TA:) *IAth says that the most common reading is لِأَرِبِهِ, meaning لِجَاجَتِهِ: but some read لِأَرِبِهِ, [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 *أَرَبٌ مَا لَهُ*, see 1. You say also, *مَا إِيرَابُكَ إِلَى هَذَا* *What is [the reason of] thy want of this? (A.)* And *مَا لِي بِغَيْرِ إِيرَابٍ* *I have no want of it. (A.)* By *أَوَّلَى الإِرْبَةِ*, in the Kṣur [xxiv. 31], are meant *Idiots; or persons deficient in intellect: [from إِيرَابَةٌ as meaning "intelligence:"] (Sa'ced Ibn-Jubeyr, S:) or not such as have need of women. (Jel.)* *أَرَبٌ لَه حَفَاوَةٌ* (S, A,) or *أَرَبٌ لَه حَفَاوَةٌ* (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, *اَلْحَقُّ بِمَأْرَبِكَ مِنْ الأَرْضِ*, meaning, *Go thou whither thou wilt [so as to attain thy want]. (A.)*

أَرَبٌ: see أَرَبٌ. — Also [Expert; skilful: (see أَرَبٌ, 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. = *أَرَبٌ بِشَيْءٍ*, [or إِلَى شَيْءٍ; (see أَرَبٌ)] or *أَرَبٌ*, of the measure أَفْعَلَ, (Mṣb,) *Wanting, needing, or desiring, a thing. (Mṣb, * TA in art. مَهْر, &c.)*

أَرَبَةٌ: see إِيرَابٌ = and أَرَبٌ.

أَرَبَةٌ: see إِيرَابٌ, in two places = and أَرَبٌ, in two places.

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

أَرَبَانٌ (M, K): } dial. vars. of عَرَبَانٌ and عَرَبُونَ
أَرَبُونَ (TA): }
أَرَبُونَ (TA): } and عَرَبُونَ. (M, * K, * TA.)

أَرَبِيٌّ *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 أَرَبٌ: (K:) pl. of the former أَرَابَةٌ. (T, M.)* = *A wide, an ample, or a capacious, cooking-pot. (K.)*

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

أَرَبٌ: see أَرَبٌ.

مَأْرَبٌ: see أَرَبٌ, in three places.

مَأْرَبَةٌ and مَأْرَبَةٌ and مَأْرَبَةٌ: see أَرَبٌ, in four places.

مُؤَرَّبٌ *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, كَتِفٌ مُؤَرَّبَةٌ *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,] أَرَّثَ 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.)

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

إِرْثٌ, originally وَرْثٌ (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 إِرْثٍ 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., إِنْكُمْ عَلَى إِرْثٍ مِنْ 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 وَرْثٌ.]—*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 صَدَقٍ *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. (Yaqkoob, M.) Accord. to IAar, 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. وَرْثٌ.]

أَرْتَةٌ: see إِرْثَاتٌ, in three places.

إِرْثَاتٌ *Fire*; (T, M, L, K;) as also إِرْأَتَةٌ and أَرَيْتٌ: (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 إِرْأَتَةٌ and أَرْتَةٌ; 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 أَرْتَةٌ: (A:) or this last signifies *dung of camels or horses or the like*, (S, K,) or *wood, or a stick*, (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 إِرْأَتَةٌ 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 إِرْأَتَةٌ, we find أَرْتَةٌ.)

أَرَيْتٌ: see the paragraph next preceding.

إِرْأَتَةٌ: see إِرْثَاتٌ, in three places.

ارح

1. أَرَحَ, aor. 2, inf. n. أَرَحَ (S, A, M, S, 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, S, B.) = أَرَجَ: see 2, in three places.

2. أَرَجَ, [and app. أَرَجَ 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,] أَرَجَ, inf. n. تَأَرَجَ; (S, K;) and أَرَجَ, (TA,) aor. 2, (TK,) inf. n. أَرَجَ; (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 أَرَجَ الْحَرْبَ *in war*. (TA.) And أَرَجَ الْحَرْبَ, (S, K, TA, and Ham ubi suprà,) and أَرَجَهَا, (TA,) † *He kindled war, or the war*; (S, TA, and Ham ubi suprà;) and in like manner, النَّارُ *the fire*. (IAar, Ham.)

5: see 1.

أَرِيحَ (L) and أَرِيحَ and أَرِيحَةٌ (ISd, TA) *A sweet odour*: (ISd, L, TA:) pl. of the last, أَرَائِيحٌ. (ISd, TA.) [See also 1.]

أَرِيحَ 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, S, B.) and بَيْتٌ أَرِيحٌ بِالطَّيِّبِ [*a house, or chamber, fragrant, or strongly fragrant, with perfume*]. (A.)

أَرِيحَ }
أَرِيحَةٌ } see أَرَجَ.

أَرَاخٌ (K) and مَرْتَجٌ (TA) † *A liar*: and one

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

مَرْتَجٌ: see what next precedes.

المَوْزَجُ † *The lion*. (K.)

ارخ

1. أَرَخَ الْكِتَابَ: see 2.

2. أَرَخَ الْكِتَابَ (S, Mgh, M, S, B, K,) inf. n. تَأَرَخَ; (S, Mgh;) and أَرَخَهُ, (IKtt, M, S, B, K,) inf. n. أَرَخَ; (TA;) but the former is the more common, (M, S, B,) and the latter is by some rejected, though correct accord. to IKtt and others; (MF;) and أَرَخَهُ, (K,) inf. n. مَوَارَخَةٌ; (TA;) as also وَرَخَهُ, inf. n. تَوَارَخَ; (S, Mgh, M, S, B;) in which the و is a substitute for the ا; (Yaqkoob, M, S, B;) a form seldom used; (M, S, B;) *He dated the writing, or letter; inscribed it with a date, or note of the time when it was written*. (S, Mgh, M, S, B, 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 الْبَيِّنَةَ *He dated, or mentioned the date of, the evidence, proof, or voucher*: in the contr. case saying, أَطَلَقَ. (M, S, B.) Some say that تَأَرَخَ is an arabicized word, (L, M, S, B,) 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, S, B, TA:) some, that it is formed by transposition from تَأَخَّرَ. (TA.)

3: see 2.

أَرَخَةٌ: see what next follows.

تَأَرَخَ inf. n. of 2.—Also, [as a subst., generally pronounced without ة,] *A date; an era; an epoch*; (M, S, B;) and أَرَخَةٌ is a subst. [signifying the same,] from أَرَخَ. (K.) تَأَرِيحُ الْهِجْرَةِ is *The era, or epoch, of the Emigration [or Flight (for such it really was)] of Mohāmmad [from Mekkeh to El-Medeenah]*, (L, M, S, B,) which his companions, in the time of 'Omar, 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, S, B:) it is also called تَأَرِيحُ الْمُسْلِمِينَ *the era, or epoch, of the Muslims*. (L.)—Also *The utmost limit, term, or time, of anything*: whence the saying, فُلَانٌ تَأَرِيحُ قَوْمِهِ *Such a one is the person from whom date the nobility, or eminence, and dominion, or authority, of his people*. (Eg-Şoolce, Mgh, TA.)—[Also, *A chronicle; a book of annals; a history*: pl. تَوَارِيحٌ, from تَوَارِيحٌ.]

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

ارز

ارز and ارز The pine-tree; syn. شَجَرُ الصَّنَوْبِ: (K:) or this is called ارز and ارز is the pl.: (A'Obeyd, S:) [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-'Irak صنوبر, but this last is the name of the fruit of the ارز: (TA:) or i. q. عَرَعَر [a name given to the cypress and to the juniper-tree]. (K.) It is said in a trad., مَثَلُ الْكَافِرِ مَثَلُ الْأَرْزَةِ الْمَجْدِيَّةِ [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 الارزن: 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: } see 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 فاعلة; 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;) [Rice;] 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 مِصْرِي, 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: } see 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, ارشني حتى انتظرني حتى تعقل فلئس لك عندنا ارش الا الائمة [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 spear-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,

فَقُلْ لِذَلِكَ الْمَرْعِجِ الْمَحْنُوشِ
أَصْبَحَ فَمَا مِنْ بَشِرٍ مَارُوشِ

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 S, but this is evidently a mistake,]) with ارضت (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 الحسبة (S, A, Mgh, TA,) in the pass. form, (Mgh,) like عني (TA,) aor. ارض (S, TA,) inf. n. ارض (S, A, TA,) with sukoon [to the ر]; (S, TA;) and some add ارضت, aor. ارض, inf. n. as above; (TA; [and so in a copy of the S in the place of what here precedes;]) The piece of wood was, or became, eaten by the ارضت القرحة (S, A, Mgh, TA.) = ارضت القرحة (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 As; (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. ارض (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 تارضون حتى يتارضون 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-'Abbád, K.) — He made to tarry; to tarry and wait, or expect; or to be patient, and tarry, and wait, or expect. (Ibn-'Abbád, K.)

4. *أَرْض*, inf. n. *إِبْرَاض*: see 5. *مَا أَرْضٌ هَذَا* (عُشْب) *How abundant is the herbage of this place!* or, as some say, *مَا أَرْضٌ هَذِهِ الْأَرْضُ*, *How level, or soft, and productive, and good, is this land!* (Lh, AHn.) *أَرْضُهُ*, (S, K, [in the CK, incorrectly, *أَرْضُهُ*]) inf. n. as above, (S,) *He (God) caused him to be affected with زَكَام [or rheum].* (S, K.)

5. *تَارَضُ* *It (herbage) became in such a state that it might be cut.* (S, K.) *He clave, or kept, to the ground, not quitting it:* (A:) and *أَرْضُ*, inf. n. *إِبْرَاضُ*, *he remained upon the ground:* and *تَارَضَ بِالْمَكَانِ* *he remained fixed in the place, not quitting it:* or *he waited, or expected, and stood upon the ground:* and, as also *تَارَضَ بِالْمَكَانِ* *he remained, and tarried, or tarried in expectation, in the place:* or *he remained fixed therein:* (TA:) and *تَارَضَ* alone, *he tarried, loitered, stayed, waited, or paused in expectation:* (S, TA:) and *he was, or became, heavy, slow, or sluggish, inclining, or propending, to the ground:* (S, K;) [as also *تَارَضَ*, accord. to IB's explanation of its act. part. n.] *You say, فَلَانَ إِذَا رَأَى مَطْعَمَا أَغْرَضَ* [Such a one, if he see food, cleaves, or keeps, to the ground, not quitting it; and if he obtain food, turns away: or *تَارَضَ* may here be rendered agreeably with the explanation next following]. (A, TA.)—*جَاءَ فَلَانٌ يَتَارَضُ لِي* (S, K, TA) *Such a one came asking, or petitioning, for a thing that he wanted, to me; syn. يَتَصَدَّى*, and *يَتَعَرَّضُ*; (S, K, TA;) and *تَضَرَّعَ* is also a syn. of *تَارَضَ*, used in this manner. (TA.)—See also 2, in two places.

10: see 5, in two places.—*اسْتَارَضَ السَّحَابُ* *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.

الْأَرْضُ [The earth;] *that whereon are mankind:* (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.: (S, A, Mgh, K:) and is a coll. gen. n.; (S, A, K;) of which the n. un. should be *أَرْضَةٌ*, but this they did not say: (S:) or a pl. having no sing.; (A, K;) for *أَرْضَةٌ* has not been heard: (K:) its pl. is *أَرْضَاتٌ*, (S, K,) in [some of] the copies of the K, *أَرْضَاتٌ*, (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 *عُرْسَاتٌ*; (S;) and *أَرْضُونَ*, [which is more common,] (AZ, AHn, S, Mgh, Msh, K,) with fet-ḥ to the ر, (AZ, AHn, Mgh, Msh,) 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 *نُبَّةٌ* and *ظُبَّةٌ*, but they have made the و and ن [in this instance] a substitute for the ا and ت which they have elided [from *أَرْضَاتٌ*], and have left the fet-ḥah of

the ر as it was; (S;) but they also said *أَرْضُونَ*, (AZ, AHn, S,) sometimes, making the ر quiescent; (S;) and *أَرْضُ* (AZ, AHn, Msh, K) is sometimes used as a pl., as in the saying *مَا أَكْثَرَ أَرْضَ بَنِي فَلَانَ* [How many are the lands of the sons of such a one!]; (TA;) and another [and very common] pl. is [أَرْضِ، with the article written] *الأراضى*, contr. to rule, (S, Msh, K,) as though they had formed a pl. from *أَرْضُ*; (S;) thus written in all the copies of the S; [accord. to SM; but in one copy of the S, I find *جَمَعُوا الأراضا*; and in another, *أراضا*;] 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 *أَرْضَى*; for as to *أَرْضُ*, its regular pl. would be *أَوَارِضُ*; and [SM says] I have found it observed in a marginal note to the S that the pl. of *أَرْضُ* would be *أَوَارِضُ*, like as *أَكَابٌ* is pl. of *الإراضى*; and wherefore did he not say that *الإراضى* is a pl. of an unused sing., like *لِيَالٌ* and *أَهَالٌ*, so that it is as though it were pl. of *أَرْضَةٌ*, like as *لِيَالٌ* is pl. of *لَيْلَةٌ*? yet if any one should propose the plea that it may be formed by transposition from *أَرْضُ*, he would not say what is improbable; its measure being in this case *أَعَالِفُ*; the word being *أَرَاضِي*, and the ء being changed into ي: (TA:) accord. to Abu-l-Khattāb, (S,) *أَرَاضٌ* is also a pl. of *أَرْضُ*, (S, K,) like as *أَهَالٌ* is a pl. of *أَهْلٌ*; (S;) 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 *أَرْضُ* and *أَهْلٌ* are formed *أَرَاضٌ* and *أَهَالٌ*, as though they were pls. of *أَرْضَةٌ* and *أَهْلَةٌ*; like as they said *لَيْلَةٌ* and *لِيَالٌ*, as though this were pl. of *لَيْلَةٌ*. (TA.) It is said in proverbs, *أَجْمَعُ مِنَ الْأَرْضِ* [More comprehensive than the earth]: (TA:) and *أَمِنُ مِنَ الْأَرْضِ* [More trustworthy than the earth, in which treasures are securely buried]: and *أَشَدُّ مِنَ الْأَرْضِ* [Harder than the earth, or ground]: (A, TA:) and *أَذَلُّ مِنَ الْأَرْضِ* [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 *فَلَانَ إِذَا ضُرِبَ فَأَرْضُ* [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 أَبْنٌ أَرْضٌ* [And hence,] (S, K.)—[And hence,] *هُوَ أَبْنٌ أَرْضٌ* (S, K, TA,) of whom neither father nor mother is known. (TA.)—*ابْنُ الْأَرْضِ* [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] *أَكَامٌ*, 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 *بَقْلٌ*, as also *بِنْتُ الْأَرْضِ*: (S in art. بنى) and *بِنَاتُ الْأَرْضِ*

plants: (M in art. برى) and the places which are concealed from the pastor. (S in that art.) Also *The pool that is left by a torrent:* (T in art. بنى) and *بِنَاتُ الْأَرْضِ* pools in which are remains of water: (IAqr in TA art. برى) and rivulets. (T in art. بنى)—*أَرْضٌ* is also used to signify † *A carpet; or anything that is spread:* and in this sense, in poetry, it is sometimes made masc. (Msh.)—And † *Anything that is low.* (S, K.) And † *The lower, or lowest, part of the legs of a horse or the like:* (S, 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* † *A camel strong in the legs.* (TA.) And *فَرَسٌ بَعِيدٌ مَا بَيْنَ أَرْضِهِ وَسَمَائِهِ* † *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:* (S, 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 الْأَرْضُ أَمْرِي أَرْضٌ* (S,) i. e. [Hath the earth been made to quake, or is there in me] a tremor? or a vertigo? (TA.) [أَهْلُ الْأَرْضِ] signifies *A certain class of the jinn, or genii; 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 أَرْضٌ as signifying “a tremor.”* See *مَارُوضٌ*: and see *خَبِلٌ*, as explained in the S.]—Also *Ilheum;* syn. *زَكَامٌ*. (S, K:) in this sense masc.; or, accord. to Kr, fem., on the authority of Ibn-Aḥmar. (TA.)—See also *مَارُوضٌ*.

أَرْضَةٌ: see *أَرْضٌ*.

أَرْضَةٌ: see what next follows.

إِرْضَةٌ of herbage, *What suffices the camels, or other pasturing animals, for a year:* (IAqr, AHn, M:) or *abundant herbage or pasture;* as also *إِرْضَةٌ* and *إِرْضَةٌ*. (K.)

أَرْضَةٌ [The wood-fretter;] *a certain insect that eats wood,* (S, A, Msh, K,) *well known;* (A, K;) *it is a white worm, resembling the ant, appearing in the days of the [season called] ربيع:* (TA:) there are two kinds: *one kind is small, like the large of the ذَرِّ [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 staff of Solomon [as is related in the Kūr xxxiv. 13, where it is called دَابَّةُ الْأَرْضِ], as is said in the A:* (TA:) the other kind [is the termite, or white ant; *termes fatule* of Linn.; called by Forskāl (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 ۛ أرض (AHn, Mṣb, TA) and أَرْضَاتُ; (Mṣb;) or, as some [more properly] say, ۛ أرض is a quasi-pl. [or coll. gen.] n. (AHn, TA.) It is said in a prov., أَكَلُ مِنَ الْأَرْضِ [More consuming than the wood-fretter, or the termite]. (TA.) And in another, أَقْسَدُ مِنَ الْأَرْضِ [More marring, or injuring, or destructive, than the wood-fretter, or the termite.] (A, TA.)

أَرْضَة: see أَرْضِ.

إَرْضَة: see إَرْضِ.

أَرْضِ: see أَرْضِ.

أَرْضُ أَرْضَة part. n. of أَرْضِ. — You say أَرْضُ أَرْضَة (S, A, K) and ۛ أَرْضَة (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: (ISh:) 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. عَرِيضَة: (TA:) and إِرَاضِ [as pl. of أَرْضِ] is syn. with عَرَاضُ and وِسَاعُ; (AA, K, TA;) as though the ء were a substitute for the ع. (TA.) — أَرْضِ is also an imitative sequent to عَرِيضُ; (S, K;) as in the phrase عَرِيضُ أَرْضِ [A very wide thing]: (S:) or it signifies fat, as an epithet: (K:) some use it in this sense without عَرِيضُ, applied to a kid. (S.) And you say, أَرْضَة عَرِيضَة [A very wide, or wide and fat, woman; or, as seems to be indicated in the TA in art. عرض, prolific and perfect]; and in like manner, ۛ مَوْرُضَة. (TA.) You say also أَرْضِ رَجُلٍ, (S,) and لِنَخِيرِ ۛ, (A,) A man lowly, or submissive; (S;) naturally disposed to good, or to do good. (S, A.) And رَابِطُ ۛ نَفْسٍ وَاسِعِ أَرْضِ: see رَابِطُ.

هُوَ أَرْضَهُرُّ 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 أَرْضَهُرُّ أَنْ هُوَ أَرْضَهُرُّ أَنْ هُوَ أَرْضَهُرُّ أَنْ He is the most adapted, &c., or most worthy, of them to do that. (As, S.)

أَرْضِ: see مَوْرُضَة.

مَارُوضُ Wood eaten by the أَرْضَة [or wood-fretter, or termite, but generally meaning the former]; (S, A, Mṣb, K;) as also ۛ أرض. (TA.) — A person affected with خَبَلٍ [q. v.] from the يِنِّ, or geni, 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 زُكَامٍ [or rheum]: (S, K:) accord. to Sgh, [who seems, like J, not to have known] from أَرْضَهُ; (Sgh, TA;) whereas by rule, [if from أَرْضَهُ] it should be مَوْرُضُ. (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. اَرَطَتِ الْأَرْضُ, (AHeyth, K,) of the measure أَفَعَلَتِ, [originally] with two alifs, (TA,) [aor. inf. n. إِيرَاطٌ,] The land produced the kind of trees called اَرَطَى [or اَرَطَى]; (AHeyth, K;) as also اَرَطَتِ, inf. n. إِيرَاطٌ; or this is a corruption, attributable to J: so says the author of the K, following AHeyth: but it is no corruption, for it is mentioned by the authors on verbs and by ISd 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. رطى, as well as in the present art.:] ۛ اَرَطَتِ, with the ر museddedeh, has also been found in the handwriting of certain of the men of letters; but this is a corruption. (K.)

اَرَطٌ A colour like that of the اَرَطَى [or اَرَطَى]. (Sgh, K.)

فَعَلَى, (Mbr, S, K,) of the measure اَرَطَى, because you say اَرَطَى مَارُوطٌ, [explained below,] (Mbr, S,) the alif (Mbr, S, K) ending it (Mbr) [written اى] being a letter of quasi-coordination, (S, K,) not to denote the fem. gender, (Mbr, S,) its n. un. being اَرَطَاءُ, (Mbr, S, K,) wherefore it is with tenween when indeterminate, but not when determinate: (S, K:) or it is of the measure اَفَعَلَ, (Mbr, S,) the last letter being radical, (Mbr,) because you say اَرَطَى مَرُوطٌ, (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 اَفَعَلَ, 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 اَفَعَلَ: to all which it is necessary to add, that some of the grammarians hold it to be also of the measure فَعَلَى, 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 عَضَاءُ, growing as a branch [in the TA عَصْبًا, for which I read غَصْبًا] from a single stem, to the height of the stature of a man, the leaves whereof are what are termed اَرَطَى [q. v., and are included among those termed

اَرَطَى], (AHn, TA,) and its flower is like that of the خَلَّافُ [or salix ægyptia], (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 عَنَابُ [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 (هَدَبُ) of the اَرَطَى are red like the red pomegranate: its fruit also is red: (TA:) the dual is اَرَطَيَانِ: (AHn, TA:) and the pl. اَرَطِيَاتُ and اَرَطَايُ and اَرَاطُ, (AHn, K,) in the accus. case اَرَاطِي. (TA.)

اَرَطَوِي:

اَرَطَاوِي:

} see what next follows.

مَارُوطٌ A hide tanned with اَرَطَى; (S, K;) i. e. with the leaves thereof; (S in art. رطى;) as also ۛ مَوْرُطِي; (TA;) and so مَرُطِي. (S.) — A camel having a complaint from eating اَرَطَى: (L, K:*) and a camel that eats اَرَطَى, (AZ, S, K,) and keeps to it; (K;) as also ۛ اَرَطَوِي (AZ, S, K) and ۛ اَرَطَاوِي. (Ibn-'Abbād, Sgh, L, K.)

مَوْرُطِي: see what next precedes.

ارف

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

إِرْفٌ مَجْدٌ i. q. إِنَّهُ لَيْفِي إِرْفٍ مَجْدٌ [Verily he is of a glorious origin, race, or stock]: mentioned by Yaʿqoob as an instance of a change of letters. (M.)

أَرْفَةٌ A limit, or boundary, (As, T, S, M, Mgh, Mṣb, K,) making a separation (Mṣb) between two pieces of land; (Mṣb, K;) a sign, or mark, (As, T, S, Mgh,) 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:) Yaʿqoob asserts that its ف is a substitute for the ث of أَرْتَةٌ [which is, however, less com-

mon]: (M:) the pl. is **أَرْفٌ**, (T, S, M, &c.), signifying, accord. to Lh, like **أَرْفٌ**, limits, or boundaries, between two pieces of land [&c.]; (T); and it is said in a trad., that these cut off **الشُّفْعَةُ** [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 أَرْفَةً لَا أَجُوزُهَا**, i. e. *My husband set me a sign, or mark, [or limit,] beyond which I should not pass.* (M.) And **أَرْفَةٌ أَجَلٌ** signifies *An extreme limit of a period of existence.* (TA, from a trad.)—Also *A knot.* (Sgh, K.)

أَرْفِي *A measurer of land, (K, TA,) who marks it with limits, or boundaries.* (TA.)

هُوَ مُؤَارِفِي *He has his limit, or boundary, next to mine, in dwelling, and in place:* (K:) a phrase like **هُوَ مُتَأَخِّبِي**. (TA.)

ارق

1. **أَرْقٌ**, aor. َ, inf. n. **أَرَقُّ**, (T, S, K, &c.) *He was sleepless, or wakeful, or sleep departed from him, (JK, T,) by night;* (T;) i. q. **سَهْرٌ** (S, Mgh, Sgh, K) **بِاللَّيْلِ**; (Sgh, K) or i. q. **سَهْدٌ**: (S, and L and K in art. **سَهْدٌ**;) or *sleep departed from him by reason of a malady, or a distracting accident or event:* (M:) or *he was sleepless or wakeful (سَهْرٌ) in a case that was disliked, or evil;* **سَهْرٌ** having a general sense: (M, F:) or *he shut his eyes one while and opened them another, [being unable to continue sleeping,] whereas سَهْرٌ signifies he did not sleep at all:* (Deewán of the Hudhalees, cited by Freytag in his Lex. :) or **أَرْقٌ** signifies *sleeplessness, or wakefulness, engendered by anxiety and grief:* (Har p. 162:) and **أَيْتَرَ** [with the disjunctive alif written **أَيْتَرَ**] signifies the same as **أَرْقٌ**. (S, K.)—**أَرَقَّتْ الشَّخْلَةُ** [and **أَرَقَّ الزَّرْعُ**] *The palm-tree [and the seed-produce] was affected, or smitten, by what is termed أَرْقَانٌ.* (JK.)

2. **تَأْرَقِي**, (JK, S, K, *) inf. n. **أَرْقِي**, (S, Mgh,) *Such a thing rendered me, or caused me to be, sleepless or wakeful;* (JK, S, Mgh, * K, *) as also **أَرْقِي**, (K,) inf. n. **أَرْقِي**. (TA.)

4: see 2.

8: see 1.

أَرْقٌ: see **أَرْقَانٌ**.

أَرْقٌ: see what next follows.

أَرْقٌ *Sleepless or wakeful (S, K) by night (K) [by reason of a malady, or a distracting accident or event, &c. (see 1)];* as also **أَرْقٌ** (IF, K) and **أَرْقٌ** and **أَرْقٌ**; or the last signifies *habitually so.* (TA.)

أَرْقٌ: see what next precedes.

أَرْقَانٌ (JK, S, K) and **أَرْقَانٌ** and **أَرْقَانٌ** and **أَرْقَانٌ** (K) i. q. **أَرْقَانٌ**; (JK, S, K;) **أَرْقَانٌ** being a dial. var. of this last; (S;) or the hemzeh is a substitute for the **ي**; (L;) and **أَرْقَانٌ** 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.)

أَرْقَانٌ: see **أَرْقَانٌ**.

أَرْقٌ: see **أَرْقٌ**.

زَرْعٌ مَأْرُوقٌ *Seed-produce affected, or smitten, with a blight, or disease, (JK, S, K,) such as is termed أَرْقَانٌ; (JK, S;) as also مَبْرُوقٌ [from أَرْقَانٌ]:* (S, K;) and **نَخْلَةٌ مَأْرُوقَةٌ** *a palm-tree affected, or smitten, therewith.* (JK, TA.)

ارك

1. **أَرْكَتِ الْإِبِلُ**, aor. َ and ِ, inf. n. **أَرْوِكُ**, *The camels fed upon the kind of tree called أَرْكٌ: (S, Mgh, K:) or remained, or continued, among trees of that kind, (ISK, S, K,) i. e., what are termed حَمَضٌ, (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 (بَيْكَانٌ), not removing therefrom:* (ISK, S;) or *remained, or continued, in a place for the purpose of feeding upon the أَرْكٌ: and hence the signification next following, which is tropical.* (Er-Rághib.)—**أَرْكَتِ الْبَيْكَانَ**, (S, Mgh, K,) aor. and inf. n. as above, (Mgh, TA,) **†** *He (a man, S) remained, continued, or abode, in the place, (S, Mgh, K,) not quitting it;* (TA;) as also **أَرْكَتِ**, aor. َ, (K,) inf. n. **أَرْوِكُ**. (TA.)—And **أَرْكَتِ**, (K,) inf. n. **أَرْوِكُ** and **أَرْوِكُ**, (TA,) **†** *He persisted, or persevered, syn. أَصْرَ, (K,) i. e. أَصْرٌ, (T, K,) in an affair.* (T, K.)—And, (K,) inf. n. **أَرْوِكُ**, (TA,) **†** *He held back, or drew back, (تَأَخَّرَ), in an affair.* (K.)—**أَرْكَتِ الْإِبِلُ**, (K,) aor. َ, (TA,) inf. n. **أَرْوِكُ**, (K,) *He fed the camels, or made them to feed, upon the kind of tree called أَرْكٌ: 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 عُنُقَهُ**, (L, K,) inf. n. **أَرْوِكُ**, so in the L, (TA,) **†** *He compelled him, or constrained him, to do the thing, or affair; or made him to keep, or cleave, to it.* (L, K.)—**أَرْكَتِ الْإِبِلُ**, aor. َ, (S, K,) inf. n. **أَرْوِكُ**; (S;) and **أَرْكَتِ**, aor. َ; and **أَرْكَتِ**; (K;) *The camels had a complaint, or suffered pain, (S, K,) of, or in, their bellies, (S,) from eating the أَرْكٌ.* (S, K.)

2. **تَأْرِكِي**, inf. n. **أَرْكِي**, *He concealed her (namely a woman, TA) by means of an أَرْيَكَةٌ, q. v. (K.)*

8. **أَيْتَرَ** [written with the disjunctive alif **أَيْتَرَ**] *It (the kind of tree called أَرْكٌ) became firm, strong, or compact, and big:* (O, K:) or *attained*

to maturity: (K:) or *became tangled, or luxuriant, and abundant.* (TA.)

أَرْكٌ: see **أَرْكٌ**.—**عُشْبٌ لَهُ أَرْكٌ** *Herbage in which the camels remain, or continue.* (Ibn-'Abbád, K.)

أَرْكَتِ *Abundant, and tangled, or luxuriant, trees of the kind called أَرْكٌ; (K, TA; [in the CK أَرْكٌ, but said in the TA to be like كَيْفٌ];) as also مَوْتَرٌ. (K.)—أَرْضٌ أَرْكَتٌ* *Land abounding with the kind of trees called أَرْكٌ. (K.)—* **أَرْكَتِ** and **أَرْكَتِي**, [the latter being the pl.,] *Camels having a complaint, or suffering pain, (S, K,) of, or in, their bellies, (S,) from eating the أَرْكٌ.* (S, K.)

أَرْكَتِ *The [kind of trees termed] حَمَضٌ; (AHn, K;) as also أَرْكَتِ: (Ibn-'Abbád, K;) and (K) certain trees of the kind termed حَمَضٌ, (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 بَرِيرٌ, one [bunch] of which will fill the hand: (Mgh:) n. un. with **ة**: (S, Mgh:) pl. (of the n. un., T) **أَرْكَتٌ** (T, K) and **أَرْكَتَاتٌ**, (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.)*

أَرْيَكَةٌ: see the end of the next paragraph.

أَرْيَكَةٌ *A raised couch (سَرِيرٌ) in a حَجَلَةٌ, (K, and Jel in xviii. 30,) which is a tent, or pavilion, or chamber, (بَيْتٌ), 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 (سَرِيرٌ) in a حَجَلَةٌ, 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 حَجَلَةٌ: (Zj, TA:) or a raised couch (سَرِيرٌ), absolutely, whether in a حَجَلَةٌ or not: (TA:) or [in the CK "and"] anything upon which one reclines such as is termed سَرِيرٌ or مَنَصَّةٌ or فِرَاشٌ: (K, TA:) or [in some copies of the K "and"] a raised couch (سَرِيرٌ) ornamentally furnished and decorated, in a [tent, or pavilion, or the like, such as is termed] قَبَّةٌ, or in a chamber, or an apartment, (بَيْتٌ, [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 سَرِيرٌ, is termed حَجَلَةٌ: (S, Sgh, K:) accord. to Er-Rúghib, so named because*

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

إِبِلُ أَرَاكِيَّةٍ: see what next follows.

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

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

أَرَاكُ مُؤَرِّكٌ: see **أَرَاكُ**

ارم

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

أَرَمَ: see **أَرَمَ**.

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

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

head of a hill, whereby one is directed to the right way, and whereby the land is marked, composed of stones set one upon another, and is only the work of the Muslims, and such is made by people in the present day, upon the road: (T:) or such as was made by the people in the time of ignorance, who were accustomed, when they found a thing in their way and could not take it with them, to leave upon it some stones, whereby to know it, until, when they returned, they took it: (TA:) the pl. [of pauc.] is **أَرَامٌ** and [of mult.] **أَرُومٌ**: (Ish, T, S, M, K:) or **أَرُومٌ** signifies the graves, or sepulchres, of [the tribe of] 'Ad. (M, K.) = **أَرَمٌ** in the phrase **إِزْمَ ذَاتِ الْعِمَادِ** (see art. **عَمَد**) 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 Sheddâd the son of 'Ad: see Bq lxxxix. G.]

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

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

أَرُومٌ: see what next follows.

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

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

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

ارى

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

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

a trad., **اللَّهُمَّ أَرِّمْنَا بَيْنَهُمْ**, 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.) Mohamamad is also related to have said, with this intention, **اللَّهُمَّ أَرِّبْنَا بَيْنَهُمَا**, meaning O God, render permanent, or confirm, the union, or concord, or love, of them two; (A'Obeyd, TA;) or cause union to subsist, and render permanent, or confirm, love, or affection, between them two: (IAth, TA:) or **اللَّهُمَّ أَرِّبْ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَةَ**, meaning O God, confine each of them two to the other, so that the heart of neither may become turned away to any but that other: the correct form of speech, however, is **عَلَى صَاحِبِهِ**, unless it be like **فَلَانًا** **تَعَلَّقْتُ تَعَلَّقْتُ فُلَانًا**. (IAmb, TA.)

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

5. **تَأَرَى بِالْمَكَانِ** 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 **أَثَرَى** [written with the disjunctive alif **إِثَرَى**]. (M, K.) — **تَأَرَى عَنَّهُ** He remained behind him, not going with him; held back, or hung back, from him. (M, K.)

8: see 5.

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

أَرِيٌّ, (T, S, M, Mgh, Mghb, K,) with medd and teshdeed, (TA,) [originally **أَرُويٌّ**] of the measure **أَرُويٌّ بِالْمَكَانِ** from **تَأَرَى بِالْمَكَانِ** as explained above, (Mgh,) or hence this verb, (Mghb,) and **أَرِيٌّ**, (M, K,* [but accord. to the latter, the second form may be either thus (as it is written in the M) or **أَرِيٌّ**, (agreeably with the latter of the two pls. mentioned below,) for the two forms are there expressed by **وَيُخَفَّفُ** and **وَيُخَفِّفُ**, (in the CK, erroneously, **وَيُخَفَّفُ** and in another place in the K we find it written **أَرِيَّةٌ**, or, as in the CK, **أَرِيَّةٌ**]) The place of confinement of a beast: (ISk, T, S:) or **أَخِيَّةٌ**; (M, Mgh, 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. **أَوَارِيٌّ** (T, S, Mgh, Mghb) and **أَوَارٍ**. (S.) — Hence, **أَوَارِيٌّ** is metaphorically applied to † The places (أَحْيَاءٌ) that are made, in shops, for grain and other things: and to † the water-tanks, or troughs,

in a bath. (Mgh.) — El-'Azzij says, describing a [wild] bull, and his covert,

وَأَعْتَادَ أَرِيًّا 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.) — اَرِيٌّ is also said to signify Land of a kind between even and rugged. (M.)

أَرِيَّةٌ: see اَرِيٌّ.

از

1. أَزَّتِ الْقِدْرُ, (S, K,) or الْبُرْمَةُ, (A,) aor. 2, (S, K) and 2, (K,) inf. n. أَرِيضٌ (S, A, K) and أَرِي and أَرِيضٌ, (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 أَتَتَتْ [written with the disjunctive alif أَتَتَتْ], (S, K,) inf. n. أَتَتَاتٌ; (S;) and أَتَتَتْ, (K,) inf. n. أَتَتَاتٌ: (TA:) or all signify it boiled not vehemently. (K.) It is said in a trad., كَانَ يُصَلِّي وَيَجُوهُ أَرِيضٌ كَأَرِيضِ الْمَرْجَلِ مِنَ الْبَيْتِ: [He used to pray, his inside making a sound like the sound of the boiling of the cooking-pot, by reason of weeping]: (S, A, Mgh:) this is said of Muhammad: اَرِيضٌ 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 2, and gives only أَرِيضٌ and أَرِيضٌ as inf. ns.] أَرِيضٌ signifies The sounding of thunder; (S, A;*) and of a mill-stone. (A.) You say, هَاتِي أَرِيضَ الرَّعْدِ [The sounding of the thunder terrified me]: and صَدَعَنِي أَرِيضَ الرَّحَى [The sounding of the mill-stone made my head to ache]. (A, TA.) — Also, inf. n. أَرِيضٌ, It flamed, or blazed, like fire in firewood, and was in motion, or in a state of commotion. (AO.) — أَرَى بِالْقِدْرِ, [aor. 2,] inf. n. أَرَى, 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, أَرَى الْقِدْرَ, 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 أَرَى النَّارَ, (K,) aor. 2, inf. n. أَرَى, (TA,) He kindled the fire, or made it to burn or to burn fiercely. (K, TA.) — أَرَى الشَّيْءَ, (K,) aor. 2, inf. n. أَرَى, (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 أَرَى only as signifying the act of moving. (TA.) — أَرَى, (A, TA,) aor. 2, (TA,) inf. n. أَرَى, (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;) أَرَى 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 أَرَى Seest thou not that we have sent the devils against the unbelievers inciting them strongly to acts of

disobedience? (S, TA.) Or أَرَى signifies The inciting a man to do a thing by artifice, or cunning, and gentleness. (El-Harbee.)

5. تَأَتَتْ الْقِدْرُ: see 1.

8. هُوَ يَأْتِي مِنْ كَذَا: see 1. — اِتْتَرَتِ الْقِدْرُ: He becomes angry, and distressed, and disquieted or disturbed, by reason of such a thing. (A, TA.)

أَرَى A sound, or noise. (TA.)

أَرِيضٌ inf. n. of 1. — Sharpness; syn. حِدَّةٌ. (TA.)

ازب

1. أَرَبٌ, aor. 2, (A, K,) inf. n. أَرَبٌ, (TK,) It (water) flowed or ran; (A, K;) like وَرَبٌ. (TA.)

مِزَابٌ, (S, A, Mgh, Msb, K,) and مِزَابٌ, (S, Msb,) 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, Msb:) and the pl. of مِزَابٌ is مِزَابِيْبٌ and مِزَابِيْبٌ, from وَرَبٌ, said of water, meaning "it flowed," (Mgh, Msb,) accord. to IAqr; (Mgh;) or this is arabicized; or post-classical: (Msb:) but مِزَابٌ, without 2, is altogether disallowed by Yankeob [i. e. ISk]: (Mgh:) it is also called مِزَابٌ, (T, S, Msb,) accord. to IAqr; (T, Msb;) but this is disallowed by ISk, Fr, and AHát, (Msb,) 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. (Msb.)

ازج

2. أَرَجٌ, inf. n. تَأَرَجٌ, (Msb, K,) He built a structure of the kind called أَرَجٌ, and made it long: (K:) or he built a house, or chamber, in the form of what is so called. (Msb.)

أَرَجٌ A certain kind of structure; (S, K;) or a house, or chamber, built in a long, or an oblong, form; (Mgh, L, Msb;) called in Persian اَوِسْتَانٌ, (Mgh, L,) and also, in the same language, سَعٌ, 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, ædificii genus oblongum et fornicatum, porticus instar; to which Freytag adds, portæ arcus superior:] or, accord. to some, a roof: (Msb:) pl. [of pauc.] أَرَاجٌ (S, Msb, K) and أَرَجٌ (S, K) and [of mult.] إِرْجَةٌ. (K.)

ازر

1. أَرَزَهُ, aor. 2, (TK,) inf. n. أَرَزٌ, (IAqr, K,) It surrounded, or encompassed, it, (IAqr,* K,* TA,) namely, a thing. (TK.) — See also 2, in two places: and see 3.

2. أَرَزَهُ, inf. n. تَأَرَزٌ, He put on him, or clad

him with, an اَزَارٌ; (S;) as also أَرَزَهُ. (TA.) — It covered it: (K,* TA:) as in the phrase, أَرَزَ التَّبْتِ الْأَرْضُ The herbage covered the ground, or land. (TA.) — † He repaired the lower part of it, (namely, a wall,) and thus made that part like an اَزَارٌ: (Mgh, Msb:*) he cased [the lower part of] it, (namely, a wall,) and thus strengthened it. (A.) — † He strengthened him, or it; (K, TA;) as also أَرَزَهُ, (Fr,) inf. n. أَرَزٌ. (Fr, K.) [See also 3.]

3. أَرَزَهُ, (Fr, S, A, Msb,) for which the vulgar say وَاَزَرَهُ, (Fr, S,) the latter an extr. form, (K,) inf. n. مَوَازِرَةٌ; (Msb, K;) and أَرَزَهُ; (TA;) He aided, assisted, or helped, him; (Fr, S, A, Msb, K;*) and strengthened him. (Msb.) [See also 2.] You say, أَرَزْتُ الرَّحْلَ عَلَى فُلَانٍ I aided, assisted, or helped, and strengthened, the man against such a one. (Zj.) And أَرَدْتُ كَذَا فَأَرَزَنِي أَرَدْتُ كَذَا فَأَرَزَنِي I desired to do such a thing, and such a one aided, assisted, or helped, me to do it. (A, TA.) — أَرَزَ التَّرْوَعُ بَعْضُهُ بَعْضًا, (A,) inf. n. as above, (K,) The seed-produce became tangled, or luxuriant, (A, K,) one part reaching to another, (A,) and one part strengthening another; (K;) as also تَأَرَزَ التَّرْوَعُ: (TA:) or تَأَرَزَ signifies the herbage became tangled, or luxuriant, and strong. (S.) — أَرَزَ 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 الْمِثْلِ, is found الْمِثْلُ: the former is the correct reading. (TA.)

5: see 8, in two places: — and see also 3, in two places.

8. اِتَّزَرَ, (S, Mgh, Msb,) originally اِتَّزَرَ, (Mgh, Msb,) and اِتَّزَرَ بِهِ, (S,) or اِتَّزَرَ بِالْأَزَارِ, and اِتَّزَرَ بِهِ, (S, Mgh, Msb, K,) He put on, or wore, the اَزَارٌ: (S, Mgh, Msb, K:) اِتَّزَرَ 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 relaters: (K:) or it is a correct form, [like اِتَّحَدَّ &c., (see art. اخذ,)] (Msb, MF,) accord. to El-Karmánee and Sgh and others. (MF.)

أَرَى 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.) أَشَدُّ بِهِ أَرَى, 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. (Msb.) — Also, (S,) or أَرَى, (K,) The place, (K,) or part of [each of] the two flanks, (S,) where the اَزَارٌ is tied in a knot. (S, K.)

أَرَى: see أَرَى.

أَرَى: see أَرَى.

أَرَى Any particular mode, or manner, of putting on, or wearing, the اَزَارٌ. (S, K.) You say, إِنَّهُ لَحَسَنٌ الْإِرْزَةُ [Verily he has a good manner of putting on, or wearing, the اَزَارٌ]. (A.) And اِتَّزَرَ إِرْزَةً He put on, or wore, the اَزَارٌ in

a good manner. (S.) And it is said in a trad., *إِزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جُنَاحَ عَلَيْهِ فِيمَا إِزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جُنَاحَ 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 **مِثْرٌ**, (S, Msh, K,) and **مِثْرَةٌ**, (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 **أَزْرٌ**, or **أَزْرٌ**, and **إِزْرَةٌ**.)] not sewed: or such as is beneath the shoulders, or on the lower half of the body: the **رَدَاءُ** 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 *i. q. مَلْحَقَةٌ*: (K:) [in the present day, **إِزْرٌ**, vulgarly pronounced **إِيزْرٌ**, is also applied to a woman's outer covering, or wrapper, of white calico; described in my "Modern Egyptians:" and **مِثْرٌ**, 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 **إِزْرٌ** also signifies anything with which one is veiled, concealed, or covered: (Th, K:) its pl. is **أَزْرَةٌ**, (S, Msh, K,) a pl. of pauc., (S, Msh,) and (of mult., S, Msh) **أَزْرٌ** (S, Msh, K) and **أَزْرٌ**, (K,) which is of the dial. of Temcem, or, accord. to MF, a contraction of **أَزْرٌ**: (TA:) and the pl. of **مِثْرٌ** is **مَازِرٌ**. (Msh.) You say, **شَدَّ لِلْأَمْرِ مِثْرَهُ**; *He prepared himself for the thing, affair, or business.* (A.) And **شَدَّ الْمِثْرَ**; *He abstained from sexual intercourse: or he prepared himself for religious service.* (TA, from a trad.) And **أَخْضَرَ 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.* (Har p. 494.) And **دَارِي إِزْرِي** [*My house is my covering*]: said by Es-Sarawce to IAnar, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) —; *Continence; chastity.* (K, TA.) You say, **فُلَانٌ عَفِيفُ الْإِزَارِ**, and **فُلَانٌ عَفِيفٌ**; *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 طَيِّبُ الْإِزَارِ.* (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: (Abou-Omar El-Jarmec, S:) or myself.* (IKt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Akabeh, **لَتَمْنَعَنَّكَ**; *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 **مَوْزَرَةٌ**.] And **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 **مَسْرُولٌ** 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. **أَزْرٌ**. (A.)*

مِثْرٌ: see **إِزَارٌ**, in five places.
مِثْرَةٌ: see **إِزَارٌ**.

شَاةٌ مَوْزَرَةٌ; *† A ewe, or she-goat, that is [black in the hinder part] as though attired with a black *ازر*.* (A; [in which is added, **إِزَارٌ**, **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 **نَعِجَةٌ**, "a ewe," is put in the place of **شَاةٌ**].) — **أَيِدٌ مَوْزَرَةٌ**; *† Aid [made] effective and powerful: (K, TA:) occurring in a trad. (TA.)*

مَوْزِرَاتٍ for **مَازِرَاتٍ**: see art. **وَزْر**.

ازف

1. **أَزْفٌ**, aor. -, inf. n. **أَزْفٌ** (S, Msh, K) and **أَزُوفٌ**, (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], **أَزْفَتِ الْأَزْفَةُ** *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. **أَزْفِي** *He (a man, TA) incited me, or urged me, to hasten, or be quick: (K, TA:) it is of the measure أَفْعَلِي.* (TA.)

5. **تَأَزَفٌ** *The stepping with contracted steps.* (K.) But see **مُتَأَزَفٌ**, 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.)

الْأَزْفَةُ *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.)

مُتَأَزَفٌ, 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 **مُتَأَزَفٌ**, in this sense and others, following.] — *A strait, or narrow, place.* (O, L, K.) — *A contracted stepping: you say, **خَطُّوْ مُتَأَزَفٌ**: 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; (As, 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 **أَزَلٌ**: (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 الْعَيْشِ** *The place of straitness of life, or living.* (Lh.) Pl. **مَازِقٌ**. (TA.)

ازل

1. **أَزَلَ**, (S, K,) aor. -, inf. n. **أَزَلٌ**, (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, **شَيْبَهُ** is put for **سَيْبَهُ**]) *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,] **فَيُؤْزَلُونَ 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 اللَّهُ** *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 تَزَق (Fr, S.)

أَزْلٌ *Straitness; distress; difficulty*; (S, K;) and *drought, or want of rain*. (TA.) — *Vehe- mence 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. شِدَّةُ بَأْسٍ*. (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*. (Yaq-koob, 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 بَقَاءٌ: 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 أَزَلِي)]: or, accord. to some, from أَزَلٌ signi- fying “narrowness;” because the intellect is pre- vented by its narrowness from perceiving its beginning: (MF:) *ازل* is a name for *that of which the mind is prevented by its narrowness from determining the limit of the beginning*; from أَزَلٌ meaning “narrowness;” and ابد is a name for that of which the mind shrinks from, or shuns, the determining the limit of the end; from اَبُودٌ meaning the act of “shrinking” from a thing, or “shunning” it. (Kull pp. 30 and 31.) Hence the saying, كَانَ فِي الْأَزَلِ قَادِرًا عَلِيمًا [He was, or has been, ever, powerful, knowing]. (A, TA.) The phrase أَزَلِ الْأَزَالِ [During the space, without beginning, of all past times; or ever, in all past times;] is like the phrase أَبَدِ الْأَبَادِ; said to be no evidence of the use of أَزَالٌ as a pl. of أَزَلٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative. (MF in art. ابد.) [See also أَزَلِي.]

أَزَلٌ: see أَزَلٌ.

أَزَلِيٌّ [Eternal, with respect to past time; exist- ing 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-exist- ence: it is applied to God: and to [his] knowl- edge: that which exists must be one of three kinds only: أَزَلِيٌّ أَبَدِيٌّ [existing from eternity, and consequently existing to eternity]; and this is God [who is also called الْقَدِيمُ الْأَزَلِيُّ the Ancient without beginning]: and أَزَلِيٌّ وَلَا أَبَدِيٌّ [not existing from eternity nor existing to eter- nity]; and such is the present world: and أَبَدِيٌّ غَيْرُ أَزَلِيٌّ [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 يَزَلِيٌّ, a rel. n. from يَزَلُ, (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 يَزَلُ; (S, K, Sgh, TA;) and as in أَزَلِيٌّ, applied to a blade, (S, Sgh, TA,) in relation to يَثْرِبُ: (TA:) so say some of the learned. (S.)

أَزَلِيَّةٌ The quality, or attribute, of أَزَلٌ [eternity, with respect to past time, &c.]: but it is a forged term, not of the [genuine] language of the Arabs. (A, TA.)

سَنَةٌ أَزُولٌ A severe, distressful, calamitous, or adverse, year: pl. أَزُولٌ. (K.)

أَزِلٌ 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.) — لَبُونٌ أَزَلَةٌ [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.) — أَزَلٌ أَزَلٌ, in the K, erroneously, أَزَلٌ, Severe, or vehement, strait- ness, distress, or difficulty. (K, TA.)

مَأَزَلٌ A place of straitness, or a strait place; (S, K;) like مَأَزِقٌ: (S;) or a place of war or fight, when strait. (Lh.) And مَأَزِلُ الْعَيْشِ The place where the means of subsistence are strait, or narrow. (Lh.)

سَنَةٌ حَمْرَاءٌ مُؤَزَلَةٌ [A severe year of dearth, or sterility,] afflicting with drought. (TA, from a trad.)

مَأَزُولٌ A horse having his rope [or tether] short- ened, and then left to feed at pleasure in the place of pasturage. (Lth.)

ازم

1. أَزَمَ, aor. َ, inf. n. أَزَمٌ and أَزَمٌ, 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. َ, inf. n. أَزَمٌ; and أَزَمَ, aor. َ, inf. n. أَزَمٌ; 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. َ, inf. n. أَزَمَ (S) and أَزَمُوا, (TA,) said of a time, (S, Msb,) or a year, (K,) It was, or became, dis- tressful, 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. َ, inf. n. أَزَمَ. (Msb.) And أَصَابَتْهُمْ سَنَةٌ أَزَمَّتُهُمْ, (S, K,*) inf. n. أَزَمَ, (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. ازم.] — [Hence also,] أَزَمَ بِهِ, (AZ, S, K,) inf. n. أَزَمَ, (TA,) He clave to him, namely, his companion; (AZ, S, K;) and to it, namely, a place. (K.) And أَزَمَ عَلَيْهِ, (K,) aor. َ, inf. n. أَزَمَ, (TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it; (K;) he clave to it. (TA.) And أَزَمَ بِضَيْعَتِهِ, or لَهَا, (accord. to different copies of the K, the former being the reading in the TA,) and عَلِيمًا, (TA,) inf. n. أَزَمَ, (AZ, TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to his ضَيْعَةٌ [or land, &c.]. (AZ, K, TA.) — أَزَمَ, (Nh, K,) inf. n. أَزَمَ, (Nh, TA,) also signifies He held his teeth together, one upon another: (Nh:) [and he compressed, or put to- gether, 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. أَزَمَ, (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 food (Msb, K*) and drink; (Msb;) as also أَزَمَ, aor. َ, inf. n. أَزَمَ: (Msb:) and from speech; (Nh, K;*) like as does the faster from food: and hence, (Nh,) or from the next preceding signification, (Msb,) حَمِيَّةٌ [mean- ing as explained in what follows] is termed أَزَمٌ: (Nh, Msb:) but accord. to the relation commonly known, of a trad. in which أَزَمَ is said to occur in the last of the senses explained above, the word is أَزَمَ, with ر, and with teshdeed in the case of the م. (Nh.) It is related in a trad., that 'Omar having asked El-Háarith Ibn-Keledah, 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 الحَمِيَّةُ; (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. َ. (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.)

أَزْمٌ: see أَزْمَةٌ.

أَزْمٌ [part. n. of أَزَمَ; fcm. with ة]: see أَزْمَةٌ.

أَزْمَةٌ [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, Mṣb, K,) and أَزْمَةٌ and أَزْمَةٌ (Fr, K, [the last in the CK like the first,]) Straitsness, hardness, or distress; (S, Mṣb, K;) drought, dearth, or sterility: (S, Mṣb:) pl. (of the first, TA) أَزْمَةٌ, (K,) [or rather this is a coll. gen. n.,] like as تَمْرٌ is of تَمْرَةٌ, (TA,) [but originally an inf. n. of أَزَمَ, q. v.,] and أَزْمَةٌ, (K,) like as بَدْرٌ is of بَدْرَةٌ. (TA.) Hence the trad., اِسْتَدَى أَزْمَةً, 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 أَزْمَةٌ and أَزْمَةٌ (K,) so in the copies of the K, there said to be like فَرِحَةٌ, but correctly أَزْمَةٌ, as in the M &c., (TA,) [or both are correct, being part. ns., respectively, of أَزَمَ and أَزَمَ,] and أَزْمَةٌ, meaning A distressful, or an afflictive, year; (K;) a year of vehement drought or dearth or sterility. (TA.) And أَوَازِمٌ [pl. of أَزْمَةٌ, 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.)*

أَزْمَةٌ: } see أَزْمَةٌ.
أَزْمَةٌ: }

أَزَامٌ: see أَزْمَةٌ, in two places.

أَزَامٌ: see what next follows.

أَزَوْمٌ: see أَزَمَ, in three places. — أَزَوْمٌ: see أَزْمَةٌ, in two places. — Also, the former, Cleaving to a thing; (K;) and so أَزَامٌ. (Sgh, K.)

أَزَوْمَةٌ: see أَزْمَةٌ.

أَزَمَ 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 أَزْمَةٌ; 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.)

أَزْمَةٌ: see أَزَمَ: — and see also أَزْمَةٌ, 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 muliebre, and of life, (K,) or of the means of subsistence; (Lh, K;) or of any kind: (TA:) any narrow road between two mountains: (S, Mṣb:) a narrow place in mountains, such that one part meets another, and the place beyond widens: (TA:) pl. مَأَزِمٌ. (S, K.) — And hence, (Mṣb,) A place of war or fight; (S, Mṣb;) because of the straitness of the state thereof, and the difficulty of escape from it. (Mṣb.)

مُتَأَزِمٌ Smitten, or afflicted, by أَزْمَةٌ [or straitness, &c.]: (K:) or expressing pain or grief, or lamenting, or complaining, on account of the straitness, or distressfulness, or afflictiveness, (شِدَّةٌ and أَزْمَةٌ) of time, or fortune. (TA.)

ازى

2. تَأَزَى، inf. n. تَأَزِيَةٌ (S, K) and تَأَزَى، (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 جَلَّةٌ [explained below, voce إِزَاءَ,] or the like; (TA;) as also أَزَاهُ, inf. n. إِزَاءٌ; (S, TA;) or تَأَزَاهُ. (K.)

3. أَزَاهُ (S, K,) inf. n. مُؤَازَاةٌ (Mṣb in art. حذو, and TA in art. وَزَى, &c., [though it would seem from the K to be إِزَاءٌ,]) 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. وَزَى.) 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 مُؤَازَاةٌ. (TA in art. وَزَى.) [Its syn. حَاذَاهُ is more common.] = [Hence مُؤَازَاةٌ signifying A conformity, a mutual resemblance, or a correspondence, with regard to sound, or a correspondence, with regard to sound; like إِزْدَوَاجٌ &c.: see art. وَزَى.] = [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 i. q. أَزَاهُ, 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. عَقْرَ 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]. (Mṣb, 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 (Mṣb.) — [Hence, بِإِزَائِهِ signifies also Corresponding to it; as when one says,] الأَبْجَلُ عَرَقٌ مِّنَ الإِنْسَانِ [The abjel of the horse and the camel, corresponding to the اكحل 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, Mṣb, TA.) And in the same sense the word is used by Homeyd, in the phrase إِزَاءُ 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] ظَرْبَانٌ: (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 إِزَاءُ مَالٍ (S) [Such a one is] a manager, tender, or superintendent, of cattle, or camels &c.; (K, * TA;) a good pastor thereof. (TA.) And إِزَاءُ الحَرْبِ The vigorous wager, or prosecutor, of war. (K.) And فُلَانٌ إِزَاءُ فُلَانٍ Such a one is the fellow and assistant of such a one. (TA.) And هُمُ إِزَاءُهُمْ 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. (Mṣb.) And إِنَّهُ لِإِزَاءٌ 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. عَقْرَ:) 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] طِي: (K:) or a stone, or skin, or جَلَّة [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, يَوْضَعُ عَلَيْهَا is erroneously put for يَوْضَعُ عَلَى فَمِ الْحَوْضِ الْحَوْضِ. (TA.)

أَزِيَّة: see نَاقَةُ أَرِيَّة.

اس

1: see 2, in two places.

2. أُسَّةُ, (§, M, Mgh, K,) inf. n. تَأْسِسُ, (§, Mgh, K,) He founded it; or made, or laid, a foundation, or basis, for it; (§, Mgh, K,) namely, a building, (§,) or a wall: (Mgh, K:) 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 أُسَّةُ, aor. يُوَسِّسُ, inf. n. أُسِّسُ: (M:) he built it; namely, a house; (TA;) as also أُسَّةُ. (K.) You say, هَذَا تَأْسِسُ حَسَنٌ [This is a good foundation, or foundation]. (TA.) And مَنْ لَمْ يُوَسِّسْ مِنْهُ [He who does not lay the foundation of his property with equity, or justice, destroys it]. (A, TA.)— see زَادُ, in art. زود.

أُسُّ: see what next follows, in six places.

أُسُّ The foundation, basis, or lowest part, (§, A, Mgh, Mgh, K,) of a building, (§, A, K,) or of a wall; (Mgh, Mgh, K;) as also أُسُّ and أُسُّ (A, K) and أُسُّ (S, A, Mgh, Mgh, K) and أُسُّ (S, K,) which is a contraction of أُسُّ: (§) or the commencement of a building: and any commencement of a thing; as also أُسُّ and أُسُّ (M:) and the origin, source, stock, or root, (أَصْلُ,) of a man; as also أُسُّ: or of anything; (M, K;) as also أُسُّ (M, K) and أُسُّ and أُسُّ (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. أُسَّاسُ (§, M, Mgh, Mgh, K) and أُسَّاسُ (M, Mgh, K) and أُسَّاسُ (M, Mgh, Mgh, K;) the first of which is pl. of أُسُّ (Mgh, Mgh, K;) like as أَقْفَالُ is of قَفْلٌ; (Mgh, K;) or of أُسُّ, like as أَشْيَابٌ is of سَبَبٌ; (§) or, as some say, of أُسُّ, [like as أَغْنَاقُ is of عُنُقٌ], so that it is a pl. pl.; (TA;) and the second, of أُسُّ, like as عَسَّاسُ is of عَسٌّ; (Mgh, K;) and the third, of أُسَّاسُ (Mgh, Mgh, K;) like as عُنُقٌ is of عُنُقٌ. (Mgh, K.) You say, بَنَى بَيْتَهُ عَلَى أُسَّاسِهِ [He built his house

upon its first foundation.] (A.) And قَلَعَهُ مِنْ أَسِّهِ [He uprooted it from its foundation]. (A.) And [Such a one, the foundation of his affair, or case, is falsehood]. (A, TA.) And كَانَ ذَلِكَ عَلَى أَسِّ الدَّهْرِ, (§, M, A, K,) and أَتَى, and أَتَى, (§, M, K,) † That was in old, or ancient, time; (§, M, K;) at the beginning of time; (§, A, K;) and in like manner, عَلَى أَسِّ الدَّهْرِ. (A.) — Also A remain, relic, trace, vestige, sign, mark, or track, of anything. (K.) You say, خُذْ أَسَّ الطَّرِيقِ, or خُذْ أَسَّ الطَّرِيقِ, [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, خُذْ شُرَكَ الطَّرِيقِ. (K.) أُسُّ also signifies The remains of ashes (M, K) between the أَنَاثِي, q. v.: (M:) occurring in a verse of En-Nábigahh Edh-Dhubayánee; but accord. to most relaters of this verse, it is أَسُّ. (TA.)

أُسُّ: }
أَسُّ: } see أُسُّ, in several places.
أَسَّاسُ: }
أَسَّاسُ: }

اسب

4. اَبْتَبْتُ The land produced [herbage such as is termed] عُشْبٌ; syn. اَعْتَبْتُ. (K.)

اِسْبُ The hair of the pubes: (M, K:) or of the pudendum: (Th, M, K:) or of the podex: (S, K:) it may be, (§,) or is said to be, (M,) from وَسَبٌ, (§, M,) which signifies "herbage," or "plants," (§,) or "abundance of herbage:" (M:) the و being changed into ب, as in the case of اِرْبٌ and وِرْبٌ: (§) pl. اَسْبَابٌ, and, accord. to IJ, اَسَابٌ. (M.)

اِسْبٌ A ram having much wool. (M, K.)

است

اِسْتٌ, 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 hemzeh, [written اَسْتٌ, when not immediately preceded by a quiescence,] and its final radical letter is elided; for the original form is سَتَه; (Mgh, K;) 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, اَخْطَأْتُ اَسْتَهُ الحَقْرَةَ [His anus missed the hole in the ground]. (Meyd.) — [Hence,] اِسْتُ الدَّهْرِ † The first, or beginning, of time; (A;) old, or ancient, time. (IB, A, K.) One says, مَا زَالَ عَلَى اَسْتِ الدَّهْرِ مَجْنُونًا [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, عَلَى اِسِّ الدَّهْرِ. (AZ, S.) And Aboo-Nukheyleh says,

• مَا زَالَ مُذْ كَانَ عَلَى اَسْتِ الدَّهْرِ •
• دَا حُقِّقَ بِنَبِيِّ وَعَقْلٍ 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 hemzeh is conjunctive, by common consent; and if conjunctive, it is augmentative: also, his saying that they have changed the [final] س into اِس into ت, like as they have changed the [final] س of طَس into ت, making this word طَسْتُ, is a mistake; for, were it so, the hemzeh of است would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kesr]: 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,] اِسْتُ الكَلْبَةِ † Calamity, or misfortune: (K:) adversity; difficulty; distress; affliction: (TA:) what is hated, disliked, disapproved, foul, abominable, or evil. (K.) — And اِسْتُ المَهْنِ † The desert: (K:) or the wide desert. (TA.) — See also art. سته.

اِسْتِي The warp of cloth; (K;) as also اِسْتِي and اَزْدِي: (TA:) but it is improperly mentioned in this art.; for it is [originally اِسْتَوِي], of the measure اَفْعُولُ. (K.)

اِسْتِي Of, or relating to, the اِسْتِ. (TA in art. سته.)

استاد

اِسْتَاُ a foreign word, pronounced to be such because س and ذ do not occur in any one Arabic word, (Mgh, K,) not found in the poetry of the pagan times, (Ibn-Dihyeh in TA art. ستنذ) nor in the language of those times, (Shifá el-Ghaleel, ibid.,) [arabicized from the Persian اِسْتَاُ,] A master: (MF:) a skilful man, who is held in high estimation: (Mgh, K:) a preceptor; a tutor; a teacher: a craftsman: (Ibn-Dihyeh; and Golius on the authority of Meyd:) [and so in the present day; as also اِسْتَاُ and اِسْتَاُ:] also applied by the vulgar to a eunuch; because he generally tutors children: (Shifá el-Ghaleel, and Ibn-Dihyeh:) pl. اِسْتَاوُونَ (Har p. 377) [and اِسْتَايِدَةٌ and اِسْتَايِدَةٌ; and vulgarly, in the present day, اِسْتَاوَاتٌ and اِسْتَاوَاتٌ].

استبرق

اِسْتَبْرَقٌ: see art. بَرَق, in which, and in art. سَرَق, it is mentioned: but this is its proper place, if it be an arabicized word: in the T it is mentioned in art. سْتَبْرَق.

اسد

1. اِسْدٌ, (§, M, A, K,) aor. اَسَدٌ, (K,) inf. n. اَسَدٌ, (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 أُسِدٌ** [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, Mṣb, 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. **سَعَّ** [† *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, Mṣb, K,) or **بالصَّيدِ**, (A,) inf. n. **إيساد**; (TA;) and **اوسده**, (S, K,) in which the **أ** [i. e. the second **أ**, for **أسده** is originally **اأسده**,] is changed into **و**; (S;) and **أسده**; (K;) † *He incited him (namely a dog) to the chase*. (S, M, A, Mṣb, K:*) — **أَسَدٌ بَيْنَ الْكِلَابِ** † *He incited the dogs to attack one another*. (A.) And **أَسَدٌ بَيْنَ الْقَوْمِ**, (S, M, A, L, Mṣb,) inf. n. **إيساد**; (Mṣb;) or **أسد**, aor. -: (K;) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men*. (S, M, A, L, Mṣb, K:*) — **أَسَدٌ سِيرَ** † *He journeyed with energy*; syn. **أساده**; (IJ, 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. **ضربى**. (Mṣb.) — † *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.) — **أَسْتُوسِدُ** (K, TA, [or **أَسْتُوسِدُ**]) in the CK **أَسْتُوسِدُ** † *He (a man, TA) was, or became, excited, roused, provoked, (هيج, K, TA, in the CK هيج,) or incited*. (TA.)

أَسَدٌ [The lion;] a certain beast of prey, (M, Bk. I.

TA,) well known: (M, A, Mṣb, 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 hemzchs, **أَسَدٌ**, which is the original form, but deviating from the regular pronunciation,]) and **أَسَادٌ** (S, M, K) and [of mult.] **أَسُودٌ** (S, M, Mṣb, K) and **أَسْدٌ** (S) and **أَسْدٌ**, (S, M, Mṣb, K,) the last two of which are contractions of the form next preceding them, (S,) and **أَسْدَانٌ** (K) and **مَأْسَدَةٌ**, (Mṣb, 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, Mṣb, K;) or **أَسْدٌ** is applied to the male and the female, and sometimes the female is called **أَسْدَةٌ**. (Mṣb.) — **لَقِيتُ مِنْهُ أَسْدًا** 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**.) — **الأَسْدُ** † *The constellation Leo*. (Kz, &c.) [See **الذَّرَاعُ**]. — And † *The star Cor Leonis, or Regulus*. (Kz, &c.) [See **الجَبَّةُ**].

أَسْدٌ † [Like a lion;] bold; daring; as also **أَسِيدٌ** and **مَتَأَسِدٌ** [and **مُتَأَسِدٌ** (see 10)]. (Mṣb.) You say **أَسْدٌ أَسْدٌ** [A bold, or fierce, lion], adding the latter word to give intensiveness of signification. (IAṣr, 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 [hind of enclosure for the protection of camels, sheep, or goats, such as is called] **حَظِيرَةٌ**. (K.) [Like **أَصِيدَةٌ**]. — [See also **أَسْدٌ**, of which it is the fem.]

أَسْدِيٌّ, with **ḍamm**, (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-Ḥoṭaiāh, (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-’Alce says that **أَسْدِيٌّ** and **أَسْتِيٌّ** are quasi-pls. of **سَدَى** and **سَتَى** as signifying **أَسْتِيٌّ** and **تَوْبٌ مَسْدِيٌّ**, and originally **أَسْدَوِيٌّ** and **أَسْتَوِيٌّ**; like as **أَمْعُوزٌ** is a quasi-pl. of **مَعَزٌ**. (L.) [But see art. **سَدَى** and **سَدُو**.]

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, Mṣb.)

مَأْسَدَةٌ A place in which are lions: (Mṣb, K:) or **أَرْضٌ مَأْسَدَةٌ** a land having lions in it: (S, A:)

or a land abounding with lions: (M, R:) pl. **مَأْسَدٌ**. (A.) — See also **أَسْدٌ**.

مَتَأَسِدٌ: } see **أَسْدٌ**.
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 عَرْفُوتَانِ 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, Mṣb) 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 **أَكْرَمَ**; (Mṣb;) and **استأسره**, accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and *he imprisoned him*. (TA, from a trad.) — Also, (S, Mṣb,) inf. n. **أَسْرٌ**, (Mṣb,) † *He (God) created him, or formed him, (S, Mṣb,) in a goodly manner*. (Mṣb.) You say, **أَسْرَهُ اللَّهُ أَحْسَنَ الْأَسْرِ** *God created him, or formed him, in the best manner*. (Fr, TA.) — **أُسِرَ**, (S, A,) aor. **يُؤَسَّرُ**; (S;) or **أُسِرَ**, aor. **يَأْسُرُ**; (IKt;) or **أُسِرَ**; (M;) inf. n. **أُسْرٌ**, (M, and so in a copy of the S,) or the latter is a simple subst.; (M, IKt;) *He (a man, S, A) suffered suppression of his urine*. (S, M, IKt, A.) [See **أُسْرٌ**, below.]

[2. **أَسْرَهُ** *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 فَلَانَ** † *Such a one excused himself to him, and was slow, or tardy*: (AZ, T, K:*) thus as related by Ibn-Hānce from AZ: as A’Obeyd relates it from him, **تَأَسَّنَ**; but this is a mistake: it is correctly with **ر**. (T.)

8. **يَأْتَسِرُ**, inf. n. **أَتَسَارٌ** [written with the disjunctive alif **إِتْسَارٌ**]; for **يَتَسِرُ**, inf. n. **أَتَسَارٌ**: 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.

Hence the saying, **إِسَارٌ**, i. q. **أَسْرٌ**, q. v. (S.) 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*. (Mṣb.) And **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** *The people came altogether*. (Abou-Bekr.) — **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 **وَالْخَلْقِ**, in those copies,

we should read **وَالْخَلْقُ**, agreeably with other lexicons, as is implied in the TA: see 1.] You say, **فَلَانٌ شَدِيدٌ أَسْرَ الْخَلْقِ** † *Such a one is of strong, firm, or compact, make, or form.* (TA.) — **شَدَدْنَا أَسْرَهُمْ**, in the Kur [lxxvi. 28], means † *We have strengthened their make, or form:* (S, A, Mṣb:) or, *their joints:* or, *their two sphincters which serve as repressers of the urine and feces (مَصْرَتِي الْبَوْلِ وَالْغَائِطِ)*, 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.)

أَسْرٌ, (S, M, IKṭt, A,) a subst., (M, IKṭt,) as also **أَسْرٌ**, (M, Lb,) meaning *Suppression of the urine:* (S, M, &c.): *suppression of the feces is termed حَضْرٌ:* (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 الْأَسْرُ** [*Suppression of urine, &c., took him, or affected him.*] (A.) And **أَنَاَلَهُ اللَّهُ أَسْرًا** [*May God give him a suppression of urine, &c.*]: a form of imprecation. (A.)—

Hence, (M,) **عُودُ أَسْرٍ** (IAqr, S, M, A, K) and **عُودُ الْأَسْرِ** and **عُودُ أَسْرٍ** and **عُودُ يَسْرٍ**, (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 gool, (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.)

أَسْرٌ: see **أَسْرٌ**.

أَسْرَةٌ † *A man's kinsmen that are more, or most, nearly related to him; his near kinsmen:* (S, M, A, Mṣb, K:) or *a man's nearer, or nearest, relations on his father's side:* (Aboo-Ja'far En-Nahhás:) 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, Mṣb,) with which one binds a camel's saddle, (Aṣ, S,) [as also إِصَارٌ.] and a captive; and so أَسْرٌ, q. v.: (S:) and a rope, or cord, with which a captive is bound: and a pair of shackles: (TA:) pl. **أَسْرٌ**. (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 **أَسِيرٌ**.*

أَسِيرٌ i. q. **مَأْسُورٌ**; (S, TA;) *Bound with an اسار:* (M, TA:) *shackled:* (K:) *imprisoned:* (Mujáhid, M, K:) *captived, or a captive;* (S, M, K;) *absolutely, (TA,) although not bound with an اسار:* (S:) and **إِسَارٌ** is sometimes used in the same sense. (Mṣb.) **أسير** is also applied as an epithet to a woman, (Mgh, Mṣb,) 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**. (Mṣb.) The pl. is **أَسْرَى** (S, M, Mṣb, K) and **أَسْرَاءٌ** (M, K) and (accord. to several authors, pls. of **أَسْرَى**, TA) **أَسَارَى** (S, M, Mṣb, 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-hák:) 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 اسار:* 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 *ἀστρολάβον*, *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. **لُوبٌ**.) It is either an arabicized or a post-classical word: accord. to the Niháyet 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, Mṣb, K,) *He grieved, lamented, or regretted: and he was angry:* (Mṣb:) 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-Rághib.) **مُوحَمَّمَدٌ**, being asked respecting sudden death, answered, saying, **رَاحَةٌ لِلْمُؤْمِنِ وَأَخْذَةٌ 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 عَلَيَّ مَا فَاتَهُ**, inf. n. as above; (S;) and **تَأْسَفٌ**; (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 فَلَانٌ عَلَى كَذَا**, and **تَأْسَفٌ**, 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 Ed-Dahhák, **جَزَعًا** [i. e. *In grief, or in most violent grief, &c.*]: or, accord. to **Qatádeh**, in *anger*. (TA.) And **يَا أَسْفًا عَلَيَّ يُونُسُ**, in the

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, Mṣb, K:) and *he grieved him; made him to grieve, or lament.* (M, TA.)

5: see 1, in two places. — **تَأْسَفَتْ يَدُهُ** † i. 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, Mgh, Mṣb) and **أَسْفٌ** and **أَسْفَانٌ** and **أَسِيفٌ** (M, TA) and **أُسُوفٌ** (M) *Angry:* (Mgh, Mṣb, TA:) or *exceedingly angry.* (M.) For an ex. of the first, see 1. See also **أَسِيفٌ**, in two places.

أَسِيفٌ: see **أَسْفٌ**: and **أَسْفَانٌ**.

إِسَافٌ (S, M, Sgh, &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 'Amr Ibn-Lohci, upon Es-Safá, and the latter upon El-Marnech; and he used to sacrifice to them, in front of the Ka'bah: (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,) اساف the son of 'Amr, and نائلة the daughter of Sahl, (S, K,) who committed fornication in the Ka'bah, 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.]*

أُسُوفٌ: 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, Mgh, K,) and tender-hearted; as also* **أُسُوفٌ**: (S, K:) or, as also **أُسُوفٌ** (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**.

اسفيداج

إِسْفِيدَاجٌ [Ceruse; or white lead;] ashes of lead (ك, **رَمَادُ الرَّصَاصِ وَالْإِنْدِكِ**, 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 اسفيداج isfédáj]. (K.)

اسك

1. **أَسَكَا**, aor. ى, 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 **إِسْكَتَانَ**,] by the circumcising woman's missing the proper place.* (Msb.) [See **بَطْرٌ**.]

أَسَكٌ: see **الإِسْكَتَانَ**.

إِسْكٌ: see **الإِسْكَتَانَ**.—Also *The side of the ant* [i. e., of the *podex*, or of the *anus*]. (Sh, TA.) [Hence,] one says of a man, **إِنَّمَا هُوَ إِسْكٌ أَمَةٌ**, meaning *He is but a stinking fellow*. (TA.)

الإِسْكَتَانَ (T, S, M, Mgh, Sgh, Msb, K) and **الإِسْكَتَانَ** (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 two قَدْتَانِ thereof; (S and M and L in art. قَدْتَانِ;) 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 (Zj in his "Khalk el-Insán") or [accord. to some, but incorrectly,] the شُفْرَانِ [in the CK the شُفْرَانِ of the رَحِمِ here meaning, as in many other instances, the vulva, i. e. **فَرْجٌ**, (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 قَدْتَانِ: (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

أَسَلٌ, aor. ى, (S, M, K,) inf. n. **أَسَالَةٌ**, (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.) **أَسَالَةٌ** in the cheek of a horse is approved, and is an indication of generous quality: you say, **تَنْبِيءُ أَسَالَةِ خَدِّهِ عَنِ أَصَالَةِ جَدِّهِ** [The smoothness and longness, &c., of his cheek tells of the generous origin of his ancestor]. (AO, Z.)—See also 2.

2. **أَسَلَهُ** *He made it* (an iron thing) *thin.* (TA.) [*He made it* (anything) *sharp, or pointed.* (See the pass. part. n., below.)—**أَسَلُ الْمَطْرُ**, inf. n. **تَأْسِيلٌ**, *The rain moistened to the measure of the أَسَلَةٌ [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 **عَظَّمَهُ**, inf. n. **كَيْفَ كَانَتْ مَطْرَتُهُمْ أَسَلَتْ أُمَّرُ 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 **أَسَلُ النَّرْيِ**, (TA,) or **أَسَلٌ**, (M, [so in a copy of that work, but probably a mistranscription,]) *The moisture reached to the measure of the أَسَلَةَ.* (M, TA.)

5. **تَأَسَلُ أَبَاهُ**, (M, K,) as also **تَأَسَنَهُ**, (M, TA,) *He resembled his father, (M, K, TA,) and assumed his natural dispositions; and so تَقَيَّنَهُ.* (TA.) [See **أَسَأَلُ**, below.]

أَسَلٌ [*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 Aboo-Ziyád, it is of the kind called أَغْلَاتُ, 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 twigs, growing (M, K) long and slender and straight, (M,) without leaves; of which mats are made: (M, K:) or **أَسَلَةٌ**, (K,) which is the n. un. of **أَسَلٌ** 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. نَبِيلٌ; (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 نَبِيلٌ: (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 palm-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.]*

أَسَلَةٌ n. un. of **أَسَلٌ**, 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. عَظْمَةُ.)—† *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. عَظْمَةُ.) One says, **أَسَلَاتُ أَلْسِنَتِهِمْ أَمْضَى مِنْ أَسَلَةِ أَسْلِهِمْ** [*The tips of their tongues are sharper than the heads of their spears.* (A, TA.)—† *The nervus, (K,) or the extremity thereof, (M,) of a camel. (M, K.)—† The head, [or what we term the toe, or foremost extremity, also called دُنَابَةٌ and أَنْفٌ] of a sandal; (M, K;) which is tapering. (M.)*

أَسَلِيَّةٌ an epithet applied to the letters **ز** and **س** and **ص** because *Pronounced with the tip of the tongue.* (TA.)

أَسِيلٌ *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 أَسِيلُ خَدِّهِ** *A man having the cheek soft and long: (S:) and in like manner, قَرَسٌ a horse. (TA.) And كَفٌّ أَسِيلَةُ الْأَصَابِعِ* *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, Mgh, K;) as also الِاسَامَةُ (§gh, K.)

اسن

1. اَسْنٌ, aor. ٤ (§, M, Mgh, Mgh, K) and ٤, (§, M, K,) inf. n. اُسُونُ (§, M, Mgh) and اُسِنٌ (M;) and اَسِنٌ, aor. ٤, (§, M, &c.,) inf. n. اَسِنٌ (§, M, Mgh); said of water, i. q. اَجْنٌ and اَجْنٌ (§, K;) [i. e.] It became altered for the worse (M, Mgh, Mgh) in odour, (M,) [or in taste and colour, from some such cause as long standing, (see اَجْنٌ,) but was drinkable; (M;) or so as not to be drunk, (Mgh, TA,) thus differing from اَجْنٌ and اَجْنٌ. (TA.) [See also اَصِلٌ.]

اَسِنٌ: see what follows.

اَسِنٌ (§, Mgh, Mgh, K) and اَسِنٌ (§, Mgh, Mgh,) applied to water, (§, Mgh, &c.,) i. q. اَجْنٌ [and اَجْنٌ]; (§, K;) [i. e.] Altered for the worse (Mgh, Mgh) in odour, (Mgh,) [or in taste and colour, from some such cause as long standing, but drinkable; (see above, and see اَجْنٌ,) or so as not to be drunk, (Mgh, TA,) thus differing from اَجْنٌ and اَجْنٌ: (TA:) pl. [of the former] اَسَانٌ [like اَطْبَارٌ is pl. of طَاهِرٌ, or perhaps it may have for its sing. اَسْنٌ, like اَجْنٌ]. (M, TA.) من مَاءٍ غَيْرِ اَسِنٍ, in the Kur [xlvii. 16], is explained by Fr as meaning Of water not altered for the worse; not اَجْنٌ. (TA.)

اسو

1. اَسُوٌ, aor. اَسُوٌ, (§, M) inf. n. اَسُوٌ and اَسُوٌ, [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,] اَسُوٌ هَذَا امْرٌ لَا يُؤْسِي كَلْمَهُ [This is an affair of which the evil (lit. the wound) will not be remedied]. (§.) — [Hence also,] اَسُوٌ بَيْنَهُمْ, (first pers. اَسُوْتُ, §, Mgh, inf. n. اَسُوٌ, §, M,) † He made peace, effected a reconciliation, or adjusted a difference, between them; (§, M, Mgh, K;) as also اَسُوٌ بَيْنَهُمْ (El-Muarrrij, TA.) = اَسُوٌ aor. اَسُوٌ, inf. n. اَسُوٌ or اَسُوٌ, He grieved, or mourned, (§, M, Mgh, 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. اَسِي; 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, اِلْسَاءٌ يَدْفَعُ الْاَسَا [Medicine dispels grief, or mourning]. (TA.)

2. اَسُوٌ. see 1. — اَسَاهُ (§, M, K,) inf. n. اَسَاهُ (§, 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 (اَسُوْتُكَ)? i. e. what has befallen thee befell him,

and he was patient; therefore take thou example by him and so be consoled (تَأَسَّ بِهِ). (TA.) You say, عَزَاهُ i. e. اَسَاهُ 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 لِمُصِيبَةٍ on account of an affliction]; as also اَسَاهُ, with medd. (TA.)

3. اَسِيْتَهُ بِمَالِي (§, Mgh,) inf. n. مُوَاَسَاةٌ (§, M, K,) I made him my object of imitation (اِسْوِيْتُ), [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 اَسِيْتَهُ is a dial. var., but of weak authority: (§, Mgh:) and اَسَانِي [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]; (Ham p. 696;) and اَوَاسِيَهُ [thus without a second,] I make him the object of my own imitation and so share with him my property: (Id p. 198:) or اَسَاهُ 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 اَعْطَى مِنْ فَضْلِ وَاوَّاسِي 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 اَسَاهُ signifies he shared with him: and he was, or became, equal with him: for] اَلْمُوَاَسَاةُ occurs often in trads., signifying the sharing with another, or making another to share with one, in the means of subsistence [&c.]; and is originally [اَلْمُوَاَسَاةُ], with .: also, the being, or becoming, equal with another: (TA:) and you say, اَسِيْتَهُ بِنَفْسِي, meaning I made him equal with myself; in the dial. of El-Yemen. (Mgh.) اَسِي 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-Muarrrij, does not good to such a one; from the saying of the Arabs, اَسِ 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 اَلْعَوُضُ; being originally يُؤَاسِيهِ, then يُؤَاسِيَهُ, and then يُؤَاسِيَهُ: or it may be from اَسُوْتُ الْجُرْحِ (IDrd, TA.) [See also an ex. voce اَثْرَةٌ.]

4. اَسَاهُ: 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, تَأَسَّى بِهِ, i. e. تَعَزَّى 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. اَسَوْا signifies اَسَى بَعْضُهُمْ بَعْضًا [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,

وَأَنَّ الْأَوْلَى بِالطَّقِ مِنْ آلِ هَاشِمٍ
تَأَسَّوْا فَتَسَّوْا لِلْكِرَامِ التَّاسِيَا

(§,) in which تَأَسَّوْا is from اَلْمُوَاَسَاةُ; 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. اَلِي, voce اَلِي, q. v.]

8. اَتَّسَى بِهِ [written with the disjunctive اَلِيتَسَّى] 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, Mgh, TA;) as also تَأَسَّى بِهِ (Mgh, TA:) he made him an object of imitation (اِسْوَةٌ) [to himself]. (M, K.) One says, لَا تَأْتَسِ بِمَنْ لَا يَأْتَسُوهُ Do not thou imitate him who is not for thee a [fit] object of imitation. (§, M.)

Q. Q. 1. اَسُوَيْتَهُ 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 اِلْسَاءٌ: and if from اِلْسَاءَةٌ, as he asserts it be, the measure of this verb is فَعْلَيْتُ, like ذَرَيْتُ and جَعَيْتُ. (M.)

اَسُوٌ or اَسُوٌ Curative, or surgical, treatment. (§.) [See the verb اَسَا.] = Grief, or mourning. (§, K.) [See the verb اَسَى.]

اَسُوَانٌ: see اَسُوَانٌ.

اَسُوٌ Patience. (§.) = Also pl. of اَسُوَةٌ, like as اِسْوِي is pl. of اِسْوَةٌ. (§, K, TA.)

اَسُوَةٌ: }
اَسُوَةٌ: } see what next follows.
اَسُوَةٌ: }

اَسُوَةٌ and اَسُوَةٌ (§, M, Mgh, Mgh, K) and اَسُوَةٌ, 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, Mgh, K;) each a subst. from اِبْتَسَى بِهِ (Mgh;) i. e. مَا يُؤْتَسَى 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 (للتعزّي) 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, اُسُوهُ لِي فِي فُلَانٍ اِسُوهُ [I have in such a one an example, &c.]. (S.) The saying, اُسُوهُ التُّرَابِ مَا سِوَى التُّرَابِ مِنَ الْاَرْضِ اِسُوهُ التُّرَابِ 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 اِبْتَسَا [inf. n. of 8]. (TA.)

اُسُوهُ Grieving, mourning, or sorrowful; (M, K;) as also اُسِيَانٌ and اُسِيَانٌ, (M in art. اُسى), or اُسِيَانٌ, (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 اُسِيَانٌ. (Mgh.) [See art. اُسى.] It is [sometimes] followed by اُتَوَانٌ [as an imitative sequent corroborating its meaning]. (M.)

اُسُوهُ and اُسُوهُ A medicine, or remedy; (S, M, K;) the latter, (S,) or each, (TA,) particularly a vulnerary: (S, TA:) pl. [of each, as is indicated in the TA.] اُسِيَانَةٌ. (M, K.) — The former is also a pl. of اُسِيَانٌ. (S, M, K.)

اُسُوهُ: see what next precedes.
اُسُوهُ i. q. مَأْسُوهُ; (S, M, K;) i. e., Dressed; or treated curatively, or surgically; applied to a wound. (S, M.) — See also اُسُوَانٌ.
اُسُوهُ Medical, curative, therapeutical, [or surgical,] treatment. (Ibn-El-Kelbee, Sgh, K.) By rule it should be [اِسَاوَةٌ] with kesr. (Sgh, TA.)

اُسِيَانٌ A physician; one skilled in medical, curative, therapeutical, [or surgical,] treatment [particularly of wounds]: pl. اُسِيَانَةٌ and اُسِيَانَةٌ; (S, M, K;) said by IJ to be the only instance of فَعْلَةٌ and فَعْلَةٌ interchangeable except رَعَاً and رَعَاً pls. of رَاعٍ: (M:) and اُسُوَانٌ occurs [as its pl.] in a verse of Hoteiäh. (S, TA.) — With the people of the desert, (S,) [its fem.] اُسِيَانَةٌ signifies †A female circumciser [of girls]. (S, K:) [mentioned in the latter in art. اُسى.] — See also اُسُوَانٌ.
اُسِيَانَةٌ: see اُسِيَانَةٌ.

اسى

1. اُسِيَانٌ, aor. اُسِيَانٌ, inf. n. اُسِيَانٌ or اُسِيَانٌ, He grieved, or mourned, (S, M, Mgh, K,) عَلَيْهِ [for him or it]. (M, K.) See art. اُسُو.

اُسِيَانٌ, [agreeably with analogy, as part. n. of اُسِيَانٌ,] (M,) or اُسِيَانٌ, (K,) or اُسِيَانٌ, (Mgh,) and اُسِيَانٌ, (M, K,) a dial. var. of اُسُوَانٌ, (TA, [see art. اُسُو,]) Grieving, mourning, or sorrowful: (M, Mgh, K:) fem. [of the first, or second,] اُسِيَانَةٌ [اسيانٌ] (M,) or اُسِيَانَةٌ, (K,) and [of اُسِيَانٌ] اُسِيَانَةٌ (M, K) and اُسِيَانَةٌ: (TA:) pl. [of اُسِيَانٌ] اُسِيَانُونَ (M, K) and اُسِيَانُونَ [which is extr. and somewhat doubtful] (K) and [of اُسِيَانَةٌ] اُسِيَانَاتٌ and [of

اسى or of اُسِيَانَةٌ] اُسِيَانَةٌ (M, K) and [of اُسِيَانَةٌ] اُسِيَانَةٌ. (K.)

اُسِيَانٌ: see above.
اُسِيَانٌ:
اُسِيَانٌ:

اُسِيَانَةٌ, mentioned in this art. in the K: see اُسُو in art. اُسُو.

اشب

1. اَشْبَهُهُ, aor. , (M, K,) inf. n. اَشْبَهُهُ, (M, TA,) He mixed it. (M, K.) And اَشْبَتُ الْقَوْمَ; (S;) or اَشْبَتُهُ, inf. n. اَشْبَتُهُ; (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, اَشْبَهُهُ بِشَرٍّ [i. e. بِشَرٍّ or بِشَرٍّ] †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.) — اَشْبَتُ الشَّجَرَ, aor. , (A, K,) inf. n. اَشْبَتُهُ; (TA;) and اَشْبَتُهُ; (K;) or اَشْبَتُهُ اَشْبَتُهُ; (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,] اَشْبَتُ الْكَلَامَ بَيْنَهُمْ †Their speech, one with another, became confused, or intricate. (TA.) — And اَشْبَتُ الشَّرَّ لِلْبَيْتِ Evil clave to the ignoble. (A.)

2. اَشْبَهُهُ, inf. n. اَشْبَتُهُ, He rendered it (a collection of trees) dense, tangled, confused, intertwined, or complicated. (K.) — اَشْبَتُ الْقَوْمَ: see 1. — اَشْبَتُ الْكَلَامَ بَيْنَهُمْ †He made their speech, one with another, confused, or intricate. (TA.) — اَشْبَتُ الشَّرَّ بَيْنَهُمْ †He occasioned confusion, discord, or mischief, between them. (Lth.) And hence, (TA,) اَشْبَتُهُ signifies also The exciting discord, dissension, disorder, strife, quarrelling, or animosity, (S, K, TA,) بَيْنَ قَوْمٍ between, or among, a people. (S, TA.)

3. اَشْبَتُهُ: see 1. — اَشْبَتُوا †They were, or became, mixed, or confounded together; as also اَشْبَتُوا [written with the disjunctive alif اَشْبَتُوا]. (S, K.) — †They assembled, or congregated, themselves (A, K) from different parts; (TA;) as also اَشْبَتُوا. (K.) And اَشْبَتُوا اِلَيْهِ †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.

اَشْبَتُهُ inf. n. of اَشْبَتُهُ. (TA.) — [Hence,] اَشْبَتُهُ: dubiousness; dubiousness: so in the saying, اَشْبَتُهُ ذِي النَّبَاسِ; (S.) ذِي النَّبَاسِ; i. e. ذِي النَّبَاسِ. (S.) See art. اَشْبَتُهُ. — Also An abundance of trees. (TA.) In a trad. of Ibn-Umm-Mektoom, اَشْبَتُهُ رَجُلٌ ضَرِيرٌ بَيْنِي وَبَيْنَكَ اَشْبَتُهُ فَرِحْتُ لِي فِي الْعِشَاءِ 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.)

اَشْبَتُهُ 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. عَيْصُكَ مِنْكَ وَإِنْ كَانَ اَشْبَتًا, (A,) meaning †[Thy stock is an appertenance of thine] although †it be thorny and intricate or confused. (TA. [See art. عَيْصُ.])

اَشْبَتُهُ †A medley, or mixed or promiscuous multitude or assemblage, of men, or people; (S, A, L, K;) congregated from every quarter: (L:) pl. اَشْبَاتُهُ. (S, K.) You say, هُوَ لَهْ اَشْبَتُهُ †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.)

اَشْبَتُهُ †Not pure in his grounds of pretension to respect. (ISd, TA.) [See also what follows.]

اَشْبَتُهُ and اَشْبَتُهُ †[A mixed collection of people]. (A.) — اَشْبَتُهُ, (S, K,) with fet-h [to the ش], (K,) in one copy of the K, اَشْبَتُهُ, (TA,) †Such a one is of mixed, not of pure, race, or lineage. (S, K.)

اشر

1. اَشْرَهُهُ, (S, Mgh, K,) aor. , (ISk, Mgh,) or , (Mgh,) inf. n. اَشْرَهُهُ, (Mgh,) He divided [or sawed] a piece of wood (ISk, Mgh, K) with the اَشْرَهُهُ; (S, Mgh, K;) as also اَشْرَهُهُ and اَشْرَهُهُ. (Mgh, TA.) — اَشْرَتُهُ اَشْرَتُهُ, aor. , [or, accord. to the Mgh, it seems to be ,] inf. n. اَشْرَتُهُ; (K;) and اَشْرَتُهُ, (K,) inf. n. اَشْرَتُهُ; (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. اَشْرَهُهُ.] — اَشْرَهُهُ, aor. , (S, Mgh, K,) inf. n. اَشْرَهُهُ, (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-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. (TA.) [See اَشْرَهُهُ.]

2: see 1.

اَشْرَتُهُ, written with the disjunctive alif اَشْرَتُهُ, 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.

أَشْرُ: }
أَشْرُ: } see أَشْرُ.
أَشْرُ: }

أَشْرُ (S, A, Mṣb, K) and أَشْرُ and أَشْرُ and أَشْرُ (K) and أَشْرَانُ (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-conceitdness, 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] أَشْرُ (K [accord. to the TA, but not in the copies of the K in my hands,]) and (of أَشْرَانُ, TA) أَشْرَى (K) and أَشْرَى (S, K) and أَشْرَى (K). One says, أَشْرُ أَفْرُ, and أَشْرَانُ أَفْرَانُ, using the latter word in each instance as an imitative sequent. (TA.) — أَشْرُ أَشْرُ † *Lightning flashing repeatedly to and fro.* (A.) — أَشْرُ † *A plant, or herbage, extending beyond its proper bounds.* (A.)

أَشْرُ: see what next follows.

أَشْرُ (S, K), 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 بَدْرَدِرِ. (S.) [See art. در.] أَشْرُ † *The teeth of the reaping-hook, or sickle.* (K.)

أَشْرُ, and its dual: see أَشْرُ.

أَمْنِيَّةُ أَشْرَاءُ *A very exulting wish:* occurring in the Mo'allakah of El-Hārith Ibn-Hillizeh. (EM p. 272.)

أَشْرَانُ: see أَشْرُ, in two places.

أَشْرُ: see أَشْرُ.

أَشْرُ *Dividing [or sawing], or one who divides [or sams], wood, with the مَشَارُ.* (Mṣb.) — [Hence,] *The prickles [or serrated parts] of the shanks of the locust;* (K;) as also أَشْرُ. (TA.) — Also, and أَشْرُ and أَشْرُ, *A joint (عُقْدَةٌ) at the extremity of the tail of the locust, like two claws;* (K;) which two things are also called أَشْرَانُ and أَشْرَانُ. (TA.) — أَشْرَةٌ *A woman who sharpens the extremities of her teeth [and makes them serrated: see 1].* (Mṣb.) — مَأْشُورَةٌ: *An arm, or a hand, sawn off; i. q. مَأْشُورَةٌ:* (ISk, S, Mṣb, K, *) like عَيْشَةٌ رَاضِيَةٌ in the sense of مَرْضِيَّةٌ. (S.)

أَشْرُ, or أَشْرَةٌ, 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.

أَشْرُ Anything (TA) *made thin [and serrated].* (K.) [Hence,] أَشْرُ مَشْرُ *A front tooth serrated and sharpened at the extremity.* (TA.) And hence, (TA,) مَشْرُ العَضْدَيْنِ is applied to the beetle [as meaning *Having the fore shanks formed thin, and serrated.*] (S, TA.)

أَشْرُ (S, Mṣb, K, &c.) [A saw;] *an instrument with which wood is divided;* (Mṣb, K;) as also أَشْرُ, from أَشْرُ; (Mṣb, TA;) and أَشْرُ: (TA:) pl. أَشْرُ. (ISk, Mṣb, TA.) — See also this word and its dual voce أَشْرُ.

أَشْرُ Wood divided [or sarn] with the مَشْرُ. (Mṣb.) See also أَشْرُ — مَأْشُورَةٌ *A woman who has the extremities of her teeth sharpened [and serrated artificially: see 1].* (Mṣb.)

أَشْرُ, 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.)

أَشْرُ and مَشْرُ *A woman who invites [another] to make her teeth serrated [and to sharpen their extremities: see 1].* (K.)

أَشْرُ: see what next precedes.

اشف

أَشْفَى, of the measure فَعْلَى, [and therefore fem., and imperfectly decl.,] (S, Mṣb,) accord. to some; but accord. to others, of the measure أَفْعَل, like أَضْعَغ, as Kh is related to have said, (Mṣb,) which latter is said by IB to be the correct measure, the [incipient] † being augmentative, and the word [masc.,] with tenween, [i. e. أَشْفَى] perfectly decl.: (TA:) *The instrument belonging to the إِنْكَافِ [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 أَسَافَةِ;* 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 مَخْصَفُ: (S and TA in art. شَفَى:) and the [instrument called] سِرَادِ *with which skin, or leather, is sewed:* (K in art. شَفَى:) i. q. مَخْرَزُ: (Mgh in art. شَفَى:) pl. أَشَافِ. (S, Mgh, Mṣb, K: [in the CK, erroneously, أَشَافِي.]) In the K, in the present art., الإِنْكَافِ is put, by a mistake of the copyists, for الإِسْكَافِ. (TA.) See also art. شَفَى.

اشك

1. أَشَكَ ذَا حُرُوجًا i. q. وَشَكَ. q. v. (TA.)

اشن

5. أَشَنَ *He washed his hands with أَشْنَانُ* [q. v. infra]. (Mṣb, K.)

أَشْنَةٌ [applied in the present day to Moss: and particularly, tree-moss: in Persian أَشْنَةٌ: but] Lth says, (TA,) it is a thing that winds itself upon the trees called بَلُوطٌ and صَنْوَبِرٌ [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. حُرْضٌ [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 قَلْنِي]); good, or profitable, [as a remedy] for the mange, or scab, and the itch; clearing to the complexion, cleansing, emmenagogue, and abortive. (K.)

أَشْنَانَةٌ *A vessel for حُرْضُ [or for أَشْنَانُ as meaning potash];* syn. مِحْرَصَةٌ. (A in art. حُرْضُ.)

أَشْنَانِيٌّ *A seller of أَشْنَانُ.* (TA.)

اصد

2. أَصَدَهُ, inf. n. تَأْصِيدٌ, is from أَصَدَةٌ: (S, K:)

[app. meaning *He made it an أَصَدَةٌ: or he wore it as an أَصَدَةٌ: and hence مَوْصَدٌ or مَوْصَدَةٌ as explained below: or] he clad him with an أَصَدَةٌ.* (TK.)

4. أَصَدَ [in some copies of the K أَصَدَ, which is a mistake, (see the pass. part. n. مَوْصَدٌ, below,)] *He closed* (أَغْلَقَ, S, A, K, and so in the M in art.) a door, or an entrance; as also اَوْصَدَ; (S, M, A, K;) of which it is a dial. var. (S.) And *He covered, or covered over, a cooking-pot.* (M.)

أَصِيدَةٌ (S, M, K, and Ham p. 223) and أَصِيدَةٌ (M, K) and مَوْصَدٌ (S, *M,) or مَوْصَدَةٌ (K,) *A garment of the kind called صَدَارٌ worn by a young girl: when a girl attains to the age of puberty, she is clad with a دِرْعُ: (M:) or a small shirt for a little girl: or worn beneath the ثَوْبُ; (K:) or the أَصَدَةُ is a garment without sleeves, worn by a bride and by a little girl: (M:) or a small shirt or shift, worn beneath the ثَوْبُ; and also worn by little girls: (S:) or a garment of which the sewing is not complete: or i. q. بَقِيرَةٌ: or i. q. صَدْرَةٌ. (Ham ubi supra.) Kuthciyir says,*

• وَقَدْ دَرَعُوهَا وَهِيَ ذَاتُ مَوْصَدٍ •

• مَجُوبٍ وَلَمَّا يَلْبَسِ الدِّرْعَ رِيْدَهَا •

[*They clad her with a دِرْعُ when she wore a مَوْصَدٌ with an opening cut out at the neck and bosom, when her equal in age had not yet worn the دِرْعُ.*] (S, M.)

أَصِيدٌ *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 وَصِيدٌ, (S,) which is the more common form: (M:) or the extreme

اصطلب

اصطلب *A stable* (K) for ذَوَابَّ [i. e. horses or mules or asses]: (S) [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: (S:) [probably from the barbarous Greek σταβλιον:] AA says that it is not of the [genuine] language of the Arabs: (S:) 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 اصْطَابُ and the dim. اصْطَيْبُ. (TA.)

اصطرب

اصطرب or اصطرلاب: see اصطرب.

اصل

1. اَصْلُ (K,) inf. n. اَصْلَةٌ; (TA;) or اَصْلٌ; (M;) *It* (a thing, M) *had, or came to have, root, or a foundation*; (M, K;) as also تَأَصَّلُ: (M:) or it was, or became, firm, or established, and firmly rooted or founded; as also تَأَصَّلُ: (K:) and [in like manner] تَأَصَّلُ *it* (a thing) was, or became, firm in its root or foundation, and strong. (Mṣb.) You say, اِسْتَأَصَّلَتِ الشَّجَرَةُ *The tree [took root; or] grew, and became firm in its root.* (TA.) — [Hence,] اَصْلُ (S, M, K,) inf. n. as above, (S, M,) *He* (a man, S, M) *was, or became, firm, (S, M, K,) or sound, (S,) of judgment; (S, 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, (S, K,) inf. n. as above, (S, TA,) *It* (judgment, or opinion,) *was, or became, firm, or sound, (S, TA,) or good.* (K.) — And, inf. n. as above, *It* (a thing) *was, or became, eminent, noble, or honourable.* (Mṣb.) — اَصْلَةٌ [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,) اَصْلُهُ عَلِيًّا (A, K, TA,) aor. ٢, inf. n. اَصْلٌ; (TA;) or اَصْلُهُ [with medd, (which I think to be a mistake, unless this be a dial. var.,) and without عَلِيًّا]; (so in a copy of the M;) + *He knew it completely, or thoroughly, or superlatively well, syn. قَتَلَهُ عَلِيًّا* (K,) [i. e.] *so that he was acquainted with its اَصْلُ [or root, or foundation, or its ultimate constituent, as is indicated in the A and TA]: (M:) or this is from اَصْلَةٌ, as meaning "a certain very deadly serpent;" (A, TA;) [whence the phrase,] — اَصْلَتُهُ الْاَصْلَةَ (K,) inf. n. اَصْلٌ, (TA,) *The [serpent called] اصله sprang upon him (K, TA) and slew him.* (TA.) — اَصْلٌ, aor. ٢, (M, K,) inf. n. اَصْلٌ, (M,) said of water, i. q. اَسْنٌ; (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.) = اَصْلٌ فَلَانَ يَفْعَلُ كَذَا وَكَذَا *Such a one set about, or commenced, doing thus and thus, or such and such things.* (TA.)

2. اَصْلُهُ, inf. n. تَأَصَّلُ, *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-Munáwee, TA.) [Hence,] اَصْلُ مَالِهِ i. q. اَثْلُهُ [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, اَصْلُ مَالٍ, and اَصْلٌ]. (M and K in art. اِثْلٌ) — اَصْلُ الْاُصُولِ [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 الْاَبْوَابَ and رَتَّبَ الرُّتَبَ. (TA.)

4. اَصْلٌ, (inf. n. اِصْطَالٌ, TA,) *He entered upon the time called اَصِيلٌ, q. v. (S, M, K.) = See also اَصْلُهُ عَلِيًّا.*

5. تَأَصَّلُ: see 1, first sentence, in two places.

10. اِسْتَأَصَّلُ: see 1, in two places, first and second sentences. = اِسْتَأَصَّلَهُ *He uprooted it; unrooted it; eradicated it; extirpated it; pulled it up, or out, or off, from its root, or foundation, or lowest part, (S, 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, اِسْتَأَصَّلَ اللهُ شَأْفَتَهُمُ, a precativ phrase, meaning *May God [extirpate or] remove (from them) their شَأْفَةٌ; which is an ulcer, or a purulent pustule, that comes forth in the foot, and is cauterized, and in consequence goes away: (M) or اِسْتَأَصَّلَ شَأْفَتَهُمُ [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. شَأْفٌ.]) And اِقْطَعَ اَصْلَهُمُ, i. e. *He cut off the root, race, or stock, of the people; i. e. he extirpated them.* (M.) And اِسْتَأَصَّلَ اللهُ الْكُفَّارَ *God destroyed altogether or entirely, or may God destroy altogether or entirely, the unbelievers.* (Mṣb.) And اِسْتَأَصَّلَ الْخِتَانَ *He performed the circumcision so as to remove the prepuce utterly.* (TA in art. سَعَتٌ.)

اَصْلٌ *The lower, or lowest, part of a thing; [i. e. its root, bottom, or foot;] (M, Mṣb, K;) as also اَصْلُ: (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. كَسْرٌ:) [and also its root, or foot; for] the سَاقُ of a tree is said to be the part between its اَصْلُ and the place where its branches shoot out: (TA in art. سَوْقٌ:) [and a stump of a tree: and hence, a block of wood: (see exs. voce نَقِيرٌ:)] pl. اُصُولٌ (S, M, Mṣb, K) and [pl. of pauc.] اَصْلٌ: (AHn, K:) [ISd says that] the former is its only pl.: (M:) [but] the latter pl. occurs in a verse of Lebeed, (which see below,) as cited by AHn.*

(TA.) You say, قَعَدَ فِي اَصْلِ الْجَبَلِ *He sat upon, or at, the lowest part [&c.] of the mountain; and فِي اَصْلِ الْحَائِطِ at the lowest part [&c.] of the wall.* (TA.) And قَلَعَهُ مِنْ اَصْلِهِ [He pulled it up, or out, or off, from its root, or foundation, or lowest part]; and بِاَصْوَلِهِ [with its roots, or foundations, or lowest parts; both meaning, utterly, entirely, or altogether]. (TA in explanation of اَصْلُهُ, q. v.) And قَلَعَ اَصْلَ الشَّجَرَةِ *He pulled up, or out, the lowest part, [or stem or stock or root or foot or stump,] of the tree.* (TA.) Lebeed says, [of a wild cow,]

تَجْتَافِ اَصْلَ قَالِصٍ مَتَبِيدٍ

بِعُجُوبٍ اُنْقَاةٍ يَجِيءُ 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, اَصْلًا قَالِصًا. (TA. [See EM, p. 161.]) — *A thing upon which 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 اصل to the offspring, and the river is اصل 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 لَهُ اَصْلٌ *A thing having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immoveable, stable, or permanent.* Whence,] مَالٌ مِنْكَ نَابِتٌ لَهُ اَصْلٌ (Mgh voce عَقَارٌ,) and مَا لَهُ اَصْلٌ (Mṣb in explanation of that word,) and اَصْلٌ (KT in explanation of the same,) [Real, or immoveable, 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, اَصْلُ مَالٍ signifying *A source of wealth or profit; a stock, fund, capital, or principal.* You say,] اِتَّخَذْتُهُ لِنَفْسِي اَصْلًا مَالًا لِلنَّسْلِ لَا لِلتِّجَارَةِ [I took it for myself as a source of wealth or profit, for breeding, not for traffic]. (Mgh in art. قَو.) You say also, بَاعَ اَصْلَ اَرْضِهِ [meaning *He sold the fundamental property, i. e. the property itself, of his land.*] (S voce عَكْرٌ.) [See also an ex. in conjugation 4 in art. بَقِيَ: and another in the first paragraph of art. حَبَسَ.] And اَخَذَهُ بِاَصْلِهِ [He took it as it were with its root, or the like; meaning, entirely]. (K. [See اَصْلِيَّةٌ.]) And قَطَعَ اَصْلَهُمُ [He cut off their root, race, or stock; i. e. he extirpated them]. (M.) And فَلَانَ فِي اَصْلِ صِدْقِي (S and L in art. ضَمًّا) 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 ضَنْه (S, L) and مَعْدِن (S.) And فِي أَصْلِ الْكِرَامِ Such a one is of [a race] the source of generosity, or nobleness; اصل being here syn. with بُؤْبُوْءٍ (S in art. بَأ.) And لَا أَصْلَ لَهُ وَلَا فَضْلَ He has no حَسَب [i. e. grounds of pretension to respect or honour; or rank, or nobility, or the like]; nor tongue [i. e. eloquence]: (Ks, S, O, Mṣb:) or he has no intellect, (IAḡr, Mṣb, El-Munáwee,) nor eloquence: (El-Munáwee, TA:) or he has no lineage, nor tongue: (I.:) 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. (Mṣb 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. (Mṣb, El-Munáwee, TA.) — [It also signifies 'The original, or elemental, matter, material, substance, or part, of a thing; syn. with عُنْصُرٌ;] that from which a thing is taken [or made]. (KT voce دَاخِلٌ.) — [The fundamental, or essential, part of a thing. Hence, sing. of أَصُوْلٌ as signifying The fundamentals, fundamental articles or dogmas, principles, elements, or rudiments, of a science &c. Whence,] عِلْمُ الْأَصُوْلِ (TA,) [meaning] عِلْمُ أَصُوْلِ الدِّيْنِ [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 الْفِقْهِ الْأَكْبَرِ; (Kull. voce فِقْه;) and [more commonly] عِلْمُ الْكَلَامِ. (Hájíjee Khaleefeh.) [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 أَصْلِهَا 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 عَتْرٌ.) — [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 أَضْطَرَّتْكَ 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 أَضْطَرَّتْكَ إِلَى تَرْكِ قَحَاحِكَ; 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 لِحْمَتِكَ إِلَى قُرَارِكَ, explained voce قُرَارٌ.) — [That by being which a thing is what it is, or in being which it consists; or its ultimate constituent; syn. حَقِيْقَةٌ; a meaning well known; and indicated, in the A and TA, by the coupling of حَقِيْقَةٌ 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, Mṣb, K, voce عَقْرٌ;) [which is] the place where the people dwell, or abide. (Aḡ and S *ibid.* [See عَقْرٌ.] And أَصْلُ قَوْمٍ [The principal place of abode of a people]. (S and K voce بَيْضَةٌ. [See this word.] And أَصْلُ قَوْمِهِ He is of the prime, or of the purest in race, the best, or the choicest, of his people; i. q. صَيِّبِيْمٌ, and صَيِّبِيْمٌ. (TA in art. صَيِب.) — 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 الْمُبْتَدِ التَّقْدِيْمُ 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., أَصْلَةٌ مُسْتَأْصِلٌ (M, K,) or أَصِيْلٌ (M,) i. q. أَصِيْلٌ (M, K.) You say قَطَعَ أَصْلٌ Eradicating, or extirpating, evulsion: (TA:) or قَطَعَ أَصِيْلٌ extirpating excision. (M.) أَصْلٌ, said by some to be a pl., and by others to be a dial. var., of أَصِيْلٌ: see the latter word, in two places. أَصْلَةٌ: see أَصِيْلَةٌ. — 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: (Mṣb:) pl. أَصْلٌ (S, M, Mṣb, K,) [or rather this is a coll. gen. n.,] and [pl. of pauc.] أَصَالٌ. (Mṣb.) — [Hence, app.,] + Short and broad: applied to a man and to a woman. (TA.) أَصْلِيٌّ [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.*) أَصْلِيَّةٌ [The quality denoted by the epithet أَصْلِيٌّ; radicalness, &c.:] a term used by IJ [and others] in the place of تَأْصُلٌ: see 5. (M.) أَصِيْلٌ [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 لِأَصِيْلٍ 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-l-Bakà, TA:) or noble, or generous. (Mṣb.) — 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 أَصِيْلٌ الرَّأْيِ A man firm, or sound, of judgment. (S.) And أَصِيْلٌ رَأْيٌ Judgment having أَصْلٌ [i. e. firmness]. (M.) And مَجْدٌ أَصِيْلٌ Glory, honour, dignity, or nobility, having a firm root or foundation. (S.) And شَرٌّ أَصِيْلٌ Vehement evil or mischief. (Ibn-'Abbád.) — See also أَصْلٌ, in two places. — [Hence, app.,] الْأَصِيْلُ Destruction: and death: as also, in both senses, الْأَصِيْلَةُ (K.) — [The evening; or] i. q. عَشِيٌّ; (M, K, Mṣb, TA;) i. e. (Mṣb, TA) the time from the عَصْرُ (S, TA,) from the prayer of the عَصْرُ (Mṣb,) to sunset; (S, Mṣb, TA;) as also أَصِيْلَةٌ: (R, TA:) the pl. is أَصْلٌ (S, M, R, Mṣb, 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 أَصَالٌ (S, M, K,) as though pl. of أَصِيْلَةٌ (S,) or it is pl. of this last word. (R, TA.) You say, لَقِيْتَهُ أَصِيْلًا, i. e. [I met him in the evening,] عَشِيًّا. (A, TA.) From the pl. أَصْلَانٌ is formed the dim. أَصِيْلَانٌ (S, M, K,) which is extr., (M, K,) because the dim. of a pl. is [regularly] formed only from a pl. of pauc., which اصلان is not; or, if اصلان be a sing., like رَمَانٌ and قُرْبَانٌ, this

dim. is regular: (M:) sometimes, (K,) one says also **أَصِيلَانُ**, (S, M, K,) substituting ل for the [final] ن. (S, M.) You say, **لَقَيْتُهُ أَصِيلَانًا** and **أَصِيلَانًا**, meaning, as above, **عَشِيًّا**: (A, TA:) and Lh mentions **لَقَيْتُهُ أَصِيلَانًا**. (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-tree:) thus in the dial. 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 **جَاءُوا 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 أَصِيلَانًا: see **أَصِيلٌ**, last sentence.

أَصِيلَانٌ and **أَصِيلَانٌ**: see **أَصِيلٌ**, in four places, last two sentences.

لَقَيْتُهُ مُؤَصِّلًا *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**.]

شَاةٌ مُسْتَأَصَلَةٌ *A sheep, or goat, whose horn has been taken from its root.* (TA.)

مُسْتَأَصَلٌ: see **أَصْلٌ**.

يَأْصُولٌ: 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, 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 **بَسْدَرٌ**, (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 بِعَيْرٍ يَبْطُ** *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 **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.

نُسُوعٌ أَطَطٌ [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 **رَعَاةٌ**, and that **أَطِيطٌ** signifies the sounding, or sound, of their bellies, or insides, by reason of repletion from drinking. (IB, TA.) **أَهْلُ صَبِيلٍ وَأَطِيطٌ**, 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. **أَطَرَهُ**, aor. -, (S, Mgh, K) and **أَطَرْتُ**, (K,) inf. n. **تَأْطِيرٌ**; (S, Mgh, K;) and **أَطَرُهُ**, 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 فَأَطَرَهُ اللَّهُ** *He was tall, and God bent him, and diminished his height. (TA.)* — And one says, **أَخَذَ عَلَى يَدَيْ طَوَالٍ وَأَطَرَهُ 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 **أَطَرْتُ فَلَانًا عَلَى مَوَدَّتِكَ** † [Thou hast bent such a one to love thee]. (A.) — **أَطَرَ السَّهْمَ**, (S, K,) aor. -, and **أَطَرْتُ**, (K,) inf. n. as above, (S, K,) *He wound an **أَطْرَةَ** upon the arrow. (S, K.)* — **أَطَرَ النَّبِيْتَ**, (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. = **أَطَرْتُ**, 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 **أَنَاطَرَ**: (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.)* = **تَأَطَّرَتْ** *She confined herself (K, TA) in a place. (TA.)* — **تَأَطَّرَتْ** *She (a woman) remained, or stayed, in her house, or tent; (S, K;) she kept 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. **أَطْرٌ** and **إِطَارٌ**. (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 **أَطْرَةٌ**, in two places.—**إِطَارُ الْحَافِرِ** The part of the hoof of a horse or the like which surrounds, or extends around, the **أَشْعَرُ** [q. v.]. (S.)—**إِطَارُ الشَّفَةِ** (S, K, &c.) † 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** † A ring, or circle, of men. (K.) One says, **هُمُ إِطَارُ لِبْنِي فَلَانٍ** † 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 (**عُلْبَةٌ**) 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

أَطْرَمٌ and **أَطْرَمٌ**, (S, K,) like **أَجْرَمٌ** and **أَجْرَمٌ**, (S, and Mgh in art. **أَجْرَمُ**.) A fortress: or, as some say, any lofty building: (Mgh:) or a [building such as is termed] **قَصْرٌ** [q. v.]: (IAar, K:) and any fortress built of stones: and any square, roofed, house: (K:) pl. (of pauc., TA) **أَطْرَامٌ** (S, Mgh, K) and (of mult., TA) **أَطُورٌ**: (K:) **أَطُورٌ** signifies fortresses of the people of El-Medeeneh: and one of these is termed **أَطْمَةٌ**: (S:) or this signifies [simply] a fortress; and its pl. is **أَطْرَامٌ**. (TA.)

أَطْمَةٌ: see above.

أَطَامٌ مُؤَطَّمَةٌ 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 مَّوْبِقَةٌ**, (O, TA,) or like **أَجْنَادٌ مَّجْنَدَةٌ**. (K.)

اف

1. **أَفٌّ**, aor. **يُؤَفُّ** (IDrd, M, Mgh, K) and **يُفِّفُ**, (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. **أَفٌّ**; (M, Mgh;) and **أَفَّفَ**, inf. n. **تَأْفِيفٌ**; (S, Mgh, K;) and **أَفَّفَ**; (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 **هَذَّلَ** meaning "he said **لَا إِلَهَ إِلَّا اللَّهُ**" and "he said **لَا إِلَهَ إِلَّا اللَّهُ**." (M.) You say also, **أَفَّفَهُ**, and **أَفَّفَ بِهِ**, and **تَأْفَفَ بِهِ**, meaning **He said to him أَفٌّ**. (M.) And **جَعَلَ مِنْ رِيحٍ وَجَدَهَا** **فَلَانٌ يَتَأَفَّفُ** Such a one began to say **أَفٌّ** by reason of a smell which he perceived. (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** and **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 **أَفَّةٌ**: (S:) you say, **أَفًّا لَهُ**, and **أَفَّةٌ لَهُ**, **Dirt, or filth, to him**; in which the tenween is for the purpose of rendering them indeterminate; (S;) and **أَفٌّ لَهُ وَتَفٌّ**; (T;) and **أَفًّا لَهُ وَتَفًّا**; (T, S;) the latter of which is an imitative sequent: (S:) or **أَفٌّ** signifies the dirt of the ear; and **تَفٌّ**, the dirt of the nails; (As, 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; (As, T, M, TA;) and **أَفَّفَ**, 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 **تَفٌّ**, 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, **أَفًّا لَهُ وَتَفًّا**: (TA:) or the former signifies stink: (Zj, TA:) or paucity; (T, M, K;) as also **أَفْفٌ**; (M;) or from **أَفْفٌ** signifying a thing little in quantity; (T; and the same meaning is assigned to this word in the K;) and **تَفَّتْ** 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** (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 **أَفٌّ**] 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 **أَفْوَةٌ**, (K,) with damm to the **أ** and **ف**, which latter is with teshdeed, and with the **و** and **ه** quiescent, (TA,) and **أَفَّةٌ** [in a copy of the M] **أَفَّةٌ** and **أَفَّةٌ** and **أَفَّةٌ** (K) and **أَفٌّ** and **أَفٌّ**

and **أَفٌّ** and **أَفٌّ** and **أَفًّا** and **أَفٌّ** and **أَفٌّ** and **أَفًّا** and **أَفٌّ** and **أَفٌّ**, with damm to the **ف**, which is with teshdeed, [in a copy of the M] **أَفٌّ**, and **أَفًّا**, like **إِنَّا**, 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**, (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 **أَفَّةٌ** and **أَفْوَةٌ** and **أَفَّةٌ**, 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 لَهُ** [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 K. which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bd ubi supra;) or denoting contempt: (TA:) or it is a verbal noun, meaning **I am vexed, or distressed in mind, or disgusted**: (Bd ubi supra;) or it is an imperative verbal noun [denoting disgust or abhorrence, like **out**, and **away**]: (IJ, M:) or he who says **أَفًّا 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 **وَيْلٌ 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 K. [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 **أَفَانٌ**, in three places.

أَفَّةٌ: see **أَفَانٌ**, in two places.

أَفَّةٌ: 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 **أَفْفٌ** signifying "a thing little in quantity." (TA.)—

A coward: (K:) as though originally ذُو أَفَّةٍ, i. e. holding back, by reason of disgust, (مُتَأَفِّفٌ) from fight: (TA:) or experiencing vexation or disgust, and languid or sluggish, in war: (IAqr:) also heavy, or sluggish. (IAth.)

أَفَّةٌ: see أَفَانٌ, in three places.

أَفْفٌ Vexation, distress of mind, or disgust. (T, IAth, K.) — See also أَفٌّ, in three places. — And see أَفَانٌ, in three places.

أَفٌّ: see أَفَّةٌ and أَفَّةٌ and أَفَّةٌ and أَفَّةٌ and أَفَّةٌ: see أَفٌّ.

أَفِيٌّ, pronounced in three different ways; and أَفِيٌّ: see أَفٌّ.

أَفِيٌّ and أَفِيٌّ and أَفِيٌّ: see أَفٌّ.

أَفْوَهُ: see أَفٌّ.

أَفْوَفَةٌ: see what next follows.

أَقَاٌ A man who says أَقِيٌّ much or often; (M, TA;) as also أَقْوَفَةٌ, accord. to the copies of the O and TS and K; but in other lexicons أَقْوَفَةٌ: in the O, one who ceases not to say to another لَكَ أَقِيٌّ: 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.)

أَقَانٌ (T, S, M, K) and أَقَانٌ (T, TS, L, K) and أَقِيٌّ (S, M, K) and أَقْفٌ (T, L, K) and أَقْفَةٌ (L, M) and أَقْفَةٌ (M) and أَقْفَةٌ, (T, M, S, K, &c.) of the measure تَفَعَّلَةٌ, [being originally تَأَفَّفَةٌ,] accord. to J, who appears to be right in saying so, (IB,) and so accord. to Aboo-'Aleē, who states, on authority of Aboo-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 تَفَعَّلَةٌ, (IB, L.) A time; (T, S, M, K;) as in the sayings, كَانَ ذَلِكَ عَلَى إِقْبٍ ذَلِكُ, and إِقْبَانِهِ (S, TA) and إِقْبَانِهِ, and أَقْبَانِهِ, and أَقْبَانِهِ, (TA,) That was at the time of that; (S, TA;) and أَقْبَانِي فِي إِقْبَانِ ذَلِكَ, (IAqr, L,) and أَقْبَانِي, (IAqr, T, M, L,) and أَقْبَانِي, (T, L,) and أَقْبَانِي, (M, L,) and أَقْبَانِي, (M,) and أَقْبَانِي, (M, L,) and أَقْبَانِي, (M,) and أَقْبَانِي, (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.)

أَقْفَةٌ: see أَقْفَةٌ.

أَقْفٌ and أَقْفٌ and أَقْفٌ and أَقْفٌ: see أَقْفٌ.

أَقْفَانٌ: see أَقْفَانٌ.

أَقْفَانٌ: see أَقْفَانٌ, in three places.

أَقْفَانٌ [app. Holding back, by reason of disgust, from fight; as though saying أَقْفَانٌ at the mention thereof: see أَقْفَانٌ]. (TA.)

الفتح

1. أَفَحَهُ, (A'Obeyd, S, L, &c.) aor. -, inf. n. أَفَحٌ, (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, Mṣb, K.) He who pronounces يَأْفُوخُ without ء says يَفْحَهُ. (Mṣb.)

أَفْوُخٌ A man having his head broken in the part called the يَأْفُوخُ. (L.)

يَأْفُوخٌ, (Lth, Az, S, Mṣb, K,) as also يَأْفُوخٌ, without ء, but the former is the more correct and the better, (Lth, Az, Mṣb,) and is of the measure يَفْعُولُ, (Lth, Az, S, Mṣb,) whereas the latter is of the measure فَاعُولُ, (Lth, Az, Mṣb,) [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 "Khalk el-Insán;") the place that is soft, in a child's head, before the two bones called the نَمَائِجَةُ 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: (Mṣb:) pl. يَأْفُوخِيٌّ; (S;) so in the old lexicons [in general]; but in the T and K يَأْفُوخِيٌّ [which is pl. of يَأْفُوخُ without ء; or, as pl. of يَأْفُوخُ, is like تَوَارِيخٌ as pl. of تَأْرِيخٌ]; 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,] أَتَشْرَبُ يَأْفُوخِيَّ الشَّرْبِ † Ye are the centres and summits of the heads of nobility. (L, from a trad.) And يَأْفُوخِيَّ اللَّيْلِ † The main [or middle] part of the night. (S, K.) — [See also art. يَفْحُ.]

اقق

1. أَقَّقَ, (JK, S, K,) aor. -, (JK, K,) inf. n. أَقَّقٌ, (TK,) He went his own way, at random, or heedlessly, (رَكِبَ رَأْسَهُ,) and went away in the أَقَاقِ [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 أَقَاقِ [or regions, &c.,] of the land. (JK.) — [Hence, app.,] أَقَّقَ, aor. as above; thus, says IB, accord. to Kz, and thus it is given on the authority of Kr; (TA;) [see أَقَّقَ;] or أَقَّقَ, aor. -, (S, O, K,) inf. n. أَقَّقٌ; (S;) He attained the utmost degree, [as though he reached the أَقَقُ (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, أَقَّقَ, aor. -, (Kr, Ibn-'Abbád, JK, K,) inf. n. أَقَّقٌ, (JK, TA,) He overcame, or surpassed. (Kr, Ibn-'Abbád, JK, K.) — And, inf. n. أَقْفُوٌّ, 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.) — أَقَّقَ عَلَيْهِ (JK, TA) He (a man) excelled him; namely, another man: (JK:) or he preceded him in excellence; or outwent him therein; as also أَقَّقَهُ, aor. -, (TA.) [It is like أَقَّقَهُ — أَقَّقَ فِي الْعَطَاءِ, aor. -, (S, K,) inf. n. أَقَّقَ, (TA,) He gave to some more than to others. (S, K.) So in the saying of El-Aqshà,

• وَلَا الْمَلِكُ الثَّعْمَانُ يَوْمَ لِقَيْتِهِ •
• بِغِبَطِهِ يُعْطَى الْقُطُوطُ وَيَأْفِقُ •

[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 أَقَاقِ [or regions, &c.,] of the land. (JK.) — أَقَّقَهُ, aor. -, (S, Mṣb, K,) inf. n. أَقَّقٌ, (S, Mṣb,) He tanned it (namely a hide) until it became what is termed أَقْفِقٌ. (S, Mṣb, K.)

5. تَأَقَّقَ 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, تَأَقَّقَ بِهِ is said to signify he reached him, or overtook him; as also تَلَقَّقَ بِهِ. (TA.)

أَقَّقٌ: see أَقَّقٌ.

أَقْقُ The main and middle part (سَنَنٌ) of a road; (K;) the face, or surface, thereof: (IAqr, K:) pl. أَقَقَاتُ. (K.) Hence the saying, قَعَدَ فُلَانٌ عَلَى أَقْقِ الطَّرِيقِ [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, shins; or shin; as in the saying, شَرِبْتُ حَتَّى مَلَأْتُ أَقْقِي I drank until I filled my shin: (JK:) pl. [or rather coll. gen. n.] of أَقَقَاتُ; (IAqr;) which signifies the flank; (IAqr, K;) as does also أَقَقَةٌ. (Th, K.) — Also pl., (S, K,) or [rather] quasi-pl. n., (M, K,) of أَقَقَاتُ, q. v. (S, M, K.)

أَقْقٌ: see أَقَقَاتُ, in two places.

أَقْقٌ (JK, S, Mgh, Mṣb, K, &c.) and أَقْقٌ (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, Mṣb, K;) and a border, or an extremity; (JK;) of a land, or of the earth; and of the sky, or heavens: (JK, Mgh, Mṣb:) [or the horizon, or part next to the horizon, of the sky and of the earth;] or what appears of the sides (النَّوَاحِي) 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. أَقَقَاتُ: (JK, S, Mgh, Mṣb, K:) and the sing. أَقَقٌ, as is said in

the Nh: (MF:) thus in the verse of El-'Abbás, in praise of the Prophet:

- أَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الْأَرْضُ
• ضَوْضَاءَتْ 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 الافق is made fem. by him as meaning النَّاحِيَةُ. (TA.) The phrase *حين يَغيب الأفق* means *When the redness, or whiteness, in the أفق [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] زُرَان, in the [fore part called the] رَوَاق, of a tent:* (K:) and the *sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert.* (TA.) = *أَفْقُ* is also said to be a pl. of *أَفْقِي*; but this is disallowed by Lh. (TA.) = See also *أَفْقِي*.

أَفَقَةٌ: see *أَفْقُ*. = Also *A burying of a skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning.* (Lth, K, *TA.) [See *أَفْقِي*.]

أَفْقِي, (ISK, JK, T, S, Mgh, Mṣb, K,) contr. to rule, (T, Mṣb,) and *أَفْقِي*, (Aṣ, ISK, S, Mgh, Mṣb, K,) agreeably with rule, (S,) being a rel. n. from *أَفْقُ*, (Mṣb,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say *أَفْقِي*, (Mgh, MF,) which is incorrect, (Mgh, Mṣb,) or whether it be correct, after the manner of *أَنْصَارِي* and the like, requires consideration, (MF,) an epithet applied to a man, (ISK, S, Mṣb,) meaning *One who is from the أَفَاق [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 أَفَاق:* (JK:) or *one who goes through the أَفَاق of the land in search of sustenance:* (K, *TA:) as also *أَفَاقَانُ*. (K, TA.) *أَفْقِي مَكَّةَ* or *أَفْقِي مَكَّةَ* means *He who is without the places where the pilgrims coming to Mekkeh enter upon the state of إِحْرَام.* (Mgh.)

أَفْقِي: see *أَفْقِي*.

أَفْقِي: see *أَفْقُ*. — Applied also to a bucket (دَلْو), meaning *Excelling other buckets.* (AA, K.) = Also, (Aṣ, Th, JK, S, Mgh, Mṣb, K,) and *أَفْقِي*, (K,) or the latter is a more particular term than the former, like as *جَلْدَةٌ* is more so than *جَلْدٌ*, (Mgh,) and *أَفْقُ*, (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 *أَدِيمَر*: therefore *أَفْقِي* is of the measure *فَاعِلٌ* in the sense of the measure *مَفْعُولٌ*: (Mṣb:) or *in the second stage of its tanning;* for in the first stage it is termed *مَنْبِيَّةٌ*; then, *أَفْقِي*; and then, *أَدِيمَر*: (TA:) or *that is tanned, but before it is sewed:* (Aṣ, S, K:) or *before it is cut, 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 قَرَطُ or أَرَطَى or any of the tans of the people of Nejd:* (TA:) ISd says, I think that Th has mentioned *أَفْقُ* as syn. with *أَفْقِي*, and explained it as signifying the *skin, or hide, that is not tanned;* but I am not sure of it: (TA:) the pl. is *أَفَقٌ*, (Lh, JK, S, Mṣb, K,) like as *أَدَمَرُ* is pl. of *أَدِيمَر*, (S,) or this is a quasi-pl. n., (M, K,) and *أَفْقُ* (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] *أَفَقَةٌ*, (Aṣ, S, K,) like as *أَدِمَةٌ* and *أَرَعَةٌ* are pls. of *أَدِيمَر* and *رَغِيْفٌ*. (Aṣ, S.) *أَفْقِي* signifies also *A سِقَاء [or skin for water or milk &c.] made of a hide of the kind termed أَفْقِي.* (Mgh.) And *أَفْقِي* also signifies *The skin of a man, and of any beast.* (TA.)

أَفْقِي: see *أَفْقِي*, in two places.

أَفْقِي: see *أَفْقِي*.

أَفْقِي, (S, K, &c.,) of the measure *فَاعِلٌ*, (S, Kz, TA, [in the CḲ *أَفْقِي*, and in like manner in a copy of the JK,]) from *أَفْقُ*, (S, K,) or, as IB says, accord. to Kz, from *أَفْقُ*, 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 *أَفْقِي*: (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 *أَفْقِي*, (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.)

أَفْقِي: see *أَفْقِي*.

أَفْقِي: see *أَفْقِي*.

افك

1. *أَفَكَةٌ*, aor. َ, inf. n. *أَفَكٌ*, (with fet-ḥ, S, TA, its only form, TA, [in the CḲ *أَفَكٌ*,]) *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, *أَجْتِنَّا لِتَأْفِكِنَا عَنْ آلِهَتِنَا* *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 *أَفَكٌ* 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 أَفَكَ*, 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 أَفَكَ* [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, *أَفَكَ الرَّجُلُ عَنِ الْخَيْرِ* *The man was turned away, or back, from good, or prosperity.* (Sh.) And *أَفَكَهُ*, (K, TA,) inf. n. as above, (TA,) *He forbade him what he wished,* (K, TA,) and *turned him away, or back, from it.* (TA.) — *أَفَكَ*, aor. َ; (Mṣb, K;) and *أَفَكَ*, aor. َ; (IAṣr, K;) inf. n. *أَفَكَ* (Mṣb, K) and *أَفَكَ* and *أَفَكَ* and *أَفَكَ*; (K;) *He lied; uttered a falsehood; said what was untrue;* (Mṣb, K;) as also *أَفَكَ*, (K,) inf. n. *تَأْفِيكَ*: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.) — *أَفَكَ النَّاسَ*, aor. َ, inf. n. *أَفَكَ*, *He told the people what was false;* *أَفَكَ* and *أَفَكَهُ* being like *كَذَبَ* and *كَذَّبَهُ*. (Az, TA.) — *أَفَكَ*, (K,) inf. n. *أَفَكَ*; (TA:) or the verb is *أَفَكَ*; (so in the printed edition of Bd, xlv. 27;) *He, or it, made such a one to lie, or say what was untrue.* (K.) — *أَفَكَ* *He was weak [as though perverted] in his intellect and judgment or opinion.* (K, *TA.) But *أَفَكَهُ اللهُ* as meaning *God rendered weak his intellect* is not used. (L, TA.) — *أَفَكَ* (a place) *was not rained upon, and had no vegetation, or herbage.* (K, TA.)

2: see 1.

4: see 1.

8. *أَفَكَتْ* [written with the disjunctive alif *أَفَكَتْ*], (S, K,) *بِأَهْلِهَا*, (S,) *The land, or district, or the town, or the like, 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-Baṣrah, *قَدْ أَفَكَتْ بِأَهْلِهَا مَرَّتَيْنِ*, meaning *It has been submerged with its inhabitants twice;* as though subverted. (Sh.) — You say also, *أَفَكَتْ تِلْكَ الْأَرْضُ* *That land has been burnt up by drought.* (IAṣr.)

أَفَكَ [an inf. n. used as a subst.]; *A lie; a falsehood;* (S, TA;) as also *أَفَكَةٌ*: pl. (of the latter, K) *أَفَكَتُكَ*. (S, K.) You say, *يَا لَلْأَفَكَةِ*, and *يَا لِلْأَفَكَةِ*; [and *لِلْأَفَكَةِ*, using the dim. form for the purpose of enhancement; i. e. *O the lie!* and *O the great lie!*] the ل 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.)

أَفَكَ [so in the TA, without any syll. signs; app. either *أَفَكَهُ*, an inf. n. of un., or *أَفَكَهُ*, 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.)

سَنَةٌ أَفَكَةٌ; *A year of drought or sterility:* (K,

TA :) pl. **أَوَانِكُ** [contr. to rule, as though the sing. were **أَفَانِكَة**]. (Z, TA.)

أَفَانِكُ: see **أَفَانِكُ**.

أَفِينُ One who is turned from his judgment, or opinion, by deceit, or guile; as also **مَأْفُوكٌ**. (K.) — Lacking strength or power or ability, and having little prudence and artifice. (Lth, K.) — See also **أَفَانِكُ**.

أَفِينَةٌ: see **أَفَانِكُ**, in three places. — Also A severe, or distressing, calamity. (Ibn-Abbād.)

أَفِينَةٌ: see **أَفَانِكُ**.

أَفَانُ A great, or habitual, liar; (S, Mṣb, K;) as also **أَفُوكٌ**, (Mṣb, K,) and **أَفِينُ**: (K:) fem. of the first [and last] with *é*: but the second is both masc. and fem.: (Mṣb:) the pl. of the second is **أَفَانُ** with *dam* [i. e. **أَفَانُ**, accord. to the rule of the **ك**, but the TA seems to indicate that it is **أَفَانُ**, by likening it to the pl. of **صَبُورٌ**]. (K.)

أَفَانَةٌ: see **أَفَانَةٌ**: — and see **أَفَانَةٌ**.

أَفَانُونَ [Changed in his, or its, manner of being, or state: turned away, or back, from a thing: &c.]: see **أَفِينُ**. — Weak [as though perverted] in his intellect (AZ, S, K) and judgment or opinion; as also **مَأْفُونٌ**: (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 *é*, (S, K,) † A place, (K,) or land, (أَرْضُ, S, Z,) not rained upon, and having no vegetation, or herbage. (S, Z, K.)

أَفَانَاتٌ (S, K) and **أَفَانَاتٌ**, (TA,) both occurring in the **كُر**, [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. **أَفَلٌ**, (T, S, Mṣb, K,) said of a thing, (Mṣb,) or of the moon, (T,) and **أَفَلَتْ**, said of the sun, (T, S, M,) and of the stars, (M,) aor. - and *é*, inf. n. **أَفُولٌ** (T, S, M, Mṣb, K) and **أَفُلٌ**, (M, Mṣb,) *It was, or became, absent, or hidden, or concealed;* (T, S, Mṣb, K;) *it set;* (T, S, M, &c.); and so **أَفَلُ**, aor. - . (K.) — Hence, **أَفَلُ** **فُلَانٌ** **عَنِ الْبَلَدِ** *Such a one became absent, or went away, from the country, or town.* (Mṣb.)

أَفِيلٌ A young camel such as is termed **مَخَاضٌ** [i. e. that has entered its second year]; (AZ, 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* **أَبْنُ ثَلَاثِ لَبُونٍ** [i. e. that has entered the third

year]; beyond which it is not so called: (AZ, TA:) or *that is seven months old, or eight:* (AZ, Mṣb:) or *a youthful camel:* (AZ, Mṣb:) and also (M, K) *a young weaned camel;* syn. **فَصِيلٌ**:

(T, M, Mṣb, K:) fem. with *é*: (AZ, S:) pl. **أَفَالٌ** (T, S, M, K) and **أَفَانُلٌ**, (Sb, S, M, K,) which latter they liken to **ذَنَابٌ** as pl. of **ذَنُوبٌ**. (M.) [In my copy of the Mṣb, the pl. is said to be **أَفَالَةٌ**: and it is also there said, on the authority of IF, that **أَفَالَةٌ** signifies the *young ones of sheep.*] It is said in a prov., **إِذَا الْقَرْمَرُ مِنَ الْإِفِيلِ** [*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.)

أَفَلٌ part. n. of **أَفَلَ**, (T, TA,) applied to the moon, and to any star: (TA:) fem. with *é*: (T, TA:) pl. **أَفَالُونَ** (**كُر** vi. 76 [the rational form of the pl. being there used because it is applied to stars as being likened to gods]) and **أَفُولٌ** and **أَفُولٌ**. (TA.)

افه

أَفُوهُ and **أَفُهُ** and **أَفُهُ** and **أَفُهُ** and **أَفُهُ** and **أَفُهُ** and **أَفُهُ**: see **أَفُ**.

افيون

أَفْيُونٌ, [like **صَعْفُونٌ**, but this is of a very extr. measure; or, as some write it, **أَفْيُونٌ**, like **عَصْفُونٌ** &c.]; or **أَفْيُونٌ**, [like **بَرْدُونٌ**]; (accord. to different copies of the **ك**, art. **فِين**;) [an arabicized word, from the Greek **ἰπύριον**, either immediately or through the Persian **أَفْيُونٌ**; meaning *Opium*:] the milk [or juice] of the black Egyptian **خَشَخَاشٍ** [or poppy, or *papaver somniferum*]; (K;) or the milk of the **خَشَخَاشِ**, the best of which is the black Egyptian; (TA;) or the expressed juice of the black Egyptian **خَشَخَاشِ**, 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 **ك**, hold that it belongs to art. **فِين**: others, that it belongs to art. **افن**. (TA.)

افحوان

أَفْحَوَانٌ: see art. **فحو**.

اقط

1. **أَقَطَهُ**, aor. - , (S, K,) inf. n. **أَقِطُ**, (S,) *He made it (namely food) with* **أَقِطُ**, q. v. infrā. (S, K.) — Also, (acr. and inf. n. as above, TA,) *He fed him with* **أَقِطُ**: (A'Obeyd, K:) like **بَنَنَهُ** from **بَنَنٌ**, and **لَبَّأَهُ** from **لَبَّأٌ**: Lh mentions the verb in this sense as used without its being made transitive. (TA.) — [أَقِطُ] in the **كُر** is a mistake for **أَقِطُ**, q. v.]

4. **أَقِطُ**, (Lh, K, [in the **كُر**, incorrectly, **أَقِطُ**]) of the measure **أَفْعَلُ**, agreeably with a common rule, applying to anything, (Lh, TA,) *He had*

much **أَقِطُ**; *his* **أَقِطُ** *became much, or abundant.* (Lh, K.)

8. **أَقِطُ** [written with the disjunctive alif **أَقِطُ**] *He made, or prepared,* **أَقِطُ**: (S:) strangely omitted in the O and in the **ك**. (TA.)

أَقِطُ (Fr, Az, S, Mṣb, K) and **إَقِطُ** (Fr, O, K) and **أَقِطُ** (Fr, K) and **أَقِطُ**, (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 second, accord. to a common usage of [the tribe of] Temecem in the cases of words of this measure, (O,) and **أَقِطُ** (K) and **أَقِطُ**, (AZ, 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,) cooled, 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. **أَقِطَانٌ**. (K.)

أَقِطَانٌ A maker of **أَقِطُ**. (TA.)

أَقِطَانٌ Food made with **أَقِطُ**. (S.)

اكذ

1. **أَكَذُ** *He trod wheat.* (IAqr, K.)

2. **أَكَذُ**, inf. n. **تَأَكِذُ**, i. q. **وَكَذُ**, (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. **أَوَكَذُ** i. q. **أَوَكَذُ**. (S in art. **وكذ**.)

5. **تَوَكَذُ** i. q. **تَوَكَذُ**. (S and K in art. **وكذ**.)

إِكْذٌ sing. of **أَكْذٌ** and **تَأَكِذٌ**, (K,) both of which are irreg. in relation to their sing., (TA,) signifying (i. e. the pls.) *Thongs, or straps, by which the قُرْبُوسُ is bound to the two side-boards of a horse's saddle.* (K.) [See also **وَكْذٌ**.]

أَكِذٌ Firm; (K, TA;) applied to a covenant, or compact. (TA.)

اكر

1. **أَكْرُ**, aor. - , inf. n. **أَكْرُ**, *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 **أَكْرُ**, aor. - , (TA,) inf. n. as above; (K;) and **تَأَكْرُ**; (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 **أَكْرًا** **تَأَكْرًا** signifies *he dug hollows, or cavities, in the ground.* (S.)

3. **أَكْرُهُ**, (TK,) inf. n. **مَوَاكِرَةٌ**, (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. مَخَابِرَةٌ.* (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. يُكْفِي, (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.)*

أَكْفَانٌ (S, Mgh, Mṣb, K) and أَكْفَانٌ, (K,) as also وَكْفَانٌ (S, Mgh, Mṣb, K) and وَكْفَانٌ, (K in art. وَكْفُ,) *The بَرْدَعَةُ, [i. e. pad, or stuffed saddle, generally stuffed with straw,] (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 أَكْفَانُ, having at its fore part [or pommel] a thing resembling a pomegranate: (Mgh:) [see also قَتَبُ:] pl. [of pauc.] أَكْفَانٌ (TA) and [of mult.] أَكْفَانٌ. (S, Mgh, Mṣb, TA.) Yaḥkoob asserts that the ا in أَكْفَانٌ is a substitute for the و in وَكْفَانٌ. (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 أَكْفَانٌ. (TA.)

أَكْفَانٌ *The maker of the kind of saddle called إِكْفَانٌ. (K.)*

اكل

1. أَكَلَهُ, [aor. ءَ,] 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 سَوِيْقٌ: and as to the saying of the poet,*

• مِنَ الْإَكْلِينَ الْهَاءَ ظُلْمًا فَمَا أَرَى
• يَنَالُونَ خَيْرًا بَعْدَ أَكْلِهِمُ الْهَاءَ

† [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, أَكَلْ كَذَا as meaning † He ate the price of such a thing: see another ex. voce إِكْفَانٌ; and another voce نُذِي. — The saying, in the Kur [v. 70], لَأَكْلُوا مِنْ قَوْعِهِمْ 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 أَكَلٌ;] 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], أَيُّحِبُّ 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-'Arafah, Bd, Jel.) — أَكَلَ غَنَمِي وَشَرِبَهَا [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 [The fire devoured, or consumed, the firewood. (S, Mgh.)] — أَكَلَتِ أَطْفَارُهُ [The stones wore away his nails]. (TA.) — مَرَّتِي فِي الْوَاوِ فِي مَرَّتِي أَكَلْتَهَا الْهَاءَ [The و in مَرَّتِي has swallowed it up]; because it is originally مَرْوُودِي: a phrase occurring in the 'Eyn. (TA.) — أَكَلَ عَمْرَهُ [He consumed his life. (Mgh.)]

It is said in a trad., (TA,) أَمَرْتُ بِقَرْيَةٍ تَأْكُلُ الْغُرَى [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-Medeenah]; (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 [This is a tradition which does away with, or overrules, the other traditions]. (Sgh, K, TA.) — أَكَلُ السِّبْكِينِ means † The knife's cutting the flesh. (TA.) — أَكَالٌ and أَكَالٌ, inf. n. إِكْلَةٌ and أَكَلِي رَأْسِي — † My head itched. (K, TA.) An Arab was heard to say, [as is often said in the present day,] أَكَلِي جِلْدِي يَأْكُلِي [My skin itches. (TA.)] — أَكَلٌ, aor. ءَ, (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 اِيَتَكَلَّ], 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. ءَ, 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. أَكَلَهُ, inf. n. تَأْكِيْلٌ, *He made him to eat a thing.* — أَكَلَ مَالِي وَشَرَبَهُ, (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 يُؤْكَلُ وَيُشْرَبُ, (so in some copies of the K and in the TA,) or غَلَّ مَالِي يُؤْكَلُ وَيُشْرَبُ, (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. يُكْفَلُ. (TA.) In [some of] the copies of the K, for أَدْعَاهُ, we here find, erroneously, أَدْعَاهُ. (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. إِكَالٌ,] 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.)—*أَكَلْتِكَ فَلَانًا*, (S,) or *أَكَلَ 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. *تَأْكَل*: 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 wound our reputations, (see 1,) and to defame us? (Aboo-Naṣr, TA.) But see below. — *اِنتَكَلَتِ النَّارُ* *‡ The fire flamed, or blazed, vehemently; as though one part thereof devoured another. (TA.)* — *اِنتَكَلَ غَضَبًا*, (K,) or *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 مِنْهُ تَأْكَلُ. (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.)* — *يَسْتَأْكِلُ الضُّعْفَاءَ* *‡ He takes (S, K, TA) and devours (TA) the possessions of the weak ones. (S, K, TA.)*

أَكُلُ: see *أَكُلُ*.

فِي أَسْنَانِهِ أَكُلٌ [q. v.]. — *أَكُلٌ* inf. n. of *أَكَلَ* [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 *أَكَلَ*]. — *أَكَلَتْ نَاعَةٌ أَكَلَةً* *‡ 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.)* — [*أَكَلُ* is erroneously put, in the CK, for *الْأَكَلُ*, in a sense explained below.]

أَكُلٌ and *أَكُلٌ*; (S, Mṣb, K, &c. ;) the latter a contraction of the former; (Mṣb;) *What is eaten; (S, Mṣb, TA;) as also أَكَلَةٌ and أَكَلَةٌ* (Lḥ, TA) and *أَكَلَةٌ* and *أَكَلَةٌ* (Mṣb, K) and *أَكُولٌ*; (Lḥ, Mṣb;) *any eatable; i. e. anything that is eaten; (S;) and أَكَالٌ signifies [the same, 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 Kṛur

[xiii. 35], *أَكَلَبًا 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. *أَتَو*.] — *‡ 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, substantialness, or closeness or compactness of texture, of a garment, or piece of cloth; (S, K, TA;) and strength thereof. (K.)* You say *تَوْبٌ ذُو أَكُلٍ* *‡ A garment, or piece of cloth, having thickness, &c.:* and *قَرطاسٌ ذُو أَكُلٍ* *‡ paper having thickness, &c. (S, TA.)* — *‡ Intelligence; judgment; (Aboo-Naṣr, S, K;) firmness of intellect. (K, TA.)* You say *رَجُلٌ ذُو أَكُلٍ* *‡ A man possessing intelligence and judgment. (Aboo-Naṣr, S, TA.)*

أَكَلَةٌ *A single act of eating (S, Mgh, Mṣb, K) until one is satisfied. (S.)* Hence the saying, *الْمُعْتَادُ أَكَلَتَانِ الْغَدَاةِ وَالْعَشَاءِ*, meaning *That to which people are accustomed is two acts of eating, the eating of the morning-meal and that of the evening-meal. (Mgh.)* — See also *أَكَلَةٌ*, in two places. — And see *أَكُلُ*, first sentence.

أَكَلَةٌ *A morsel, or small mouthful, of food. (S, Mgh, Mṣb, 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. فَرَصَةٌ*; (S, K;) *a single قُرُصٌ*: (Mgh:) pl. *أَكَلٌ*, as below. (TA.) — See also *أَكُلُ*. — Also *‡ طَعْمَةٌ*; (S, K;) which is also syn. with *‡ مَأْكَلَةٌ*; (S, Mṣb, K, in art. *طَعِمَ*;) 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; (Mgh in explanation of طَعْمَةٌ, and TA in explanation of the same and of مَأْكَلَةٌ in art. طَعِمَ;) 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 طَعْمَةٌ to thee, or for thee. (S.)* — See also *أَكِيلَةٌ*. — Also, and *‡ إِكْلَةٌ* (S, Z, Sgh, K) and *‡ أَكَلَةٌ*, (K, K,) *‡ Defamation; or defamiation of the absent. (S, Z, Sgh, K.)* You say, *إِكْلَةٌ* and *‡ إِكْلَةٌ* (S, TA) and *‡ أَكَلَةٌ*

(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, *إِنِّه نَحْسَنُ 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*, (Aṣ, 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-Ghalecl, 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 أَكَالٌ), 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 Muḍāf and Mensoob, but disallowed by El-Khafijee. (TA.)* One says, *إِنِّي لَأَجِدُ فِي جَسَدِي إِكْلَةً* [*Verily I experience in my body an itching*]. (S.)

إِكْلَةٌ: see *إِكْلَةٌ*.

أَكُولٌ: see *أَكُولٌ*.

إِكْلَانٌ: see *إِكْلَةٌ*.

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; us also أَكَالٌ. (K, TA.)* [See also *أَكَلَةٌ*, voce *إِكْلَةٌ*, where a similar meaning is assigned to the former of these two words; and the same seems to be indicated in the Mṣb.] — See also another signification voce *إِكْلَةٌ*. — *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.)*

إِكَالٌ: 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 *أَكِيلٌ*: — and see *أَكُولٌ*. — *‡ أَكُولٌ* [as signifying *Euten*]. (TA.) — See also *أَكِيلَةٌ*.

أَكُونَةٌ *A sheep, or goat, which is set apart (S, Mṣb, K) to be eaten, (S, Mgh, K,) [i. e.] to be slaughtered, (Mṣb,) and which is fattened, (S, Mgh,) 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: (Mṣb:) and أَكِينَةٌ occurs in the same sense,*

applied to a sheep, or goat, fattened to be eaten. (Mgh.) Hence the prov., *مَرْغَى وَلَا أَكُولَةَ* [lit. Pasturage, and no akoula]; meaning † wealth collected together, and none expended. (TA.)— Also *Barren*; applied to a sheep or goat [app. because such is generally eaten]. (K.)

أَكُولَةُ: see what next follows.

أَكِيلٌ and **أَكِيلٌ** and **أَكُولَةٌ**, with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for **أَكِيلَةٌ**, (TA,) a word of a bad dial., (K, TA,) and **مَأْكُولٌ** and **مَأْكِلٌ**, (K, TA, [in some copies of the former of which, instead of **مَأْكُولٌ** and **مَأْكِلٌ**, **وَهِيَ قَبِيحَةٌ وَالْمَأْكُولُ وَالْمَأْكِلُ**, meaning, as is said in the TA, **وَهِيَ لُغَةٌ قَبِيحَةٌ** &c., we find **مَأْكُولٌ** and **مَأْكِلٌ**,] *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 lihe. (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 اكيلة being added because the quality of a subst. is predominant in it. (S.)*— See also **أَكُولَةُ**.

أَكِيلٌ: see **أَكِيلٌ**.

أَكِيلٌ Eating; or an eater; as also **أَكِيلٌ**: pl. **أَكِيلَةٌ**. (S, K.) You say, **هُمُ أَكِيلَةٌ رَأْسٌ** [lit. They are eaters of a head]; meaning † they are few; one head satisfying their stomachs. (S.)— **أَكِيلَةُ الدَّخْمِرِ**, (K, TA.)— **أَكِيلَةُ** † *The knife; (K, TA;) because it cuts the flesh: (TA:) and the pointed staff 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 king. (K, TA.)* [Opposed to **الْمَأْكُولُ**, q. v.]— **أَكِيلُ الرَّبَا** † [The receiver of usury]: occurring in a trad., in which it is said, **لَعْنُ أَكِيلِ الرَّبَا وَمُؤَكِّلِهِ** † [The receiver of usury is cursed, and the giver thereof]. (TA.)

إِكِيلَةٌ fem. of **أَكِيلٌ**, q. v.— See also **إِكِيلَةٌ**.

أَكَالٌ [app. a pl. of pauc. of **أَكُلٌ**, q. v., and of **أَكُلٌ**, agreeably with analogy,] † *The [grants termed] مَأْكَلٌ of kings; (K;) their طَعْمٌ [pl. of طَعْمَةٌ, explained above, voce أَكِيلَةٌ]. (TA.)*— † *The stipends of soldiers. (K.)*— **ذَوُو الْأَكَالِ**, for which J has erroneously put **الْأَكَالِ**, [in the S,] (TS, K,) without **ذَوُو**, (TA,) † *The lords, or chiefs, of the tribes, who take the مَرْبَاعُ [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 **مَعْدَدٌ**, (TA,) [an inf. n. of **أَكَلَ**, q. v.:— and also signifying] *Gain. (S, TA.)*— [Also *A place, and a time, of eating: pl. مَأْكَلٌ.*]

مُؤَكِّلٌ † *Fortunate; possessed of good fortune; prosperous. (Aboo-Sa'eed, K.)*

أَكِيلٌ † [The giver of usury: see **أَكِيلٌ**, last sentence]. (TA.)

مَأْكَلَةٌ and **مَأْكَلَةٌ**: see **أَكُلٌ**:— and for the former, see also **أَكِيلَةٌ**, 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 **أَكُلٌ**, [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 kind called] **صَحَافٌ**, (S,) or a [bowl of the kind 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,) **فِشْحَانٌ** 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 kind called] **قَصْعَةٌ**, that satisfies the stomachs of three: and a small [cooking-pot such as is called] **بُرْمَةٌ**. (K.)

مَأْكُولٌ: see **أَكِيلٌ**:— and **أَكُلٌ**:— and **أَكِيلَةٌ**.— The subjects of a king. (Z, K, TA.) Hence the trad., **مَأْكُولٌ خَيْرٌ مِنْ أَكِيلٍ** † *The subjects of Hāmyer are better than their king, or ruler. (Z, TA.)*

مَثَانٌ A spoon: (K:) because one eats with it. (TA.)

مُؤَكِّلٌ: see **أَكِيلَةٌ**.— Also, [like **مُؤَكِّلٌ**,] † *One who takes and devours the possessions of men. (TA.)*

مُؤَكِّلٌ: see what next precedes.

اكل

2. **تَأْكِيرٌ** The being big in the **كَفَلٌ** [i. e. the hinder parts, or posteriors, also termed **مَأْكَلَةٌ**]. (O, K.) You say, **أَكَمَتِ الْمَرْأَةُ** *The woman was large in the كَفَلٌ.* (TK.)

10. **اسْتَأْكِرُ** It (a place) became what are termed **أَكْرٌ**, q. v. (K.)— **اسْتَأْكِرُ مَجْلِسَهُ** *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 **إِكَامٌ**, (K, TA,) or this is pl. of **أَكْرٌ**, (S, Mṣb, TA,) and **أَكْرٌ**, (K, TA,) or this is pl. of **إِكَامٌ**, (S, Mṣb, TA,) and **أَكَامٌ** [a pl. of pauc.], (K,) or this is pl. of **أَكْرٌ**, (S, Mṣb, TA,) and **أَكْرٌ** [which is also a pl. of pauc.], (I, J, 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 **إِكَامٌ**, and the pl. of this is **أَكْرٌ**, and the pl. of this is **أَكَامٌ**, and the pl. of this is **أَكَامِيرٌ** [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, **جَسْتُمُونِي وَوَرَاءَ الْأَكْمَةِ مَا وَرَاءَهَا** [in which I think the first word to be a mistranscription, for **جَسْتُمُونِي**, 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 **مَأْكِمَةٌ**, (S,) 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 وِرْكٌ [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 وِرْكَانِ [or haunches]; on the right and left: (TA:) or they are two portions of flesh conjoining the عَجْزِ [or buttocks] and the مَثَانِ [or two portions of flesh and sinew next the back-bone, on each side]; (K, TA;) or, as in the Nh, conjoining the عَجْبِ [or rump-bone] and the مَثَانِ: or two portions of flesh at the root of the وِرْكَانِ: (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 أَبْنُ أَحْمَرَ الْمَأْكِمَةِ**, meaning *O son of him who is red in the سَفَلَةُ*. (TA.)*

مُؤَكِّمَةٌ: see what follows.

مُؤَكِّمَةٌ [in the CK, erroneously, **مُؤَكِّمَةٌ**] 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 ڪ 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 ل 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 supra:) [J says,] the ل being quiescent, the conjunctive ل is prefixed to it in order that it may commence therewith; but when it is conjoined with what precedes it, the ل is dropped, as in لِلرَّجُلِ. (§ in art. لوم.) Sometimes the Arabs suppress hemzeh after it; and sometimes they also suppress the ل 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 supra:) first, by its being mentioned [before]; (Mughnee;) as in [the words of the ڪur lxxiii. 15 and 16,] كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ ﴿لِيَكُونَ رَسُولًا﴾ [Like as we sent unto 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 ڪur 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 أَيْ in calling, as in يَا أَيُّهَا الرَّجُلُ [O man]; or after إِذَا denoting a thing's happening suddenly, or unexpectedly, as in خَرَجْتُ إِذَا الْأَسَدُ [I went forth, and lo, there was the lion]; or after the noun denoting the present time, as الآن [Now]: but this requires consideration; for you say to the reviler of a man in your presence, لَا تُشْتِمِ 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 الآن is really redundant, being inseparable, which the determinative is never known to be: the good example in this case is the saying in the ڪur [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 supra;) as in [the ڪur 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 عِلْمًا [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 ڪur 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 ڪur 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 الْبَيْتِ [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 الآن; 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 أُوبَرَ for بَنَاتُ الْأُوبَرَ, 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 ڪur [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 الظُّهْرَ وَالْبَطْنَ [Zeyd was beaten, his back and his belly]; when 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 ڪur, 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 عَلَىٰ دَاتِ سَعَةِ •

[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 •
• لَيْسَ 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 بِالْحَكَمِ التَّرْضَى حُكْمَتَهُ •

[Thou art not the judge whose judgment is approved]; (IAmb, T, I 'Aḳ;) a saying of El-Farezdaq; (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-Dhuhab.) In like manner, one says, accord. to AZ, هَذَا الْبِضْرِيكُ, meaning This is he who beats thee; and رَأَيْتَ الْبِضْرِيكُ 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 يُرَامَ وَهُوَ الْعَزِيزُ أَنْ يُضَامَ, meaning أَحْصَنُ مِنْ أَنْ يُرَامَ 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 Kṭr; as in هَلْ فَعَلْتَ in the sense of هَلْ فَعَلْتَ [Didst thou do? or hast thou done?]. (Mughnee.)

الْ 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 إِلَهَ, (Fr, T, K;) of which the pl. is آلِل. (K.) So in the Kur [ix. 8], لَا يَرْقُبُوا فِيكُمْ إِلَّا, (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 مَعْدِنٌ [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. رُبُوبِيَّةٌ. (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 إِلٍ [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.)—الْ also signifies God: [like the word إِلَهٌ, or rather إِلَهُ, as used in Hebrew:] (T, S, M, K:) so say Mujáhid and Esh-Shaabee: (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 الْ ends any name, it has this meaning, and is the complement of a prefixed noun; and so اَيْلٌ; (M, K;) as in جَبْرِئِيلُ [and جَبْرِئِيلُ &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 اَيْل 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] الْ 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.]

• إِلٌ: see إِلَهٌ.

أَمْرٌ إِلَى A thing, or an affair, relating, or attributable, to الِ, meaning either God, or revelation or inspiration. (TA.)

الْ [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 أَصْطَبَارٌ لَسَلِمَى أَمْرٌ لَهَا جَلْدٌ •

• إِذَا الْإِتَى الَّذِي لَفَاهُ 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 وَلِي مُسْتَطَاعٌ رُجُوعُهُ •

• فَيَرَابٌ مَا أَنْتَ يَدُ الْغَفَلَاتِ •

[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 manṣoob, 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, [ولي 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 أَرْعَوَاءَ لِمَنْ وَلَّتْ 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 تَسْتَعْبِي 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 mezzoom or marfooa 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* [verily, 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 السَّفَهَاءُ* [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 Meiyà, during wear and tear]. (AAF, M.) — Lth says, sometimes *أَلَا* is immediately followed by another لا; and he cites the following ex.:

• *فَقَامَ يَذُودُ النَّاسِ عَنَّا بِسَيْفِهِ*
• *يَقُولُ أَلَا لَا مِنْ سَبِيلٍ إِلَى هِنْدٍ*
[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 suprà;) 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 تَتَعَلَّ 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*; the ن being incorporated into the ل, which is written with teshdeed: (T, TA:) in which case, it is not to be confounded with the foregoing particle. (Mughnee.) You say, *أَمَرْتَهُ أَلَا يَفْعَلْ ذَلِكَ* [I commanded him that he should not do that]; and you may say, *أَمَرْتَهُ أَنْ لَا يَفْعَلْ 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 mansoob aor. and the negative لا, 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*, [The people, or company of men, except

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 قَلِيلًا* 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 صَرَبْتُ 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 suprà, and TA:*) but you may not say, affirmatively, *صَرَبْتُ إِلَّا زَيْدًا*, or the like. (I 'Aḵ ubi suprà.) 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 حِمَارًا* [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 'Ak p. 162:) and so, accord. to the generality of the Arabs, when the sentence is negative; as in مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا [The people stood not, but an ass]; (I 'Ak p. 163;) and مَا رَأَيْتُ الْقَوْمَ إِلَّا حِمَارًا [I saw not the people, but an ass]; الَّا being here syn. with لَكِنَّ; as also in the Kur [xlii. 22], where it is said, لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ بِي 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 تَذَكُّرًا [We have not sent down unto thee the Kur-ān that thou shouldest suffer fatigue, but as an admonition]; (Bd, Jel;) or it is here syn. with بَلْ [which in this case means the same as لَكِنَّ]: (Ṣ:) so, too, when the sentence resembles a negative, being prohibitive or interrogative; (I 'Ak p. 163, explained in p. 162;) [thus, لَا تُضْرِبُ الْقَوْمَ means Beat not thou the people, but an ass; and] فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا [in the Kur 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 الَّا 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 بِأَحِيكَ إِلَّا بِأَحَدٍ إِلَّا زَيْدًا [I passed not by any one, except Zeyd, except thy brother], in which أَحِيكَ is a substitute for زيد, for it is as though you said, مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدًا [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 Behr]; 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 مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [Except Zeyd, except 'Amr, except Behr, the people stood], and مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [Except Zeyd, except 'Amr, except Behr, 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 الْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [The people stood, except Zeyd, except 'Amr, except Behr]; 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], زيد being a substitute for احد, or you may make the other nouns which remain to be substitutes. (I 'Ak pp. 164—166.) — Secondly, (Mughnee,) it is used as a qualificative, (Ṣ, Mṣb, Mughnee, K,) in the manner of غَيْرٌ, (Mughnee, K,) [i. e.] in the place of غَيْرٌ, (Ṣ,) [i. e.] as syn. with غَيْرٌ, (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 of غَيْرٌ is as a qualificative, and its use to denote exception is adventitious. (Ṣ.) 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, K;) the noun which follows it being put in the same case as that which precedes it. (Ṣ.) The following is an ex. of the indeterminate pl.: (Mughnee, K:) لَوْ كَانَ فِيهَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا [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 Kur xxi. 22]; (Fr, T, Ṣ, Mṣb, Mughnee, K;) الَّا here meaning سِوَى, (Fr, T,) or غَيْرٌ, (Mṣb, TA,) and الَّا being a qualificative of آلِهَةٌ. (TA.) And the following is an ex. of the like of an indeterminate pl.:

* أُنِخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ
 * قَلِيلٍ بِهَا الْأَصْوَاتُ إِلَّا بَغَامًا

[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 الاصوات [by the article ال] is generical: (Mughnee, K:) this verse is by Dhu-r-Rummeh. (Ṣ in art. بلد.) The following is an ex. of the like of a pl.: (Mughnee:) it is by Lebeed: (T:)

* لَوْ كَانَ غَيْرِي سُلَيْمَى الْيَوْمَ غَيْرَهُ
 * وَقَعَ الْحَوَادِثُ إِلَّا الصَّارِمُ الذِّكْرُ

[If it had been other than I, (O) Suleymà, 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 الدَّهْرُ, 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 الَّا is the following: جَاءَنِي الْقَوْمُ إِلَّا [The people came to me, others than Zeyd, or not Zeyd]. (Ṣ.) [And أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا Ye are no other than human beings like us. (Kur xxxvi. 14.)] And the saying [in the Kur xlv. 56],

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى [They shall not taste therein death, other than the first death]; الَّا here meaning سِوَى: (T:) or, accord. to some, it here means بَعْدُ [after]. (Jel.) And the saying of 'Amr Ibn-Ma'adee-kerib,

* وَكُلُّ أُنْجٍ مُفَارِقُهُ أَخُوهُ
 * لَعَمْرُ أَبِيكَ إِلَّا الْفَرَقْدَانِ

[And every brother, his brother forsakes him, or separates himself from him, by the life of thy father, other than the Farhadān; which is the name of the two stars β and γ of Ursa Minor]; as though he said: غَيْرُ الْفَرَقْدَانِ (Ṣ:) but Ibn-El-Hājib regards this instance as a deviation from a general rule; for he makes it a condition of the use of الَّا 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 الَّا here governs the nom. case; as though the poet said, There is not any one but his brother forsakes him, except the Farhadān. (T.) When it is used as a qualificative, it differs from غَيْرٌ 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 غَيْرُ 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 إِلَّا دِرْهَمٌ إِلَّا دَانِيكٌ [I have a dirhem, not a dānikh], because one may say إِلَّا دَانِيكًا [except a dānikh]; but not إِلَّا جَيِّدٌ [not a good one], because one may not say إِلَّا جَيِّدًا [except a good one]; but it may be said that this is at variance with what they assert respecting the phrase لَوْ كَانَ فِيهَا آلِهَةٌ, and with the ex. given by Sb, and with the saying of Ibn-El-Hājib mentioned above. (Mughnee.) — Thirdly, (Mughnee,) sometimes, (Ṣ, Mṣb,) it is used as a conjunction, (Mughnee, K,) in the manner of وَ, (Ṣ, Mughnee, K,) 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, لَيْسَ 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, K;) occurring in the Kur [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 Kur xxvii. 10 and 11], لَا يَخَافُ لَدَى الْمُرْسَلُونَ إِلَّا مَنْ ظَلَمَ [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 الَّا here denotes exception]. (Mughnee, in which it is explained as meaning وَلَا مَنْ ظَلَمَ; and K.) And thus in the saying of the poet, [namely, El-Mukhabbal Es-Sa'adee, (Ṣ in art. رخلد),

- وَأَرَى لَهَا دَارًا بِأَغْدِرَةِ النَّهْرِ
- سِيدَانٍ لَمْ يَذْرُسْ لَهَا رَسْمٌ
- إِلَّا رَمَادًا يَمِيدًا دَفَعْتُ
- عَنْهُ الرِّيحَ حَوَالِدَ سُحْمٍ

[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*. (S.) — Fourthly, (Mughnee,) it is redundant, as in the following verse, (S in art. *فك*, Mughnee, K,) of *Dhu-r-Rummeh*, (S ubi suprâ, Mughnee,) accord. to A§ and IJ: (Mughnee:)

- حَرَجِجْ مَا تَنْفَكُ إِلَّا مَنَاخَةً
- عَلَى الخَصْفِ أَوْ نَرْمِي بِهَا بِلْدًا 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]; (S 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 مَنَاخَةً*: (S ubi suprâ:) but it is said that this is a mistake of the poet: (Mughnee:) so says *Abou-'Amr Ibn-El-'Alâ*; for, he says, *الْأ* is not to be introduced after *تَنْفَكُ* and *تَرَال*: (TA:) and some say that the right reading is *إِلَّا*, with tenween, [perhaps a mistranscription, for *الْأ*,] meaning *تَنْفَكُ* [in a pl. sense]: and some, that *تَنْفَكُ* is a complete [or an attributive] verb, and *مَنَاخَةً* is a denotative of state; [consequently, that *إِلَّا* is a compound of *إِنْ* 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 تَفَاتًا تَذْكُرُ يَوْسُفَ*; [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], *إِنْ كُنَّ 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 *كُلُّ* he reads *كُلُّم*; and as in the saying, *أَسْأَلُكَ بِاللَّهِ إِلَّا أَعْطَيْتَنِي* [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 أَعْطَيْتَنِي*. (T.) — It is also a particle [or rather a compound of two words] denoting the complement of a condition; originally *لَا* and *إِنْ*, which form a compound that does not admit of [the pronunciation termed] *imáleh*, because *إِنْ* 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], *إِلَّا 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,] *إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ*, [If ye do not, or will not, aid him, certainly God aided him], it is only a compound of two words, the conditional *إِنْ* and the negative *لَا*, and is distinct from *إِلَّا* of which the usages have been mentioned before, though *Ibn-Málik* 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, *إِنْ فَعَلْتَ كَذَا عَفَوْتُ عَنْكَ وَإِلَّا قَتَلْتُكَ* *If thou do such a thing, I forgive thee, or cancel thine offence; but if thou wilt not do it (i. e., إِلَّا تَفْعَلُهُ), I kill 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, *إِنْ فَعَلْتَ كَذَا* *إِنْ فَعَلْتَ كَذَا* *If thou do such a thing, excellent will it be, or the like, فَعَمًا هُوَ*, or the like, being understood,) but if not, I kill thee. Hence,] it sometimes has the meaning of *إِمَّا*, [signifying *Or*, denoting an alternative, corresponding to a preceding *إِمَّا*, which signifies "either,"] as in the saying, *إِمَّا أَنْ تُكَلِّمَنِي وَإِلَّا فَاسْكُتْ* [Either do thou speak to me or else (meaning *وَأِلَّا تُكَلِّمَنِي* or *if thou wilt not speak to me*) be silent], i. e., *وَأِمَّا أَنْ تَسْكُتَ*. (S.) [It is also followed by *أَنْ*, as in *إِلَّا أَنْ يَشَاءَ اللَّهُ* *Unless God should please*; in the *Kur* vi. 111, &c. And by *و* as a denotative of state, as in *لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ* *Do not ye die unless ye be Muslims*; in the *Kur* ii. 126 and iii. 97. And sometimes it is preceded by *لَنْ*; for the effect of which, in this case, see art. *اله*.]

الاب

1. أَلَبٌ, (Th, M, K,) aor. 2 and 2, inf. n. أَلَبْتُ, (M,) It (a thing, Th, M) was, or became,

collected; or compact; *syn. اجْتَمَعَ*; (Th, K;) or *تَجَمَّعَ*. (M.) — *أَلَبَ إِلَيْهِ الْقَوْمُ* *The people came to him from every direction*: (M, K:) or *أَلَبَ الْقَوْمُ* [signifies *the people multiplied themselves, and hastened*; for it] denotes *الإِكْتَارَ* and *الإِسْرَاعَ*: (T in art. *ضهب*:) and *أَلَبَ*, (T, K,) aor. as above, (T,) signifies *he hastened, or went quickly*. (T, K.) — *أَلَبَتِ الإِبِلُ* *The camels obeyed the driver, and collected themselves together*. (M, K.) [See also 5.] — *أَلَبَ إِلَيْهِ* *He returned to him, or it*. (K, TA.) — *أَلَبَتِ السَّمَاءُ*, (M, K,) aor. 2, (M,) *The sky rained with long continuance*. (M, K.) — *أَلَبَ*, (S, M, K,) aor. 2, inf. n. *أَلَبَ*, (M, K,) *He collected (S, M, K) an army, (S,) or a people; (M, K;) as also أَلَبَ*, (M,) inf. n. *أَلَبَ*: (TA:) and camels also: (TA:) or *أَلَبَ الإِبِلَ* aor. 2, (T, S, M, K) and 2, (S, M, K,) inf. n. *أَلَبَ*, (T, S,) signifies *he collected the camels, and drove them (S, TA) vehemently*: (TA:) or *he drove them*: (T, K:) or *he drove them vehemently*. (M.) — *أَلَبَ*, (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, *أَلَبَ الحِمَارَ طَرِيدَتَهُ* *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 *أَلَبَهَا*. (K.)

2: see 1, in two places. — *أَلَبَ* 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, *أَلَبَ بَيْنَهُم* *He excited discord or strife, or made mischief, between them*. (M.)

5. *تَأَلَبُوا* *They collected themselves together*. (S, A, M, K.) [See also 1.] You say also, *تَأَلَبُوا عَلَيْهِ* *They leagued together, or collected themselves together, and aided one another, against him*. (T.)

أَلَبَ (T, S, M, K) and *أَلَبَ* (S, M, K) *Persons, or people, collected together*; (S;) *an assembly*; *a collected body*: (M, K:) or *a collection of many people*: (T:) and *أَلَبَ أَلَبًا* *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, *هَرَعَهُ عَلَيْهِ*, (but the former is the better known, M,) *They are [one body of men] assembled against him with injustice and enmity or hostility*: (Lth, T, M, K:) like *وَعَلَ وَاحِدًا* and *ضَلَعَ وَاحِدًا* and *ضَلَعَ وَاحِدًا*. (T, TA.)

أَلَبَ: see *أَلَبَ*, in two places.

أَلَبَ a dial. var. of *أَلَبَ*; (M;) *Helmets of camels' skins*: or, as some say, it signifies *steel*: (T:) *أَلَبَةٌ* is [its n. un., being] a dial. var. of *أَلَبَةٌ*. (K, TA.) [See also *أَلَبَ*.]

أَلَبَ: see *أَلَبَ*. — Also *One who hastens, or is quick*; (T;) and *أَلَبَ* 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.) — رِيحٌ أَلُوبٌ *A cold wind, (M,) that raises and scatters the dust. (M, K.)* — سَمَاءٌ أَلُوبٌ *A sky raining with long continuance. (M.)*

أَلُوبٌ: 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 حَقَّهُ (S, M, A, K,) aor. َ, (S, M, K,) inf. n. أَلَّتْ (S, M) and أَلَّتْ; (M;) and أَلَّتْ, aor. َ; (Fr;) and أَلَّتْ, (M, K,) inf. n. أَلَّتْ; (K;) as also أَلَّتْ, inf. n. أَلَّتْ, (so in a MS. copy of the K,) or أَلَّتْ; (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 أَلَّتْ, and the inf. n. أَلَّتْ: by MF, the verb is written أَلَّتْ, of the measure فَاعَلَ, and the inf. n. أَلَّتْ, like قَاتَلَ:] [and لَأَتَهُ, aor. يَلِيْتُ; and وَكَلَّتْ; and أَوَلَّتْ;] *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 أَلَّتْ, &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 أَلَّتْنَاكُمْ مِنْ عَمَلِكُمْ 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 أَلَّتْنَاكُمْ. (T, TA.) [See also art. لَيْت. — أَلَّتْ, (T, S, K,) or أَلَّتْ عَنْ وَجْهِهِ, (TA,) aor. َ; (T;) as also أَلَّتْ; 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 بِيَمِينِي, (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 بِيَمِينِي, 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 لَهَا, meaning I conjure thee by God 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. حَلَف. (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, قَبِذْهُ بِالْأَلَّتْ [Bind thou him by oath]. (T.)* — *Calumny, slander, or false accusation. (Kr, M, K.)* [Perhaps an inf. n. in this sense also.]

أَلَّتْ *A small gift. (AA, T, K.)* — *An oath such as is termed غَمُوسٌ, q. v. (AA, T, K.)*

الد

وَلَدٌ &c. for وِلَادَةٌ &c.: see art. وِلَادَةٌ.

الف

1. أَلَّفَهُ, (T, S, M, Msb, K,) aor. َ, (S, Msb, K,) inf. n. أَلَّفَ (S, M, Msb, K) and أَلَّفَ (K) and أَلَّفَ, which is anomalous, and أَلَّفَانِ, (M, TA,) *He kept, or clave, to it; (A'Obeid, T, M, Msb, * TA;) namely, a thing, (A'Obeid, T, M, TA,) or a place; (S, Msb, TA;) as also أَلَّفَهُ, aor. َ; (TA;) and أَلَّفَهُ, (A'Obeid, T, S, M, Msb,) aor. يُؤَلِّفُ, (S, TA,) inf. n. أَلَّفَ; (S, Msb, TA;) and أَلَّفَهُ, aor. يُؤَلِّفُ, inf. n. مُؤَلِّفَةٌ; (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, أَلَّفَتِ الطَّيْرُ الْحَرَمَ [The birds kept to the sacred territory], and النِّبُوتَ [the houses]: and أَلَّفَتِ الطَّيْبَةَ الرَّمْلَ *The gazelles kept to the sands. (T.)* — There are three manners of reading the passage in the Kūr [cvi. 1 and 2], لِإِيلَافٍ قُرَيْشٍ إِبِلَانِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ; the second and third being لِإِيلَافٍ and لِأَيْلَافٍ; 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 أَلَّفَ, aor. يَأَلِّفُ; [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-Mená: 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 إِيْلَافٍ in the Kūr signifies a covenant, or an obligation; and what resembles permission, or protection, (إِيْلَافَةٌ, as in some copies of the K and in the TA,) or protection, (إِيْلَافَةٌ, 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 ل is to denote wonder; and the meaning is, *wonder ye at the إيلاف 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 إيلاف [&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 إيلاف signifies the covenants, or obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure. (TA.) إِيلَافٌ [in like manner] signifies *A writing of security, written by the king for people, that they may be secure in his territory: and is used by Musáwir Ibn-Hind in the sense of إِيْلَافٌ, [as is also أَيْلَافٌ,] when he says, in satirizing Benoo-Asad,**

زَعَمْتُمْ أَنَّ إِخْوَتَكُمْ قُرَيْشٌ
لَهُمْ إِيْلَافٌ وَلَيْسَ لَكُمْ إِيْلَافٌ

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,] إِيلَافٌ, [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.)* — أَلَّفَهُ, aor. َ, *He gave him*

a thousand; (S, K;) of articles of property, and of camels. (TA.)

2. **أَلْفٌ بَيْنَهُمْ**, inf. n. **تَأْلَفُ**, (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, **تَأْلِيفُ الْكُتُبِ** [*The composition of books.*] (T, TA.)—**تَأْلِيفٌ** 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.)—**أَلْفُوا إِلَى كَذَا**: see 5.—**أَلَفَ الْفَا** *He wrote an alif*; (K;) like as one says **جَمِعَ جِئًا**. (TA.)—See also 4, in three places.

3. **أَلْفَةٌ**: 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.)—**أَلْفَ شَارِطَهُ مُؤَالَفَةٌ** *He made a condition with him for a thousand*: (IA_{ar}, M:) like as one says, **شَارِطْتُهُ مِائَةً**, meaning, for a hundred. (IA_{ar}, M, K, in art. مَأَى.)

4. **أَلْفَةٌ**, inf. n. **إِبْلَافٌ**: see 1, in three places.—**أَلْفَةُ الشَّيْءِ**, (T, M,) or **الْمَوْضِعِ**, (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 الشَّيْءِ** *I joined, conjoined, or united, the thing.* (T.)—**أَلْفَتُ الْقَوْمِ**, (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 أَلْفَةٌ*: (M:) or **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 لِبِهِمُ الْأَعْيَارَ** *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. **تَأْلَفَ الْقَوْمَ**, (M_{sb}, K,) and **أَتَلَفُوا** [written with the disjunctive alif **أَتَلَفُوا**], (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*

أَتَلَفُوا [and **تَأْلَفَ** 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 **تَأْلَفَا** is said of two things; [meaning *They became united, or put together;* (see 2;)] as also **أَتَلَفَا**. (S.) And **أَتَلَفَ الشَّيْءِ** signifies *The several parts of the thing kept, or clure, together.* (M.) And **تَأْلَفَ** *It became put together in order.* (M.)—**تَأْلَفُوا** *They sought, desired, or asked, [a covenant to ensure them] protection, (IA_{ar}, 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_{ar}, **كَانَ هَاشِمٌ يُؤَلِّفُ إِلَى الشَّامِ**, in a passage in which the foregoing signification is assigned to **تَأْلَفُوا**]; (M;) as also **أَلْفُوا إِلَى كَذَا**. (M.)—**تَأْلَفَهُ** *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, **تَأْلَفْتُهُ عَلَى الْإِسْلَامِ** [*I attracted him, or allured him; and gave him a gift, or gifts, in order to incline him; to embrace El-Islám.*] (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 **قَرَعَةٌ**: (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 **أَلْفٌ** [in the TA **أَلْفٌ**] is used by poetic licence for **الْأَلْفُ**, by suppression of the [radical] **ل**. (M.)

إِلْفٌ [originally an inf. n. of **أَلْفَةٌ**, 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 مؤلّف);] (M;) i. q. أَلْفٌ*; (T, S, M, K;) which is an act. part. n. of **أَلْفَةٌ**; (M_{sb};) as is also **أَلْفٌ**; (M_{sb}, K;) and **أَلْفٌ** also is syn. with **أَلْفٌ**: (K;) the female is termed **أَلْفَةٌ** and **إِلْفٌ**; (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 **إِلْفٌ** 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 **نَاصِرٌ**, (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 **إِلْفٌ**: (M;) and the pl. of **أَلْفَةٌ** is **أَلْفٌ** and **أَلْفَاتٌ**. (K.) You say, **أَلْفٌ فَلَانٌ** and **أَلْفِي** [*Such a one is my constant companion or associate, &c.*] (T.) And **إِلْفٌ إِلَى الْإِلْفِ** [*The female mate yearned towards the mate*]. (S.) And **نَزَعَ الْبَعِيرُ إِلَى أَلْفِهِ** [*The camel yearned towards his mates*]. (T.) **أَلْفٌ**, (T,) or **أَلْفٌ**, (TA,) is said by IA_{ar} 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 **إِلْفٌ** or of **أَلْفٌ**: but by others, to signify “thousands.” (Bd, L, TA.) **أَلْفٌ الطَّيْرِ** signifies *The birds that keep to Mekkeh and the sacred territory*: and **أَلْفٌ الْحَمَامِ**, *Domestic pigeons.* (T.)

أَلْفٌ: see **إِلْفٌ**, in two places.—As some say, (O,) it also signifies *A man having no wife.* (O, K.)—**أَلْفٌ** *One of the letters of the alphabet; (M;) the first thereof; (K;) as also أَلْفٌ*: (M;) K_s 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 **بِسَانٌ**. (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** *One of any kind of things: (K, TA:) as being likened to the 1; for it denotes the number one.* (TA.)

أَلْفَةٌ *A state of keeping 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.]

إِلْفٌ an inf. n. of **أَلْفَةٌ**: and used as a subst.: see 1.—**بُرُقٌ إِلْفٌ** *Lightning of which the flashes are consecutive or continuous.* (TA.)

أَلْفٌ *Having much أَلْفَةٌ [meaning familiarity, sociableness, &c.]: pl. أَلْفٌ.* (K.)

أَلْفٌ: see **إِلْفٌ**, in three places:—and see **أَلْفٌ**.

أَلْفٌ and **أَلْفَةٌ**; and **أَلْفٌ**, the pl. of the latter: see **إِلْفٌ**, in seven places.

إِبْلَافٌ an inf. n.: and used as a subst.: see 1.

مَأْفٍ [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; (Mṣb;) 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**

إِنْفٌ مَأْوُفٌ [The believer is one who is familiar, or sociable, &c., with others, and with whom others are familiar, &c.]. (TA.) — **الْمَوْلَفَةُ قُلُوبِهِمْ** Those whose hearts are made to incline, or are conciliated, by beneficence and love or affection: (S, Mṣb;) as used in the Kṣur [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, Mṣb,) and their followers also; (Mṣb;) and to some, in order that they might remain steadfast as Muslims, because of their having recently become such; but when Aboo-Bekr became appointed to the government, he forbade this practice. (Mgh, Mṣb.) — **أَلْفٌ مَوْلَفَةٌ** [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.

الق

1. **أَلَقٌ**, (JK, K, TA,) aor. ٤; (K, TA;) or **أَلَقٌ**, aor. ٤; (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. **أَلَقٌ** and **إِلْقٌ**; (JK, K;) It (lightning) lied; (AHeyth, K;) [i. e.] it was without rain. (JK.) — See also 5. — Also, **أَلَقٌ**, aor. ٤, inf. n. **أَلَقٌ**, He lied; spoke falsely: whence the reading of Aboo-Jaʿfar and Zeyd Ibn-Aslam, [in the Kṣur xxiv. 14,] **إِذْ تَأَلَفُونَهُ** [When ye spoke it falsely with your tongues]. (TA.)

5. **تَأَلَقٌ** It (lightning) shone, gleamed, or glistened; as also **أَتَلَقَ** [written with the disjunctive alif **أَتَلَقَ**]; (JK, S, IJ, K;) and so **أَلَقٌ**, aor. ٤. Bk. I.

(TA.) Ibn-Aḥmar has made the second trans., using the phrase **تَأَلَقَ الْعُيُونُ**, either by suppressing a prep., [meaning She shines to the eyes,] or meaning thereby she ravishes the eyes. (TA.) — And **تَأَلَقَتْ**, 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 **إِئْتَةُ** [fem. of **إِتَى**, q. v.]. (IAḥr.)

8: see 5, in two places.

إِتَى A he-wolf: fem. with ٥: (IAḥr, S, K:) and the fem. is also applied to a she-ape or monkey; the male of which is not called **إِتَى**, but **قَرْدٌ**, (S, K,) and **رَبَابِحٌ**. (S.) — † Evil in disposition, applied to a man; and so with ٥ applied to a woman: and the latter, a [demon of the kind called] **سَعْلَةٌ**; because of its evil, or malignant, nature: (TA:) and a bold woman; (Lth, K;) for the same reason. (TA.)

إِلْقٌ [an inf. n. (see 1) used as an epithet;] Lying, or fallacious, lightning; (K;) that has no rain; (JK, K;) as also **أَلِقٌ**: (K, TA:) **أَلِقٌ**, 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 **أَلَقٌ**, as **syn. with خَبَبٌ** [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.)

أَلِقٌ [app. an inf. n. of **أَلَقٌ**; (see 5;)] The shining, gleaming, or glistening, of lightning. (TA.)

إِلْقٌ: see **أَلِقٌ**.

إِتَى, like **إِمْعٌ**, [in a copy of the JK incorrectly written **إِتَى**], i. q. **مَتَأَقٌ** [Shining, gleaming, or glistening]; (S, K;) applied to lightning. (JK.) — Also † An inconstant man; from **التَّأَلَقُ** as relating to lightning. (JK: there, in this instance, written **إِتَى**.)

أَلِقٌ: } see **إِلْقٌ**.
إِتَى: }

الك

1. **أَلَكَ اللَّجَامَ**, (ISd, K,) [aor. ٢ or ٤,] inf. n. **أَلَكٌ**, (ISd, TA,) He (a horse) chewed, or champed, the bit; **syn. عَلَنَهُ**. (ISd, K.) One says, of a horse, **يَأَلِكُ اللَّجْمَ** He chews, or champs, the bits: but the verb commonly known is **يَلْوُكُ**, or **يَعْلُكُ**. (Lth.) — [Hence, accord. to some, (see **أَلُوكٌ**),] **أَلَكَ** (Mṣb, TA,) aor. ٢, inf. n. **أَلَكٌ** and **أَلُوكٌ**, (Mṣb,) He acted as a messenger (ترسّل) between the people. (Mṣb, TA.) — And **أَلَكَهُ**, aor. ٢, inf. n. **أَلَكٌ**, He conveyed, or communicated, to him a message. (Kr.) — And **أَلَكَ** He sent. (IB in art. **لُوكٌ**.)

4. **أَلِكْنِي** is from **أَلَكٌ** signifying “he sent;” and is originally **أَلِكْنِي**; the [second] hemz

being transposed and placed after the ل, it becomes **أَلِكْنِي**; then the hemz has its vowel transferred to the ل and is thrown out; as is done in the case of **مَلَكٌ**, which is originally **مَأَلَكٌ**, then **مَلَأَكٌ**, and then **مَلَكٌ**: (IB in art. **لُوكٌ**;) it means Be thou my messenger; and bear thou my message; and is often used by the poets. (S in art. **لُوكٌ**.) Accord. to IʿAmb, one says, **أَلِكْنِي 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 **أَلِكْنِي**; or, if from **الْأَلُوكُ**, the original form is **أَلِكْنِي**: and he also says that it means be thou my messenger to such a one. (TA.) One says also, **أَلِكْنِي 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 **أَلِكْنِي 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, **أَلِكْنِي إِلَيْهَا السَّلَامَ**: sometimes, also, the person sent is he to whom the message is sent; as in the saying, **أَلِكْنِي إِلَيْكَ السَّلَامَ** [virtually meaning receive thou my salutation; but literally] be thou my messenger to thyself with salutation. (TA.) Lh mentions the phrase **أَلِكْتَهُ إِلَيْهِ**, with respect to a message, aor. **أَلِكْتَهُ**, inf. n. **إِلَاكَةٌ**; in which case, the hemz [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. **لُوكٌ**.)

5: see **أَلُوكٌ**.

10. **أَسَأَلَكَهُ مَأَلِكْتَهُ** He bore, or conveyed, his message; (K;) as also **أَسَأَلَكَهُ**. (TA.)

أَلُوكٌ A thing that is eaten [or rather chewed, as will be seen below]: so in the phrases, **عَلُوكٌ صِدْقٌ** and **عَلُوكٌ صِدْقٌ** like **عَلُوكٌ صِدْقٌ** and **عَلُوكٌ صِدْقٌ** [This is an excellent thing that is chewed], and **مَا تَأَلَكْتُ بِاللُّوكِ** [or **أَلُوكِ**] **مَا تَأَلَكْتُ بِاللُّوكِ** [K in art. **لُوكٌ**] like **مَا تَعَلَّجْتُ بِعَلُوكِ** [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 **الرِّسَالَةُ**, by which **الْأَلُوكُ** is explained in the K &c., we find **قَبِلَ الْمَلِكُ مَسْتَقٌ مِنْهُ**, in which the first two words should be **قَبِلَ الْمَلِكُ**, as in other copies of the K and in the TA; and **الْأَلُوكُ** is erroneously put, in the CK, for **الْأَلُوكُ**];) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also **أَلُوكَةٌ** (ISd, Sgh, K) and **مَأَلِكَةٌ** (Lth, S, Mṣb, K, &c.) and **مَأَلِكَةٌ** (Mṣb, K) and **مَأَلِكَةٌ**: (S, M, Mṣb, 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, **مَكْرَمٌ** and **مَعُونٌ** [originally **مَعُونٌ** and **مَعِينٌ** and **مَهْلِكٌ** and **مَيْسِرٌ**, which last occurs in the *Qur* [ii. 280], accord. to one reading, in the words **فَنظَرُوا إِلَى مَيْسِرِهِ** ; but it is said that each of these, and **مَالِكٌ** also, may be regarded as originally with *ē* ; or, accord. to AHei, each is [virtually, though not in the language of the grammarians,] a pl. of the same with *ē* ; (MF, TA ;) and Akh says the same with respect to **مَكْرَمٌ** and **مَعُونٌ** : (TA :) Seer says that each is curtailed of *ē* by poetic licence ; but this assertion will not apply to **مَيْسِرٌ**, as it occurs in the *Qur*. (MF, TA.) — **أَلُوكٌ** also signifies *A messenger*. (Ibn-'Abbād, K. [In the CK here follows, **وَالْمَالُوكُ وَالْمَالُوكُ** : but the right reading is **وَالْمَالُوكُ الْمَالُوكُ**, as in other copies and in the TA.])

أَلُوكٌ : see **أَلُوكَةٌ**.

مَلَكٌ is said to be the original form of **مَلَكٌ** [An angel ; so called because he conveys, or communicates, the message from God ; (K, TA, in art. **لَاكٌ** ;) derived from **أَلُوكٌ** ; (Mṣb, K, TA ; [but in the CK is a mistake here, pointed out above, voce **أَلُوكٌ** ;) so that the measure of **مَلَكٌ** is **مَعَلٌ** : (Mṣb :) **مَلَكٌ** is both sing. and pl. : Ks says that it is originally **مَلَكٌ**, from **أَلُوكٌ** signifying “ a message ;” then, by transposition, **مَلَاكٌ**, a form also in use ; and then, in consequence of frequency of usage, the hemzeli is suppressed, so that it becomes **مَلَكٌ** ; but in forming the pl., they restore it to **مَلَاكٌ**, saying **مَلَاكَةٌ**, and **مَلَاكٌ** also : (S in art. **ملك** :) or, accord. to some, it is from **لَاكٌ** “ he sent ;” so that the measure of **مَلَكٌ** is **مَفَلٌ** : and there are other opinions respecting it : (Mṣb :) some say that its *م* is a radical : see art. **ملك**. (TA in art. **لَاكٌ**.)

مَالِكٌ : }
مَالِكَةٌ : } see **أَلُوكٌ**.
مَالِكَةٌ : }

الهر

1. **أَلِرٌ**, aor. *ē*, inf. n. **أَلِرٌ**, *It*, (as, for instance, the belly, T, S, or the head, Mṣb,) or *he*, (a man, T, S, Mṣb,) *was in pain ; had, or suffered, pain ; ached*. (T, S, M, Mṣb, K.) **أَلِرٌ بَطْنُهُ** [*He was in pain, or had pain, in his belly*] (M) and **أَلِمْتَ بَطْنَكَ** [*thou wast in pain, or hadst pain, in thy belly*] (T, S) or **رَأَسَكَ** [*in thy head*] (Mṣb) are like **سَفِهَ رَأْيَهُ** (M) and **رَشِدْتَ أَمْرَكَ** (S, T) and **وَجَعْتَ رَأْسَكَ** ; (Mṣb ;) the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by rule] indeterminate, as in **ضِغْتٌ بِهِ ذَرْعًا** and **قَرَرْتُ بِهِ عَيْنًا** ; (T ;) the regular form being **أَلِرٌ بَطْنَكَ** and **أَلِرٌ بَطْنَكَ** (T, S,) as the verb is intrans. (T.)

4. **أَلِمْتُهُ**, (S, M, Mṣb, K,) inf. n. **أَلِمٌ**, (S, Mṣb,) *I caused him pain or aching*. (S, M, Mṣb, K.)

5. **تَأَلَمَ** *He was, or became, pained* : (M, Mṣb, K :*) or *he expressed pain, grief, or sorrow ; lamented ; complained ; made lamentation or complaint ; moaned ; syn. تَوَجَّعَ, (T, S,) and **شَكَى**. (T.) You say, **تَأَلَمَ 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 **لَازِمَةُ الزَّمَانِ** [*on account of the hardness of the time*]. (TA in art. **ازمر**.)*

أَلِمٌ : see **أَلِمٌ**.

أَلِمَةٌ *Pain ; ache* ; (T, S, M, K ;) as also **أَلِيمَةٌ** : (T, M, K :) pl. (of the former, T, M) **أَلَامٌ**. (T, M, K.) You say, **مَا أَجِدُ أَلِيمَةً وَلَا أَلَمًا** *I do not find pain nor ache ; i. e. وَجَعًا* ; so says AZ : and IAqr says, **أَلِيمَةٌ وَلَا أَلِمَةٌ** as meaning the same. (T.) And the Arabs say, **لَأَبِيْتِكَ عَلَيَّ** **أَلِيمَةٌ**, meaning *I will assuredly bring upon thee [lit. make thee to pass the night in] distress, or difficulty*. (Sh.)

أَلِمٌ *Being in pain ; having, or suffering, pain ; aching*. (M, K.)

أَلِمَةٌ : see **أَلِمٌ**.

إِلَامٌ a contraction of **إِلَى مَا** : see **إِلَى**, last sentence.

أَلِيمٌ *Causing pain or aching ; painful* ; (S, K ;) i. q. **مُؤَلِمٌ** ; (T, M, Mṣb ;) like **سَبِيْعٌ** as syn. with **مُسْمِعٌ** : (S :) so when applied to punishment [or torment or torture] : (T, Mṣb :) or, thus applied, *painful, or causing pain or aching, in the utmost degree*. (M, K.)

أَلُومَةٌ *Lowness, ignobleness, baseness, vileness, or meanness*. (O, K.)

أَلِيمَةٌ : see **أَلِمٌ**, in three places. — Accord. to IAqr, (T,) *A sound, or voice*. (T, K.) You say, **أَلِيمَةٌ مَا سَمِعْتُ لَهُ أَلِيمَةً** *I heard not any sound, or voice, of, or belonging to, him, or it*. (IAqr, T.) — Accord. to AA, (T,) *Motion*. (T, K.)

أَلِيمٌ : see **مُؤَلِمٌ**.

المس

أَلْمَاسٌ, or **أَلْمَاسٌ** : see art. **موس**.

اله

1. **أَلَهُ**, (S, and so in some copies of the K,) with fet-h, (S,) or **أَلِه**, (Mgh, Mṣb, and so in some copies of the K,) like **تَعَبَ**, aor. *ē*, (Mṣb,) inf. n. **أَلَاهَةٌ** (S, Mṣb, K) and **أَلُوْهَةٌ** and **أَلُوْهِيَّةٌ** (K,) *He served, worshipped, or adored* ; syn. **عَبَدَ**. (S, Mṣb, K.) Hence the reading of I 'Ab, [in the *Qur* vii. 124,] **وَيَذَرِكُ وَإِلَاهَتِكَ** [*And leave thee, and the service, or worship, or adoration, of thee ; instead of أَلِهَتِكَ 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 am your lord the most high,” and “ I did not

know any god of yours beside me.” (TA.) — **أَلَهُ**, aor. *ē*, (S, K,) inf. n. **أَلَهُ**, (S,) *He was, or became, confounded, or perplexed, and unable to see his right course* ; (S, K ;) originally **وَلَهُ**. (S.)

— **أَلَهُ عَلَى فُلَانٍ** *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 **وَلَهُ**. (S.) — **أَلَهُ إِلَيْهِ** *He betook himself to him by reason of fright or fear, seeking protection ; or sought, or asked, aid, or succour, of him : he had recourse, or betook himself, to him for refuge, protection, or preservation*. (K.) — **أَلَهُ بِالْمَكَانِ** *He remained, stayed, abode, or dwelt, in the place*. (MF.) — **أَلَهُ إِلَيْهِ**, (K,) like **مَنَعَهُ**, (TA,) [in the CK **أَلَهُ إِلَيْهِ**,] *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. **تَأَلَاهُ** [inf. n. of **أَلَاهَهُ** *He made him, or took him as, a slave ; he enslaved him* ;] i. q. **تَعَبَّدَ**. (S, K.) — [The primary signification of **أَلَاهَهُ** 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. **تَأَلَاهُ** *He devoted himself to religious services or exercises ; applied himself to acts of devotion*. (JK, S, Mṣb, K.)

أَلَاهِيَّةٌ : see **إِلَاهَةٌ**.

إِلَاهٌ, or **إِلَآهٌ**, [the former of which is the more common mode of writing the word,] is of the measure **فَعَالٌ** (S, Mṣb, K) in the sense of the measure **مَفْعُولٌ**, (S, Mṣb,) like **كِتَابٌ** in the sense of **مَكْتُوبٌ**, and **بَسَاطٌ** in the sense of **مَبْسُوطٌ**, (Mṣb,) meaning **مَأْلُوهٌ** [*An object of worship or adoration ; i. e. a god, a deity*] ; (S, Mṣb, 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. **أَلَهُ** ; [see this word below ;] but applied by the believers in a plurality of gods to *what is worshipped* by them to the exclusion of **أَلَهُ** : (Mṣb :) pl. **أَلِهَةٌ** : (Mṣb, TA :) which signifies *idols* : (JK, S, TA :) in the K, this meaning is erroneously assigned to **إِلَاهَةٌ** : (TA :) [not so in the CK ; but there, **إِلَاهَةٌ** is put in a place where we should read **الإِلَاهَةُ**, or **إِلَاهَةٌ** without the article :] **الإِلَاهَةُ** [is the fem. of **الإِلَآه**, and] signifies [the goddess : and particularly] *the serpent* : [(a meaning erroneously assigned in the CK to **الإِلَآهَةُ** ; 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] هِلَالٌ* : (Th, K :) and, (S, K,) as also **إِلَاهَةٌ**, without **ال**, the former perfectly decl., and the latter imperfectly decl., (S,) and **الإِلَآهَةُ**, (IAqr, K,) and **الأِلَآهَةُ**, (IAqr, TA,) and **الأِلَآهَةُ**, (K,)

[and app. **الْإِلَهَةِ**,] and **الْإِلَهَةِ**, (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 **وَشَاحٌ**; 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**: see **إِلَهٌ**.

إِلَهَةٌ: **الْإِلَهَةِ** and **الْإِلَهَةِ**: see **إِلَهَةٌ**.

إِلَهَةٌ inf. n. of 1, q. v. (S, Mṣb, K.) = *Godship*; *divinity*; (K;) as also **إِلَهَةٌ** (CK [not found by me in any MS. copy of the K] and **إِلَهَاتِيَّةٌ**. (K.) = **إِلَهَةٌ** and **إِلَهَةٌ**: see **إِلَهَةٌ**.

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 الْإِلَهِيَّاتِ** or **الْإِلَهِيَّاتِ**, and **الْعِلْمُ الْإِلَهِيُّ** 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 **ال** 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 **مَأْلُوهُ**, (S, K,*) with [the article] **ال** prefixed to it, (Sb, AHeyth, S, Mṣb,) so that it becomes **إِلَهُهُ**, (Sb, AHeyth, Mṣb,) then the vowel of the hemzeh is transferred to the **ل** [before it], (Mṣb,) and the hemzeh is suppressed, (Sb, AHeyth, S, Mṣb,) so that there remains **إِلَهُهُ**, or **إِلَهُهُ**, after which the former **ل** 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 **ال** is not a substitute for the hemzeh; for were it so, it would not occur therewith in **إِلَهُهُ**: (S:) so says J; but IB says that this is not a necessary inference, because **إِلَهُهُ** applies to God (**إِلَهُهُ**) and also to the idol that is worshipped; whereas **إِلَهُهُ** applies only to God; and therefore,

in using the vocative form of address, one may say, **يَا إِلَهُهُ** [O God], with the article **ال** and with the disjunctive hemzeh; but one may not say, **يَا إِلَهُهُ** either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally **لَهُهُ**: see art. **لَهُهُ**: (S:) some say that it is from **إِلَهُهُ**, 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 **أَلَهُهُ**, meaning "he protected him," &c., as explained above: see 1, last sentence. (TA.) The **ال** is pronounced with the disjunctive hemzeh in using the vocative form of address [**يَا إِلَهُهُ**] 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. **لَهُهُ**;) and AAF says that it is also thus pronounced in a form of swearing; as in **أَفَالَهُهُ تَتَعَلَّقَنَ** [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 **إِلَهُهُ**: (S in the present art. :) Sb mentions this pronunciation in **يَا إِلَهُهُ**; and Th mentions the pronunciation of **يَا إِلَهُهُ** also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase **يَا إِلَهُهُ اغْفِرْ لِي** [O God, forgive me], for **يَا إِلَهُهُ**; 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 **ل**,] for the purpose of showing honour to it; but when it is preceded by a kesreh, [as in **بِإِلَهُهُ** *By God*, and **بِسْمِ إِلَهُهُ** *In the name of God*,] it is pronounced in the [contr.] manner termed **تَرْقِيقٌ**: AHát says that some of the vulgar say, **لَا وَإِلَهُهُ** [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, **إِلَهُهُ إِلَهُهُ 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 Jâmi' es-Sagheer. [See another ex. voce **كَرَّةٌ**].) And **إِلَهُهُ 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 **بِ** or **وِ**] denoting an oath. (Bd in ii. 1.) And **إِلَهُهُ مَا فَعَلْتُ**, meaning **وَاللَّهِ مَا فَعَلْتُ** [By God, I did not, or have not done, such a thing]. (JK.) And **إِلَهُهُ 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 **إِلَهُهُ دَرَهُهُ** *To God be*

attributed his deed! [&c.]. (S and K in art. **دَرَكٌ**.) And **إِلَهُهُ الْعَائِلُ** [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 **إِلَهُهُ دَرَهُهُ**, meaning *To God be attributed his goodness!* and *his pure action!* (Har p. 11.) And **إِلَهُهُ 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!* (Har ibid.) [And **إِلَهُهُ أَبُوكَ**: see art. **أَبُو**.] And **إِلَهُهُ أَنْتَ**, meaning **إِلَهُهُ 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 **إِلَهُهُ**, thus used, is the Hebrew expression **לְאֱלֹהֵי** after an epithet signifying "great" or the like.] **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ** [in the Kur [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 **إِلَهُهُ الْحَمْدُ لَهُ** [meaning *الحَمْدُ لِلَّهِ Praise be to God*]: but this is not allowable in the Kur-án: it is only related as heard from the Arabs of the desert, and those not knowing the usage of the Kur-án. (Az, TA.) — **إِلَهُهُ** is an expression used in prayer; as also **لَهُهُ**; (JK, Mṣb;) meaning **يَا إِلَهُهُ** [O God]; the **م** being a substitute for [the suppressed vocative particle] **يَا**; (S in art. **لَهُهُ**, and Bd in iii. 25;) but one says also, **يَا إِلَهُهُ**, (JK, and S ibid,) by poetic licence: (S ibid. :) or the meaning, accord. to some, is **يَا إِلَهُهُ أَمَّا بِخَيْرٍ** [O God, bring us good]; (JK, and Bd ubi suprâ;) and hence the origin of the expression. (Bd.) You say also **إِلَهُهُ إِلَّا** [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. (Mṣb in the commencement of his Expos. of the Maḳámát of El-Hareere, and Har pp. 52 and 53.) And **إِلَهُهُ 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. (Har p. 563.)

إِلَهُهُ: see what next precedes.

إِلَهُهُ: see **مَأْلُوهُ**.

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 **أ**;) and **أَلِيٌّ**, (S, M, K,) aor. **يُؤَلِي**, inf. n. **تَأْلِيَةٌ**; (S;) and **أَتَلِي** [written with the disjunctive alif **أَتَلِي**]; (S, M, K;) [and **تَأَلِي**, as appears from an ex. in a verse cited in art. **نَشَبٌ**, 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, *أَلَا فِي الْأَمْرِ*, (Mgh,) and *أَتَلَى* (S, Mgh.) *He fell short, &c., (قَصُرَ) in the affair.* (S, Mgh.) In the saying, *لَمْ يَأَلْ أَنْ يَعْدِلْ 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 حَبَالًا*, 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 أَوْلُو الْفَضْلِ 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 *بِضَرْبِهِ*].) *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 *لَا دَرَيْتَ وَلَا أَتَلَيْتَ* in a later part of this paragraph.] — You say also, *مَا أَلُوتُ*, *أَتَى* (K,) or *أَفْعَلَهُ* (K,) *أَتَى* (M,) inf. n. *أَتَى* (M, K) and *أَتَى* (K, TA, [in a copy of the M *أَتَى*]) meaning *I did not leave, quit, cease from, omit, or neglect, (M, K,) the thing, (K,) or doing it.* (M.) And *فُلَانٌ لَا يَأَلُو خَيْرًا* *Such a one does not leave, quit, or cease from, doing good.* (M.) And *مَا أَلُوتُ جَهْدًا* *I did not leave, omit, or neglect, labour, exertion, effort, or endeavour: and the vulgar say, مَا أَلُوكَ جَهْدًا; but this is wrong: so says Aq. (T. [See, however, similar phrases mentioned above.] — أَلَا, aor. as above, (TA,) inf. n. أَلَى, (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 فَأَلُوتُ 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. *أَلَى*, (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 أَلُوتُهُ* *I was not able to do it.* (T, M, K.) And *أَتَانِي فُلَانٌ فِي حَاجَةٍ فَمَا أَلُوتُ رَدَّهُ* *Such a one came 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 أَلَى, explained as meaning وَلَا رَجَعَ: [see art. أَلَى:] but El-Khattābī says that it is correctly أَتَى and أَلَى. (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. تَلَى,) أَتَى (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 أَتَى, as an imitative sequent [for أَتَى, to which the same explanations are applicable]: (MK:) or دَرَيْتَ وَلَا تَلَيْتَ, the latter verb being assimilated to the former, (ISk, T in art. تَلَى, S,) said to mean *تَلُوتُ*, i. e. *nor mayest thou read nor study: (T in art. تَلَى) or دَرَيْتَ وَلَا أَتَلَيْتَ, 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. *أَلَى*, (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 أَلُوكَ نَصْحًا]. (TA.)**

2: see 1, in four places.

4. *أَلَى*, (T, S, M, &c.,) aor. *يَأَلَى*, inf. n. *أَلَى*, (T, S, Mgh,) [and in poetry *أَلَى*, (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, *أَتَى عَلَى الشَّيْءِ* and *أَتَى عَلَى الشَّيْءِ* [*I swore to do the thing*]. (M.) [And *لَا أَفْعَلُ كَذَا* and, emphatically, *I swear that I will not do such a thing. And أَتَى بِيَعْنًا* *He swore an oath.*] It is said in the *Qur* [xxiv. 22], *وَلَا يَأْتَلُ أَوْلُو الْفَضْلِ 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] 'Aisheh: and some of the people of El-Medeeneh read *وَلَا يَتَأَلُ*, but this disagrees with the written text: A'Obeyd explains it differently: see 1: but the preferable meaning is that here given.*

(T.) And it is said in a trad., *أَتَى مِنْ نَسَائِهِ 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 *Kur* 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 *ذَاتٌ*: (S, K:) it is as though its sing. were *أَلَى*, (M, K, [in the CK *أَلَى*],) 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 *Kur* [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 الْأَلْبَابِ* [*The persons of understandings came to me*]; and *أَوْلَاتُ الْأَحْمَالِ* [*Those who are with child; occurring in the *Kur* lxx. 4: (S:) and the following are exs. of the accus. and gen. cases: وَالْمَكِيدِينَ* [*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 *Kur* [lxxiii. 11]; and *لَتَنْوِيَنَّ بِالْعَصْبَةِ أَوْلَىٰ* [*Would weigh down the company of men possessing strength*], in the same [xxviii. 76]. (TA.) *وَأَوْلَىٰ الْأَمْرِ مِنْكُمْ*, in the *Kur* [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 [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 ilè and 'alè;] and if either be used as the proper name of a man, the dual [of the former] is إلوان and [that of the latter] علوان; but when a pronoun is affixed to it, the alif is changed into yé, so that you say إليك and عليك; though some of the Arabs leave it as it was, saying إلاك and علاك. (S.) It is a prep., or particle governing a noun in the gen. case, (S, 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; (S, 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], من المسجد الحرام إلى المسجد الأقصى [From the Sacred Mosque to, or as far as, the Furthest Mosque; meaning from the mosque of Mekkeh to that of Jerusalem]; (Mughnee, K;) or in the saying, خرجت من الكوفة إلى مكة [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. (S.) [In some respects it agrees with حتى, q. v. And sometimes it signifies Towards; as in نظر إلى He looked towards me; and مال 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 Kur ii. 183], ثم أتتوا الصيام إلى الليل [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 cetera.] — Sometimes, (S,) it occurs in the sense of مع, (T, S, 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], من أنصاري إلى الله [Who will be my aiders with, or in addition to, God?], (S, Mughnee, K,) accord. to the Koofees and some of the Baḡrees; (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 أموالكم إلى أموالكم [And devour not ye their possessions with, or in addition to, your possessions]; (T, S;) and [in the same, ii. 13], وإذا خلوا إلى شياطينهم [And when they are alone with their devils]; (S;) and in the saying, الذود إلى الذود إبل [A few she-camels with, or added to, a few she-camels are a herd of camels], (S, Mughnee, K,) a prov., meaning † a little with a little makes much; (S and A in art. ذود, q. v.;) though one may not say, مع زيد مال إلى زيد مال (Mughnee:) so too in the saying, فلان حلیم إلى أدب وفقه [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 إليك [I praise God with thee: but see another rendering of this phrase below]. (Ish.) In the saying in the Kur [v. 8], فاعسلوا وجوهكم وأيديكم، إلى المرافق، 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 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 ثم أتتوا 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 in how lovely, or pleasing, is he to me! (TA in art. حجب) and how hateful, or odious, is he to me! (S 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; (S, M, Mughnee, Mḡb, K;) as in the phrase, هو أشهى إلى من كذا [It is more desirable, or pleasant, in my estimation than such a thing]; (Mḡb;) and in the saying of the poet,

- أمر لا سبيل إلى الشباب وذكوره
- أشهى إلى من الرجحى 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 wine?] (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. (Mḡb.) — 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 إليك، meaning, I tell the praise of God unto thee: (Mughnee:) [but see another rendering of this last phrase above:] you say also, ذاك إليك، 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]: (Mḡb:) 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 تتركني بالوعيد كأتني
- 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; الی 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-'Oḡfoor, مطلي is here considered as made to import the meaning of rendered hateful, or odious; for he says that if الی were correctly used in the sense of في, it 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 كالقاراة في المتعجر، meaning My knowledge compared to his knowledge is like the قرار [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. تعجر.) 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
- أبقي فلا يروى إلى ابن أحمر

[She says, (namely my camel,) when I have raised the saddle upon her, Will Ibn-Aḡmar 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-ḡ 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 **نَاصَاةً** for **نَاصِيَةً**: 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. **هَوَى**.] — **اللَّهُمَّ إِنِّيكَ**, occurring in a trad., [is elliptical, and] means *O God, I complain unto Thee: or take Thou me unto Thee*. (TA.) — **أَنَا مِنْكَ وَإِلَيْكَ** means *I am of thee, and related to thee*. (TA.) — You say also, **إِذْ هَبَّ إِلَيْكَ**, 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-Aqshà, **فَادْهَبِي مَا إِلَيْكَ**. (TA.) And **إِنْتُمْ** [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, (إِذْ هَبُوا إِلَيْكُمْ) and retire ye, or withdraw ye, to a distance, or far away, from us*. (ISk.) And **إِنِّيكَ عَنِّي** means *Hold, or refrain, thou from me: (T, K:) or remove, withdraw, or retire, thou to a distance from me: إِلَيْكَ used in this sense is an imperative verbal noun. (Har p. 508.) Sb says, (M,) or Akh, (Har ubi suprà,) I heard an Arab of the desert, on its being said to him **إِنِّيكَ**, reply, **إِنِّي**; 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 لَيْتَا •

[When thou shalt demand water, she will say, *Retire thou to a distance*]; meaning, [by **لَيْتَا**, i. e. **لَيْتَا** with an adjunct **alif** for the sake of the rhyme,] **إِنِّيكَ**, in the sense last explained above. (M.) — One also says, **إِنِّيكَ كَذَا**, meaning, *Take thou such a thing*. (T, K.) — When **إِنِّي** 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 and أَلِيَّةٌ and أَلِيَّةٌ: see 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 flagging, or remissness; and slowness, or tardiness:] a subst. from **أَلَا** as signifying **قَصْرٌ** and **أَبْطَأٌ**. (M.) Hence the prov., (M,) **إِلَّا حَظِيَّةٌ فَلَا**. (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 fortunes 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. **حَظُو**.) 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. **حَظُو**.)* 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 **أَلِيَّةً**, 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 **حَظَيْتُ**]. (Har p. 78.) = *An oath*; (T, S, M, Mgh, K,;) as also **أَلِيَّةٌ** (M, K) and **أَلِيَّةٌ** (T, S, 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 لِيَمِينِهِ •
• وَإِنْ سَبَقَتْ مِنْهُ الْأَلِيَّةُ بَرَّتْ •

[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 الْإِلَاءِ**; meaning, he says, **قَلِيلُ الْإِلَاءِ**; 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 flagging, 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. **غَبِر**.)

• 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, (§, K,) aor. يَأْتِي, inf. n. أَلِيٌّ, (§,) He (a man, §) was, or became, large in the أَلِيَّةُ,

q. v. (§, K,*) = **لَا دَرَيْتُ وَلَا أَلَيْتُ**: 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 thus 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., (§, K,) or a noun denoting a pl., (M,) or its sing. is **لَا** for the masc. and **ذِهْ** for the fem., (§, K,) for it is both masc. and fem., (§) and is applied to rational beings and to irrational things. (M.) [Thus,]

• هُمْ أَلِيٌّ عَلَى أَثَرِي, 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, *Now ye, O ye these believers, love them, and they love not you.* (Jel.) — The particle (M) **هَآ** (§, 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 هَآ هَآ** [meaning *These*, like as **هَآ هَآ** means "this"]. (§, K.) And AZ says that some of the Arabs say, **هَآ هَآ قَوْمُكَ** [These are thy people], (§, M,*) and **رَأَيْتُ هَآ هَآ** [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 allocation is added to it, so that you say, **أَوْلَاتِكَ**, [or **أَوْلَاتِكَ**, which is the same, and **أَوْلَاتِكُمْ**, or **أَوْلَاتِكُمْ**, &c.,] and **أَوْلَاتِكَ**, (§, K,) and **أَوْلَاتِكَ**, (so in some copies of the § and in the K,) or **أَوْلَاتِكَ**, (so in some copies of the § and in the M,) in which the [second] **ل** is augmentative, (M,) and **أَوْلَاتِكَ**, with **teshdeed**, (K,) [all meaning *Those*, like as **ذَلِكَ** and **ذَلِكَ** mean "that;" and hence] Ks says that when one says **أَوْلَاتِكَ**, the sing. is **ذَلِكَ**; and when one says **أَوْلَاتِكَ**, the sing. is **ذَلِكَ**; (§) or **أَوْلَاتِكَ** [or **أَوْلَاتِكَ**, 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 هَآ هَآ**, or **هَآ هَآ هَآ**, (M,) [nor **هَآ هَآ هَآ**, or the like.] [Thus it is said in the Kur ii. 4, *أَوْلَاتِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأَوْلَاتِكَ هُمْ*, Those follow a right direction from their Lord, and those are they who shall prosper.] And sometimes **أَوْلَاتِكَ** 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 *دَا*,] and in the third place if it is a word of three letters. (S.) = *الألى*, (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 *الألا*; (ISd, TA;) or *الأولى*; (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 *الألاء*; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a kesreh. (ISd.) A poet says,

- وَإِنَّ الْأَوْلَى بِالطَّغْيِ 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 *الألى* in the place of *الأولى*.) And another poet says,

- وَإِنَّ الْأَلَاءَ 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 جِئْتُمْ مَعَ الْبَقْلِ وَالذَّبِي
- 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 *فأنتم* and *اولي*, we find *أنتم* and *ألا*.) — In the phrase *العرب الأولى*, (as in the L, and in some copies of the S and K,) or *الألى*, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) *الاولى* or *الالى* 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 *الأول*, being pl. of *أولى* [fem. of *أول*], like *أخر* is pl. of *آخر*: and it is thus in the phrase, *أول العرب الأولى* or *الألى* [The first Arabs have passed away]. (S, K.) 'Obeyd Ibn-El-Abrāḡ uses the phrase, *نحن الأولى* [as meaning *We are the first*]. (TA.)

إلى: see إلى.

إلى: see إلى: = and see also art. الو.

إلى (T, S, M, K) and *ألى* (S, M, K,) the latter said by Zekeereyā to be the most common, and the same is implied in the S, but MF says that this is not known, (TA,) and *ألى* (T,) or *ألى* (Es-Sameen, K,) like *ألى* (Es-Sameen, TA,) [belonging to art. الو], and *ألى* (T, M, K) and *ألى* (M, K) and *ألى* (Es-Sakhāwee, Zekeereyā, TA) and *إلى*, (the same,) or *إلى*, occurring at the end of a verse, but it may be a contraction of *إلى*, meaning *عهدًا*, (M,) *A benefit, benefaction, favour, boon, or blessing*: pl. *ألى*. (T, S, M, K, &c.) IAMB says that *إلى* and *ألى* are originally *وَلَا* and *وَلَا*. (TA.)

ألى The buttock, or buttocks, rump, or posterior, syn. *عَجِيزَةٌ*, (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 *ألى*, (T, S, K,) a form mentioned by the expositors of the Fg, but said to be vulgar and low; (TA;) nor *ألى*, (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 *ألى*, though it is the form commonly obtaining with the vulgar: (TA:) the dual. is *ألىان*, (AZ, T, S,) without *ت*; (S;) but *ألىان* sometimes occurs: (IB:) *ألىان* is an epithet applied to the Zenjē, (K in art. *لص*), meaning *having the buttocks cleaving together*: (TA in that art.): the pl. is *ألىات* (T, M, K) and *ألىا*; (M, K;) the latter anomalous. (M.) Lh mentions the phrase, *ألىان* [Verily he has large buttocks]; as though the term *ألى* 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. *دُنبَة*.) of a sheep. (KL.) [Both of these significations (the "tail," and "fat of the tail," of a sheep) are now commonly given to *ألى*, a corruption of *ألى* mentioned above: and in the K, voce *طنبور*, it is said that the Pers. *دُنبَة بَرَة* signifies *ألى الحَمَل*.] — *ألى الساق* The muscle of the shank; syn. *ألى الساق* [which see, in art. *حمو*]. (AAF, M, K.) — *ألى 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 *ألى 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.) — *ألى 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 *ألى اليد*. (Lth, T.) — *ألى الكف* The *ألى* of the thumb [described above as also called by itself *ألى الكف*] and the *ضرة* of the little finger [respecting which see the next preceding sentence]. (TA, from a trad.) — *ألى 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.) — *ألى الحافر* The hinder part of the solid hoof. (S, M.)

ألى: see إلى.

ألىان: see إلىان.

ألىان an irreg. dual of *ألى*, q. v.

ألىان (T, S, M, K) and *ألىان* (M, K) and *ألى* (T, S, K,) of the measure *أفعل*, (S,) and *ألى*, (M,) or *ألى*, (so in some copies of the K, and so accord. to the TA,) or *ألى*, (so in a copy of the K,) or *ألى*, (accord. to the CK,) and *ألى*, (M, K,) applied to a ram, *Large in the* *ألى*, q. v.: (T, S, M, K, TA:) and so, applied to a ewe, *ألىان*, (T, M, K, [in the CK *ألىان*],) fem. of *ألىان*; (T;) and *ألىان*, (T, S, M, K,) fem. of *ألى*: (T, S;) and in like manner these epithets [masc. and fem. respectively, *ألى*, however, being omitted in the M,] are applied to a man and to a woman; (M, K;) or, accord. to *Abou-Is-hāḡ*, (M,) *ألى* is applied to a man, and *عجزة* to a woman, but not *ألىان*, (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 *ألىان* (T, S, M, K, [in the CK erroneously written with fet-ḥ to the *ل*,]) pl. of *ألى*, (T, S, M,) or of *ألى*; of the former because an epithet of this kind is generally of the measure *أفعل*, or of the latter after the manner of *ألىان* as pl. of *ألىان*, and *ألىان* as pl. of *ألىان*; (M;) applied to rams (T, S, M) and to ewes, (T, S,) and to men and to women; (M, K;) and *ألىان*, (S, M, K, [in the CK *ألىان*],) pl. of *ألىان*, (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, *ألىان*, (M, and so in a copy of the K, [in the CK *ألىان*],) or *ألىان*, (so in some copies of the K, and in the TA,) with medd, pl. of *ألى*, (TA,) and *ألىان*, (K,) pl. of *ألىان*. (TA.)

ألى: see إلى and إلىان.

ألى, mentioned in this art. in the K: see art.

ألىان: = and see also إلىان.

ألى: see إلىان and إلىان and إلىان.

الآلية A man who sells fat, which is termed الآلية (M.)

ألى : see آلى

آل : } see آلى
آل : }

آلى, and its fem. آلىة : see آلىان, in two places.

ام

1. أمه (T, S, M, &c.) aor ء, (T, M, Mḡb) inf. n. أم, (T, S, M, Mḡb) 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. قصده, (Lth, T, S, M, Mḡb, K,) and توجه إليه, (Mgh,) and توجه إليه, (T,) and توجهه, (T, S, M, Mḡb, K,) and توجهه, (M, K,) and توجهه, (T, M, K,) and توجهه; (T, M, Mḡb, 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 Bḡ in iii. 25.) And لامر 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 تيمم [He betook himself to dust, or pure dust, to wipe his face and his hands and arms therewith, for prayer]: (T, M, Mḡb, TA:) as in the Kur iv. 46 and v. 9: (ISk, M, TA:) whence التيمم as meaning the wiping the face and the hands and arms with dust; (ISk, T, M, Mḡb, TA;) i. e. the performing the act termed تيمم with dust: formed by substitution [of ي for ا]: (M, K:) originally التامم. (K.) — See also 8. — أمه, (S, M, Mḡb, &c.) aor ء, (M, Mḡb,) inf. n. أم, (M, Mḡb, K,) He broke his head, so as to cleave the skin, (S, Mḡb,) inflicting a wound such as is termed أمه [q. v.]; (S;) [i. e.] he struck, (M, Mḡb, K,) or wounded, (M, K,) the امر [q. v.] of his head, (M, Mḡb, K,) with a staff, or stick. (Mgh.) — أمهم, (S, M, K,) and أمهم, (M, K,) [aor ء,] inf. n. إمامة, (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] تقدمهم [in prayer]. (S.) And أمر به أمه He prayed as أمر [q. v.] with him. (Mḡb.) And أمر الصفوف He became [or acted as] إمام 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.) — أمت, (S, M, K,) [first pers. أمت,] aor ء, (M,) inf. n. أمومة, (M, K,) She (a woman, S) became a mother; (S, M, K;) [as also أمت having for its first pers. أمت, aor ء; for] you say, ما كنت أما ولقد أميت [Thou wast not a mother, and thou hast become a mother], (S, M, K, [in the last فأميت,]) with kesr, (K,) inf. n. أمومة. (S, M, K.) — أمينة I was to him a mother. (A in art. رضى.) IAar, 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. أمية and يمة : see 1, first sentence, in two places.

3. أمه It agreed with it, neither exceeding nor falling short. (M.) — [See also the part. n. أمر, voce مؤامر; whence it seems that there are other senses in which امر may be used, intransitively.]

5. تيمم and تيمم : see 1, former part, in four places. — تيمم به : see 8. — تاممت I took for myself, or adopted, a mother. (S.) And تاممها He took her for himself, or adopted her, as a mother; (S, M, K;) as also استاممها, (M, K,) and تاممها. (M.)

8. ائتمه [written with the disjunctive alif ائتمه] : see 1, first sentence. — ائتم به 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, Mḡb, Mḡb;) as also أمه : (Bḡ in xvi. 121:) the object of the verb is termed إمام; (S, M, Mḡb, K;) applied to a learned man, (Mḡb,) or a head, chief, or leader, or some other person. (M, K.) He made it an أمه or إمة [i. e. a way, course, or rule, of life or conduct; as explained immediately before in the work whence this is taken]; as also تيمم به. (M.) You say, ائتمى به and ائتم بالشيء, by substitution [of ي for ا], (M, K,) disapproving of the doubling [of the م]. (M.)

10: see 5.

أم is a conjunction, (S, M, K,) connected with what precedes it (Mḡb, 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, Mḡb,) corresponding to the interrogative أ, and meaning أى, (S,) or, as Z says, أى الأمرين كانن, [for an explanation of which, see what follows;] (Mughnee;) or, [in other words,] corresponding to the interrogative أ, whereby, and by أم, one seeks, or desires, particularization: (Mughnee:) it is as though it were an interrogative after an interrogative. (Lth, T.) Thus you say, أزيد في الدار أم عمرو [Is Zeyd in the house, or 'Amr?]; (S, Mughnee;) i. e. which of them two (أيهما) 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, أزيد قائم أم قاعد [Is Zeyd standing, or sitting?] and أقام زيد أم أقام [Did Zeyd stand, or sit?]. (Mḡb.) It is not to be coupled with أ after it: you may not say, أعتدك زيد أم أعتدك عمرو. (S.) — As connected in like manner with what goes before, it is preceded by أ denoting equality [by occurring after سواة &c.], and corresponds thereto, as in [the Kur lxiii. 6,] سواة عليهم استغفرت لهم أم لم 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, Mḡb, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an interrogative, (S, Mḡb, Mughnee,) other than أ, (Mughnee,) or by أ not meant [really] as an interrogative but to denote disapproval, (Mughnee,) and signifies بئ, (Lth, Zj, T, S, M, Mughnee, K,) or بئ and أ together, (Mḡb,) and this is its meaning always accord. to all the Basces, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say, إنا لبئل أم شاة [Verily they are camels: nay, or nay but, they are sheep, or goats: or nay, are they sheep, or goats?]: (S, Mḡb, 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, أم شاة, meaning بئ, because it is a digression from what precedes it; though what follows بئ 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 أم 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 قام أم عمرو [Did Zeyd stand? Nay rather, or or rather, did 'Amr?]. (Mḡb.) And an ex. of the same is the saying [in the Kur xiii. 17], هل يستوى الأعمى والبصير أم 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 أ used to denote disapproval is the saying [in the Kur vii. 194], أ لهم أرجل يشون بها أم لهم أيدي يبطشون بها [Have they feet, to walk therewith? Or have they hands to assault therewith?]: for أ is here equivalent to a negation. (Mughnee.) [It has been shown above that] أم 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 غدا؟ 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 دَهْنُ أُرْمَا كَانَ مَشِي رَقْصَا
- بَلْ قَدْ تَكُونُ مَشِي تَوْقْصَا

(T, S,* [in the latter, يا هَنْدُ, and only the former hemistich is given,]) meaning *O Dahna*, (the curtailed form دَهْنُ being used for دَهْنَا,) *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 دَهْنُ أَكَانَ مَشِي رَقْصَا أُرْمَا كَانَ كَذَلِكُ*. (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., *لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ*, (T, Mughnee,) i. e. *fasting in journeying is not an act of obedience to God*. (T, and M in art. بر.) So too in the trad., *الآنَ نَبْرُ طَابَ امْضْرَبُ* *Now fighting has become lawful*; as related accord. to the dial. of Himyer, for الضْرَبُ. (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 امْفَرَسَ*, [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*. — *أمر الله* and *أمر الله* &c.: see *أُيْمَنُ اللهُ*, in art. *يمن*.

أُم A mother (T, S, M, Mṣb, K, &c.) [of a human being and] of any animal; (IAqr, T;) as also *أُمْرٌ*, (Sb, M, Mṣb, K,) and *أُمَّةٌ*, (T, M, Mṣb, K,) and *أُمَّةٌ*, (S, M, Mṣb, K,) which last is the original form (S, Mṣb) accord. to some, (Mṣb,) or the ة in this is augmentative (M, Mṣb) accord. to others: (Mṣb:) the pl. is *أُمَّاتٌ* (Lth, T, S, M, Mṣb, K) and *أُمَّاتٌ*; (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 *أُم* is *أُمِيَّةٌ* (T, S, K) accord. to some

of the Arabs; but correctly, [accord. to those who hold the original form of *أُم* to be *أُمَّةٌ*,] it is *أُمِيَّةٌ*. (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written *أُمِيَّةٌ*.]) — *أُمٌ لَكَ* 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 *لَكَتَكَ أُمُّكَ*, and *قَاتِكَ اللهُ*, [and *لَا أَبَا لَكَ*], &c. (Har p. 165.) — Some elide the ل of *أُم*; as in the saying of 'Adee Ibn-Zeyd,

- أَيُّهَا الْعَائِبُ عِنْدِي زَيْدٌ

[O thou who art blaming in my presence the mother of Zeyd]; meaning, *عِنْدِي أُمُّ زَيْدٍ*; the *عِنْدِي* being also elided on account of the occurrence of two quiescent letters [after the elision of the ل of *أُم*]: (Lth, T, S;) and as in the phrase *وَيَلِيهِ*, (S,) which means *وَيَلِي لَأُمِّهِ*. (S, and K in art. ويل, q. v.) — *هِيَ أُمَّتُكَ* means *They two are thy two parents: or thy mother and thy maternal aunt*. (K.) [But] *قَدَّاهُ بِأُمَّتِهِ* is said to mean [He expressed a wish that he (another) might be ransomed with] *his mother and his grandmother*. (TA.) — One says also, *يَا أُمَّتِي لَا تَفْعَلِي* [O my mother, do not thou such a thing], and [in like manner] *يَا أَبَتِي لَا تَفْعَلْ*; making the sign of the fem. gender a substitute for the [pronominal] affix *عِي*; and in a case of pause, you say *يَا أُمَّةٌ*. (S.) — And one says, *مَا شَأْنِي وَشَأْنُكَ*, and *مَا أُمِّي وَأُمَّةٌ*, 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 مَفَارِقِي 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 وَطَلَبُ الْوَحْشِ 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 *أُم* in the verse is superfluous. (S.) — *أُمٌّ* also relates to inanimate things that have growth; as in *أُمُّ النَّخْلَةِ* [The mother of the tree]; and *أُمُّ الشَّجَرَةِ* [the mother of the palm-tree]; and *أُمُّ الْجَوْزَةِ* [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 *أُمُّ عِيَالٍ* [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], *فَأَمَّهُ هَاوِيَةٌ* *His place of habitation or abode [shall be] the fire [of Hell]*: (Bd, Jel, TA:) or, as some say, the meaning is *أُمُّ رَأْسِهِ هَاوِيَةٌ فِيهَا* [his brain shall fall into it, namely, the fire of Hell]. (TA.) — *The ensign, or standard, which an army follows*. (S.) [See *أُمُّ الرَّمْحِ*, below.] — It is said in a trad., respecting the prophets, *أُمَّهَاتُهُمْ 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 *أُمَّةٌ*, in two places. — *أُمٌّ* 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.] — *أُمُّ الرَّجُلِ* *The man's wife*; and *the person who manages the affairs of his house or tent*. (TA.) And *أُمُّ مَتْوَى الرَّجُلِ* *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.) — *أُمُّ عَامِرٍ* *The hyena, or female hyena*; as also *أُمُّ عَمْرٍو*; (TA;) and *أُمُّ الطَّرِيقِ*. (S, TA. [See also other significations of the first and last below.]) *أُمُّ الْحَلْسِ* [or *أُمُّ الْحَلْسِ*] (as in the S and K in art. *حلس*.) *The she-ass*. (TA.) *أُمُّ الْبَيْضِ* *The female ostrich*. (S, K.) — *أُمُّ الرَّأْسِ* *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

أمر النجوم (S, M, K) likewise. (S.) أمر النجوم likewise. (S, M, K) 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.) — أمر القرى [The mother of the towns; the metropolis: particularly] Mekkeh; (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 أمر of the towns around it. (T.) أمر التناهب The most difficult of deserts or of waterless deserts: (T:) or a desert, or waterless desert, (S, K,) far extending. (S.) أمر الطريق (T, S, M) and أمر 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.]) أمر عامر The cemetery, or place of graves. (T. [This, also, has another signification, mentioned before.]) أمر الرمح The ensign, or standard; (M, K;) also called أمر الحرب; (TA;) [and simply الأمر, as shown above;] and the piece of cloth which is wound upon the spear. (T, M.*) أمر جابر Bread: and also the ear of corn. (T.) أمر الخباثت [The mother of evil qualities or dispositions; i. e.] wine. (T.) أمر الكتاب [in the Kur iii. 5 and xiii. 39] (S, M, &c.) The original of the book or scripture [i. e. of the Kur-án]: (Zj, M, K;) or the Preserved Tablet, اللوح المحفوظ: (M, Msh, K;) or it signifies, (M, K,) or signifies also, (Msh,) the opening chapter of the Kur-án; فاتحة; (M, Msh, K;) because every prayer begins therewith; (M;) as also أمر القرآن: (Msh, K;) or the former, the whole of the Kur-án, (I'Ab, K,) from its beginning to its end: (TA:) and the latter, every plain, or explicit, verse of the Kur-án, of those which relate to laws and statutes and obligatory ordinances. (T, K.) أمر الشر Every evil upon the face of the earth: and أمر الخير every good upon the face of the earth. (T.)

أمر: see أمر, first sentence.

أمة: see أمة.

أمة A way, course, mode, or manner, of acting, or conduct, or the like; (AZ, S;) as also أمة: (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 أمة. (M, K.) — Religion; as also أمة: (AZ, S, M, K:) [one of the words by which this meaning is expressed in the M and K is شرعة; for which Golius found in the K

سرعة:] one course, which people follow, in religion. (T.) You say, فَلَانٌ لَا أُمَّةَ لَهُ Such a one has no religion; no religious persuasion. (S.) And a poet says,

وَهَلْ يَسْتَوِي ذُو 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 أمة: (M:) any people called after a prophet are said to be his أمة: (Lth, T:) the followers of the prophet: pl. أمة. (T, Msh.)

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 أمة: (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 أمة; (M, K;) pl. of the former أمة; (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. أمة: as in the saying, قَدْ مَضَتْ أُمَّةٌ Generations of men have passed away. (T.) — The creatures of God. (M, K.) You say, مَا رَأَيْتُ مِنْ أُمَّةٍ اللَّهُ أَحْسَنُ مِنْهُ [I have not seen, of the creatures of God, one more beautiful than he]. (M.) — I. q. إمام; (T, M, K;) 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 suprâ. (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: (Msh:) and one who is alone in respect of religion. (T.) — See also أمر, first sentence. Hence, يَا أُمَّتِ, which see in the same paragraph. — The stature of a man; tallness, and beauty of stature; or justness of stature; syn. قامة; (T, S, M, Msh, K;) and شطاط: (M, TA: [in the K, the signification of شطاط is assigned to it; but this is evidently a mistake for شطاط; 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 the next five after the former word in the K

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. أمة. (T, S, M.*) You say, إِنَّهُ لِحَسَنِ الشَّاطِطِ [Verily he is beautiful in justness of stature]. (M.) And El-Aqshâ says,

حَسَانُ الْوُجُوهِ طَوَالَ الْأَمْرِ

[Beautiful in respect of the faces,] tall in respect of the statures. (T, S, M.*) [In the last, بَيْضُ الْوُجُوهِ.] — The face. (T, M, K.) — أمة الوجه 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 أُمَّةِ الْوُجُوهِ Verily he is beautiful in the form of the face: and إِنَّهُ لَقَبِيحُ أُمَّةِ الْوُجُوهِ he is ugly in the form of the face. (AZ, T.) — أمة الطريق: see أمر. — 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 أمة, i. e., after favour had been shown him, in his escape: and some read أمة, i. e., forgetting. (Bd.) And so in the same [xi. 11], وَلَيْسَ أَخْرَانَا عَنْهُمْ الْعَذَابُ [And verily, if we kept back from them the punishment] until a short period of time. (S, Bd.)

أمة: see أمة, in three places; first and second sentences. — I. q. إمامة (K) [i. e. The office of, or performing the office of, إمام, q. v.: or] the acting as, or performing the office of, إمام: (T in explanation of أمة, and M and Msh in explanation of إمامة:) and the mode, or manner, of performing that office. (T.) — I. q. حَالٌ (Lh, M, K) and حَالٌ (M, K) and حَالٌ (M) and حَالَةٌ (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. (IAqr, M, K.*) You say of an old man when he has strength remaining, فَلَانٌ بِأَمَةٍ, meaning Such a one is returning to a state of well-being and ease and enjoyment. (TA.) — Dominion; mastery; authority. (Fr, T, IKtt.) — A blessing, or what God bestows upon one; a benefit, benefaction, favour, or boon; a cause of happiness; (T, S, M, Msh, K;) as being that which men aim at, pursue, or endeavour to obtain. (T.) See أمة, last sentence but one. — Accord. to IKtt, it signifies also i. q. أمر [but in what sense is not said]. (TA.)

أمر 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 مِنْكَ 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 **مُضَارٌّ**, (S,) originally **مُؤَامِرٌ**, (TA,) *the same;* (T;) *of a middle, or middling, kind 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 **مُؤَامِرٌ**; (TA;) and *convenient, or suitable:* (M, K:) and **أَمْرٌ** and **مُؤَامِرٌ** both signify an affair, or a case, that is *manifest, clear, or plain*, (M, K,) *not exceeding the due bounds or limits.* (M.)

الإمام *The location that is before;* (M, Mṣb,* K;) *contr. of الوراثة.* (M, K.) It is used [absolutely] as a noun, and adverbially, (M, Mṣb,* 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. (Mṣb.) 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 *beware thou; 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, (Mṣb,) whose example is followed, or who is imitated;* (S, Mgh, Mṣb;) *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, Mṣb:) 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: (Mṣb:) it is correctly without *ة*, because it is a subst., not an epithet: (Mgh, Mṣb:) or it is allowable with *ة*, because it implies the meaning of an epithet: (Mṣb:) and **أَمَّةٌ** signifies the same: (T, M, K:) the pl. of the former is **أَيَّةٌ**, (T, S, M, K, [but omitted in the CK,]) originally **أُمَّةٌ**, (T, S,) of the measure **أَفْعَلَةٌ**, like **أُمْتَةٌ**, pl. of **مَثَالٌ**, (T,) but as two meems 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 **أَيْتَةٌ**, (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 **أَيْتَةٌ**, originally **أُمَّةٌ**, like **أُمْتَةٌ**; 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: (Mṣb:) 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 **عَدُلٌ** (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 as **صَحَابٌ** is pl. of **صَاحِبٌ**: (M:) the dim. of **أَيْتَةٌ** is **أَوَيْتَةٌ**; or, as El-Mázinec says, **أَيْيَّةٌ**. (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:* (Mṣb, 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, **فُلَانٌ 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.* (Mṣb.) — [The leading authority, or head, of a persuasion, or sect. The four **أَيْتَةٌ** or **أَيْيَّةٌ** are the heads of the four principal persuasions, or sects, of the Sunnees; namely, the Hanafees, Sháfi'ees, Málikees, and Hambelees. 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:*) — **إِمَامٌ** 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], **وَأَنْتَهُمَا لِيَأْمُرَ 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, Mṣb, 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 **أَمَّةٌ**, to be the right reading,]) *from [a wound in] what is termed **أَمْرٌ رَأْسِهِ** [see **أَمْرٌ**]:* (S:) or *wounded in what is so termed;* (M, K;) *having a wound such as is termed **أَمَّةٌ**, q. v.* (Mṣb.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying,

وَحَشَايَ مِنْ حَرِّ الْفِرَاقِ 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 **أُمَيْمَةٌ**, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be **أُمَيْمَةٌ**,] explained as signifying *stones with which heads are broken:* (TA:) pl. **أُمَامِيرٌ**. (S, TA.)

أَمَامَةٌ *Three hundred camels:* (M, K:) so explained by Abu-l-'Alá. (M.)

إِمَامَةٌ: see **أَمَّةٌ**.

أُمَيْمَةٌ: see **أَمِيرٌ**. — Also, (Sgh,) or **أُمَيْمَةٌ**, (K,) *A blacksmith's hammer.* (Sgh, K.)

أُمَيْمَةٌ dim. of **أَمْرٌ**, q. v. (T, S, K.) — See also **أَمِيرٌ**: — and **أُمَيْمَةٌ**.

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.)

أُمَيْمَةٌ [dim. of **أَمَّةٌ**]: see **أَمْرٌ**, first sentence.

أُمِّي (T, M, Mgh, Mṣb, K) and أَمَانٌ (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. 69:) [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 (الأُمَّة) 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 العَرَبِ; 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 Et-Ta'if, who learned it from a man of the people of El-Heerch, and these had it from the people of El-Ambár. (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 Ja'far 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] أُمِّيٌّ, (AZ, T, M,) applied to a man, (AZ, T,) *Impotent in speech*, (عَبِيٌّ, in the K incorrectly written عَبِيٌّ, TA,) of few words, and rude, churlish, uncivil, or surly. (AZ, T, M, K.)

أُمِّيَّةٌ The quality denoted by the epithet أُمِّيٌّ: (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 أُمِّيٌّ: and see also art. اَمِنَ.

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 'Alee Ibn-Ḥamzeh 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 أَمَّةٌ شَجَّةٌ 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 skin: (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, (يَصْعَقُ,) like thunder, and like the braying of camels, and is unable to go forth into the sun: (Mṣb:) the mullet for it is one third of the whole price of blood: (TA:) IAar assigns the meaning of [this kind of] شَجَّةٌ; 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 مِنْ: (Zj, T, M, K:) originally أَمْرٌ: the second hemzeh 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 أَمْرٌ.

أَمْرٌ 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.)

مَأْمُومٌ: 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.

مُؤَامَرٌ: see أَمْرٌ, in two places.

مُؤْتَمِرٌ act. part. n. of أَتَمَّرَ بِهِ; Following as an example; imitating; taking as an example, an exemplar, a pattern, or an object of imitation. (Mṣb.) — مُؤْتَمِرٌ 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

أَمَّا, used to denote an interrogation, is a compound of the interrogative hemzeh and the negative مَا: (M:) it is a mere interrogative [respecting a negative, like أَلَا]; as in the saying, أَمَّا 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 أَمَّا which we have yet to mention,] El-Múlaḥḥee adds a third meaning of أَمَّا, saying that it is a particle denoting عَرَضٌ [or the asking, or requiring, a thing in a gentle manner], like أَلَا (q. v.) and لَوْلَا; and is connected peculiarly with a verb; as in أَمَّا تَعُومِرُ [Wherefore wilt not thou stand?], and أَمَّا تَفْعَلُ [Wherefore wilt not thou do such a thing?]; which may be explained by saying that the hemzeh 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. (Mughnec.) — It is also an inceptive word, used in the manner of أَلَا: (M:) followed by إِنَّهُ, it is syn. with أَلَا: (S:) [meaning *Now*: or *now surely*: or] both of these meaning *verily*, or *truly*; i. e. حَقًّا: and for this reason Sh allows one's saying, أَمَّا إِنَّهُ مُنْطَلِقٌ and أَمَّا إِنَّهُ مُنْطَلِقٌ [Verily, or truly, he is going away]; with kesr after the manner of أَلَا إِنَّهُ, and with fet-h after the manner of حَقًّا إِنَّهُ: and أَمَّا وَاللَّهِ لَقَدْ كَانَ كَذَا and أَمَّا وَاللَّهِ لَقَدْ كَانَ كَذَا [Verily, or truly, by God, such a thing did indeed happen]; the ة being a substitute for the hemzeh: (M:) so too وَاللَّهِ حَمِيٌّ [or حَمًا وَاللَّهِ]: (Sgh and K in art. حَمِيٌّ:) it denotes the truth of the words which follow it; as when you say, أَمَّا 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. اَمْرٌ:) [in other words,] it corroborates an oath and a sentence; as in

أَمَا وَاللَّهِ لَئِنْ سَهَرْتُ لَكَ لَيْلَةً لَأُدْعَيْكَ نَادِمًا [Verily, or now surely, by God, if I remain awake for thee a night, then will I indeed leave thee repenting]; and أَمَا لَوْ عَلِمْتُ مَكَانَكَ لَأَزَعَجْتُكَ مِنْهُ [Verily, or now surely, if I had known thy place of being, then had I unsettled thee, or removed thee, from it]; and أَمَا إِنَّهُ لَرَجُلٌ كَرِيمٌ [Verily, or now surely, he is (emphatically) a generous man]: (T:) or it is an inceptive particle, used in the manner of أَلَا; [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 ه or ع, before the oath; each with the ه remaining; [written هَمَا or عَمَا]; and with the ه elided; [written هَم or عَم]; or with the ه elided, but without the substitution; [written أَم]; and when أَنْ occurs after أَمَا, it is with kesr, as it is after أَلَا: and it also means حَقًّا [verily, or truly]: or أَحَقًّا [verily? or truly?]: accord. to different opinions: and in this case, أَنْ after it is with fet-h, as it is after حَقًّا: accord. to Ibn-Kharoof, 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 مَا as a noun in the sense of حَقِّ; i. e. أَلَا أَلَا أَذَلِكَ الشَّيْءُ حَقٌّ; [is that thing true?]; so that the meaning is أَحَقًّا: [if so, أَمَا أَنَّهُ مُنْطَلِقٌ، أَحَقًّا: means Verily, or truly, is he going away?] and this, which is what Sb says, is the correct opinion: مَا is virtually in the accus. case, as an adverbial noun, like as حَقًّا is literally: and أَنْ 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 أَنْ with its complement is an agent. (Mughnee.)

أَمَا is a conditional and partitive and corroborative particle; and is sometimes written أَيُّمَا, 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], فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ, أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ 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; (S; [in which it is mentioned with أَمَا];) 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],

وَأَمَّا السَّفِينَةَ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ وَأَمَّا الْجِدَارُ فَكَانَ وَاللَّامِرُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ [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 أَمَا بَعْدُ, which see in art. بعد.] — Few have mentioned its use as a corroborative: (Mughnee:) it is thus used in the phrase أَمَا زَيْدٌ فَذَاهِبٌ [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, مَهْمَا يَكُنْ مِنْ شَيْءٍ [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. اَمُو:] 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 أَمَا is used in commanding and forbidding and announcing: you say, أَمَا اللَّهُ فَاعْبُدْ [Whatever be the case, or happen what will, &c., God worship thou]: and أَمَا الْخَمْرُ فَلَا تَشْرَبْهَا [i. e. (as is shown in the case of a similar ex. in the Mughnee, though you may say أَمَا الْخَمْرُ فَلَا تَشْرَبْهَا, without an ellipsis, like as you say أَمَا تَمُودُ فَهَدَيْتَاهُمْ, as well as أَمَا تَمُودُ, in the Kur xli. 16, accord. to different readers,) Whatever be the case, &c., wine (drink not), drink not thou it]: and أَمَا زَيْدٌ فَخَرَجَ [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 أَيُّمَا [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 أَمَا الْعَبِيدُ فَذُو الْعَبِيدِ, thus heard, with الْعَبِيدِ in the accus. case, the meaning is, مَهْمَا ذَكَرْتَ [i. e. Whenever thou mentionest the slaves, he is a possessor of slaves: but I would rather say that the meaning is, أَمَا ذِكْرُكَ, &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 أَمَا in the saying in the Kur [xxvii. 86], أَمَا ذَا كُنْتُمْ تَعْمَلُونَ [Or rather, what is it that ye were doing?]: for here it is a compound of the unconnected أَم and the interrogative مَا. (Mughnee.) — So too in the saying of the poet,

أَبَا حُرَاشَةَ أَمَا أَنْتَ ذَا نَفَرٍ
فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمُ 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

أَنْ termed مُصَدَّرِيَّة [which combines with a verb following it to form an equivalent to an inf. n.] and the redundant مَا أَمَا أَنْتَ is for كُنْتُ; لأنْ كُنْتُ; the preposition and the verb are suppressed for the sake of abridgment, so that the pronoun [ت in كُنْتُ] becomes separate; and مَا is substituted for the verb [thus deprived of its affixed pronoun], and the ن [of أَنْ] is incorporated into the م [of مَا]. (Mughnee.) [See another reading of this verse voce أَيُّمَا; and there also, immediately after, another ex. (accord. to the Mughnee) of أَيُّمَا used in the manner explained above. See also أَنْ as a conditional particle, like إِنَّ.] — Also i. q. أَيُّمَا, q. v. (Mughnee, K.)

أَيُّمَا is sometimes written أَيُّمَا, and sometimes its first م is changed into ي, [forming أَيُّمَا or أَيُّمَا or both, as will be shown below.] (Mughnee, [in my copy of which it is written أَيُّمَا, and so in some copies of the K,] and K, [in some copies of which it is written أَيُّمَا,]) and it is held by Sb to be a compound of إِنَّ and مَا, (Mughnee,) or as denoting the complement of a condition it is a compound of إِنَّ and مَا. (M, K.) — It denotes doubt; (Ks, T, Mughnee, K;) as in مَا أَدْرِي مَنْ جَاءَنِي أَيُّمَا [I know not who stood: either Zeyd or 'Amr]: (Ks, T:) and مَا جَاءَنِي أَيُّمَا [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,] أَيُّمَا يَعْذِبُهُمْ وَيَأْتِيهِمْ عَذَابُهُمْ [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,] أَيُّمَا أَنْ تَعَذَّبَ وَإَيُّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا [Either do thou punish, or do thou what is good to them]. (Mughnee, K.) — It also denotes the making a thing allowable; as in [Learn thou either law or syntax; (an ex. given in the T, on the authority of Ks, as an instance of the usage of أَيُّمَا to denote giving option;)] but its use with this intent is disputed by some, (Mughnee, K,) while they assert it of أَوْ. (Mughnee.) — It is also used as a partitive; as in [the Kur lxxvi. 3,] أَيُّمَا شَاكِرًا وَإَيُّمَا كَفُورًا [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, أَيُّمَا may be here [a compound of] the conditional إِنَّ and the redundant مَا; كَانَ, accord. to Ibn-Esh-Shejree, being understood after it: (Mughnee:) and Fr says that the meaning is, إِنَّ شَكَرَ وَإِنْ كَفَرَ [if he be thankful and if he be unthankful]. (T.) — It also denotes taking option; as in the saying, لِي دَارٌ بِالْكُوفَةِ فَأَنَا خَارِجٌ إِلَيْهَا فَإِمَّا أَنْ أُسْكِنَهَا وَإِمَّا أَنْ أَبِيعَهَا [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, (S; in art. اَمُو, and Mughnee,) accord. to most authorities, i. e., the second أَيُّمَا in the like of the saying, جَاءَنِي أَيُّمَا زَيْدٌ وَإَيُّمَا عَمْرُو [mentioned

above]; (Mughnee;) used in the manner of أو in all its cases except this one, that in the use of او 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 تَيْتَا أُمَّنَا شَأَلْتَ نَعَامَتَهَا •
• أَيَا إِلَى جَنَّةٍ أَيَا إِلَى نَارٍ •

[O, would that our mother took her departure, either to Paradise or Hell-fire!]; (§, * Mughnee, K;) cited by Kṣ, 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 مَّا is sometimes suppressed;

• سَقَّتْهُ الرَّوَاعِدُ مِنْ صَيْبٍ •
• وَإِنْ مِنْ حَرِيْفٍ فَلَنْ 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 حَرِيْفٍ. (Mughnee, K.) Mbr and Aṣ 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. الا, near its end.] — Distinct from the foregoing is إِمَّا in the saying in the Kur [xix. 26], فِيمَا تَرَبَّيْتُمْ مِنْ، [And if thou see, of mankind, any one]: for this is [a compound of] the conditional إِنْ and the redundant مَّا. (§* in art. امو, 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 مَّا 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. مَّا;) as though the speaker said, إِذَا 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 نَفَرِ،]

* أَبَا حُرَّاشَةَ إِمَّا أَنْتَ ذَا نَفَرٍ •
• فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمُ الصَّبْعُ •

[O Aboo-Khurásheli, 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 IHsh states the case differently; saying.] An instance of مَّا not used to restrain from governing, but as a substitute for a verb, occurs in the saying, مَّا أَنْتَ مُنْطَلِقًا أَنْطَلَقْتُ، [Because thou wast going away, I went away]; originally, مَّا أَنْتَ مُنْطَلِقًا أَنْطَلَقْتُ، [for an explanation of which, see what is said of أَنْتَ إِمَّا in a reading of the verse commencing with أَبَا حُرَّاشَةَ voce نَفَرِ:] but accord. to El-Fárisee and IJ, the government belongs to مَّا; not to كَانَ [or كُنْتَ]. (Mughnee in art. مَّا.) — So too in the saying, اِفْعَلْ هَذَا، إِنْ كُنْتَ لَا تَفْعَلُ غَيْرَهُ، إِمَّا، meaning Do thou this if thou wilt not do another thing; or do thou this at least; (Mughnee and K, each in art. مَّا;) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art.:) or اِفْعَلْ هَذَا، إِمَّا، meaning if thou wilt not do that, then do thou this; the three particles [إِنْ and مَّا and لَا] being made as one word: so says Lth: (T:) [J says,] اِفْعَلْ هَذَا، إِمَّا، is pronounced with imáleh, [i. e. "immá-lè,"] and is originally إِنْ with مَّا as a connective; and the meaning is, if that thing will not be, then do thou thus: (§ in art. لَا:) [but] AHút [disallows this pronunciation, and] says, sometimes the vulgar, in the place of اِفْعَلْ هَذَا، إِمَّا، say, اِفْعَلْ ذَلِكَ بَارِي، [Do thou that at least]; but this is Persian, and is rejected as wrong: and they say also, اِمْمَانِي، with ḍamm to the ا [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 اِمْمَالًا، [with kesr, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into ء with ḍamm [saying اِمْمَانِي]. (TA in art. مَّا.) [Fei says,] لَا is a substitute for the verb in the saying, اِفْعَلْ هَذَا، إِمَّا، 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 مَّا 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. (Mṣb in art. لَا.) [El-Hareeree says that] اِمْمَالًا is properly [a compound of] three particles,

which are إِنْ and مَّا and لَا, made as one word, and the ا at the end thereof is like the ا of حَبَّارِي [in which it is written ي, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the ا 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 اِفْعَلْ هَذَا، إِمَّا] is suppressed; so it [لَا] serves as a substitute in the saying, اِفْعَلْ هَذَا، إِمَّا،; therefore they pronounce its ا with imáleh: and IAth says that the Arabs sometimes pronounced لَا with a slight imáleh; and the vulgar make the imáleh thereof full, so that its ا becomes ي; but this is wrong. (TA.) You say also, خُذْ هَذَا، إِمَّا، 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 Anṣár 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, اِفْعَلْ هَذَا، إِمَّا، فَأَحْسِنُوا إِلَيْهِ، meaning If ye will not sell him, act well to him until his term of life come to him. (T.)

امت

1. اَمْتُهُ، (T, S, M, K,) aor. ـَ، (T, M, K,) inf. n. اَمْتٌ، (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 اَمْتُهُ، (M, K,) inf. n. تَامَيْتُ. (TA.) You say, اِمْتِ يَا فُلَانٌ هَذَا لِي كَمْ هُوَ، Compute thou, O such a one, this, for me, how many it is. (T.) And اَمْتِ الْقَوْمَ، He computed, or conjectured, the number of the people, or company of men. (T.) And اَمْتِ 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. اَمْتٌ بِالشَّرِّ — اَمْتٌ: see 1. اَمْتٌ بِالشَّرِّ — He was suspected of evil. (M, TA.)

اَمْتٌ A measure of distance [&c.]; as in the saying, كَمْ اَمْتٌ 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.: اَلخَمْرُ اِلشَّرُّ، 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 اَمْتٌ as signifying "feebleness, or weakness," in a journey, or pace. (T, TA.) And in the saying, لَيْسَ فِي الْخَمْرِ اَمْتٌ،

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 شئ). (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. *إمات* (M, K, TA, but in some copies of the K *أَمَات*, and in the CK *أَمَات*) and *أَمُوت*. (M, K.) You say, *استوت الأرض فما بها أمت* The earth, or ground, was even, so that there was not in it any depression and elevation. (A, TA.) And *امتلت السقاء فما به أمت* 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, *قد ملى القربة ملى لا أمت فيه* 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,] *أمت في الحجر لا فيك* i. e. [May 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 *التراب له*: 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.) — *Weakness; feebleness*; (T, K;) *langour; remissness*. (TA.) You say, *سرتنا سيرا لا أمت فيه* We performed a journey, or went a pace, in which was no weakness, or feebleness [&c.]. (T, TA.) = *A good way, course, mode, or manner, of acting, or conduct, or the like.* (T, K.)

مؤمت Suspected of evil and the like. (K.) [See 2.] = [A water-skin] filled [so as to be equally distended: see *أمت*]. (K.)

مأموت A water of which the distance is computed, or conjectured. (TA.) — *هو إلى أجل* It is until a determined, defined, or

definite, period. (S, K:*) — *شيء مأموت* A thing that is known. (M, TA.) [And so *مؤموت*.]

امد

1. *أمد عليه*, aor. ٤, inf. n. *أمد*, He was angry with him: (S, M, Mḡb, K:) like *أبد* (S) and *أمد* and *أبد* and *أمد*. (T in art. *أبد*.)

2. *أمد*, inf. n. *تأمد*, He declared the time, considered with regard to its end; or the utmost, or extreme, extent, term, limit, point, or reach; expl. by *بين الأمد*. (K.)

أمد Time, considered with regard to its end: *زمان* being time considered with regard to its end and its beginning: (Er-Rághib:) [but sometimes it is interchangeable with *زمان*, as will be seen in what follows:] or the utmost, or extreme, extent, term, limit, point, or reach. (S, M, A, Mḡb, K.) You say, *بلغ أمده* He, or it, reached, or attained, his, or its, utmost, or extreme, extent, term, &c. (Mḡb.) And *ضرب له أمدًا* [He assigned, or appointed, for him, or it, a term, or limit]. (A.) And *هو بعيد الأمد* [He is one whose limits are remote: *أمد* being the pl.]. (A.) — The period of life which one has reached; as in the saying, *ما أمدك* 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-Ḥasan [El-Baṣrec], being asked by El-Ḥajjáj, *ما أمدك*, meaning *What was the time of thy birth?* answered by saying that it was two years before the expiration of 'Omar's reign as *Khalifech*. (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 *أمد كذا* The time of such a thing; like *زمان كذا*. (Kull p. 10.) — [It is also used for *أمد*, and (applied to a fem. n.) *ذات أمد*, *Having a term, or limit; limited in duration*; as in the saying,] *الدنيا أمد والآخرة أبد* [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr, L in art. *أبد*.)

أمدة A remainder, or what remains, (K,) of anything. (TA.)

سقاء مؤمد A skin [exhausted;] in which there remains not a gulp, or as much as is swallowed at once, of water. (K.)

أمد مأمود An extreme term, limit, or point, reached, or attained. (K.)

امر

1. *أمره*, (T, S, M, &c.,) aor. ٤, (M, &c.,) inf. n. *أمر* (T, S, M, Mḡb, K) and *إمار*, (M, L, K,) which latter, however, is disapproved by MF, (TA,) and *إبحار* is syn. therewith, (K,) but this also is disapproved by MF, and deemed by him strange, [being by rule the inf. n. of *أمره*, respecting which see what follows,] (TA,) and *أمره*,

(M, K,) which is one of the inf. ns. [or quasi-inf. ns.] of the measure *فَاعِلَةٌ*, like *عافية* and *عاقبة*, (M,) *He commanded him; ordered him; bade him; enjoined him*; the inf. n. signifying the contr. of *نهي*; (T, M, K;) as also *أمره*, (Kr, M, K,) mentioned by A 'Obeyd also as a dial. var. of *أمره*: (Mḡb:) but A 'Obeyd says that *أمرته* and *أمرته* are syn. [in a sense different from that explained above, i. e.] as meaning *كثرت*: (TA.) You say, *أمره به*, (S, M, K,) and *أمره إياه*, suppressing the prep., (M,) *He commanded, ordered, bade, or enjoined, him to do it.* (M, K.) And *أمرتك أن تفعل*, and *لتفعل*, and *بأن تفعل*, *I commanded, ordered, bade, or enjoined, thee to do [such a thing].* (M.) [And *أمره بكذا* as meaning *He commanded him, or ordered him, to make use of such a thing; or the like*: whence, in a trad.,] *أمرت بالسواك* [I have been commanded to make use of the tooth-stick]. (El-Jámi' eṣ-Ṣagheer.) [And *He enjoined him such a thing; as, for instance, patience.*] The imperative of *أمر* is *أمر*; originally *أمر*; which also occurs [with *و* in the place of *و* when the *ل* is pronounced with *damm*]: (M:) but [generally] when it is not preceded by a conjunction, (Mḡb,) i. e., by *و* or *ف*, (T,) you suppress the *ء*, [i. e. the radical *ء*, and with it the conjunctive *ل* preceding it,] contr. to rule, and say, *أمره بكذا* [Command, or order, or bid, or enjoin, thou him to do such a thing]; like as you say, *خذ* and *كل*: when, however, it is preceded by a conjunction, the practice commonly obtaining is, to restore the *ء*, agreeably with analogy, and thus to say, *وأمره بكذا*. (Mḡb.) — [You say also, *أمره فقتل* He gave an order respecting him, and accordingly he was slain. And *أمره بكذا* He ordered that such a thing should be done, or given, to him.] — In the *Kur* [xvii. 17], *أمرنا مترفها فسقوا فيها*, 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 *Aboo-Is-hák*; adding that, although one says, *أمرت زيدا فصرّب عمرا*, meaning *I commanded Zeyd to beat 'Amr, and he beat him*, yet one also says, *أمرتك فعصيتني* [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, *أمرنا*; (TA;) and a reading of El-Ḥasan, namely, *أمرنا*, like *علمنا*, may be a dial. var., of the same signification: (M:) see 4, in two places: or it may be from *الإمارة*; (S, TA;) [in which case it seems that we should read *أمرنا*; or, perhaps, *أمرنا*: see 2:] *Abu-l-'Áliyah* reads *أمرنا*, 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.) — *أمره*, 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, *مررتني*, meaning *Counsel thou me; advisethou me.* (A.) — *أمر بأقتناص*, said

of a wild animal, means *He rendered the beholder desirous of capturing him.* (M.) = **أَمَرَ**, (Aḡ, Fr, Th, T, S, M, Mḡb, K,) aor. ʔ; (Mḡb, TA;) and **أَمَر**, aor. ʔ; (S, M, IKṭṭ, K;) and **أَمِر**, aor. ʔ; (M, K, and several other authorities; but by some this is disallowed; TA;) inf. n. **أَمِر** (K) and **أَمْرَة** (S) and **إِمَارَة**; (Aḡ, T, S;) or the second is a simple subst.; (K;) or perhaps it is meant in the S 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 أمير*; (Aḡ, T, S;) **عَلَى الْقَوْمِ** over the people. (M, * Mḡb, K.) [See also 5.] **أَمِرٌ فُلَانٌ وَأَمِرٌ عَلَيْهِ**, (as in different copies of the S,) [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.* (S.) = **أَمْرَة** as syn. with **أَمْرَة**: see 4. = **أَمِر**, (S, M, Mḡb, K,) aor. ʔ, (Mḡb, K,) inf. n. **أَمِر** and **أَمْرَة**; (M, K, TA; the latter written in the CK **أَمْرَة**;) and **أَمِر**, aor. ʔ; (IKṭṭ;) + *It* (a thing, M, Mḡb, or a man's property, or camels or the like, Abu-l-Ḥasan and S, and a people, T, S) *multiplied; or became many, or much, or abundant;* (T, S, M, Mḡb, K;) and *became complete.* (M, K.) — And the former, + *His beasts multiplied; or became many;* (M, K;) [as also **أَمِر**; for you say,] **أَمِرٌ بَنُو فُلَانٍ**, inf. n. **إِبْرَارٌ**, + *The property, or camels or the like, of the sons of such a one multiplied; or became many, or abundant.* (M.) = **أَمِرُ الْأَمْرِ**, (Akh, S, K,) aor. ʔ, inf. n. **أَمِر**, (Akh, S,) + *The affair, or case, (i. e., a man's affair, or case, Akh, S,) became severe, distressful, grievous, or afflictive.* (Akh, S, K.)

2. **أَمَرَهُ**, inf. n. **تَأْمِيرٌ**, *He made him, or appointed him, commander, governor, lord, prince, or king.* (S, * Mgh, Mḡb.) [And it seems to be indicated in the S 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 الْقَنَاةَ** + *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. **أَمَرَهُ فِي أَمْرِهِ**, (T, * S, M, Mḡb,) inf. n. **مُؤَامَرَةٌ**, (S, K,) *He consulted him respecting his affair, or case;* (T, * S, M, Mḡb, K, * TA;) as also **وَأَمْرَهُ**; (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (S, TA;) and **أَسْتَأْمِرُهُ**, (M,) inf. n. **أَسْتَأْمِرُ**; (S, K;) and **أَسْتَأْمِرُهُ**, (T,) inf. n. **أَسْتَأْمِرُ**. (S, 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 **أَسْتَأْمِرْتُ** *استأمرت* herself. (TA.) [See another ex. voce **نَفْسٌ**. And see also 8.]

4. **أَمَرَ**, inf. n. **إِبْرَارٌ**: see 1, last sentence but one, in two places. = **أَمْرَهُ**; (S, M, Mḡb, K;) and **أَمْرُهُ**, (S, M, Mḡb, K,) accord. to some, (M,) aor. ʔ, (Mḡb, K,) inf. n. **أَمِر**; (Mḡb;) both signifying the same accord. to AO, (S,) 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,) **أَمْرُهُ** also; (M;) + *He* (a man) *multiplied it; or made it many, or much, or abundant:* (S, Mḡb;) *He* (God) *multiplied, or made many or much or abundant, his progeny, and his beasts:* (M, K;) and **أَمْرُ مَالِهِ** + *He* (God) *multiplied, &c., his property, or camels or the like.* (S.) = See also 1, first sentence, in two places.

5. **تَأْمَرَ** *He became made, or appointed, commander, governor, lord, prince, or king;* (Mḡb;) *he received authority, power, or dominion;* **عَلَيْهِمْ** over them. (S, K.) [See also **أَمَرَ**.] — See also 8.

6: see 8, in three places.

8. **أَسْتَمِرَ** [written with the disjunctive alif **أَسْتَمِرَ**] *He obeyed, or conformed to, a command;* (S, * M, Mgh, K;*) *he heard and obeyed.* (Mḡb.) You say, **أَسْتَمِرَ 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,] **أَسْتَمِرَ الْأَمْرَ** *He obeyed, or conformed to, the command.* (S.) And **لَا يَأْتِمِرُ** *He will not do right of his own accord.* (A.) Imra el-Keys says, (S,) or En-Nemir Ibn-Towlab, (T.)

وَيَعْدُو عَلَى الْمَرْءِ مَا يَأْتِمِرُ

[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: (S;) 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, **أَمَرْتُهُ فَأَتَمَرْتُ 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 **أَسْتَمِرَ رَأْيَهُ** *He consulted his own mind, or judgment, respecting what was right for him to do.* (Sh, T.) — **أَسْتَمِرُوا**, (A, Mḡb,) inf. n. **أَسْتَمِرُ**; (S, K;) and **تَأْمَرُوا**, (A,) inf. n. **تَأْمِرُ**, of the measure **تَفَاعَلُ**; (S;) and **تَأْمَرُوا**, (TA,) inf. n. **تَأْمِرُ**; (K;) *They consulted together:* (S, * A, Mḡb, K;*) or **أَسْتَمِرُوا** and **تَأْمَرُوا** signify *they commanded, ordered, bade, or enjoined, one another;* like as one says, **أَقْتَلُوا** and **تَقَاتَلُوا**, and **أَسْتَمِرُوا عَلَى الْأَمْرِ** or **تَأْمَرُوا عَلَيْهِ** *they determined, or settled, their opinions respecting the affair, or case:* (M;) and **أَسْتَمِرُوا بِهِ**, (S, Mḡb,) inf. n. as above, (K,) signifies *they purposed it,* (S, Mḡb, K,*)

namely, a thing, (Mḡb, K,) and *consulted one another respecting it.* (S.) It is said in the Kur [lxv. 6], **وَأْتَمِرُوا بِتَكْمُرٍ 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 لِيُقْتَلُونَ**, 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, **أَسْتَمِرَ** 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:* (S, * Mḡb, * TA, &c. :) pl. **أَوَامِرٌ**: (S, 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., **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** *قَالَ اللَّيْثُ الْأَمْرُ مَعْرُوفٌ وَاحِدٌ الْأُمُورِ*, but **نَقِيضُ النَّبِيِّ وَالْأَمْرُ وَاحِدٌ الْأُمُورِ**, evidently meaning that **أَمْرٌ** signifies the contr. of **نَبِيٌّ**, 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 **أَمْرُ اللَّهِ** *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 **الْأَمْرُ قَرِيبٌ** *The resurrection, or the time thereof, is near.* (Mgh, from a trad.) And **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 حَادِثَةٌ: (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, أَمْرٌ 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 شَتَّتْ أَمْرَهُ He dissipated, disorganized, disordered, unsettled, or broke up, his state of things, or affairs. (Aṣ, TA in art. شَعَب.) [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 تَرٌ; (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], نَقَدْتُ 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 نَكْرًا, [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 الْقَوْمِ as meaning كَثُرُوا. (Ks.)

أَمْرٌ a coll. gen. n. of which أَمْرَةٌ (q. v.) is the n. un. — See also أُمُورٌ.

أَمْرٌ: see أَمْرٌ. — + Multiplied; or become many, or much, or abundant. (M, K.) [See أَمْرٌ.] You say زَرَعَ 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,*)

Mṣb, K;) 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 سَأَتْكَ إِمْرَةٌ أَبْنِ عَمِّكَ 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 knowest 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 تَعْرِفُ 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 أَمَارَتِهِمْ, + 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 أَمْرَةٌ; (Aṣ, 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 أَمْرَةٌ: (K:) or a small sign, or mark, of stones, to show the way, in a waterless desert; (S;) as also أَمَارَةٌ [and أَمْرَةٌ]; 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 أَمْرَةٌ A sign, mark, or token. (Aṣ, 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 فَإِنِّي
• أَمَارَةٌ تَسْلِيْبِي عَلَيْكَ فَسَلِّبِي
[When the sun of day rises, it is a sign of my saluting thee, therefore do thou salute]. (TA.)—

Also A time: (Aṣ, S, K:) so IAṣr 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 مَدَّتِي

When He (meaning God) brings it, (namely my soul,) by his skilful 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: اَمَارٌ مَدَّتِي being as above; the former word being prefixed to the latter, governing it in the gen. case. (IB. [In the S we find وَأَمَارٌ مَدَّتِي.]])

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-Aṣṣhà:

• إِذَا كَانَ هَادِي التَّمَى فِي الْبِلَا
• وَصَدْرُ الْقَنَاءِ 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 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 الإِمَارَةِ: see إِمْرَةٌ. — الإِمَارَةُ is also used for صَاحِبٌ 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 أَمْرَةٌ: (M:) or a man resembling [in stupidity] a kid: [see the latter part of this paragraph:] (Th, M:) or, as also أَمْرَةٌ (S, M, K, &c.) and أَمْرٌ and أَمْرَةٌ, (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 يُطِيعُ إِمْرَةً لَا يَأْكُلُ ثَمَرَةً [He who obeys a stupid man, &c., shall not eat fruit: or the meaning is]

he who obeys a stupid woman shall be debarred from good. (IAth.) ∇ **إِمْرَةٌ** is applied to a woman and to a man: when it is applied to a man, the δ is added to give intensiveness to the signification. (ISh.) The following saying, **إِذَا طَلَعَتِ السَّعْرِيُّ سَفَرًا فَلَا تُرْسَلُ فِيهَا إِمْرَةٌ وَلَا إِمْرًا** in rhyming prose, means [When Sirius rises in the clear twilight,] send not thou among them (meaning the camels) a man without intelligence [in a great degree, nor one who is so in a less degree; or a woman without intelligence, nor a man without intelligence;] to manage them. (Sh.) — Also, (M, K,) and ∇ **إِمْرَةٌ** and ∇ **أَمْرٌ** and ∇ **أَمْرَةٌ**, (K,) A young lamb: (M, K:) or the first (إِمْرٌ) and the second, a young kid: (M, TA:) or the former of these two, a male lamb: (M, TA:) or a young male lamb: (S:) and the latter of them, a female lamb: (M, TA:) or a young female lamb. (S, M.) One says, ∇ **إِمْرٌ وَلَا إِمْرَةٌ**, meaning *He has not a male lamb nor a female lamb*: (M, TA:) or *he has not anything*. (T, S, M.)

إِمْرَةٌ: see **إِمْرٌ**, in two places.

إِمْرَةٌ: see **إِمْرٌ**, in six places: — and see **إِمْرَةٌ**, in four places.

إِمْرَةٌ: see **إِمْرَةٌ**.

النَّفْسُ الْإِمْرَةُ [Wont to command]. [Hence,] **النَّفْسُ الْإِمْرَةُ** [The soul that is wont to command]; (A;) *the soul that inclines to the nature of the body, that commands to the indulgence of pleasures and sensual appetites, drawing the heart downwards, so that it is the abode of evils, and the source of culpable dispositions*. (KT.) [See **نَفْسٌ**.]

إِمْرَةٌ fem. of **أَمْرٌ** [q. v.]. — See also **إِمْرٌ**.

ثَوْنِي [nct. part. n. of **أَمْرَةٌ**]. — **أَمْرٌ** and **مُؤْتَمِرٌ** *Two days*, (S,) *the last*, (K,) *the former being the sixth, and the latter the seventh*, (M,) *of the days called العَجُوزُ*: (S, M, K: [but see **عَجُوزٌ**]) as though the former commanded men to be cautious, and the latter consulted them as to whether they should set forth on a journey or stay at home: (S:) accord. to Az, the latter is applied as an epithet to the day as meaning **يُؤْتَمِرُ فِيهِ**. (TA.)

تَأْمُرِي: see **تَأْمُرُ**, in two places.

تُؤْمِرِي, and without \cdot : see **تَأْمُرُ**, in six places.

تَأْمُرُ and **تَأْمُرَةٌ** are properly mentioned in this art.; the measure of the former being **تَفْعُولٌ**; (K:) and that of the latter, **تَفْعُولَةٌ**: (TA:) not as J has imagined; [who writes them without \cdot , and mentions them in art. **تَمَرٌ**;] (K:) their measures accord. to him being **فَاعُولٌ** and **فَاعُولَةٌ**. (TA.) [But in all the senses here explained, they appear to be with and without \cdot .] — The former signifies *The soul*: (S in art. **تَمَرٌ**, where it is written without \cdot ; and M, A, K:) because it is that which is wont to command. (A.) One says, **ثِي تَأْمُرُكَ ذَلِكُ** *Thy soul, or self, hath known that*. (AZ, and T in art. **تَمَرٌ**.) — The intellect: (M:) as in the saying, **عَرَفْتَهُ بِتَأْمُورِي** *I knew it by my intellect*. (M in art. **تَمَرٌ**, without \cdot ; and

TA.) You say also, **هُوَ آبِنٌ تَأْمُورِيهَا**, meaning *He is the knowing with respect to it*. (TA in art. **بَنِي**.) — The heart, (T in art. **تَمَرٌ** without \cdot , and M, A, K,) *itself*. (M, TA.) Hence the saying, **حَرْفٌ فِي تَأْمُورِي خَيْرٌ مِنْ عَشْرَةٍ فِي وَعَائِكَ** [One word in my heart is better than ten in thy receptacle]. (T in art. **تَمَرٌ**, and TA.) — The pericardium. (M in art. **تَمَرٌ**, without \cdot .) — The core, or bluck or inner part, or clot of blood, (**حَبَّةٌ**, M, K, or **عَلَقَةٌ**, TA,) and *life, and blood, of the heart*: (M, K:) or *blood*, (A \mathfrak{s} , S, M, in art. **تَمَرٌ**, and K,) absolutely: (TA:) and **تَأْمُورٌ** signifies *the life-blood*: (A \mathfrak{s} , S:) or *the blood of the body*: (S in art. **نَفْسٌ**;) and *the life of the soul*. (M, K.) — Also, as being likened to blood, (TA,) ∇ **تَأْمُورَةٌ**: (M, K:) and — ∇ **تَأْمُورٌ**: (M, TA:) and — ∇ **سَافِرُونَ**. (A \mathfrak{s} , K.) — [Hence also,] ∇ **وَأَمْرٌ**. (M, K.) You say, **مَا فِي الرِّكْبَةِ تَأْمُورٌ**, (T, S in art. **تَمَرٌ**, and M,) or **تَأْمُورٌ**, (A,) ∇ *There is not in the well any water*. (T, S, M, A.) — The weaver (وَزِيرٌ) of a king: (M, K:) because his command is effectual. (TA.) — *Any one*: as in the saying, **تَأْمُورٌ**, (T in art. **تَمَرٌ**, A, K,) as also **تَأْمُورٌ**, (T in art. **تَمَرٌ**, and K,) each with an augmentative **ت**, and without \cdot as well as with it, accord. to Er-Ra \mathfrak{d} ee and others, (TA,) and **تَأْمُرِي**, and **تَأْمُورِي**, (M,) and **تَأْمُورِي**, (T in art. **تَمَرٌ**, M, TA,) or without \cdot , (S, M, K, in art. **تَمَرٌ**;) and **أَمْرٌ**, (M, K,) *There is not in it* (i. e. in the house, **الِدَارُ**, M, A, TA) *any one*. (M, A, K, and T and S in art. **تَمَرٌ**.) You say also, **بِلَادٌ خَلَاءٌ** ∇ **تَأْمُورِي** *Vacant regions wherein is not any one*. (S in art. **تَمَرٌ**;) (M, K) and **تَأْمُرِي** (S in art. **تَمَرٌ**) and **تَأْمُورِي** (M, K) also signify *A man, or human being*. (S, M, K.) You say, speaking of a beautiful woman, **مَا رَأَيْتُ تَأْمُورِيًّا أَحْسَنَ مِنْهَا** *I have not seen a human being, or creature, more beautiful than she*: (S and M in art. **تَمَرٌ**;) and **مَا رَأَيْتُ تَأْمُورِيًّا أَحْسَنَ مِنْهُ** [I have not seen a man more beautiful than he]. (T and S in art. **تَمَرٌ**.) Accord. to some, they are used only in negative phrases; but accord. to others, they are also used in such as are affirmative. (MF.) — Also *Anything*: as in the saying **أَكَلُ الذِّئْبِ الشَّاةَ فَمَا تَرَكَ مِنْهَا تَأْمُورًا** [The wolf ate the sheep, or goat, and left not of it anything]. (T and S in art. **تَمَرٌ**.) — *A child, young one, or foetus*; syn. **وَلَدٌ**. (M, K.) — *The receptacle (وَعَاءٌ) of the child, young one, or foetus*. (M in art. **تَمَرٌ**, without \cdot ; and K.) — *A وعاءٌ [in the ordinary sense; i. e. a bag, or receptacle, for travelling-provisions and for goods or utensils &c.]*. (M, K.) Hence the saying, **أَنْتَ أَغْلَمُ بِتَأْمُورِكَ** *Thou art best acquainted with what thou hast with thee; and with thine own mind*. (M.) — Also, (K,) and **تَأْمُورَةٌ**, (M, [in which the former is not given in the following senses,] and K,) or **تَأْمُورَةٌ**, (S in art. **تَمَرٌ**;) *A ewer*, syn. **إِبْرِيْقِي**, (S, M, K,) *for wine*: (S:) and, (M, K,) or, as some say, (TA,) *a حَقَّةٌ* (M, K, TA) *in which wine is*

put. (TA.) — Also the first, (M, K,) or ∇ third, (T and S in art. **تَمَرٌ**;) *The chamber, or cell*, (**صَوْمَعَةٌ**, T and M in art. **تَمَرٌ**, without \cdot , and S and K, and **نَامُوسٌ**, M, K,) *of a monk*. (M, K.) — And hence, (TA,) the first, (K,) and ∇ second, (M, K,) or ∇ third, of these three words, (T and S in art. **تَمَرٌ**;) ∇ *The covert, or retreat, of a lion*. (T, S, M, K.) Whence, ∇ **فَلَانَ أَسَدٌ فِي تَأْمُورِيهِ** ∇ *Such a one is a lion in his covert*: (T and S in art. **تَمَرٌ**;) a saying borrowed from 'Amr Ibn-Ma \mathfrak{d} dec-Kerib: (T and S ibid:) or, accord. to some, it means, *a lion in the greatness of his courage, and in his heart*. (TA.) — Also (i. e. the first only) *Play, or sport, of girls or of boys*. (Th, M in art. **تَمَرٌ** without \cdot , and K.) — See also **يَأْمُورٌ**.

تَأْمُورٌ *A sign, or mark, set up to show the way in a waterless desert*; (K, TA;) *consisting of stones piled up, one upon another*: (TA:) pl. **تَأْمِيرٌ**. (K.) [See **أَمْرَةٌ**.] — See also **تَأْمُورٌ**.

تَأْمُورَةٌ, and without \cdot : see **تَأْمُورٌ**, in eight places. — Also *The pericardium; the integument (غِلَافٌ) of the heart*. (S in art. **تَمَرٌ**: there written without \cdot .)

تَأْمُورِي: see **تَأْمُورٌ**, in two places.

فَلَانَ مِثْمَرٌ *Counsel; advice*: as in the saying, **فَلَانَ مِثْمَرٌ بَعِيدٌ مِنَ الْمِثْمَرِ قَرِيبٌ مِنَ الْمِثْمَرِ** *Such a one is far from counsel, or advice: near to calumny, or slander*. (A.)

مُؤَمَّرٌ *Made, or appointed, commander, governor, lord, prince, or king*: (S, M, K:) *made to have authority, power, or dominion*: (T, M, K:) in which latter sense it is explained by Kh \mathfrak{u} lid, as applied by Ibn-Mu \mathfrak{k} bil to a spear. (T.) — ∇ *A cane, or spear-shaft, having a spear-head affixed to it*. (K.) — ∇ *A spear-head (T, TA) sharpened*; syn. **مُحَدَّدٌ**. (T, M, K, TA.) — *Distinguished, or defined (مُحَدَّدٌ) by signs, or marks*: (TA:) or, as some say, (TA,) *marked with a hot iron*; syn. **مُؤَسَّوْمٌ**. (K, TA.)

مَأْمُورٌ [pass. part. n. of **أَمْرَةٌ**, q. v.]. — It is said in a trad., (S, &c.) **خَيْرُ الْمَالِ مَبْرَةٌ مَأْمُورَةٌ وَسَيِّئُهُ مَأْمُورَةٌ** ∇ *The best of property are a prolific filly [and a row of palm-trees, or perhaps a tall palm-tree, fecundated]*; (AZ, A'Obeyd, T, S, A, K;) as though the filly were commanded [by God] to be so: (A, in which the epithet **مَأْمُورَةٌ** thus used is said to be tropical:) [or **مَأْمُورَةٌ** is thus for the sake of conformity to **مَأْمُورَةٌ**, and is originally **مَأْمُورَةٌ**, (S, M, K,) from **أَمْرَهَا** **اللَّهِ**: (TA:) or it is a dial. var. of weak authority; (K;) though, accord. to AZ, it signifies *made to have abundant offspring*, from **أَمْرُ اللَّهِ الْمَبْرَةَ**, meaning "God made the filly to have abundant offspring," a dial. var. of **أَمْرَهَا**, as A'Obeyd also asserts it to be. (TA.)

مَأْمِيرٌ and **مَأْمِرٌ**: see what next follows.

مُؤْتَمِرٌ [Obeying, or conforming to, a command; &c.: see 8. —] *One who acts according to his own opinion*; (T;) *who follows his own opinion*

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. *مَامِرٌ* and *مَامِيرٌ* [both anomalous]. (M, K.) [See *شهر*.]

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 *يَحْمُور*, 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*, (Bd 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-Zejjūjee, M, TA:) or, accord. to Hsh, the termination with fet-h is a rejected form; and that with damm is not mentioned by any of the grammarians: (TA:) but *مُدَّ أَمَسٌ* [Since yesterday] occurs, used by poetic licence: (Sb, S:) *أَمَسٌ* 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 أَمَسٌ, and *بِأَمَسٍ*, which is more common, and *الأمس*, *I saw him yesterday*; and] *مَا رَأَيْتَهُ مُدَّ أَمَسٍ* [I have not seen him since yesterday]; and if you have not seen him [since the day next] before that, you say, *مَا رَأَيْتَهُ 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 رَأَيْتَهُ مُدَّ أَوَّلٍ مِنْ أَوَّلٍ مِنْ أَمَسٍ* [I have not seen him since the day before the day before yesterday]. (ISK, TA.) The phrase *رَأَيْتَهُ أَمَسٌ* [I saw him yesterday] has also been heard, but it is extr. (K.) The people of El-Hijáz make *أَمَسٌ* 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 أَمَسٌ بِمَا فِيهِ* [Yesterday has gone with what happened during it]; whereas the people of El-Hijáz say, *ذَهَبَ أَمَسٌ 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 kesreh 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 *الأمس*, and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its deviation from the original form, like *سَعْرٌ* 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 أَمَسًا* [Every morrow becomes a yesterday]; (S,* IB:) and making it determinate by the article ال, they say, *كَانَ الْأَمَسُ طَيِّبًا* [The yesterday was good], (IB,) and *مَضَى الْأَمَسُ الْمُبَارَكُ* [The blessed yesterday has past]; (S;) and prefixing it to another noun, *كُلُّ أَمَسِنَا كَانَ طَيِّبًا* [All of our yesterday was good], (IB,) and *مَضَى أَمَسِنَا* [Our yesterday has past]: (S:) [therefore,] in the following verse,

- وَإِنِّي وَقَفْتُ الْيَوْمَ وَالْأَمَسَ 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, *الأمس* and *الأمس*), if we read *الأمس*, the ال is redundant, because it is implied in the word *أَمَسٌ*; but if we read *الأمس*, the ال is not implied in *أَمَسٌ*, and therefore is prefixed to make it determinate. (IJ, M.) The pl. is *أَمَسٌ* and *أَمَاسٌ*, (Zj, K,) both pls. of pauc., (Zj, TA,) and *أَمُوسٌ*, (Zj, K, TA, [in the CK, incorrectly, *أَمُوسٌ*],) which is a pl. of mult. (Zj, TA.) There is no dim. form of *أَمَسٌ*; like as there is none of *غَدٌ* and *أَيٌّ* and *مَتَى* and *أَيْنَ* and *كَيْفَ* and *الْبَارِحَةَ* and *أَيٌّ* and *مَتَى* and *عِنْدَ* and *مَا* and those of the days of the week, except *الْجُمُعَةَ*. (Sb, S.)

أَمَسِيٌّ, contr. to analogy, (M, TA,) and *أَمَسِيٌّ* [which is agreeable with analogy] is allowable, as related by Sgh on the authority of Fr, but the former is the more chaste, (TA,) *Of, or relating to, or belonging to, yesterday*. (M, TA.)

امل

1. *أَمَلَهُ*, (T, S, M, &c.,) aor. 2, (T, S, M, Msb,) and 3, (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 *أَمَلَهُ*, (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 الْوُضُوءَ [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 *رَجَاءُ* 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. *أَمَلَهُ*, 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 *تَأَمَّلٌ* signifies *he acted, or proceeded, deliberately, not hastily*, syn. *تَثَبَّتَ*, (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: } see *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:]) *أَمَلَةٌ*, also, signifies the same as *أَمَلٌ*,

(S, M, K,) or **تَأْمِيلٌ**; (Lh, M, K;) [or a manner of hoping or expecting; for J adds,] and it is like **جِلْسَةٌ** and **رَحْبَةٌ**: (S:) and **مُؤْمَلٌ**, 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. **خَيْبٌ**.) And **مَا أَطْوَلَ إِمْلَتَهُ** How far-reaching is his hope, or expectation! (T, *S, M, K:) [or his manner of hoping or expecting!] from **الْأَمَلُ**. (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.]

مُؤْمَلٌ One whose beneficence may be hoped for. (Ḥar p. 183.) — **الْمُؤْمَلُ** 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 **السُّكَيْتُ**:) 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. **أَمِنَ**, (T, Mṣb, K,) inf. n. **أَمِينٌ** (T, S, M, Mṣb, K) and **إِمْئَانٌ** (Zj, M, K) and **أَمِنَ** (M, K) and **أَمِنَةٌ** (T, S, M, K) and **إِمْئَةٌ** (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 **فَاعِلٌ**, which is strange, (MF,) or this is a subst. like **فَالِحٌ**, (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 **زَيْدٌ أَمِنَ مِنَ الْأَسَدِ** and **أَمِنَ مِنَ 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 **لَا أَمِنُ أَنْ يَكُونَ كَذَلِكُ** [I am not free from fear of its being so; I am not sure but that it may be so]. (Mgh in art. **بَدَأَ**; 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 وَالْإِعْيَاءَ** [She was secure from, or free from fear of, stumbling, and becoming jaded]: (M:) and **أَمِنَ عَارَهَا** [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.) [**أَمِنَهُ** sometimes means **He was, or became, free from fear, though having cause for fear, of him, or it; i. e. he thought himself secure, or safe, from him, or it.** (See **كُورٌ** vii. 97.)] — **أَمِنَهُ** (inf. n. **أَمِنٌ** TK) [and accord. to some copies of the K **أَمِنَهُ**] and **أَمِنَهُ** (inf. n. **تَأْمِينٌ** K) and **أَيْتَمَنَهُ** ([written with the disjunctive alif **أَيْتَمَنَهُ**, and] also written **أَيْتَمَنَهُ**, on the authority of Th, which is extr., like **أَيْتَمَلٌ** [&c.], M) and **أَسْتَأْمَنَهُ** all signify the same (M, K, TA) [He trusted, or confided, in him; (as also **بِهِ**, 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 غَائِلَتَهُ** [Men, or people, trust, or confide, in him, and do not fear his malevolence, or mischievousness]. (T, M.) And **أَيْتَمَنَهُ عَلَى كَذَا** (S, Mgh, *Mṣb*) and **أَيْتَمَنَهُ 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, أمين 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 **كُورٌ** [xii. 11], **مَا لَكَ** [i. e. **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 **تَيْمَنًا**. (Bd.) You say also, **أَوْتَمِنَ فُلَانٌ** [Such a one was trusted, or confided, in; &c.]; when it begins a sentence, changing the second **ا** into **و**; in like manner as you change it into **ي** when the first is with kesr, as in **أَيْتَمَنَهُ**; and into **ل** when the first is with fet-ḥ, as in **أَمِنَ**. (S.) The phrase **أَمَانَةٌ** **أَوْتَمِنَ**, in a saying of Moḥammad, if it be not correctly **أَمَانَةٌ** **عَلَى**, may be explained as implying the meaning of **أَسْتَحْفِظُ 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 **كُورٌ** iii. 68.] — **أَمِنَ**, (M, Mgh, K,) or **أَمِنَ**, (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. **أَمِنَهُ**: see 4:—and see also **أَمِنَهُ**, inf. n. as above, also signifies **He said أمين** or **أَمِينٌ**, (T, S, Mṣb,) after finishing the **فَاتِيحًا**, (T,) or **عَلَى الدُّعَاءِ** on the occasion of the prayer, or supplication. (Mṣb.)

4. **أَمِنَ** is originally **أَمِنَ**; the second **ا** being softened. (S.) You say, **أَمِنَهُ**, [inf. n. **إِمْئَانٌ**]; (S, M, Mṣb;) and **أَمِنَهُ**, [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 **أَمِنْتُهُ مِنْهُ** 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, الأمان** [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 فُلَانٌ الْعَدُوَّ** [Such a one granted security, &c., to the enemy], inf. n. as above. (T.) It is said in the **كُورٌ** ch. ix. [verse 12], accord. to one reading, **لَا إِمْئَانَ لَهُمْ** They have not the attribute of granting protection; meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) — **إِمْئَانٌ** 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 intrans. and trans. (TA, from a Commentary on the **مُتَوَوَّلُ**.) You say, **أَمِنَ**, meaning **He believed.** (T.) And it is said to be trans. by itself, like **صَدَّقَ**; and by means of **بِ**, considered as meaning **إِعْتِرَافٌ** [or acknowledgment]; and by means of **لِ**, considered as meaning **إِذْعَانٌ** [or submission]. (TA.) [Thus] you say, **أَمِنَ بِهِ**, (inf. n. **إِمْئَانٌ**, 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 **كُورٌ** [in ii. 2], that **بِهِ** [or **أَمِنَهُ**] properly signifies **أَمِنَهُ 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-Saʿad** 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, آمِنَ 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. اسْتَأْمَنَهُ *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 آمِنٌ (M, K) and أَمِنَةٌ (S, M, K) [and اِيْمَانَةٌ (see أَمِنَ)] and آمِنٌ and آمِنٌ (M, K,) which last is an inf. n. of أَمِنَ [like the rest], (MF,) or a subst. like فَالِحٌ; (M;) and أَمَانَةٌ is syn. with أَمَانٌ, (S,) both of these signifying *security, or safety, and freedom from fear*: (PS:) or أَمِنٌ 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, in the Kur [iii. 148], means

Security (أَمَانٌ) [and slumber]. (S.) † أَمَانٌ 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 اللَّهُ † اَمِنَ فِي أَمَانٍ † اللَّهُ Be thou in the protection, or safeguard, of God.] And † اَعْطَيْتَهُ الْاَمَانَ [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 † اَمَانَ [He asked, or demanded, of him security or safety, or protection or safeguard, &c., as in the next preceding ex.]. (Mgh, TA.)— اَمَانٌ in the Kur ii. 119 means † اَمِنٌ [Possessed of security or safety]: (Aboo-Is-hák, M:) or مَوْضِعٌ اَمِنٌ [a place of security or safety; like اَمَانٌ]. (Bd.)— See also اَمِنَ.— You say also, مَا اَحْسَنَ اَمْنَكَ, and † اَمْنَكَ, meaning *How good is thy religion! and thy natural disposition!* (M, K.)

اَمِنٌ: see اَمِنٌ.
اَمِنٌ: see اَمِنٌ, first and last sentences.

اَمِنٌ: 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 seeking, protection, in order to be secure, or safe, or free from fear, for himself*: (M, K;) so says IAg. (M.)

اَمِنٌ: see اَمِنٌ.

اَمِنَةٌ: see اَمِنٌ, 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 اَمِنٌ]; and by rule should be اَمِنَةٌ, because it has the meaning of a pass. part. n. [like نَعْنَةٌ and نَقَطَةٌ and نَقَطَةٌ &c. (see نَقَطَ)]: (M:) or both signify *one in whom every one trusts, or confides, in, or with respect to, everything.* (K.)— See also اَمِنٌ.

اَمِنَةٌ: see اَمِنَةٌ, in two places.
اَمَانٌ: see اَمِنٌ, in seven places.

اَمُونٌ, applied to a she camel, of the measure مَفْعُولَةٌ in the sense of the measure مَفْعُولَةٌ, like اَمُونٌ and اَمُونٌ; † *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 † مُؤْتَمِنٌ (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 depositary;] a guardian: (TA:) trusty; trustworthy; trustful; confidential; faithful: (Mgh, Mgh:*) pl. اَمِيَانَةٌ, and, accord. to some, † اَمِنَةٌ, as in a trad. in which it is said, اَصْحَابِي اَمِنَةٌ لِاُمَّتِي, 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 وَنَحْكِ اَنْتِي
• حَلَفْتُ يَمِينًا لَا اُخُونُ اَمِيَنِي

[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 † اَمِيَنِي. (M.) [Hence also,] اَمِيَنٌ, (K, voce مُجْمَدٌ, &c.,) or اَمِيَنٌ, [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; اَلَّذِي يَضْرِبُ بِالْقِدَاجِ. (EM p. 105.) [Hence also,]

اَلرُّوْحُ الْاَمِيَنُ [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-Aashâ, applied to a merchant, is said by some to mean *Possessed of religion and excellence.* (M.) † مُؤْتَمِنٌ 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 [trusty, or trustworthy, 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. قَوِيٌّ. (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 قَوِيٌّ 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 حَبْرٌ;] so accord. to ISk in the verse cited above in this paragraph: (T:) thus it bears two contr. significations. (K.)— See also اَمِنٌ, in five places. — And see اَمِيَنٌ.

أمانة: see *أمن*, first sentence. — *Trustiness; trustworthiness; trustfulness; faithfulness; fidelity*; (M, Mgh, K;) as also *أمانة*. (M, K.) *أمانة الله* [for *أمانة الله قسي* or *أمانة الله قسي* *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 *تعمر الله*, as meaning an oath; and the enunciative being suppressed, and meant to be understood: accord. to some, you say, *أمانة الله* [app. for *أمانة الله* *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, *وأمانة الله* [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. أمانات. (Mgh, Mṣb.)* It is said in the *Kur* [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 السَّمَاوَاتِ 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. *حمل*, &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 *جذر*):] 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'ced 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] *حامل*, (T,) or *حامل* *الأمانة*, 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. *أهل*. (TA.)

أمان: see *أمين*, in two places. = Also One who does not write; as though he were *كأنه* [in the CK *لأنه* because he is]) an *أمني*. (K, TA.) [But this belongs to art. *امر*; being of the measure *فعلان*, like *غريان*.] — And *A sower, or cultivator of land*; [perhaps meaning *a clown, or boor*]; syn. *زرع*: (CK:) or *sowers, or cultivators of land*; syn. *زرع*: (K, TA:) in one copy of the *K* *زرع*. (TA.)

أمين *Secure, safe, or free from fear*; as also *أمين* (Lḥ, T,* S,* M, Mṣb, K) and *أمين*. (M, K.) Hence, in the *Kur* [xcv. 3], *وَهَذَا الْبَلَدُ الْأَمِينُ* [And this secure town]; (Akh, Lḥ, T, S, M;) meaning *Mekkeh*. (M.) *أمين* and *أمين* 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 *Kur* [xliv. 51], *إِنَّ الْمُتَّقِينَ فِي مَقَامِ آمِينَ*, meaning [Verily the pious shall be in an abode] *wherein they shall be secure from the accidents, or casualties, of fortune*. (M.) [And hence,] *أمين* 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 *المؤمن*, which is [well known as] an epithet applied to God. (TA.) *أمين الهال* means *What is secure from being slaughtered, of the camels, because of its being highly prized; by الهال being meant الإبل*: 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, *أعطيت من آمن مالي*, (K, TA, [in the CK *أمين*]) meaning *I gave him of the choice, or best, of my property; of what was highly esteemed thereof*; (K, TA;) and *من آمن مالي*, 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 *أمين*, thus used, is not a mistranscription for *أمين*]) And *أمين الحلم* means *Steadfast in forbearance or clemency; of*

whose becoming disordered in temper, and free from self-restraint, there is no fear. (M.) — See also *أمين*, in three places: — and see *أمين*. = See also *أمين*, in two places.

أمين [in the CK, erroneously, *أمين*] and *أمين*; (Th, T, S, M, Mgh, Mṣb, K;) both chaste and well known, (TA,) the latter of the dial. of El-Hijáz, (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 *فاعيل*; (Mṣb, TA;) and some pronounce the former *أمين*, (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 *أمين* is like *عاصين*, by which he was falsely supposed to mean its having the form of a pl., [and being consequently *أمين*], (Mṣb, [and part of this is said in the M,]) whereas he thereby only meant that the *م* is without tesldeed, like the *ص* in *عاصين*; (M;) beside that the sense of *قاصدين* [which is that of *أمين*, from *أمر*,] would be inconsistent after the last phrase of the first chapter of the *Kur* [where *أمين* is usually added]; (Mṣb;) and sometimes it is pronounced with imáleh, [i. e. "émceña,"] 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 *أين* and *كيف*, 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-Párisee 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 *Kur-án*,] it is a prayer which implies all that is prayed for in detail in the Fátihah: so in the Towsheeh: (MF:) or it is one of the names of God: (M, Mṣb, K:) so says El-Ḥasan (M, Mṣb) El-Basree: (Mṣb:) but the assertion that it is for *الله* *يا الله* [O God], and that *استجب* [answer Thou] is meant to be understood, is not correct accord. to the lexicologists; for, were it so, it would be with resā, not naṣb. (T.)

إيمان [inf. n. of *أ*, 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. *صلاة*: as in the *Kur* [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-Rāghib, 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-Jaafar El-Medenee, (T,) **لَسْتُ 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 **مُؤَفِّع** [for the form **مُفَعِّل** is originally **مُؤَفِّع**]; 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. **أَمَهُ**, aor. **أَمَهُ**, inf. n. **أَمَهُ**, *He forgot.* (S, K.) Hence the reading of I'Ab, [in the *Kur* xii. 45,] **وَأَدَّكَرَ بَعْدَ أَمِهِ** [*And he remembered, or became reminded, after forgetting.*] (S.) AHeyth is said to have read **بَعْدَ أَمِهِ**; and accord. to AO, **أَمَهُ** signifies **نَسِيَان** [like **أَمَهُ**]; 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 أَمِهِ**, is explained by A'Obeyd as meaning *after confessing, or acknowledging.* (TA.)

5. **تَأَمَّهُ أُمًّا** *He adopted a mother;* (M, K;) as also **تَأَمَّهَا**. (M in art. امر.)

أُمِّة *i. q.* **أُمْر** [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 **ه** 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 **ه** 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, **أَمَتْ**],) second pers. **أَمَوْتُ**; (S;) and **أَمَيْتُ**, (M, K,) like **سَعَيْتُ**; (K;) and **أَمَوْتُ**, (Lh, M, K,) like **كَرَمْتُ**; (K;) inf. n. **أَمَوَّة**; (S, M, K;) *She (a woman) became a slave;* (S,* M, K;) as also **تَأَمَّتْ**. (Msb.) **أَمَتِ السَّنَوْرُ**, aor. **تَأَمَّوْ**, inf. n. **أَمَاءَة**, *The cat [mewed, or] uttered a cry;* (S, K;) like **مَاءَتْ**, aor. **تَمَوَّءُ**, inf. n. **مَوَاءَة**. (S.)

2. **أَمَّأَهَا**, (M, K,) inf. n. **تَأَمِّيَة**, (K,) *He made her a slave.* (M, K.)

5. **تَأَمَّتْ**: see 1. — **تَأَمَّى أُمَّةً** *He took for himself a female slave;* (S, M, Msb, K;) as also **أَسْتَأَمَّأَهَا**. (S, K.)

8. **هُوَ يَأْتِمِي بِهِ** *He follows his (another person's) example; imitates him;* *i. q.* **يَأْتِمِرُ بِهِ**. (TA in the present art.) And **أَيْتَمَى بِالشَّيْءِ** [written with the disjunctive alif **أَيْتَمَى**] is used for **أَيْتَمَرَ بِهِ** [*He made the thing to be a rule of life or conduct*], by substitution [of **ي** for **م**], (M and K in art. امر,) the doubling [of the **م**] being disapproved. (M in that art.)

10: see 5.

أَمَوَّة, originally **اموة**, (Msb,) [but whether **أَمَوَّة** or **أَمَوَّة** 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**: (Msb:) pl. **أُمَّر**, (Lth, T, S, M, Msb, K, &c.,) like **قَاضٍ**, (Msb,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and **إِمَاءَة** [the most common form] (T, S, M, Mgh, Msb, K) and **إِمَوَان** (T, S, M, Msb, K) and **أَمَوَان** (K), and so in some copies of the M) and **أَمَوَان** (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 **أَمَوَات**, (M, Msb, K,) for which one may say **أُمَّات**. (Ibn-Keysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally **أَمَوَّة**, (S, M, K,) because it has for a pl. **أُمَّر**, (S, M,) which is [originally **أُمَّو**], of the measure **أَفْعَل**, (Lth, T, S,) like **أَكْمَر**, pl. of **أَكْمَة**, (Sb, M,) and like **أَبْنَى**, [pl. of **نَاقَة**, which is originally **نَوَقَة**], 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 **أُمَّر**, which they disliked as being of only two letters, they transposed the suppressed **و**, changing it into **ل**, and placing it between the **ا** and **م**. (T: [in which this opinion, though it does not account for the termination of the pl. **أُمَّر**, is said to be preferable.]) One says, **جَاءَتْنِي أُمَّةُ اللَّهِ** [*The handmaid of God came to me*]: and in the dual, **جَاءَتْنِي أُمَّتَا اللَّهِ**: and in the pl., **جَاءَتْنِي إِمَاءَةُ اللَّهِ** and **جَاءَتْنِي إِمَوَانُ اللَّهِ** and **أُمَّاتُ اللَّهِ**; and one may also say, **رَمَاهُ اللَّهُ مِنْ كُلِّ أُمَّةٍ** (Ibn-Keysán, TA.) [ISd says,] **رَمَاهُ اللَّهُ مِنْ كُلِّ أُمَّةٍ** is mentioned by IAar as said in imprecating evil on a man; but I think it is **كُلِّ أُمَّةٍ** [*May God cast a stone at him from every elevated place, or the like*]. (M.)

أُمُوِي *Of, or relating or belonging to, a female slave.* (S.)

أُمِيَّة dim. of **أُمَّة**; (S, Msb;) originally **أُمِيَّة**. (Msb.)

ان

1. **أَنَّ**, aor. **يُنِّي**, inf. n. **أَنِين** and **أَنَان** (S, M, Msb, K) and **تَأَنَّ** (S, K) and **أَنَّ**, (M, K,) *He moaned; or uttered a moan, or moaning, or prolonged voice of complaint; or said, Ah! syn. نَأَوَهُ; (M, K;) by reason of pain: (S, TA:) *he complained by reason of disease or pain:* (TA:) *he uttered a cry or cries:* (Msb:) said of a man. (S, Msb.) — **أَنْتِ الْقَوْسُ**, aor. **تَنْتِ**, inf. n. **أَنِين**, *The bow made a gentle and prolonged sound.* (AHn, 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 **عَنَّ**. (S.) You say also, **مَا أَنْ فِي الْفُرَاتِ قَطْرَةٌ** *As long as there is a drop in the Euphrates.* (T, S.) And **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ سَيِّئَةٌ** [*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 **قَطْرَةٌ** and **سَيِّئَةٌ**: and] ISk mentions the saying, **مَا عَنْنَ لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمًا** (T, M,) and **عَنَّ**; (T;) [in the former of which, **أَنَّ** must be a particle (which see below); but it seems that it should rather be **أَنَّ**, in this case, as ISd thinks; for he says,] I know not for what reason **أَنَّ** is here with fet-h, unless a verb be understood before it, as **وَجَدَ** or **ثَبَّتَ**: [and he adds,] Lh mentions **مَا أَنْ ذَلِكَ الْجَبَلُ مَكَانَهُ** [*as long as that mountain is in its place*]: and **مَا أَنْ حَرَاءُ مَكَانَهُ** [*as long as Mount Ifird 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 Temem, accord. to what here follows:] the Baṣrees hold that the pronoun consists of the *ا* and the *ن*, and that the [final] *ل* 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 *ل* is preserved in a case of conjunction with a following word in the dial. of Temem. (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* *فَعَلْتُ* [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* *أَنْ* [I said that]; and Kuḍá'ah prolong the former *ل*, saying, *أَنْ فَعَلْتُ*. (T.) [Accord. to J,] *أَنَا* is a pronoun denoting the speaker alone, and is made to end invariably with *fet-h* to distinguish it from the particle *أَنْ* which renders the aor. *manṣoob*; the final *ل* 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 *ل* 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 Kṣr, 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 *ل* 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 *ل*, and be like the *ا* in *كِتَابِهِ* and *حِسَابِهِ*. (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 *أَنْتِ*, (M, Mughnee, K,) addressed to two; not a regular dual, for were it so it would be *أَنْتَانِ*; but like *كُنَا* in *ضَرَبْتُمَا*: (M;) and *أَنْتُمْ* and *أَنْتِنَ*, (S, Mughnee, K,) which are [respectively] the masc. and fem. pls. (TA.) — To each of these the *ك* of comparison is sometimes prefixed; so that you say, *أَنْتَ كَأَنْتَ* [Thou art like me, or as I], and *أَنَا كَأَنْتَ* [or *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 كَرَبِدٌ*, 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 كَهَمَّ • 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 فَإِنِّي 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], *أَلَمْ يَأْنِ لِلَّذِينَ 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-an* is not such that it might be forged; i. e., *أَفْتَرَاءَ*; so in Bḍ and Jel; and so in a marginal note to a copy of the Mughnee, where is added, meaning *مُفْتَرَى* 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 come 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 Lḥ has stated on the authority of

certain of the Benoo-Ṣabbāḥ of Dabbeh; (Mughnee;) as in this verse:

• إِذَا مَا عَدُونَا قَالَ وَوَدَانَ أَهْلَنَا •
• تَعَاوْنَا إِلَى أَنْ يَأْتِنَا الصَّيْدُ نَحْطِبَ •

[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-Moḥeyṣin, *لِيَنْ أَرَادَ أَنْ يُمِثَّ الرِّضَاعَةَ* [For him who desireth that he may complete the time of sucking; i. e. the completing thereof]; (Mughnee, K;) but this is anomalous, (I' Aḳ p. 101, and TA,) or *أَنْ* is here a contraction of *أَنْتَ* [for *أَنْتَ*]: (I' Aḳ:) 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 *أَنْتَ*, 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 *مَصْدَرِيَّة*; (Mughnee;) or, as IJ says, on the authority of Abou-'Alee, *أَنْ* is here used by poetic licence for *أَنْتَ*; and the opinion of the Baghdádees [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, *كُتِبْتُ 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 **أَنَّ**; (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** lxxiii. 20], **عَلِمَ أَنْ سَيَكُونُ**, **عَلِمَ أَنْ سَيَكُونُ** [He knoweth that (the case will be this:) there will be among you some diseased; the affixed pronoun **هُ**, meaning **الشَّانُ**, being understood after **أَنَّ**, which therefore stands for **أَنَّ**, i. e. **أَنَّ الشَّانُ**]: (Mughnee, **ك**;) and in the phrase, **بَلَّغْنِي 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 **أَنَّ** occurs with a verb, not being approved without **قَدْ**, unless you say, **بَلَّغْنِي أَنَّهُ كَانَ كَذَا وَكَذَا**: (Lth, T:.) [for] when the contracted **أَنَّ** has for its predicate a verbal proposition, of which the verb is neither imperfectly inflected, like **عَسَى** and **تَيْسَ**, 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 **لَوْ**: (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 **بَلَّغْنِي 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 **مَصْدَرِيَّة**; **عَلِمَ أَنْ**, in the first of the exs. above, for instance, meaning **عَلِمَ أَنَّهُ**, i. e. **عَلِمَ أَنَّ الشَّانَ**, which is equivalent to **عَلِمَ كَوْنُ الشَّانِ**, 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 **الشَّانُ**, and in a verse cited before, commencing **أَنْ تَقْرَأَنَّ**, 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]:

• **بِأَنَّكَ رَيْبٌ وَعَيْثٌ مَرِيغٌ** •
• **وَأَنَّكَ هُنَاكَ تَكُونُ السَّمَا** •

[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 **رَيْبٌ**, I find **الرَّيْبُ**; and for

وَأَنَّكَ, I there find **وَقَدْ** but the reading in the Mughnee is that which is the more known.]) [J says,] **أَنَّ** is sometimes a contraction of **أَنَّ**, and does not govern [anything]: you say, **بَلَّغْنِي أَنْ زَيْدٌ خَارِجٌ** [explained above]; and it is said in the **Qur** [vii. 41], **وَنُودُوا أَنْ تَتَكَلَّمُ الْجَنَّةُ** [And it shall be proclaimed to them that (the case is this:) that is Paradise]: (§:) [here, however, **أَنَّ** 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 **أَنَّ تَتَكَلَّمُ الْجَنَّةُ**. (IB.) [In another place, J says,] You may make the contracted **أَنَّ** 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 حَقَّانِ** •
[As though its two breasts were two small round boxes]: but [the reading commonly known is

• **كَأَنَّ ثَدْيَاهُ حَقَّانِ** •
(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 **كَأَنَّه**; 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 **قَدْ كَانَ** cited

voce **قَدْ**, where **كَأَنَّ** is for **كَأَنَّه**, meaning **كَأَنَّ الشَّانَ**, and a verb is understood after **قَدْ**. And see also **أَنَّ**, below.] — Thirdly, it is an explicative, (Mughnee, **ك**;) meaning **أَنَّ**, (§, M, and so in some copies of the **ك**;) or [rather] used in the manner of **أَنَّ**; (Mughnee, and so in some copies of the **ك**;) [meaning **قَائِلًا**, or **قَائِلِينَ**; or **يَقُولُونَ**, or **يَقُولُونَ**; 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 الْفُلْكَ**, [And we revealed, or spake by revelation, unto him, saying, Make thou the ark]; (Mughnee, **ك**;) and [in the **Qur** vii. 41], **وَنُودُوا أَنْ تَتَكَلَّمُ الْجَنَّةُ** [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 **مَصْدَرِيَّة**, 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 **أَنَّ**, 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 أَنْ عَسَجَدَا أَنْ ذَهَبَا**, but you must say **أَنَّ** 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, **قُلْتُ لَهُ أَنْ أَفْعَلْ**; 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 اعْبُدُوا 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 أَفْعَلْ كَذَا**, it is what is termed **مَصْدَرِيَّة** [as we have before shown]. (Mughnee.) When it may be regarded as an explicative and is followed by an aor. with **لَا**, as in **أَشْرْتُ إِلَيْهِ أَنْ لَا تَفْعَلْ كَذَا**, it may be marfooq, [namely, the aor.,] on the supposition that **لَا** is a negative; or mezzoom, 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 **مَصْدَرِيَّة**: but if **لَا** is wanting, it may not be mezzoom, but may be marfooq [if we use **ان** as an explicative] or mansoob [if **ان** be what is termed **مَصْدَرِيَّة**]. (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**, [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 مَظْلِمٌ

[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 كُنْتَ حُرًّا
- وَمَا بِالْحُرِّ أَنْتَ وَلَا الْعَبِيُّ

[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-'Oṣ-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. (Mughnee.) 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 تُؤَافِينَا بِوَجْهِ مُقْسِرٍ
- كَانَ ظَنِيَّةً تَعْلُو 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 ظنية 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, ظنية being its subject, and its predicate being suppressed; and in the latter case, the meaning being كَأَنَّهَا ظَنِيَّةٌ, so that the subject of **ان** is suppressed]. (Mughnee.) The fourth case is when it occurs after **إِذَا**; as in the following ex.:

- فَأَمِلْهُ حَتَّى إِذَا أَنْ كَأَنَّهُ
- مُعَاطِي يَدِي لِحَبَّةِ الْمَاءِ غَامِرٌ

[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 إِحْدَاهُمَا** [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 **فَتَذَكَّرُ إِحْدَاهُمَا** [the other]; thirdly, because it is conjoined with

إِنَّمَا [which forms a part of the compound **إِنَّمَا** in this ex.:

- إِنَّمَا أَقَمْتُ وَأَمَا أَنْتَ مُرْتَحِلًا
- فَاللَّهُ يَكْلَأُ مَا تَأْتِي وَمَا تَذُرُ

[If thou remain, and if thou be going away (**أَمَا** meaning **إِنْ كُنْتَ**, as syn. with **إِنْ كُنْتَ**), may God guard thee (**يَكْلَأُ** being marfooḥ 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 **فت-ه** 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 يُؤْتَى 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 **إِذَا**, (AZ, T, Mughnee, K, [in Freytag's Lex., from the **K**, **إِذَا 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 **لِئَلَّا**, accord. to some, in [the **Qur** iv. last verse,] **لِيُبَيِّنَ اللَّهُ لَكُمُ الْآيَاتِ الْكُفْرَ أَنْ تَضَلُّوا** [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 مَنَزِلَ الْأَضْيَافِ مِنَّا
- فَعَجَلْنَا الْفَرِيَّ أَنْ تَشْتَمُونَا

[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 تَضَلُّوا** [from a motive of dislike that ye should err], (Mughnee, K,) and **مَخَافَةَ أَنْ تَشْتَمُونَا** [from a motive of fear that ye should revile us]: so say the Baṣreees: some say, extravagantly, that **ل** is meant to be understood before it, and **لَا** after it. (Mughnee.) — [Ninthly,] it occurs in the sense of **الَّذِي**; as in the saying, **زَيْدٌ أَعْقَلُ 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 **مَنْ**]. (Kull p. 78.) — By a peculiarity of pronunciation

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, Mḡb, Mughnee, K,) denoting the happening of the second of two events in consequence of the happening of the first, (S, Mḡb,*) whether the second be immediate or deferred, and whether the condition be affirmative or negative; (Mḡb;) [and as such it is followed by a meḡzom aor., or by a pret. having the signification of an aor.]; as in the saying, **إِنْ تَفْعَلْ أَعْمَلْ** [If thou do such a thing, I will do it; and] **إِنْ تَأْتِنِي أَتِكَ** [If thou come to me, I will come to thee]; and **إِنْ جِئْتَنِي أَكْرَمْتَنِكَ** [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 **Ḳṭr**, **إِنْ قُمْتَ قُمْتُ** [If thou stand, I will stand]; and **إِنْ دَخَلْتَ الدَّارَ أَوْ لَمْ تَدْخُلِ الدَّارَ فَأَنْتَ طَالِقٌ** [If thou enter the house, or if thou enter not the house, thou shalt be divorced]; (Mḡb;) and [in the **Qur** viii. 39,] **إِنْ يَتَّخِذُوا يُغْفَرُ لَهُمْ مَا قَدْ سَلَفَ** [If they desist, what hath already past shall be forgiven them]; and [in verse 19 of the same ch.,] **وَإِنْ تَوَدُّوا نَعْدُ** [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,] **وَإِنْ 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' Aḵ 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]. (Mḡb.) 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 أَبِي فَأَطِيعِي** [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." (Mḡb.) 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, **أَكْرِمُ زَيْدًا وَإِنْ 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 teshdeed, 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 أَقْرَبَ 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], **وَلَتَنْزِلُنَّ إِنَّمَا تَأْمُرُكُمْ أَنْ تُؤْمِرُوا بِهَا وَأَنْتُمْ كَارِهِونَ** [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 يَدْعُونَ 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-'Aliyeh have been heard to say, **إِنْ أَحَدٌ خَيْرٌ مِنْ أَحَدٍ إِلَّا بِالْعَافِيَةِ** [Any one is not better than any other one, except by means of health, or soundness]; and **إِنْ أَحَدٌ خَيْرٌ 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 قَاتِمٌ**, may be explained as originally **إِنْ أَنَا قَاتِمٌ** [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 قَاتِمٌ** 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 **إِنَّ**, 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 **إِنَّ** uses the nom. case with it, except that some of the people of El-Hijaz 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 **لِيُؤْتِيَهُمْ**; as though the phrase were **لِيُؤْتِيَهُمْ كَلًّا**; and that **كُلُّ** would be proper; for you say, **إِنْ زَيْدٌ لَقَاتِمٌ** [Verily Zeyd is standing]: (T:) the ex. given by Sb is, **إِنْ عَمْرٌ 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 Hafṣ, [and of 'Asim and Kh, in the Kur xx. 66, respecting which see **إِنَّ**], **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 لَيَفْتِنُونَكَ** [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 نَطَّنْتَ لِمَنْ أَلْكَابِبِينَ** [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 يَجِينِكَ إِنْ قَتَلْتَ لَمَسْلِمًا •

[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 لَتَفْسُكَ 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 **إِنَّ**; (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 **إِنَّ**, 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 لَ زَيْدًا** [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 قَاتِمٌ** [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

• وَنَعْنُ أَبَاةَ الصَّيْرِ 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 **لَكَانَتْ**. (I' Aḳ p. 99.) — [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with **مَا**; as in the saying, **مَا إِنْ يَفُومُ 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 dislikest]. (Mughnee, K: in the CK **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 طِبْنَا جَبِينٌ وَلَكِنْ • مَنَائِنَا 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 عُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبًا •
• وَلَا صَرِيْفًا وَلَكِنْ أَنْتُمْ الْحَرَفُ •

[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 **صَرِيْفًا**, 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 • اَكْثَرِمِنْهُ قُوَّةً وَقَارًا •

[We have not indeed seen a king who has made a hostile incursion possessing more numerous sheep, or goats, and camels, than he]; (§, 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 الْمَرْءُ مَا اِنْ لَا يَرَاهُ •
• وَقَعْرِضُ دُونَ اَدْنَاهُ الْخُطُوبُ •

[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 Maşloot El-Kurey'ee, cited by Sb, TA),

• وَدَجَّ اللَّيْلَى لِلْخَيْرِ مَا اِنْ رَأَيْتَهُ •
• عَلَى السِّنِّ 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 لَيْلَى فَيْتُ كَثِيْبًا •
• اِحَادِرُ اَنْ تَتَأَى 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, اَنَا اِنْهٖ [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 Kur lxxxvii. 9], اِنْ نَفَعَتْ اَلذِّكْرَى [Admonition hath profited], (T, Mughnee, K,) by IAqr (T) and by Ktr: (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 K, 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 Kur [v. 62], وَاَتَقُوا 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 Kur ii. 278: and in the same, iv. 62]: and [in the Kur xlvi. 27,] لَتَدْخُلَنَّ 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 اُذْنَا قُتِيْبَةً حُرَّتَا •
• جِهَارًا وَلَمْ تَغَضَّبْ لِقَتْلِ اَبْنِ 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, K.)—[Seventhly,] it is sometimes syn. with اِذَا; as in the Kur [ix. 23], لَا تَتَّخِذُوا اٰبَاءَكُمْ وَاِخْوَانَكُمْ اَوْلِيَاۓ اِنْ اَسْتَحَبُّوْا لِكُفْرٍ عَلٰى الْاِيْمَانِ [Take not ye your fathers and your brethren as friends when they love unbelief above belief]; and in the same [xxxiii. 49], وَاِمْرَاۗةً مُّؤْمِنَةً اِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِذْ اَنۡذَرْتَهَا اَنْ يُكْفِرَ بِهَا فَاَسْرَفَتْ [And a believing woman when she giveth herself to the Prophet]: so says AZ. (T.)—[Eighthly,] it is used for اِمَّا, (Mughnee and K, 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 سَعَتُهُ 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'Ak p. 90:) it is a corroborative particle; (I'Ak, Mughnee;) a particle governing the subject in the accus. case and the predicate in the nom. case, (§, I'Ak, Mughnee, K,) combining with what follows it to form an equivalent to an inf. n., (§,) [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 اِنْ اَتَقْتُ اَنَّكَ 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 اَنَّكَ مُنْطَلِقٌ [that thou art going away], is اِنْ اَتَقْتُ اَنَّكَ تَنْطَلِقُ [or rather اَنْطَلَقَكَ thy going away has come to my knowledge, &c.]; and hence, the implied meaning of اِنْ اَتَقْتُ اَنَّكَ فِى الدَّارِ [It has come to my knowledge, &c., that thou art in the house] is اِنْ اَتَقْتُ اَنَّكَ فِى الدَّارِ [thy remaining in the house has come to my knowledge, &c.], because the predicate is properly a word suppressed from اَسْتَقَرُّ or مُسْتَقَرٌّ: and if the predicate is underived, the implied meaning is explained by the word كَوْنٌ; so that the implied meaning of اِنْ اَتَقْتُ اَنَّكَ هٰذَا زَيْدٌ [It has come to my knowledge, &c., that this is Zeyd] is اِنْ اَتَقْتُ اَنَّكَ هٰذَا زَيْدٌ [his being Zeyd has come to my knowledge, &c.]; for the relation of every predicate expressed by an underived word to its subject may be denoted by a word signifying "being;"

so that you say, هٰذَا زَيْدٌ and, if you will, هٰذَا هٰذَا; both signifying the same. (Mughnee.) There are cases in which either اِنْ or اَنْ 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'Ak p. 91.) The former only may be used when the implied meaning is to be explained by an inf. n. (I'Ak, K.) Such is the case when it occurs in the place of a noun governed by a verb in the nom. case; as in اِنْ يَعْجِبُنِيْ اَنَّكَ 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 اِنْ عَرَفْتُ اَنَّكَ 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 اِنْ عَجِبْتُ مِنْ اَنَّكَ قَائِمٌ [I wondered that thou wast standing], i. e. مِنْ قِيَامِكَ [at, or by reason of, thy standing]: (I'Ak p. 91:) [and sometimes a preposition is understood; as in لَا شَكَّ اَنَّهُ كَذَا, for لَا شَكَّ فِى اَنَّهُ كَذَا There is no doubt that it is thus, i. e. اَنَّهُ كَوْنُهُ كَذَا There is no doubt of its being thus:] and اَنْ must be used after نُؤ; as in نُؤ اَنَّكَ قَائِمٌ نَقَمْتُ [If that thou wert standing, I had stood, or would have stood, i. e. نُؤ قِيَامُكَ ثَابِتٌ, or نُؤ قِيَامُكَ ثَابِتٌ, accord. to different opinions, both meaning if thy standing were a fact: see I'Ak pp. 305 and 306]. (K.) Sometimes its ا is changed into ع; so that you say, عِلِمْتُ عَنَّكَ مُنْطَلِقٌ [meaning I knew that thou wast going away]. (M.)—With ك prefixed to it, it is a particle of comparison, (§, M, TA,) [still] governing the subject in the accus. case and the predicate in the nom. case: (TA:) you say, اِنْ زَيْدًا عَمْرُو [It is as though Zeyd were 'Amr], meaning that Zeyd is like 'Amr; as though you said, اِنْ زَيْدًا كَانِ 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-hah, because اِنْ cannot be preceded by a preposition, for it never occurs but at the commencement [of a proposition]. (IJ, M.) Sometimes, كَانٌ denotes denial; as in the saying, كَانَتْ اَمِيْرًا فَتَأْمَرْنَا [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, كَانَتْ بِيْ قَدْ قُلْتُ الشَّعْرَ فَاَجِيْدُهُ [As though thou wert me that I had 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], كَانَتْ بِيْ كَانَتْ اَبْصُرُ 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: (Har 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, نَكْنِي and نَكْنِي [i.e.]. (S.) — 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 الْكُفْرُ 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 كَأَنَّ; 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, وَعَلَّمُوا أَنَّمَا آمَوَالِكُمْ وَأَوْلَادِكُمْ فِتْنَةً 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
وَيَسْتَضْحِكُنَّ 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; (S, Mughnee;) and in this case, it governs in the manner already explained, voce ان. (Mughnee.) — It is also syn. with لَعَلَّ; (Sb, S, M, Mughnee, K;) as in the saying, ائْتِ السُّوقَ أَنْتَ 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]: (S, M, Mughnee, K:) thus accord. to this reading: (Mughnee, K:) and Ubeî here reads لَعَلَّهَا. (S.) ان and لَنْ and لَوْ ان are all syn. with عَلَّ and لَعَلَّ; and ائْتِي and ائْتِي, and لَأْتِي and لَأْتِي, and لَعَلِّي and لَعَلِّي, with عَلِّي and عَلِّي. (K voce لَعَلَّ.) — 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 وَيَقْنُنُ 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' Ak p. 90:) it is a corroborative particle, (I' Ak, Mughnee,) corroborating the predicate; (S, K;) governing the subject in the accus. case and the predicate in the nom. case; (S, I' Ak, 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' Ak p. 90.) But sometimes it governs both the subject and the predicate in the accus. case; as in the saying,

• إِذَا أَشْتَدَّ جَنَحُ اللَّيْلِ فَلَتَاتِ وَلَتَكُنْ
• حُطَاكَ خِفَافًا إِنَّ حِرَاسَنَا أَسَدًا

[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 أَسْوَد, 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 خَرِيْفًا [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 أَسَدًا [thou wilt find them lions]; and the trad. by the supposition that قَعْرُ 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 ضَمِيرُ شَأْنٍ, 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. إِنَّ الشَّانَ; (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' Ak p. 91.) The former must be used when it occurs inceptively, (Kh, T, I' Ak 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' Ak, K.) It is used after ان, (I' Ak, K,) the inceptive particle, (I' Ak,) or the particle which is employed to give notice [of something about to be said]; (K;) as in انَّ زَيْدًا قَائِمٌ [Now surely Zeyd is standing]. (I' Ak, K.) And when it occurs at the commencement of the complement of a conjunct noun; (I' Ak, K;*) as in جَاءَ الَّذِي إِنَّهُ قَائِمٌ [He who is standing came]; (I' Ak;) and in the Kur [xxviii. 76], وَآتَيْنَاهُ مِنَ الْكُنُوزِ 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' Ak, K, TA.) And in the complement of an oath, (I' Ak, K,) when its predicate has ل, (I' Ak,) 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' Ak,) and إِنَّهُ قَائِمٌ: or, as some say, when you do not employ the ل, the particle is with fet-ḥ; 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' Ak.) And when it occurs after the word قَوْلُ or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I' Ak, K;*) as in the saying [in the Kur iv. 156], وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ قُلْتُ [And their saying, Verily we have slain the Messiah]; (Fr, T;) and قُلْتُ إِنَّ زَيْدًا قَائِمٌ [I said, Verily Zeyd is standing]; (I' Ak;) and [in the Kur v. 115], قَالَ اللَّهُ إِنِّي مَرْسُلًا عَلَيْكُمْ [God said, Verily I will cause it to descend unto you]; accord. to the dial. of him who does not pronounce it with fet-ḥ: (K:) but when it occurs in explaining what is said, you use ان; as in the saying, قَدْ قُلْتَ لَكَ كَلِمًا حَسَنًا [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 أَنْ زَيْدًا قَائِمٌ [Dost thou say that Zeyd is standing?], meaning أَتَقْنُنُ [Dost thou think?]. (I' Ak.) Also, when it occurs in a phrase denotative of state; (I' Ak;) [i. e.,] after the و denotative of state; (K;) as in وَرِثَةُ وَإِنِّي ذُو أَمَلٍ [I visited him, I verily having hope, or expectation]; (I' Ak;) and in وَإِنَّ يَدَهُ عَلَىٰ 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 لَقَائِمٌ** [*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 [iii. 171] **وَأَنَّ الَّذِينَ اٰخْتَلَفُوا فِي الْكِتَابِ لَيٰ سٰفٰكٍ** [*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 **لَيٰ**: (Ks, A'Obeyd:) the **ل** of inception which occurs before the predicate of **إِنَّ** should properly commence the sentence; so that **إِنَّ زَيْدًا لَقَائِمٌ** [*Verily Zeyd is standing*] should properly be **لَإِنَّ زَيْدًا قَائِمٌ**; but as the **ل** is a corroborative and **إِنَّ** 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 **أَنَّ**; and thus it occurs in an unusual reading of the saying [in the Kur xxv. 22] **إِنَّمَا يَأْكُلُونَ 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, **إِنَّمَا يَأْكُلُونَ الطَّعَامَ** [*but verily they ate food*]: and **إِنَّ** [as well as **أَنَّ**] is used after the exceptive **إِلَّا** when it is not followed by the **ل** [of inception]. (TA.) Also, when it occurs after **حَيْثُ**; as in **اجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ** [*Sit thou where Zeyd is sitting*]. (I'Ak p. 92, and K.) And after **حَتَّى**; as in **مَرِضٌ زَيْدٌ حَتَّىٰ إِنَّمَا لَا يَرْجُوهُ** [*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, **أَنَّ**. (IHsh in De Sacy's Anthol. Gr. Ar. p. 76.)— Either of these two forms may be used after **إِذَا** denoting a thing's happening suddenly, or unexpectedly; as in **خَرَجْتُ إِذَا إِنَّ زَيْدًا قَائِمٌ** [*I went forth, and lo, verily Zeyd was standing*], and **فَإِذَا إِنَّ زَيْدًا قَائِمٌ** [*and lo, or at that present time, Zeyd's standing*]; in which latter case, **أَنَّ** with its complement is [properly] an inchoative, and its enunciative is **إِذَا**; 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 exs. given above:] or, as some say, only **أَنَّ** is used in this case. (TA.) Also, when occurring after **فَ** denoting the complement of a condition; as in

مَنْ يَأْتِنِي فَإِنَّهُ مُكْرَمٌ [*He who cometh to me, verily he shall be treated with honour*], and **أَنَّ مُكْرَمٌ**; in which latter case, **أَنَّ** 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 إِنِّي أَحْمَدُ** [*The best saying is, Verily I praise God*], and **أَتَىٰ أَحْمَدُ**; in which latter case, **أَنَّ** 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 suprâ.) You also say, **لَيْتَكَ إِنَّ الْحَمْدَ لَكَ** [*At thy service! Verily praise belongeth to Thee! O God*]; commencing [with **إِنَّ**] a new proposition: and sometimes one says, **أَنَّ**; meaning **بِأَنَّ الْحَمْدَ لَكَ** [*because praise belongeth to Thee*]. (Mṣb.)— The cases in which **إِنَّ** may not be used in the place of **أَنَّ** have been mentioned above, voce **أَنَّ**. — [When it has the affixed pronoun of the first person, sing. or pl.,] you say, **إِنِّي** and **إِنِّي**, (S,) and **إِنَّا** and **إِنَّا**, (TA,) like as you say **لِيَكُنِّي** and **إِنَّ أُنَا** [i. e. **إِنَّ**] as a contraction of **أَنَا** [i. e. **أَنَا**] has been mentioned above, as occurring in the phrase **إِنَّ قَائِمٌ**, voce **إِنَّ**, q. v. — Accord. to the grammarians, (T,) **إِنَّمَا** is a compound of **إِنَّ** and **مَا**, (T, S,) which latter prevents the former's having any government: (T:) it imports restriction; like **أَنَّ**, which see above, voce **أَنَّ**, in three places: (Mughnee, K;) [i. e.] it imports the restriction of that which it precedes to that which follows it; as in **إِنَّمَا زَيْدٌ مُنْطَلِقٌ** [*Zeyd is only going away*], and **إِنَّمَا 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] **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ** [*The contributions levied for pious uses are only, or but, for the poor*]: (S:) but El-Ámidee and AḤei say that it does not import restriction, but only corroboration of an affirmation, because it is a compound of the corroborative **إِنَّ** and the redundant **مَا** 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., **إِنَّمَا الرِّبَا فِي التَّسْبِيَةِ** [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-Ámidee 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. (Mṣb.) **إِنَّمَا** is to be distinguished from **إِنَّ** with the conjunct [noun] **مَا**, which does not restrain it from governing [though its government with this is not apparent, and which is written separately]; as in **إِنَّ مَا عِنْدَكَ حَسَنٌ** meaning *Verily what is with thee is good*, and in **إِنَّ مَا فَعَلْتَ حَسَنٌ** meaning *Verily thy deed is good*. (I'Ak pp. 97 and 98.) — **إِنَّ** is sometimes contracted into **إِن**; (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, **إِنَّ زَيْدٌ لَمُنْطَلِقٌ** [the meaning is virtually *Verily Zeyd is going away*, but] **إِنَّ** is a negative and the **ل** is syn. with **إِلَّا**; but this assertion is refuted by the fact that some make it to govern when contracted, as in exs. cited above, voce **إِنَّ**, q. v. (Mughnee.) — It is also *syn. with* **نَعْرٌ** [*Even so; yes; yea*]; (Mughnee, K;) contr. to the opinion of AO. (Mughnee.) [See also **أَنَّ**, last sentence.] Those who affirm it to have this meaning cite as an ex. the following verse (Mughnee, K*) of 'Obeyd-Allah Ibn-Kays-er-Ruḳeyyát: (S, TA:)

• وَيَقُلْنَ 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 **إِنَّ** 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 تَقُلْنَ** [*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 **إِنَّ** 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," **إِنَّ وَرَاقِبَهَا**, 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, **إِنَّ هَذَانِ 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 'Āṣim, who is reported to have read, *إِنْ هَذَا*, 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 هَذَا*, 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-Ḥārith Ibn-Kaṣb: but that the old grammarians say that *ه* is here suppressed; the meaning being, *إِنَّ هَذَا*: (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 هَذَا 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-Ḥārith 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 'Āṣim and Kh. (T.) — *إِنْ* also occurs as a verb: it is the third person pl. fem. of the pret. from *الْأَيْنِ*, syn. with *التَّعَبَ*; or from *أَنْ* syn. with *قَرَّبَ*: or the third person sing. masc. of the pret. passive from *الْأَيْنِ*, 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 *الْأَيْنِ*; or from *أَنْ* syn. with *قَرَّبَ*: or the sing. fem. of the corroborated form of the imperative from *وَأَيَّ*, syn. with *وَعَدَ*. (Mughnee.)

أَنَا, signifying *I*: see *أَنْ*, in seven places.

أَنْتَ, signifying *I*: see *أَنْ*, in two places.

أَنْتَ i. q. *أَيْنَ* [inf. n. of *أَنْ*, 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.)

أَنْتَ, signifying *Thou: fem. أَنْتِ*; dual *أَنْتُمَا*; pl. masc. *أَنْتُمْ*, and pl. fem. *أَنْتُنَّ*: see *أَنْ*, in six places.

أَنْتَ } see *أَنْ*
أَنْتِ }

أَنْ One who moans; who utters a moaning, or prolonged voice of complaint; or who says *Ah*; much, or frequently; as also *أَنْ* and *أَنْتَ*: (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 أَنْتَ قَنَّةٌ*, [in which the latter epithet is app. an imitative sequent to the former,] meaning an eloquent man. (TA.) The fem. of *أَنْ* is with *ة*: (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 *حَنَّانَةٌ*, voce *حَنَّانٌ*.]

أَنْ, signifying *I*: see *أَنْ*, in two places.

أَنْ part. n. of *أَنْ*, [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 *ة*. (Mṣb.) [Hence,] you say, *مَا لَهَا حَانَةٌ وَلَا آتَةٌ* *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.)

مَنْتَ, occurring in a trad., (S, Mgh, K, &c., in the first and last in art. *مَانٌ*, and in the second in the present art.,) where it is said, *إِنَّ طَوْلَ الصَّلَاةِ وَقَصْرَ الخُطْبَةِ مَنْتَةٌ مِنْ فَمِهِ الرَّجُلِ*, (S, Mgh, TA, &c.,) is of the measure *مَفْعَلَةٌ*, [originally *مَأْنَتَةٌ*,] from *أَنْ*, (S, Z in the *Fāiḳ*, IAth, Mgh, K,) the corroborative particle; (Z, IAth, Mgh;) like *مَعْنَاءٌ* from *عَسَى*; (S, K;) but not regularly derived from *أَنْ*, 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. *مَانٌ*;) 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 *مَنْتَةٌ*: [so that *مَنْتَةٌ 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 *مَنْتَةٌ*:] one of the strangest of the things said of it is, that the *م* is a substitute for the *ظ* of *مَنْتَةٌ*: (IAth:) this seems to have been the opinion of Lḥ: (Az, L:) accord. to AA, it is syn. with *آيَةٌ* [a sign, &c.]. (TA.) As says (S, K, TA, all in art. *مَانٌ*) 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;) but correctly, in his opinion, it should be *مَنْتَةٌ*, of the measure *فَعِيلَةٌ*, (S, K, TA,) unless it be from *أَنْ*, as first stated above: (S, TA:) AZ used to say that it is *مَنْتَةٌ*, 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 *مَفْعَلَةٌ*, [originally *مَأْتَتَةٌ*,] from *أَتَى* meaning "he overcame him with an argument or the like:" (S, K, TA:) but some say that it is of the measure *فَعِيلَةٌ*, from *مَانٌ* meaning *fit, or proper, or worthy or deserving, and the like*: (K in that art.) You say also, *هُوَ مَنْتَةٌ لِلْخَيْرِ*, from *أَنْ*, *He is a person fit, or proper, for one's saying of him, Verily he is good*; and in like manner, *مَعْنَاءٌ*, 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 لَمَنْتَةٌ 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 مَفْعَلَةٌ*, from *أَنْ*. (K in the present art.) And *إِنَّهُ لَمَنْتَةٌ 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 مَنْتَةٌ may be of the measure فَعْلَةٌ [from مَانٌ], i. e. a trilateral-radical word. (M.) — You also say, أَتَاهُ عَلَى مَنْتَةٍ 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

أَنَا (pronoun of the first person sing.): see art. *ان*.

ان

2. *أَنْبَى*, inf. n. *أَنْبَى*, *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

أَنْتِ, **أَنْتِ**, **أَنْتِ**, and **أَنْتِ**: see **أَنْ**, in art. **ان**.

انث

1. [**أَنْثُ**, aor. **أَنْثُ**, inf. n. **أَنْثَةٌ** and **أَنْثَةٌ**, (see the former of these two ns. below,) *It was, or became, female, feminine, or of the feminine gender.* — And hence, **أَنْثَتْ**, said of land (**أَرْضُ**), † *It was, or became, such as is termed أَنْثَةٌ*. — Hence also, **أَنْثُ**, said of iron, † *It was, or became, soft.* (Golius, from the larger of two editions of the lexicon entitled **مِرْقَاةُ 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 **أَنْثُ**): 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. **أَنْثَهُ**, inf. n. **أَنْثَيْتُ**, *He made it (namely, a noun [&c.], § and Mṣb) feminine; (S, M, L, Mṣb;) he attached to it, or to that which was syntactically dependent upon it, the sign of the feminine gender.* (Mṣb.) — † *He, or it, rendered him effeminate.* (KL.) [See the pass. part. n., below.] — **أَنْثَ لَهُ**, inf. n. as above, † *He acted gently, [or effeminately] towards him; as also لَهُ أَنْثَتْ*. (K, TA.) And **أَنْثَ 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, أَنْثَ فِي أَمْرِهِ*, meaning *he acted effeminately in his affair.* (T, TA.)

4. **أَنْثَتْ**, (S, M, A, K,) inf. n. **أَنْثَتْ**, (K,) *She (a woman) brought forth a female, (S, A, K,) or females.* (M.) — [And hence,] † *It (land, أرض) was, or became, such as is termed مَثْنَاتٌ*. (A.)

5. **أَنْثَتْ** *It (a noun [&c.]) was, or became, or was made, feminine.* (S, L.) — See also 2, in two places.

أَنْثِي *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 أَنْثِي from the phrase بَلَدٌ أَنْثِي, 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 إِنْثَاتٌ; (T, S, M, A, Mṣb, K;) and sometimes one says أَنْثُ, as though it were pl. of إِنْثَاتٌ; (S;) or it is [truly] pl. of إِنْثَاتٌ, like as نَمْرٌ is of نَمَارٌ; (T;) and أَنْثِي, (T, A, Mṣb, K,) which last occurs in poetry. (T.) You say, هَذَا طَائِرٌ وَأَنْثَاهُ [This is a (male) bird and his female]: not أَنْثَاهُ. (ISk, T.) In the Kur iv. 117, I'Ab reads أَنْثَا [in the place of أَنْثَا or إِنْثَاتَا]; and Fr says that it is pl. of*

وَأَنْثِي, the **و** in **وَأَنْثِي** being changed into **أ** as in **أَقْتَتَتْ** [for **وَقْتَتَتْ**]. (T, L.) — **أَمْرَأَةٌ أَنْثِي** † [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.] **إِنْثَاتٌ** also signifies † *Inanimate things; (Lḥ, T, M, K;) as trees and stones (T, K) and wood.* (T.) In the passage of the Kur mentioned above, **إِنْثَاتٌ** is said to have this meaning: (T, M:) [or it there means *females; for* Fr says that El-Lát and El'Ozzà and the like were said by the Arabs to be feminine divinities. (T, TA.) — Also † *Small stars.* (K.) — And [the dual] **الْإِنْثِيَانِ** † *The two testicles; syn. الخَصِيَّتَانِ; (S, K;) or الخَصِيَّانِ* [which is said by some to mean *the scrotum; but the former is generally, though app. not always, meant by الإِنْثِيَانِ*]. (M, Mgh, Mṣb.) — And † *The two ears: (Aḡ, T, S, M, A, Mgh, K:) because they are of the fem. gender.* (TA.) — And † *The two tribes of Bejeeleh and Kud'ah.* (K) — And **الْإِنْثِيَانِ** † *The inner parts (الرَبْلَتَانِ) of the thighs of the horse.* (M, L.) — And **الْإِنْثِي** is also used to signify † *The [engine of war called] مَنَّجِيْقٌ; because the latter word is [generally] of the feminine gender.* (M.)

أَنْثِي: see **مُؤْنَتْ**. — **أَرْضٌ أَنْثِيَّةٌ**, (AA, * IAqr, T, S, M, K,) and **مَثْنَاتٌ**, (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 أَنْثِي** *A place in which the herbage grows quickly, and becomes abundant.* (T, L.) And **بَلَدٌ أَنْثِي** † *A country, or district, of which the soil is soft, and plain, or even.* (IAqr, M, L.) — **أَنْثِي حَدِيدٌ** † *Female iron; that which is not what is termed ذَكَرٌ: (S, M, L, K:) soft iron.* (T and K in art. **انف**.) And **سَيْفٌ أَنْثِي** † *A sword of female iron: (M, L:) or a sword that is not sharp, or cutting; a blunt sword: (T, M, * L:) and سَيْفٌ مَثْنَاتٌ, and مَثْنَاتَةٌ, (T, M, L, K,) mentioned by Lḥ, (T, L,) a blunt sword; (K;) as also مُؤْنَتْ: (TA:) or a sword of soft iron.* (T, L.)

أَنْثَةٌ [inf. n. of **أَنْثُ**, q. v.:] *The female, or feminine, nature, or quality, or gender; (M;) as also أَنْثَةٌ. (A.) — † The quality of land which is termed أَنْثِيَّةٌ. (A.) — [† Softness of iron: see **أَنْثِي**.]*

أَنْثَةٌ: see the paragraph next preceding.

مُؤْنَتْ *A woman bringing forth, or who brings forth, a female, (S, K,) or females.* (M.)

مَثْنَاتٌ *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 **مُؤْنَتْ**, in two places.*

سَيْفٌ مَثْنَاتٌ: see **أَنْثِي**. — **أَرْضٌ مَثْنَاتٌ**: see **أَنْثِي**.

مُؤْنَتْ [A feminine word; a word made feminine. — Also,] (T, A, K,) and **أَنْثِي**, (AA, T,) and **مَثْنَاتٌ**, (K,) and **مَثْنَاتَةٌ**, (TA,) † i. q. **مُصَحَّتٌ**, (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 مُؤْنَتْ**: see **أَنْثِي**. — **طَيْبٌ مُؤْنَتْ** † *Perfume that is used by women; such as خَلُوقٌ and زَعْفَرَانٌ, (Sh, T, L,) and what colours the clothes: (L:) ذُكُورَةُ الطَّيْبِ being such perfumes as have no colour; such as غَالِيَةٌ and كَانُورٌ and مَسْكٌ and عُودٌ and عُنْبُرٌ and the like, which leave no mark.* (T, L.)

انح

1. **أَنْحَ**, aor. **أَنْحَ**, inf. n. **أَنْحٌ** and **أَنْحٌ**, *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 يَنْحُحُ), and did not speak clearly, or plainly: (S, TA:) or he made a reiterated hemming in his throat (تَنْحُحُ), 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, يَأْنِحُ 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 يَأْنِحُ 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 أَنْوُحٌ in the last of the senses assigned to it below.* (TA.)*

أَنْحَ: see **أَنْحَ**, with which it is syn., and of which it is also pl.

أَنْوُحٌ: see **أَنْحَ**, in two places.

أَنْوُحٌ: [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 تَنْحُحٍ): (Aḡ:) 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 أَنْحٌ. (L.)*

أَنْوُحٌ: see **أَنْوُحٌ**. [See also 1.]

أَنْحَ: see **أَنْحَ**.

أَنْحَ 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 (يَنْحُحُ), by reason of niggardliness; as*

also **أَنُوحٌ** and **أُنُوحٌ** (S, K,) and **أَنَاحٌ** (Lh:) or **أُنُوحٌ** signifies a man *who hangs back from, or falls short of, doing generous deeds*; as also **أَزُوحٌ**: (El-Ghanawee and S in art. **ازح**, 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 قُرْقُرٌ**: this is the right reading in the K: in some copies **قُرْقُرٌ** [that makes a rumbling sound in his belly when he runs]: (TA:) the pl. of **أَنُوحٌ** is **أُنُوحٌ**. (S, K.)—**أَنَحَةٌ**, applied to a female, signifies *Short*. (K.)

انس

1. **أَنِسٌ بِهِ**, (AZ, S, M, A, Mṣb, K,) and **إِنِّيهِ**, (A,) aor. ٢; (Mṣb, TA;) and **أَنِسٌ**, (S, M, A, Mṣb, K,) aor. ٢; (M, Mṣb, TA) and ٢; (M;) and **أَنِسٌ**, nor. ٢; (M, Sgh, K;) inf. n. **أَنِسٌ** and **أَنِسَةٌ**, (S, K,) both of **أَنِسٌ**, (S,) or **أَنِسٌ**, (AZ, AHát, T, M, Mṣb,) also of **أَنِسٌ**, (AZ, AHát, Mṣb, 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, AHát,) or it is a subst. from **أَنِسٌ بِهِ**, (Mṣb,) and **أَنِسَةٌ**; (M;) [but this also is probably a subst.]; one says **أَنِسٌ** and **أَنِسَةٌ**, like as one says **بُعْدٌ** and **بُعْدَةٌ**; (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 **إِنِّيهِ** *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*: (Mṣb:) and **أَسْتَأْنِسُ بِهِ**, (S, M, A, Mṣb,) and **إِنِّيهِ**, (A,) and **أَنِسٌ بِهِ**, signify the same, (S, M, Mṣb,) i. e., the same as **أَنِسٌ** (M, A, Mṣb, TA) and **أَنِسٌ** (M, Mṣb) and **أَنِسٌ**: (M:) **أَنِسٌ بِفُلَانٍ** is likewise explained as signifying *he delighted, or rejoiced, in such a one; he was happy, or pleased, with him*: (IAṣr, TA:) [and **أَنِسَةٌ**, 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 بِهِ** &c.: it is also said in the TA that **أَنِسٌ بِهِ** and **أَنِسٌ** are syn., meaning, app., like **أَسْتَأْنِسُ بِهِ** and **أَنِسٌ بِهِ**, 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 **وَحْشَةٌ**:] and **أَسْتَأْنِسُ**, (K, TA,) said of a wild animal, (TA,) signifies [he became familiar, or tame, or domesticated; or] *his wildness* (**تَوَحُّشُهُ**) *departed*: (K, TA:) you say **إِذَا جَاءَ اللَّيْلُ أَسْتَأْنِسُ** **إِذَا جَاءَ اللَّيْلُ أَسْتَأْنِسُ** **كُلُّ وَحْشِي وَاسْتَوَحَّشَ 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, Mṣb in art. **وحش**.)

2: **أَنِسُهُ**, inf. n. **تَأْنِيسٌ**, *He rendered him familiar; or tame*. (K.L.)—See also 4, in three places.

3: see 1, in two places.

4. **أَنِسُهُ**, (M, K,) inf. n. **إِنْيَاسٌ**, (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 **أَنِسُهُ**, (K,) inf. n. **تَأْنِيسٌ**: (S, K:) or *he, or it, rendered him easy, at ease, or tranquil*; as also **أَنِسُهُ** the latter verb, occurring in the following ex.: **سَاهَا بِأَلْمُونَسَاتٍ لِأَنَّ يَوْمَهُ بِأَقْرَانِهِ فَيَوْمَهُ أَوْ يَحْسَنُ 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, Mṣb, K,) and *looked at him, or it*; (M, TA;) as also **أَنِسُهُ**, inf. n. **تَأْنِيسٌ**; (K;) and **أَسْتَأْنِسُهُ**: (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*; **إِنْيَاسٌ** signifying **إِبْصَارٌ مَا يُبْصَرُ 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, Mṣb, K:) *he was acquainted with it*: (TA:) *he had certain knowledge of it; was certain of it*. (M, TA.) You say, **أَسْتَأْنِسُ مِنْهُ رُشْدًا** (S, A, TA) *I knew him to be characterized by رُشْدٌ*, (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 إِنْيَاسٍ**, i. e. *After appearance [is knowledge, or certain knowledge]*. (Fr, TA.)

5. **تَأْنِسُ الْبَارِي** see 1. **تَأْنِسُ بِهِ** *The falcon looked, raising his head* (M, A, K) *and his eyes*. (A.)—**تَأْنِسُ لَهُ**: see 10.

10. **أَسْتَأْنِسُ بِهِ** and **إِنِّيهِ**: see 1. **أَسْتَأْنِسُ** 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 فَاسْتَأْنِسْ 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 supra.) It is said in the Kur [xxiv. 27.] **لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا** [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 Ubei and Ibn-Mes'ood read **تَسْتَأْنِسُوا**, which signifies the same: (AZ, TA:) [it is said that] **أَسْتَأْنِسُ** also signifies *he made a reiterated hemming, 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.)—**أَسْتَأْنِسُ لَهُ** *He listened to, or endeavoured or sought to hear, him, or it*; as also **تَأْنِسُ**. (A.) [See the Kur xxxiii. 53.]—**أَسْتَأْنِسُهُ**: 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*: (Mṣb:) an inf. n. of 1, (S, M,) as are also **أَنِسٌ** and **أَنِسَةٌ** (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 بِهِ**; but **أَنِسٌ** is not: (AZ, AHát, Mṣb, TA:) this latter is a subst. from that verb [signifying as explained above]: (Mṣb:) or only signifying *converse, and companionship, or familiarity, with women*; (AZ, AHát, 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 مَتَّةَ لَا زَلْمَرُ
- أُنَا لَنَا إِنِّي لَمْ أَنْسُرُ
- مَا فَيْكُمُ عَيْبٌ سِوَى قَوْلِكُمْ
- عِنْدَ اللَّقَا أَوْحَشْنَا أَنْسُرُ

[O inhabitants of Mekkeh, 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.—**أَبْنُ أُنْسٍ**: **كَيْفَ أَبْنُ أُنْسِكَ**: and **فُلَانٌ أَبْنُ أُنْسٍ فُلَانٍ**: and **كَيْفَ تَرَى أَبْنَ أُنْسِكَ**: see **أُنْسٌ**.

أُنْسٌ: see **أُنْسٌ**, in two places. **أُنْسٌ** *A chosen, select, particular, or special, friend or companion*; (S, K;) as also **أَبْنُ أُنْسٍ**, (S, K,) or **أَبْنُ أُنْسٍ**. (So in a copy of the A.) You say, **هَذَا إِنْسِي**; **أَبْنُ أُنْسِكَ**; and **أَبْنُ أُنْسِكَ**; (K;) **أَبْنُ أُنْسِي**; and **أَبْنُ أُنْسِي**; (S;) and **أَبْنُ أُنْسِي**; (K.) And **فُلَانٌ**, (A,) **أَبْنُ أُنْسٍ فُلَانٍ**, (S,) or **أَبْنُ أُنْسٍ فُلَانٍ**

: Such a one is the chosen, or particular, friend of such a one. (S, A.) One also says, كَيْفَ تَرَى آيُنَ and كَيْفَ تَرَى آيُنَكَ (S, M, A) or كَيْفَ تَرَى آيُنَكَ (AZ, Fr, A) and كَيْفَ تَرَى آيُنَكَ (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 أَتْسُ (Akh, S, TA,) and إِنْسَانٌ (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 إِنْسِيٌّ and إِنْسِيٌّ; (S, K;) the former of which is a rel. n. from إِنْسٌ; (M;) [and the latter, from أَتْسُ: the fem. of each is with ة:] the vulgar apply to a woman, instead of إِنْسَانٌ, [which is the more approved,] إِنْسَانَةٌ: (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 إِنْسٌ, M, TA) is أَنَاسٌ; (M, K, TA;) and (of the same, K in art. نَوْسٌ, or of إِنْسَانٌ, M) أَنَاسٌ, (M, K ubi supra,) with which نَاسٌ is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, M, Msb;) and (of إِنْسِيٌّ, S, M, or أَتْسِيٌّ, S, or of إِنْسَانٌ, Lh, S, M, Msb) أَنَاسِيٌّ, (Lh, S, M, Msb, K,) like as كَرَّاسِيٌّ is pl. of كَرَّاسِيٌّ, or like as سَرَّاحِينٌ is pl. of سَرَّاحَانٌ, but ي being substituted for ن, (M, TA,) after the same manner as they say أَرَانٌ for أَرَانِبٌ; (Fr, TA;) and أَنَاسِيٌّ, (Lh, M,) in the accus. case أَنَاسِيٌّ, as the word is read in the Kur xxv. 51, by Ks, (TA,) and by Yahyà Ibn-El-Háarith, (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 نَسَى (TA,) and أَنَاسِيَّةٌ, (S, M, K,) in which the ة is a substitute for one of the two yás in أَنَاسِيٌّ, a pl. of إِنْسَانٌ; or, accord. to Mbr, أَنَاسِيَّةٌ is pl. of إِنْسِيٌّ, [in the TA, of إِنْسِيَّةٌ, which I regard as a mis-transcription,] and is like زَنَادِقَةٌ for زَنَادِيْقٌ, and فَرَازِينٌ for فَرَازِنَةٌ; (M, TA;) and you say also إِنْسِيُونَ. (TA.) نَاسٌ is masc., as in the Kur ii. 10, &c.; and sometimes fem., as meaning A tribe, or a body of men, قَبِيْلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th, جَاءَتْكَ النَّاسُ, meaning, The tribe, or portion of people (قَطْعَةٌ), came to thee. (M, TA.) إِنْسَانٌ 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,

• بِلَادٌ بِهَا كُنَّا وَكُنَّا نَحْبُهَا

• 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., نُوْأَطَاعَ اللهُ، 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, نَاسٌ 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, نَاسٌ مِنْ بَنِي فُلَانٍ [Men of the sons of such a one]. (IJ, M, L: but in the L, for نَاسٌ, in both instances, we find أَنَاسٌ.) [See also نَاسٌ in art. نَوْسٌ.] Respecting the derivation of إِنْسَانٌ, authors differ, though they agree that the final ن is augmentative: the Basrees say that it is from الإِنْسُ; (Msb;) and its measure is فَعْلَانٌ; (S, Msb;) but an addition, of ي, is made in its dim., [which is إِنْسِيَانٌ], like as an addition is made in رُوَيْجِلٌ, the dim. of رَجُلٌ: (S:) [but it should be observed that رُوَيْجِلٌ is more probably the dim. of رَاجِلٌ:] some say that it is from إِيْنَاسٌ, signifying “perception,” or “sight,” and “knowledge,” and “sensation;” because man uses these faculties: (TA:) and Moḥammad Ibn-'Arafah El-Wásiṭee says that men are called إِنْسِيُونَ because they are seen (يُؤْنَسُونَ, i. e. يَرَوْنَ), and that the jinn are called جِنٌّ because they are [ordinarily] concealed (مُجْتَنُونَ, i. e. مُتَوَارُونَ) from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form إِنْسَانٌ is also used for إِنْسَانٌ; 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, أَنَسٌ بِالْحَجِّ وَأَنَسٌ بِالْحَلْقِ,] some derive the word from التَّوَسُّ, signifying “motion:” (TA:) some (namely, the Koofees, Msb) say that it is originally إِنْسِيَانٌ, (S, Msb, TA,) of the measure إِفْعَلَانٌ, (S, Msb,) from التَّسْيَانُ [“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 إِنْسِيَانٌ: (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 سَمِيَ إِسْمَانًا 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 النَّاسِيٌّ; 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 الإِنْسَانُ is of the measure فَعْلِيَانٌ, from الإِنْسُ, and similar to حَرُوصِيَانٌ. (L, TA.)

إِنْسٌ i. q. أَتْسٌ, q. v. (S, K.) = Also i. q. أَتْسٌ, 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 أَتْسٌ, with kesr; though a verse cited in both, as an ex., shows it to be أَتْسٌ:] 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) أَنَاسٌ. (M, TA.) — One with whom a person is sociable. (Ham p. 136.) You say also, هُمْ أَتْسُ فُلَانٍ They are they with whom such a one is sociable (الَّذِينَ يَسْتَأْنِسُ إِلَيْهِمْ). (Lh, M.) And هُوَ أَتْسٌ خُدْمَتِهِ He is much accustomed to the serving of him. (Har p. 472.)

إِنْسٌ i. q. أَتْسٌ, q. v. (S, K.)

إِنْسِيٌّ Of, or belonging to, mankind; human; [as also أَتْسِيٌّ, and إِنْسَانِيٌّ;] a rel. n. from إِنْسٌ. (M.) — A human being; a man; as also أَتْسِيٌّ, (S, K,) and إِنْسَانٌ. (S, A, Msb, K.) See إِنْسٌ, in two places. — [Domestic, as opposed to wild. Ex.] حُمُرٌ إِنْسِيَّةٌ 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, أَتْسِيَّةٌ, 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 وَحْشِيٌّ, 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-Mufaddal 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. وَحْش:) [and the like is said, as a citation from Az, in the Msb in art. وَحْش: 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 thereat, 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. وَحْش:) [accordingly,] Er-Rá'ee describes a beast as declining to the side termed الوَحْشِيٌّ because frightened on the left side: (S and Msb in art. وَحْش:) 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. وَحْش:) 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 وحشِيّ, 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 وحشِيّ, 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.)

انْسِيّ: see اِنْسِيّ and اِنْسِيّ, each in two places.

انْسِيّ and اِنْسَانِيّ: see اِنْسَانِيّ and اِنْسَانِيّ — اِنْسَانِيّ: *The image that is seen [reflected] in the black of the eye*; (Ṣ, K;) *what is seen in the eye, like us is seen in a mirror, when a thing faces it*: (Zj in his "Khalk el-Insán:") or the pupil, or apple, (ناظر,) of the eye: (M:) or the black (حَدَقَة) of the eye: (Mṣb:) pl. اِنْسَانِيّ (Ṣ, Mṣb, K,) but not اِنْسَانِيّ. (Ṣ.)

انْسَانِيّ: see اِنْسِيّ, first signification.

انْسَانِيَّةٌ Human nature; humanity; as also نَاسُوْتٌ, which is probably post-classical, opposed to لَاهُوْتٌ, q. v., in art. ليه.]

عَقُوْرٌ A tame, or gentle, dog; contr. of اُنُوْسٌ: pl. اُنْسٌ. (M, A, K.) — See also اِنْسَةٌ.

انْسٌ i. q. مُوَانِسٌ [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, مَا بِالْبَادِيَةِ اِنْسٌ (or, as in some copies of the K, مِنْ اِنْسٍ,) *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 اِنْسَةٌ.] — The domestic cock; (AA, K;) also called الشَّقْرُ. (TA.) — اِنْسَةٌ: *The fire*; (IAḡr, A, K;) as also مُوَانِسَةٌ, [imperfectly decl., being a proper name and of the fem. gender,] (M,) and اِنْسَةٌ, (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, بَاتَتِ اِنْسَةٌ, *The*

اِنْسَةٌ: [The fire was during night his cheerful companion, or his cheerer by its presence]. (A, TA.)

اِنْسٌ [More, and most, sociable, &c.]. Hence, اِنْسٌ مِنَ الْحَمِيّ + [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.)

اِنْسَةٌ جَارِيَةٌ 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 اُنُوْسٌ: (M:) and اِنْسَةٌ الْحَدِيْثِ, friendly, familiar, or cheerful, by means of thy conversation or discourse: it does not mean who cheers thee [by conversation or discourse]: (Ṣ:) pl. اُوَانِسٌ (Lth, A, TA) and اِنْسَاتٌ: (Lth, TA:) and the pl. of اُنُوْسٌ is اُنْسٌ. (M, TA.) [See also اِنْسِيّ.]

مَكَانٌ مَّوَانِسٌ [app. i. q. مَّوَانِسٌ] (A.)

مُؤْنِسٌ + 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.) — اِنْسَةٌ: Weapons: (M, A:) or all weapons: (K:) or the spear and the مَغْفَرُ and the تَجْفَافُ and the تَسْبِيغَةُ and the تَرْسٌ (Fr, K) and the sword and the helmet: (IKṭt, 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 بَابُوْنَجٌ.

مَحَلٌّ مَّوَانِسٌ, (M,) and مَكَانٌ مَّوَانِسٌ, (A,) [A place, and] a place of alighting or abode, in which is اِنْسٌ [i. e. sociableness, &c.]: (A:) اِنْسٌ is a kind of possessive noun, because they did not say اِنْسَتُهُ, nor اِنْسَتِ الْمَكَانَ and اِنْسَةٌ: see اِنْسِيّ.

مُؤَانِسٌ: see اِنْسِيّ.

اِنْسَانِيّ + The lion; (TS, K;) as also اِنْسَانِيّ: (TS, TA:) or he that is sensible of the prey from afar, (K, TA,) and examines and looks about for it. (TA.)

اِنْسَانِيّ: see what next precedes.

انف

1. اُنْفَةٌ, (T, Ṣ, M, K,) aor. = (M, K) and 2, (K,) inf. n. اُنْفٌ, (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 اُنْفَةٌ, (K,) [but in some copies written again اُنْفَةٌ,] inf. n. اِنْفَانٌ. (TK.) — اُنْفَةٌ, (inf. n. as above, TA,) *The*

camels trod herbage, or pasture, such as is termed اُنْفٌ, (ISk, Ṣ, K,) i. e., which had not been pastured upon. (Ṣ.) [But in the TT, as from the M, I find اُنْفٌ, (which should rather be written اُنْفٌ, or, accord. to the more usual mode, اُنْفٌ,) *He trod such herbage, or pasture*.] — اُنْفٌ, aor. =, (Ṣ, M, K,) inf. n. اُنْفٌ, (M,) *He (a camel) had a complaint of, or suffered pain in, his nose, from the بُرَّة [or nose-ring]*: (Ṣ, M, K:) from ISk. (Ṣ.) — اُنْفَتِ الْاِبِلُ, accord. to certain of the Kilábees, means *The flies alighted upon the noses of the camels, and they sought places which they did not seek before*. (T.) — اُنْفٌ مِنْهُ, aor. =, inf. n. اُنْفٌ (Ṣ, M, Mṣb, K) and اُنْفَةٌ, (Ṣ, M, K,) or the latter is a simple subst., (Mṣb,) [*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, Mṣb, K;) *he disliked it, or hated it, and his soul was above it*; (L;) namely, a thing: (Ṣ, M, L, Mṣb:) and *he shunned it, avoided it, or hept himself fur from it*: (Mṣb:) and *he disliked it, or hated it*; namely, a saying. (AZ, T, Mṣb.) You say, مَا رَأَيْتُ اِحْمِيْ اُنْفًا مِنْ فُلَانٍ [I have not seen any one more vehemently disdainful, or scornful, than such a one]. (Ṣ.) And حَمَلَ مِنْ ذَلِكْ اُنْفًا *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 say,] يَأْنِفُ اُنْفًا اُنْفًا [He disdains, or scorns, or refuses to bear, or to submit to, being injured]. (K.) [When immediately trans.,] اُنْفٌ also signifies *He loathed, disliked, or regarded with disgust*. (IAḡr, T.) You say, اُنْفٌ الْبَعِيْرُ الْكَلْبُ *The camel loathed, disliked, or regarded with disgust, the herbage, or pasture*. (T.) And اُنْفٌ الطَّعَامَ وَغَيْرَهُ *He disliked the food &c.* (M.) And اُنْفَتْ فَرَسِيْ *This my mare disliked this region*. (T, as heard from an Arab of the desert.) And اُنْفَتْ تَأْنِفٌ فَحَلْبًا *She (a woman, and a mare, and a camel, being pregnant,) dislikes her male, or stallion*. (T.) And اُنْفَتْ, said of a woman, signifies *She, being pregnant, had no appetite for anything*. (Ibn-Abbád, K.)

2: see 4. — اُنْفٌ 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, اُنْفٌ, inf. n. اُنْفِيّ, (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.) — اُنْفٌ تَأْنِيْفٌ السِّيْرِ, 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, (K, TA,) such as is termed اُنْفٌ*. (TA.) — اُنْفٌ, (T,) or اِبِلٌ, (K,) inf. n. as above; and اُنْفًا, (T, Ṣ, K,) inf. n. اِنْفَانٌ; (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 disdain, or scorning, or disliking; not holding social intercourse with any one.* (TA.)

8: see 10.

10. **اسْتَأْنَفَهُ** and **اِئْتَنَفَهُ** [written with the disjunctive alif **اِئْتَنَفَهُ** † *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, (Mḡh 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, **اسْتَأْنَفَهُ بِوَعْدٍ** † *He made him a promise in anticipation; without his asking it of him.* (M.) And, of a woman, **اسْتَأْنَفَتْ بِالنِّكَاحِ أَوَّلًا** † *[She was just married, or bedded, for the first time].* (M.) See also **أَنفٌ**, last sentence. — [Hence, **حَرْفُ اسْتَأْنَفَ**, 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**; (Mṣb;) *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. **مَنْحَرٌ** [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, **يَسُوفُ 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 **مَذَائِرُ**; &c.: see also **مُعَارِضٌ**.) And **مَاتَ حَتْفَ أَفْنِهِ**, (S, K, &c., in art. **حَتْفٌ**), and

حَتْفَ 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. **حَتْفٌ**].) And **حَمِيَ أَفْنُهُ** † *He became vehemently angry, or enraged; as also وَرِمَ أَفْنُهُ. (IAth. [See also art. **حَمِيَ**].) And **رَجُلٌ حَمِيٌّ** † *A disdainful, or scornful, man; who disdains, or scorns, being injured.* (T, K, TA. [See, again, art. **حَمِيَ**].) And **سَبَى الأَنْفِ** † [lit. *High-nosed, signifies the same*]; i. q. **أَنْفَانٌ**. (T, K.) And **أَنْفٌ فِي السَّمَاءِ وَأَسْتُ 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 **حَجَلَ 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 **فَرْجُ** of his mother. (Ibn-'Abbád, K.) And **هُوَ الفَحْلُ لَا يُفْرَعُ أَفْنَهُ**, and **لَا يُقَدِّعُ 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 مَنْسِرِ [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 الصَّطْرِ** † *The first vegetation produced by the rain.* (T, K.) **جَاءَ فِي أَفْنِ الخَيْلِ** † [*He came among the first of the horses, or horsemen*]. (TA.) **سَارَ فِي أَفْنِ النَّهَارِ** † [*He journeyed in the first part of the day*]. (TA.) **هَذَا أَفْنُ عَمَلِ فُلَانٍ** † *This is the first of the things which such a one has begun to do.* (T, TA.) **أَنْفُ الشَّرِّ**, (T, S, M,) and **العُدْوِ**, (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.* (IAḥr, T, K.) You say, **هُوَ أَفْنُ 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 **خَشَاشٌ** or **بُرَّةُ** (A'Obeyd, T, M) or **خِزَامَةٌ** [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 **مَضْدُورٌ**, (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. **سَبَى الأَنْفِ**. (T, K.) — See also **أَنْفٌ**.

رَوْضَةُ أَفْنٍ † *A meadow of new herbage, (Mṣb,) not pastured upon (S, Mṣb, K) by any one*; (S;) as also **مَوْضِعُ أَفْنٍ**: (Ibn-'Abbád, K) or *untrodden*: contracted, by poetic licence, into **أَنْفٌ**, in a verse of Abu-n-Nejm. (M.) And **كَلَّأُ أَفْنًا** † *Herbage not pastured upon (S, M) by any one.* (M.) — **كَأَسُ أَفْنٍ** † *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 أَفْنٍ**: (S) or † *full*: and in like manner, **مَنْهَلُ أَفْنٍ** † [*a full watering-place*]; (M;) or † *not before drunk from*. (TA.) And **خَمِرُ أَفْنٍ** † *Wine of which none has before been taken from its jar.* (M, TA, *) — **أَرَضُ أَفْنٍ** i. q. **أَنْبِغَةٌ**, q. v. (M, TA.) — **نَقِيدَةُ أَفْنٍ** † *A long [as though new and undiminished] coat of mail.* (L in art. **نَقْدٌ**, from El-Mufaddal.) — **أَمْرٌ أَفْنٌ** † *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.) — **أَشْيَاءُ أَفْنٍ** † *A goodly [as though novel] gait, or manner of walking.* (Ibn-'Abbád, K.) — **أَتَيْكَ مِنْ ذِي أَفْنٍ** is like the phrase **قَبِلَ مِنْ ذِي أَفْنٍ** [I will come to thee in what is (nom) 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 **أَفْنٌ مِنْ ذِي أَفْنٍ**:

i. e., **فِيمَا يُسْتَأْنَفُ** [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 **لامم**, [أَنْفَةُ], (IAth, K,) but correctly with **فـهـ**. (Hr, IAth, K.) Tho **ة** seems to be here added to **أَنْف** as it is in **ذَنْبٌ** for **ذَنْبَةٌ** for **ذَنْبٌ**. (Sgh.)

أَنْفَةٌ Disdain; scorn; disdainful and proud incomppliance or refusal; (Msb;) indignation; and anger: (TA:) a subst. [or, accord. to the S and M and K, an inf. n.] from **مِنْهُ**. (Msb.)

أَنْفَانٌ: see **أَنْفٌ**.

أَنْفَةٌ Snuff, for the nose: but this is post-classical. (TA.)

أَنْوْفٌ A man very disdainful, scornful, or indignant; very disdainfully and proudly incomplicant 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: (IAth, 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**, (S, K,) † Land that produces its vegetation early: (T:) or that produces vegetation quickly: (Et-Tāce, ISk, S, K:) or that produces vegetation; as also **أَنْفٌ**. (M.) — Applied to iron, i. q. **أَنْفٌ**; i. e. Soft. (Abou-Turúb, T, K.)

أَنْفِي (with **لامم**, K) Having a large nose; (Yaqoob, S, M, K;) applied to a man: (M, K:) similar to **أَذَانِي** and **عَضَائِي**. (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. (Ham p. 348.) **مَاذَا قَالَ أَنْفًا** (T, S, M, K, &c.) and **أَنْفًا**, (IAth, 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? (IAth, T, K:) i. e., in the first time near to us? (Zj, T, M:) from **أَسْتَأْنَفْتُ 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 IAth, 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 سُورَةُ أَنْفًا**, A chapter of the Kur-án has been sent down to me now. (TA.)

أَنْفَةٌ † The first part of life (أَوْلِيَّةٌ and مَيْعَةٌ) of a boy. (Ks, K, TA.) — See also **أَنْفٌ**.

مُؤَنَّفٌ: its fem., with **ة**, see voce **مُؤَنَّفٌ**.

مُؤَنَّفٌ: see **أَنْفٌ**.

مُؤَنَّفٌ † 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 مُؤَنَّفَةٌ** † Camels with which one pursues repeatedly, or gradually, or step by step, after the first of the herbage; and so **مُؤَنَّفَةٌ**: (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 بِالْبَكَاحِ,) for the first time. (M.)

مَانُوفٌ A camel that is urged on by [means of the rein attached to] his nose. (M.)

مُتَأَنَّفٌ † 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. (As, 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 Moheçet and the O, in the beginning, or first part, of the day. (TA.)

مُؤَنَّفٌ † [A place] from which nothing has been eaten; as also **مُتَأَنَّفٌ**; (K;) which latter is explained by Ibn-'Abbád as signifying a place not eaten [from] before. (TA.) — **جَارِيَةٌ مُؤَنَّفَةٌ الشَّبَابِ** † A girl [in the prime of youth;] in whom no trace of agedness appears. (Sgh, K.)

مُتَأَنَّفٌ: see **مُؤَنَّفٌ**.

مُتَأَنَّفٌ: see **أَنْفٌ**, in the latter part of the paragraph.

اتق

1. **أَتَقْتُ**, aor. **أَتَقْتُ**, inf. n. **أَتَقُّ**, 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, **أَتَقْتُ 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 **أَعْجَبَ** is erroneously put for **أَتَقْتُ**.] It is said in a trad., **مَا مِنْ عَاشِيَةٍ أَشَدَّ أَنْفًا وَلَا أَبْعَدَ شَبَعًا مِنْ طَالِبِ عِلْمٍ** 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 **أَتَقْتُ الشَّيْءَ**, (AZ, K,) inf. n. as above, (AZ,) He loved the thing. (AZ, K.)

2. **أَتَقْتُ**, inf. n. **تَأْتِيْقٌ**, He made, or caused, to wonder. (K, TA.)

4. **أَتَقْنِي**, (S, Msb, K,) inf. n. **إِنْتَأَقٌ** and **نَيْقٌ**, (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 أَتَقَّهُ 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. **تَأْتَقُ** 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 **تَتَوَقُّ** and **تَتَيْقُ**, in all these senses;] **فِي الْمَطْعَمِ**, 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.) **تَأْتَقُ فِيهِ** is like **تَتَوَقُّ**; (JK, S, K;) i. e. He did it, or performed it (namely, a thing, or an affair,) with **نَيْقَةٌ** [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, **تَأْتَقُ 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 **تَأْتَقُ 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 Ibn-Mes'ood, **إِذَا وَقَعْتُ فِي آلِ حَمْرٍ وَقَعْتُ فِي رَوْضَاتِ أَتَانَقِينَ** or, as in the T, **أَتَانَقِي**, 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.)

أَتَقْتُ inf. n. of 1 [q. v.]. (Lth, JK, &c.) — [Hence, A pleasing, or rejoicing, state, or condition.] You say, **هُوَ فِي أَنْتَقِي 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 verdure 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 أَنِيقٌ.

أَنْفَعُ مَا لَهُ فِي الشَّيْءِ أَنْفَعُ He has no pleasure, or pride, in the thing. (JK.)

أُنُقٌ A certain bird; (S;) i. e. the رَحْمَةٌ [or female of the vultur *percnopterus*]; (IAqr, S;) called by Kumeyt ذَاتُ ائْسَمِينَ [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 عَرْفُ [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 أَنْقٌ. (JK.) Hence the prov., (JK, S,) أَغْرُ مِنْ بَيْضِ الْأُنُقِ [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, M, K;) as also أَنْقٌ: (JK, TA:) and loved. (TA.) You say, رَوْضَةٌ أَنيقٌ A meadow, or garden, that is loved: and رَوْضَةٌ أَنيقَةٌ a meadow, or garden, that is pleasing, or rejoicing. (TA.)

أَنْفَاقَةٌ (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 أَنْفَاقَةٌ وَبِأَفَاقَةٍ; 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.)

أَتَقٌ [originally أَتَقُّ] More, or most, pleasing or rejoicing. (TA.)

مَتَاتِقٌ [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 أَتَقٍ) in respect of his life, and in a state of plenty. (JK.) It is said in a prov., لَيْسَ الْمَتَاتِقُ كَالْمَتَاتِقِ (JK, TA,) i. e. He who is content with what is little, (S, K, in art. علقى,) 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 يَتَاتِقُ,) and eats what he pleases, (S, K, in art. علقى,) 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 (Msb:) i. q. أُسْرَبٌ; (S, K;) i. e. رِصَاصٌ قَلْبَعِي; so says Kt; and Az says, I think it is an arabicized word: (TA:) or white أُسْرَبٌ: or black أُسْرَبٌ: or pure أُسْرَبٌ: (K:) or i. q. قَرْدِيرٌ [which is applied in the present day to tin, and pewter]: (Kr:) El-Kásim Ibn-Maán says, I heard an Arab of the desert say, هَذَا رِصَاصٌ أَنْكُ, i. e. [this is] pure [lead]: (TA:) it is of the measure أَفْعُلُ, [originally أَفْعُلُكَ], (S, K,) which is one of the forms of pls., (S,) like أَفْعُلٌ; (Msb;) 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 teshdeed: (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, (Msb,) أَنْكُ is of the measure فَاعُلُ, (Kr, Msb,) and is the only word of that measure in Arabic: (Kr:) or it is a foreign word; and so are أَجْرٌ and [the proper names] كَابِلٌ and آمَلٌ. (Msb.) It is said, in a trad., that he who listens to a singing female slave, أَفْعُلُ أَنْكُ shall be poured into his ears (S, TA) on the day of resurrection. (TA.)

انمر

الْإِنْمَارُ (T, M, Msb, K) and الْإِنْمَارُ (K) and الْإِنْمِيرُ (M, K,) the last allowable in poetry, (M,) i. q. الْخَلْقُ; (M, K, and Bd 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 suprà:) or the jinn and mankind: (T, Msb, K:) or what are on the face of the earth of all that are termed الْخَلْقُ [or created beings]: (Lth, T, Msb:) or all that is on the face of the earth: (K:) or everything having a رُوحٌ [i. e. soul, or spirit]: (Bd ubi suprà:) or every one who is subject to sleep. (TA [as though it were derived from التَّوَمُّرُ.]) الْإِنْمَارُ is not mentioned by J, though occurring in the Kur-án. (TA.)

الْإِنْمِيرُ : } see above.
الْإِنْمَارُ : }

انها

ان: see إِنَّ, in art. إِنَّمَا.

انو

انؤ: see إِنُؤِي, in two places.

انى

1. أَنِي (S, M, K,) aor. يَأْنِي (S,) inf. n. أَنِي (S, M, K) and أَنَا (M, K,) or, accord. to [some of the copies of] the M, أَنِي (TA, [in which this is said to be the right form,]) or أَنَا (as written in the CK,) said of a thing, Its time came; or it was, or became, or drew near; syn. جَاءَ أَنَاهُ; (Bd lvii. 15 [in explanation of a passage cited voce أَنُ];) or حَانَ: (S, M, K:) or أَنِي, aor. يَأْنِي, inf. n. أَنِي, signifies it was, or became, or drew near; and it was, or became, present. (Msb.) You say, أَنِي لَكَ وَيَيْتِينَ, aor. أَنِي; and أَن لَكَ, aor. يَيْتِينَ; and أَنَا لَكَ, aor. يَيْتِينَ; and أَنَا لَكَ; 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 أَنِي لَكَ. (T.) And أَنِي الرَّحِيلِ The time of departure came, or drew near; syn. حَانَ. (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, *Msb, *K;) or, accord. to some, only when said of a plant; (M, K;) [or it signifies also] it became thoroughly cooked. (T, Msb.*) Hence, in the Kur [xxxiii. 53], غَيْرَ نَاطِرِينَ إِنَاهُ Not waiting, or *matching*, for its becoming thoroughly cooked; or for its cooking becoming finished. (T, S, *M.) [See also إِنِي, below.] You say also, أَنِي الْحَمِيمِ, (inf. n. أَنِي, TA,) The hot water became heated to the utmost degree. (S, K.) And أَنِي الْمَاءِ The water became hot to the utmost degree. (M.) = أَنِي, aor. يَأْنِي, inf. n. أَنِي, It (a thing) was, or became, behind, or after, its time: (Lth, T:) or أَنِي, inf. n. أَنِي, it, or he, (a man, TA,) was, or became, behind, backward, or late; it, or he, delayed, or held back; (M, K;) as also إِنِي, aor. يَأْنِي, inf. n. أَنِي; and إِنِي, inf. n. تَأْنِيَةٌ. (K.) — See also 5, in two places.

2: see 4, in two places: = and see 1. — You say also, أَنَيْتُ فِي الشَّيْءِ 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. أَنِي and أَنِي signify the same. (IAqr, T, M.) You say, أَنَاهُ, (T, S, M, Msb, K,) with medd, (Msb,) aor. يُونِيهِ, (S,) inf. n. إِنِي, (S, K,) [in the CK, إِنِيَةٌ is erroneously put for أَنِيَةٌ,] He postponed it, put it off, deferred it, delayed it, retarded it; (T, S, M, Msb, 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 **رَأَيْتَكَ أَنْتَ وَأَذَيْتَ** 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, **رَأَيْتَكَ أَنْتَ وَأَذَيْتَ** (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.) = **أَنَاهُ** also signifies He made him, or it, to be distant, remote, or far off; removed far away, alienated, or estranged, him, or it; like **أَنَاهُ** [from which it is formed by transposition]. (TA.) [Hence, **يُؤَيِّدُ** occurs in a verse of Es-Sulameeyeh; (M, TA;) meaning **يُنْشِئُ**; the ء being put before the ن. (M.)

5. **تَأْتَى** He acted deliberately, or leisurely, not hastily; as also **أَسْتَأْنِي**; 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; **فِي الْأَمْرِ** in the affair; as also **أَسْتَأْنِي**: (Mgh:) or he acted gently; (IAar, T, TA;) as also **أُنِي**, aor. and inf. n. as above: (TA:) or he acted gently, and waited; **فِي الْأَمْرِ** in the affair: (S:) or he waited, or was patient, or waited with patience, (T, Msh,) and did not hasten, in an affair. (Msh.) **التَّائِي** and **التَّائِي** are nearly syn.: you say, **تَأْتَى لَهُ** 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 **أَسْتَأْنَاهُ**. (Eyn, Har p. 67.) And **أَسْتَوْنِي بِهِ حَوْلًا** [He was waited patiently with for a year]. (S.) And **أَسْتَأْنِي فِي الْأَمْرِ** Hasten not in thine affair. (Lth, T.) And **أَسْتَأْنِي فِي الطَّعَامِ** I waited for the food to become perfectly prepared or cooked. (Har p. 67.) And **تَأْتَيْتَ الرَّجُلَ** (and **أَسْتَأْنِي**) [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 **أَنَا**, (TA,) [and in other copies of the same omitted,] and **أُنُو**, (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, (سَاعَةً) of the night: (Zj,

T, S, M, K:) or a time or season (وَقْتًا) of the night: (M in art. اِنُو:) or *i. q.* **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 **أَنَا** (T, S, M, Msh, K) and **أُنِي** and **أُنِي**. (M, K.) You say, **أُنِي مِنَ اللَّيْلِ** and **وَقْتًا** [A time, or season,] (M in art. اِنُو:) dual **أُنِيَانِ** and **أُنِيَانِ**. (S.) And a poet says,

• **أَتَمَّتْ 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]. (IAar, T.) Another uses the phrase **ضَحَاكُ الْأُنِي**, occurring at the end of a verse, [for **ضَحَاكُ الْأُنِي**] meaning **Found to be laughing 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, **بَلَغَ أَنَاهُ** and **أَنَاهُ** 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 **أَنَاة**.

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

أَنَاة [Postponement; a putting off; a deferring; a delaying; a retarding: restraint; a withholding; an impeding:] a subst. from **أَنَاهُ**, aor. **يُؤَيِّدُهُ**, inf. n. **أَيِّدُهُ**, 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.)

أَنَاة A certain thing of which one makes use, (M,) well known; (S, K;) namely, a vessel, or receptacle, (Mgh, Msh,) for water [Sic.]: (Mgh:) pl. **أَنَاة**, (T, S, M, Mgh, Msh, K,) originally **أَنَاة**; (M;) and **أَوَانٍ**; (T, S, M, Mgh, K;) the former a pl. of pauc.; and the latter a pl. of mult., (Mgh,) pl. of **أَنَاة**. (T, S, M.)

أَنَاة 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 **تَأْتَى**; (S, Msh;) syn. **تَوَدُّة**; (T;) and **رَفْقٌ**; (Ham p. 317;) and **وَقَارٌ** and **حَلْمٌ**; (M, Mgh, K;) as also **أُنِي**. (M, K, TA. [In the CK, **كَلَانِي** is erroneously put for **كَلَانِي**].) — Also **Hope**: [in this sense, accord. to the TA, written with kesr; 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 مِنْ رَجُلٍ فَلَا تَقَطُّعُوا أُنَاتَكُمْ مِنْهُ وَإِنْ كَانَ عِنْدَ النَّاسِ رَجُلٌ سَوًّا** [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 **الْوَنَى**: (S:) the people of El-Koofeh say that it is only **وَنَاءَةٌ**: so says Lth: and he says that **أَنَاة** signifies, as applied to a woman, **blessed, 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, **أَنَاةً** [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 meddoh denoting disapproval [followed by the ء of silence]. (Mughnee voce **أُنِي**.) [See what is said of the redundant **أُنِي** in the present work.]

أُنِي signifies **Whence?** syn. **مِنْ أَيْنَ**; (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. **أَيْنَ**: (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 **whenever; wheresoever**: (Lth, T:) and **when?** and **when** [used to denote a condition]; syn. **مَتَى**: (T, K: [but in the latter of these, in art. **أُنِي**, in the place of **مَتَى** we find **حَيْثُ**, which I regard as a mistake:]) and **how?** syn. **كَيْفَ**: (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, be this?* (Msb.) 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 انا**, (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 'Alkamel,

• وَمَطْعَمُ الْغَنَمِ يَوْمَ الْغَنَمِ مُطْعَمُهُ •

• اتى توجّهه والمحرورم محرورم •

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 انا هذا** means *Ye say, When is this? or How is this?* (T.) or *Whence is this?* (T, Bd, Jel.) 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.)*

اتيته 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 **اونة** [pl. of **اوان**; or **اينة**, which is syn. with **اونة**: see **اوان**]. (M.)

انیه

انى: see art. انیه

اه

1. **اه** (K) and **اه** (S) in art. **اوه**, and **اه** (K) and **اه** (S, K) and the same without teshdeed; (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 **اهة**, as in the TK, where it is said that the inf. n. of this form of the verb is **تاهية**];) and **تاهه**; (K;) [i. q. **اه** and **اوه** and **تاوه**; or] *He expressed pain or grief or sorrow, or he lamented or complained or moaned, (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. **اه** with the **ه** of pausation; imperative of **واى**, q. v. (Muglnee in art. **الف**)

اه and **اه** and **اه** &c.: see art. **اوه**.

اهب

2. **اهب له الامر**, [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, Msb, K;) **اهب للسفر** *for journeying;* (Msb;) or **اهب للامر** *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, Msb, K;) as in **اهبة الحرب** [the apparatus, arms, weapons, equipage, or accoutrements, of war]; (S;) as also **اهبة**. (S, Msb.) pl. of the former, **اهب**. (S, Msb.) You say, **اهب 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, Msb, 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, Msb, K:) and sometimes applied to the skin of a man: (Msb:) pl. (of pauc., TA) **اهبة** (IAqr, K) and (of mult., TA) **اهب**, (S, A, Mgh, Msb, K,) with two dammehs, (Mgh, Msb,) and **اهب**, (S, Msb, K,) contr. to rule, (S, Msb,) 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, **اهبوا حتى جاعوا حتى** [They hungered so that they ate the skins, or hides]. (A.) And **اهبوا حتى جاعوا حتى** [He almost issued from his skin in his running]. (A.) And **اهبوا حتى جاعوا حتى** [He spared the people's blood in their bodies]. (TA, from a trad.)

اهل

1. **اهل**, aor. **اهل**, inf. n. **اهول**; (Msb;) or **اهل**, like **اهل**, (K, TA;) *It (a place, Msb, TA) was, or became, peopled, or inhabited.* (Msb, K, TA.) — **اهل**, aor. **اهل** and **اهل**, inf. n. as above, *He married, or took a wife;* (Yoo, S, Msb, K;) as also **اهل**; (S, Mgh, Msb, K;) and **اهل**, [written with the disjunctive alif **اهل**, like **اهل** and **اهل** and **اهل** &c.], (K,) of the measure **افتعل**. (TA.) — **اهل**; (Ks, S, Msb;) or **اهل**, aor. **اهل**; (K;) or both; (JK;) **اهل**, (JK,) i. e. **اهل**, (Ks, S,) or **اهل**; (Msb;) i. q. **اهل** [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, Msb, K.)

2. **اهل به**, (K,) or **اهله**, (Ham p. 184,) inf. n. **اهل**: (Ham, K,) *He said to him اهلا*: (Ham:) or he said to him **اهلا** and **اهلا**: (K:) like **اهل 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. **اهل**, *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:* (Msb, MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fq 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-Hareere 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 T, some have asserted the saying **ان يستاهل ان** *يكرم او يهان*, 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 **استاهل** to be only from **الاهالة**; 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**, (Mṣb,) **He took the إِمَانَةَ**: (JK, K:) or **he ate the إِمَانَةَ**: see this word below. (Mṣb, 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-Rághib, Kull p. 84,) and of *one town or country*: (Er-Rághib:) 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-Rághib, 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 **أَهْلٌ** [i. e. *people, or inhabitants, or family,*] of a house or tent: (Mṣb:) 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] Moḥammad, 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-Ghooree: (Mgh:) [J indicates some of these meanings merely by saying that it signifies] the **أَهْلٌ** of a man, and the **أَهْلٌ** 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, Mṣb, K,) and **أَهَال**, (S, Mgh, Mṣb, K,) with an additional **ي**, [implied by the tenween, and expressed in the accus. case, and when the word is determinate, as in **الْأَهَالِي**], (S,) contr. to rule, (S, Mgh,) like **نِيَالٍ**, pl. of **نَيْلٌ**, (S,) [and like **أَرَاضٍ**, respecting which and **نِيَالٍ** and **أَهَالٍ**, see **أَرْضٌ**], and **أَهَالٌ**, (S, K,) a pl. [of pauc.] sometimes occurring in poetry, (S,) [like **أَرَاضٍ**], and **أَهْلَاتٌ** and **أَهْلَاتٌ** [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 **أَهْلُ الرَّجُلِ**, below.] — **أَهْلُ الْقَرْيِ** The [people or] *inhabitants of the towns or villages*. (TA.) And **أَهْلُ الْبَلَدِ** The settled, or constant, *inhabitants of the country or town*. (Mṣb.) 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 الْمَدْرِ وَالْوَبْرِ** (S in art. **مدر**, &c.) [The people of the towns or villages, or] the *inhabitants of the buildings, and of the tents, (Kull,) or deserts*. (TA in art. **وبر**.) —

[**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 **خَفِضْ وَأَهْلِكَ وَاللَّيْلِ** (TA.) [And] **بَادِرْ أَهْلَكَ وَأَحْذِرِ اللَّيْلَ وَظَلْمَتَهُ** a prov. meaning *Betake thyself early to thy family, and beware of the night and its darkness*. (Har p. 175.) [And] **أَهْلًا وَسَهْلًا وَمَرْحَبًا وَأَهْلًا** (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] **أَهْلًا وَسَهْلًا وَمَرْحَبًا** (S, K) a saying meaning *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*. (Mṣb.) — **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 (أَحْفَاد) 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 النَّبِيِّ is conventionally applied to the nearer, or nearest, kinsfolk of the Prophet*. (Er-Rághib.) — **أَهْلُ كُرَيْشِ نَبِيِّ** 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, *Mṣb, *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 وَأَهْلِي [see art. بني]: (Kull:) and دَخَلَ بِأَهْلِي and دَخَلَ عَلَيَّ أَهْلِي [see art. دخل]. (Har p. 502; &c.) — أَهْلٌ مَذْهَبٌ [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 Moḥammad]. (TA.) [And] **أَهْلُ الْأَهْوَاءِ** [The people of erroneous opinions;] those whose belief is not that of the class termed **أَهْلُ السُّنَّةِ**, but who have the same قِبَلَةٌ. (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. (Mṣb.) — **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 كَذَا* 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. (Mṣb.) And هُوَ أَهْلَةٌ بِكَتَلٍ 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 mansoob as a vocative: and it may be marfooḥ, as the enunciative of an inchoative suppressed; i. e. أَنْتَ أَهْلٌ [Thou art the Being entitled &c.]. (Mṣb.) — [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.]***

أَهْلِيٌّ: see **أَهْلٌ**.

أَهْلَةٌ: see **أَهْلٌ**, in four places: = and see **أَهْلَةٌ**.

أَهْلَةٌ i. q. **مَالٌ** [Property: or cattle]: so in the saying **إِنَّمَا أَهْلَةٌ لِأَهْلِهِ** (JK, K) [app. 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 أَهْلٌ أَهْلَةٌ** 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 وَخَشِي*; (TA;) as also *أَهْلٌ*. (K.) You say *حَمْرٌ 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 poetic 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.)

مُسْتَاهِلٌ: see *أَهْلٌ*; latter part of the paragraph. — Also *Tahing, 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,

وَأَنَا أَوْ إِبَّاكُمُ لَعَلِّي هُدَى أَوْ فِي ضَلَالٍ مُبِينٍ [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, *كُلِ 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 *تَزَوَّجِ 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 سِيرِينَ* [Sit thou with El-Hasan or Ibn-Seereen]. (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 *لَا تُطِيعُ مِنْهُمْ أَحَدًا* [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 تُطِيعُ 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 multitude of whom, if ye saw them, ye would say,*

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-Málik: 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 نَصَارَى* [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 أَكُلُ 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 case the aor. after it is manṣoob, because of *أَنْ* suppressed. (Mughnee, K.) So in the saying, *لَأُقْتَلَنَّ أَوْ يُسْلِمَ* [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 غَمَزْتُ قَنَاةَ قَوْمٍ •
• كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيمًا •

[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 Ziyád El-Aajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. *غمز*;) thus related by Sb, the verb ending it being rendered manṣoob 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 *تَسْتَقِيمُ*, with *refa*. (IB and TA in art. *غمز*.) [And similar to these above are the sayings,] *إِنَّهُ لَفَلَانٌ أَوْ مَا يَنْجِدُ قَرْطَةَ* [Verily it belongs to such a one or there is not, i. e. unless there be not, in Nejd, a *قَرْطَةٌ* (see art. *قرط*):] and *مَا لَاتِيَنَّكَ أَوْ مَا يَنْجِدُ قَرْطَةَ* [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 اِبَى, (Mughnee, K,) or اِبَى أَنْ; (S;) in which case also the aor. after it is manṣoob, because of أَنْ suppressed: (Mughnee:) and in the sense of حَتَّى [which is also syn. with اِبَى]. (Fr, T, M, K.) So in the saying, لَأَضْرِبَنَّهُ أَوْ 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,

لَأَسْتَسْلِمَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى
فَمَا أُنْعَادَتِ الْأَمَالَ إِلَّا 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 أُدْرِي مَا أَسَلَّرَ أَوْ وَدَّعَ [I know not whether he saluted or bade 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; وَإِنْ being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle [إِنْ] 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,

إِنْ عَاشَ بَعْدَ الضَّرْبِ وَإِنْ مَاتَ
عَاشَ بَعْدَ الضَّرْبِ وَإِنْ مَاتَ

[I will assuredly beat him if he live (after the beating) or if he die]: so says Ibn-Esh-Shejeree. (Mughnee.)—Twelfthly, accord. to Ibn-Esh-Shejeree, 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 أَوْ 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 أَنْ: 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 إِلَّا أَنْ, the eighth of the meanings of او mentioned above.]—See also او, below.

وَأُولَئِكَ يَرْوُونَ أَوْ &c. is [the conjunction] وَ with the interrogative ۱ prefixed to it. (Fr, T.)

أَوْ (M) and أَوْ مِنْ كَذَا (T, 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 أَوْ and أَوْ and أَوْتَاهُ, (K and TA in art. اوه,) or أَوْتَاهُ, (CK in that art.,) or أَوْتَاهُ, or أَوْتَاهُ, (S in that art., [the ه in one copy of which is marked as quiescent,]) and like أَوْه and أَوْه &c. (S and Mṣb and K in art. اوه: see AZ says, one says, اَوْه عَلَى زَيْدٍ [meaning *Alas, for Zeyd!*] with keṣr to the ه, and اَوْتَاهُ عَلَيْكَ [thus without ه, meaning *Alas, for thee!*] with ت; an expression of regret for a thing, whether of great or mean account. (T.)

أَوْ The word اَوْ when made a noun. (T, K.) So say the grammarians. (T.) You say, هَذِهِ أَوْ حَسَنَةٌ [This is a good thing]. (T.) And to one who uses the phrase اَفْعَلْ كَذَا أَوْ كَذَا (T,) you say, دَعِ اَوْ الْاَوْ جَانِبًا [Let thou, or leave thou, the word alone]. (T, K.)

أَوْه [A moaning (see its syn. آهَة in art. اوه)] is said by some to be of the measure فَعْلَةٌ, in which the ه is the sign of the fem. gender; for they say, سَمِعْتُ اَوْتَكَ [I heard thy moaning], making it ت: and so says Lth; أَوْه is after the manner of فَعْلَةٌ: (T:) you say, اَوْه لَكَ [May God cause moaning to thee!], (Lth, T, and S in art. اوه,) and آهَة لَكَ: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the ه suppressed, and with teshdeed to the و. (S in art. اوه, where see آهَة.) اَوْتَاهُ, or اَوْتَاهُ, or اَوْتَاهُ, or اَوْتَاهُ: see اَوْ مِنْ كَذَا.

دَاهِيَةٌ q. i. أَوْه [A calamity, a misfortune, &c.: or, perhaps, very cunning, applied to a man]: pl. اَوْوٍ; (AA, T, K, TA; [but in copies of the K, written اَوْوٍ;]) which is one of the strangest of the things transmitted from the Arabs; the regular form being اَوْوِي, like قَوْوِي, pl. of قَوْوَةٌ; but the word occurring as above in the saying of the Arabs, [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.)

أَوْه and أَوْ: see أَوْ: and see آه in art. اوه.
أَوْي and أَوْي: see آيَة, in art. اى.
أَوْه: see اَوْه.

اوب

1. اَوْبٌ (S, T, S, &c.) inf. n. اَوْبٌ (S, M, Mṣb, K) and اِيَابٌ (T, S, M, K) and اَوْبَةٌ (M, K,) اِيَابٌ (M, K,) اِيَابَةٌ (M, K,) اِيَابَةٌ (Lh, M, K) and مَابٌ [like مَالٌ], (Mṣb, TA,) He (an absent person, T) returned (T, S, M, A, Mgh, Mṣb, K) to his place, (Sh,) or to a thing, (M,) or from his journey; (Mṣb;) as also اَوْبٌ (M,) inf. n. تَأْوِيْبٌ and تَأْوِيْبٌ (K;) and تَأْوِيْبٌ (M, K;) and اِثْتَابٌ [written with the disjunctive

alif اِيَابٌ]; (S;) and اِيَابٌ, [a quasi-quadriliteral-radical verb, originally اِيُوْبٌ,] of the measure فَعْلَلٌ, (M,) inf. n. اِيَابٌ, (M, K,) originally اِيُوْبٌ, of the measure فَعْلَعَالٌ, (M, TA,) or, accord. to Fr, اِيَابٌ is incorrect, and the right word is اِيَابٌ: (TA:) [and if so, اِيَابٌ is perhaps changed from اِيَابَةٌ, like as اِيَابَةٌ is from اِيَابَةٌ; 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 أَهْلَهُ and اَوْبٌ اِهْلَهُ [as well as اِهْلَهُ] signify he returned to his family at, or in, the night: (T, TA:) or اِيَابٌ اِهْلَهُ, (S,) [or اِهْلَهُ, accord. to a copy of the A, where we find اِيَابٌ اِهْلَهُ] aor. as above; (TA;) and تَأْوِيْبُهُ (S, A, K) and تَأْوِيْبُهُ (K,) اِيَابٌ 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 اِيَابٌ اِهْلَهُ, (M,) inf. n. اَوْبٌ (K,) signifies he came to the water, to drink, at night; as also اِثْتَابَهُ; (M, K;) and تَأْوِيْبُهُ (M:) or, accord. to AZ, تَأْوِيْبٌ signifies I came in the beginning of the night. (S.) You say also, اِيَابَتِ الشَّمْسُ (T, S, &c.) aor. تَوَوَّبَ (M,) inf. n. مَتَأْوَبٌ (T,) or اِيَابٌ [in the CK اِيَابٌ] and اِيُوْبٌ (M, K,) The sun returned from its place of rising, and set: (Mṣb:) 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 اِيَابَتِ. (S.) And اِيَابٌ اِيَابَةٌ 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 اِيَابٌ اِيَابَةٌ اِيَابَةٌ He returned unto God from his sin, or offence, and repented. (Mṣb.)—اِيَابٌ اِيَابَةٌ He made him to return to him, or it; as also اِيَابَةٌ اِيَابَةٌ. (M.) And اِيَابٌ اِيَابَةٌ اِيَابَةٌ (as in a copy of the T,) or اِيَابَةٌ (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 اِيَابٌ اِيَابَةٌ [to his bow] to draw it: and اِيَابٌ اِيَابَةٌ [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:) being the same kind of day-journeying as **إِسَارٌ** 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 **تأوب** (M, L, K) and **مُؤَابَةٌ** (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 تَوَابَهُ تَجِدَهُ مَوْبًا •

[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, **تَوَابَهُ**. (T.)

3. **أوب**, inf. n. **مُؤَابَةٌ**: see 2, in two places.

5. **تأوب** and **تأيب**: see 1, in five places.

8. **انتاب**: see 1, in three places.

Q. Q. 1. **أيب**, originally **أيوب**: see 1, first sentence.

آب The name of a [Syrian] month [corresponding to August, O. S.]: an arabicized word. (IAqr, M, K.)

أوب 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, **الْأَوْبِ الْأَوْبِ** [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 **مَابٌ**]. (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 **أَبٌ**: 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 **أَبٌ**. — The clouds. (K.) — The wind. (K.)

أوبئة and **أوبئة** 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 **أُوبَةَ** Such a one is quick in return. (A'Obeyd, T, S.) — Return from disobedience to obedience; repentance. (TA in art. **أيب**.) — **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.)

أوبئة: 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.

أووب A she-camel quick in the changing, or shifting, of her fore and hind legs in going along. (S.)

إِيَابَةٌ: see **أَوْبَةٌ**.

أواب Frequent in returning. (T.) — Frequent in returning unto God, from one's sins; (M, TA:) wont to repent, or frequent in repenting: (Zj, T, A, Mgh, 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 الْأَوْابِينَ**; 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 **أواب** 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.)

أَابٌ 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.)

أَابَةٌ The coming of camels to water, to drink, every night: whence the saying,

• لَا تَرِدَنَّ الْمَاءَ إِلَّا أَابَةٌ •

[Do not thou come to the water, to drink, unless coming to it every night]. (IAqr, M.) — See also **أَابَةٌ**.

مَابٌ 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.)

مُتَوِبٌ [A camel that overcomes in vying with another, or others, in pace, or going]: see an ex. voce **أَوْبٌ**. (T.)

مَابَةُ الْبَيْرِ [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 مُؤَابَةٌ, (IB, CK,) or **مُؤَابَةٌ**, (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.)

مُؤَاتَبٌ: see **مُتَأَوِّبٌ**, in two places.

مُتَأَوِّبٌ an inf. n. of 5, q. v.; as also **مُتَأَيِّبٌ**. (M, K.)

مُتَأَوِّبٌ Returning to one's family at, or in, the night; as also **مُؤَاتَبٌ**: (TA:) or, as also **مُتَأَيِّبٌ**, coming at night: or coming in the beginning of the night: (S:) [and so **مُؤَاتَبٌ**, as in the following ex.:]

• وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ • وَرَزَقَ اللَّهُ مُؤَاتَبٌ 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. **وقى**]. (S.)

مُتَأَوِّبٌ: see **مُتَأَيِّبٌ**.

مُتَأَوِّبٌ: see **مُتَأَيِّبٌ**.

اود

1. **أود**, aor. **يَأُودُ**, inf. n. **أُودٌ**, *It* (a thing, T, S, M, or an arrow, AHn, M) *mas, or became, of itself, crooked, curved, or bent.* (T, S, M, A, K.) [See also 5.] = **أُد**, aor. **يُؤُودُ**, inf. n. **أُودٌ**, *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 الظَّلَالُ** The shadows returned, and inclined towards the east. (L.) — **أَدَّ عَلَيْهِ** He inclined towards him; or pitied him. (M.) = **أَدَّهُ**, (T, S, Mṣb,) first pers. **أَدُّتُهُ**, (M,) or **أَدُّتُهُ**, (K, TA, [in the CK, erroneously, **أَدُّتُهُ**]) aor. **يُؤُودُ**, inf. n. **أُودٌ**, (Aṣ, T, M, Mṣb,) *He crooked, curved, or bent, it;* (Aṣ, T, S, L, Mṣb, K;) i. e., a stick, (Aṣ, T, L,) or other thing; (L;) as also **أُودُهُ**. (L, K.) — **أَدَّهُ**, aor. **يُؤُودُ**, (T, S, M, &c.) inf. n. **أُودٌ** (S, M, K) and **أُودٌ**, (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 فَبَوَىٰ 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 ▼ **اِتَادَ**. (T, S, M, L, K: [in the CK **اِتَادَ** is erroneously put for **اِتَادَ**].) El-'Ajjāj says,

• **لَمْ يَكُ يَتَادُ فَامَسَىٰ اِتَادًا** •

[*He used not to become bent, and he has become bent*], making the pret. to be a denotative of state because **قَدْ** is meant to be understood, as in the saying in the Kur [iv. 92], **اَوْ جَاوُوكُمْ حَصِرَتْ** *أَوْ تَاوَدَتْ فِي قِيَامِهَا*. (S.) You say also, *by reason of her heaviness.* (T and L in art. **اَوْدَ**) = **تَاوَدَهُ**: see **آدَهُ**.

6. **تَاوَدَهُ**: see **آدَهُ**.

7. **اِتَادَ**: see 5, in two places. — Also *He became oppressed, or burdened [by a load]*. (Msb.)

اَوْدُ; (T, M;) or ▼ **اَوْدُ**, fem. **اَوْدَاءٌ**; (K;) *Crooked, curved, or bent.* (T, M, K.)

اَوْدُ; fem. **اَوْدَاءٌ**: see what next precedes.

اَتَادَ *Burdening [or distressing]*. (S.) See 1, last sentence.

مُؤَوَّدٌ *Oppressed, pressed heavily upon, or burdened, by a load.* (S.)

مَأْوِدٌ *Calamities*: (IAqr, M, L, K:) as also **مَوَائِدٌ**, which is app. formed by transposition. (M, L.) Some say that **مَأْوِدٌ** is pl. of **مَوْدٌ**, and derive this word [which see in art. **اِيدَ**] from **آدَهُ**, aor. **يُوَوِّدُ**, meaning "it oppressed him by its weight:" (T, L:.) or it has no sing. (IAqr, M.)

اوز

اَوْزٌ (S, Msb, K) and **اَوْزَةٌ**, (S,) or the latter is the n. un. of the former, [which is a coll. gen. n.] (Msb,) *i. q.* **بَطٌّ** [The goose, or geese; and the duck, or ducks; but **اَوْزٌ** is generally applied to the former of these birds; and **بَطٌّ**, to the latter; agreeably with a statement in the Jm, that **بَطٌّ** is applied by the Arabs to the small, and **اَوْزٌ** to the large]; (S, K;) as also **وَزٌّ**, of which the n. un. is **وَزَةٌ**; (Msb:) **اَوْزٌ** is of the measure **فِعْلٌ**: (Msb:) [but see what follows:] the pl. is **اَوْزُونَ**, (S, Msb, K,) a form which is sometimes used, (S, Msb,) and which is anomalous. (Msb.) [See also **كُرْكُيٌّ**.] — [Hence,] **اَوْزٌ** also signifies + *Short and thick*: (K:) *fleshy without being tall*: (Lth, TA:) fem. with **ة**. (TA.) El-'Okberee asserts that the **اُ** is augmentative, because it is followed by three radical letters: (MF, TA:) but ISd says

that it is of the measure **فِعْلٌ**, and may not be of the measure **اِفْعَلٌ**, [i. e., originally **اَوْزَزٌ**,] because this does not occur as the measure of an epithet. (TA.) [It seems, however, that **اَوْزٌ** 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 **اِفْعَلِيٌّ**, [i. e., originally **اَوْزَزِيٌّ**,] or **فِعْلِيٌّ**; but Abu-l-Hasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as **جَيْضِيٌّ**, and **دِفْقِيٌّ**. (TA.)

اَوْزَةٌ *A land abounding with the birds called اَوْزٌ.* (Sgh, K.)

اوس

اَسٌّ [The myrtle;] *a certain kind of tree, (S, Msb, K,) well known, (S, K,) fragrant, (IDrd, M, Msb,) 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, Msb, K:) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.)

اوق

1. **اَوْفٌ** and **اَوْفٌ**, inf. n. **تَوْوَفٌ**, aor. **اَوَّفَتِ** **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 **الزَّرْعُ**, (K,) or **اَيْفُ الطَّعَامِ**, with the verb in the pass. form, (Msb,) like **قِيلٌ**, (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, Msb.) And **اَوْفُ الْقَوْمِ**, (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 **اُ** termed **سَاكِنٌ** **بَيْنَهُ** **الْفَطْلُ** **لَا الْخَطَّ** [i. e. **اُ**] 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** **الْفَطْلُ** **لَا الْخَطَّ** as in the T, or **سَاكِنَةٌ** **بَيْنَهَا** **الذَّ** 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 **س**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, Msb, K;) i. e. (Msb, [in the K "or,"]) *an accident that mars, or corrupts, that which it affects, or befalls, or smites*: (T, M, O, Msb, K:) pl. **اَوْفَاتٌ**. (Msb, K.) [See 1.] One says, **اَوْفَةُ الظَّرْفِ الصَّلْفِ 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 الْكَذْبُ 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, Msb, K,) originally **مَأْوَوَفٌ**, (Msb,) and **مَتَيْفٌ**, (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. (Msb.)

مَتَيْفٌ: see **مَوْوَفٌ**.

اوق

اَوْقِيَةٌ: see art. **وَقِيٌّ**.

اول

1. **اَوَّلٌ**, aor. **يُؤْوِلُ**, (T, S, M, &c.,) inf. n. **اَوَّلٌ** (T, M, Mgh, Msb, K) and **مَالٌ** (M, K) and **اِيَالٌ**, which last is used as a subst. in relation to objects of the mind, (Msb,) and **اَيْلُونَةٌ** [like **اَيْلُونَةٌ**], (TA,) *He, or it, returned; syn.* **رَجَعٌ**; (T, S, M, Mgh, Msb, K;) and **عَادَ**; (T;) [and he resorted; (see an instance voce **اَيْلٌ**);] **اَيْلُهُ** *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 **رَجَعٌ**, by which, as the explanation of **اَل**, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and **اَلٌ** **عِنْدَهُ** *he (a man, M) returned, or reverted, from it.* (M, K.) — From **اَلٌ** as syn. with **رَجَعٌ** is the phrase, **فَلَانٌ يُّؤْوِلُ اِيَالِي كَرَمٍ**, [meaning either *Such a one returns to generosity, or, as **كَرَمٌ** is used in the sense of **كِرَامٌ**, is referable to generous, or noble, ancestors*]. (TA.) [And hence the phrase,] **اَلٌ** **اِيَالِيهِ** **بِنَسَبٍ** [*He bore a relation to him, as a member to a head, by kindred*], and **بِدِينٍ** [*by religion*]. (Ibn-'Arāfeh.) And the saying, in a trad., **مَنْ صَامَ الدَّهْرَ فَلَا**, *i. e.* **اَلٌ** **صَامَ وَلَا اَلٌ** [He who fasts ever, or always, may he neither fast] *nor return to what is good.* (TA. [In the Mgh, art. **دَهْرٌ**, for **اَلٌ** I find **اَفْطَرَ**; 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 *الأمر* in art. *أَتَّ الصَّرْبَةَ إِلَى* — Hence also the saying, *أَتَّ الصَّرْبَةَ إِلَى*, meaning † *The blow, or stroke, resulted in destroying life; in slaying, or killing.* (Mgh.) — Hence also, *أَلَّ الْأَمْرَ إِلَى كَذَا* [*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, *طَبَخْتُ الشَّرَابَ* — Hence also, *طَبَخْتُ الشَّرَابَ*, and it became reduced (*رَجَعُ*) to such a quantity. (S.) And *طَبَخَهُ حَتَّى آَلَ إِلَى الثَّلَاثِ أَوْ الرَّبْعِ* *He cooked it (namely نَبِيذ [i. e. must, or mead, or wort,]) until it became reduced (رَجَعُ) to the third, or to the fourth: (T:) or, said of the same, (Mgh,) or of medicine, (TA,) حَتَّى آَلَ* until twice the quantity, or weight, of a *مَنْ* became [reduced to] *مَنْ* (صَارَ) one. (Mgh.) — [Hence also, *مَجَازُ الْأَوَّلِ* *The proleptic, or anticipative, trope; as فَصِيلٌ applied to "a young camel" before it is weaned, because it is to be weaned.] — [And hence also, app.,] *آَلَ الشَّيْءُ*; inf. n. *مَالٌ*, *The thing [became reduced in quantity or size;] decreased; diminished; or became defective, or deficient.* (M, K.) And *آَلَ لَحْمٌ* *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.) — *آَلَ*, (T, S, M, K,) inf. n. *أَوْلٌ* (T, M, K) and *إِبَالٌ* (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.) — *مَا لَكَ تَوَوُّلٌ إِلَى كَتْفَيْكَ* [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] *إِذَا* *أَنْصَرَمَ إِلَيْهَا وَأَجْتَمَعَ* [when he draws himself together to them, and contracts himself]; and is a tropical phrase: so says Z. (TA.) — *آَلَ مِنْ* *He escaped, or became safe or secure, from such a one: a dial. var. of وَأَلَّ: (T, K:) of the dial. of the Anṣār.* (TA.) — You say also, *آَلَ*, aor. *يَأْوُلُ*; (T, Mgh); or *أَوْلُ*, aor. *يَأْوُلُ*; (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, وَأَلَّ is syn.; and from it [says Az] is most probably derived أَوْلُ, so that its original form is أَوْلُ:**

[or, as Fei says,] hence is derived the phrase, used by the vulgar, *أَوْلُ العُشْرِ الأَوَّلِ* with fet-h to the hemzeh [as meaning "the first, or preceding, ten (nights of the month),"] for *الأوَّلِ*, pl. of *الأوَّلِي*, fem. of *الأوَّلِ*; but this is generally regarded as being originally *الأوَّالُ*, from *أَوَّلَ*. (Mgh.) — *آَلَ*: see 2. — Accord. to Lth, (TA,) *أَتَّ*, (M, K,) aor. *أُؤْوِنُهُ*, inf. n. *أُؤْوِنُ*, (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.) =* *آَلَ رَعِيَّتَهُ*, (S, M, Mgh, K,) aor. *يُؤْوِلُ*, inf. n. *أُؤْوِلُ* (S) and *إِبَالٌ*, (S, M, K,) of which the simple subst. is *إِبَالَةٌ*, (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* *آَلَ عَلَيْهِمْ*, inf. n. *أُؤْوِلُ* and *إِبَالٌ* and *إِبَالَةٌ*, [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,) *قَدْ آَلْنَا وَإِبِلٌ عَلَيْنَا* (T, S, M) *We have ruled and been ruled; (T;) we have presided and been presided over.* (M.) — *آَلَ مَالُهُ*, (T, S, M, Mgh, K,) inf. n. *إِبَالَةٌ*, (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* *آَلَ* [written with the disjunctive alif *إِبَالَةٌ*, (K,) inf. n. *إِبْتِيَالٌ*: (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

• *بَمَوْتِرٍ تَأْتَلُهُ* *إِبَاهُمَا* •

(T, S,) meaning *with a stringed lute, (EM p. 169,) which her thumb adjusts; (S, EM;) from* *أَتَّ*, (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. *أَوَى*].) You say also, *أَتَّ الشَّيْءَ* 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, أَوْلُ اللهُ عَلَيْكَ* *أَوْلُ اللهُ عَلَيْكَ*, i. e. *May God compose for thee thine affair: and, by way of imprecation, أَوْلُ اللهُ عَلَيْهِ شِمْلُهُ* [May God not compose for him his discomposed, disorganized, deranged, or unsettled, affair, or affairs]. (T.) — *أَتَّ الإِبِلَ*, inf. n. *أُؤْوِلُ* and *إِبَالٌ*, also signifies *I drove the camels: (M:) or, accord. to the T, I bound the camels' udders with the أُصْرَةَ (صَرَرْتُهَا) until the time of milking, when I loosed them.* (TA.)

2. *أَوْلُهُ إِلَيْهِ*, (M, K,) inf. n. *تَأْوِيلٌ*, (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. رَجَعَهُ* (M, K; in the CK *رَجَعَهُ*) and *آَلَ* also signifies the same; syn. *رَدَّهُ*. (TA.) You say, *أَوْلُ اللهُ عَلَيْكَ ضَالَّتَكَ* *May God restore to*

thee thy stray; (T, TA;) cause it to return to thee; (TA;) bring together thee and it. (T.) And *أَوْلْتُهُ إِلَى كَذَا* *I caused him, or it, to come to such a state or condition; brought, or reduced, him, or it, thereto; syn. صَيَّرْتُهُ إِلَيْهِ. (T.) — See also 1, near the end of the paragraph, in two places. —* *تَأْوِيلٌ* 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, أَوْلْتُهُ*, inf. n. *تَأْوِيلٌ*; and *تَأْوَلْتُهُ*, inf. n. *تَأْوَلٌ*; in one and the same sense: and hence the saying of El-Aṣḥā:

• *عَلَى أَنهَا كَانَتْ تَأْوَلُ حَبَّهَا* •

• *تَأْوَلُ رَبِيعِي السَّقَابِ فَأَصْغَبَا* •

(S:) or *تَأْوَلُ حَبَّهَا*: (so in a copy of the T: [the former word being, accord. to this reading, a contraction of *تَتَأْوَلُ*; but this does not altogether agree with what here follows:] AO says, *تَأْوَلُ حَبَّهَا* means *تَفْسِيرُهُ وَمَرْجِعُهُ*: [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] *تَأْوَلُهُ* and *أَوْلُهُ*, (M, K,) inf. n. of the former as above, (K,) when said of language, signify *دَبَّرَهُ وَقَدَّرَهُ وَفَسَّرَهُ* [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 *تَأْوِيلٌ* and *تَفْسِيرٌ* were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Aḥmad Ibn-Yahyā, these two words and *مَعْنَى* are all one: but *تَأْوِيلٌ* 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* *تَأْوَلٌ*: (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.], *يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ*, if the meaning be [thus explained] "He produceth the bird from the egg," this is *تَفْسِيرٌ*: and if [it be explained as meaning] "He produceth the believer from the unbeliever," or "the knowing from the ignorant," this is *تَأْوِيلٌ*: so says Ibn-El-Kemāl: (TA:) [hence, although it may often be rendered by *interpretation*, like *تَفْسِيرٌ*, 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 تأويل, 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, *أَوَّلُ 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,] *تَأْوِيلٌ* 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 مَرْجِعٌ, 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, تَتَوَى اللَّهُ 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 فُلَانٍ 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. *استَأْوَلَتِ الرُّؤْيَا* He sought the interpretation of the dream, by consideration. (TA in art. سَأَى.)

آل A man's أَهْل [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 *أَوَّلٌ* 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 أَوْلِيَاءَ [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 *أَوَّلٌ*; the و being changed into ا, (M, Mṣb,) as in *قَالَ* [which is originally *قَوَّلٌ*]: so say some: (Mṣb:) or it is originally أَهْلٌ, (T, M, Mṣb, K,) then *أَأَلٌ*, and then *آلٌ*: (K:) so say some, arguing thus from its having أَهْلٌ for its dim.: (T, Mṣb:) but accord. to Ks, it assumes the form *أَوَيْلٌ* 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-Yahyà, 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 زَيْدٍ*, accord. to the Koofees, are contractions of *يَا آلَ زَيْدٍ* [O family of Zeyd]. (Mughnee, on the letter J; and El-Ashmoonee on the Alfeeyeh of Ibn-Málik, section الاستغاثة. [See the letter J.])—[See also *إِبْلَةٌ*.]—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 السَّلِيمُ 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.—[Like شخص, 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 hind called] خِيْمَةٌ. (M.)—The poles of the خِيْمَةٌ; (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 خِيْمَةٌ is raised, or constructed: and hence Kutheiyir likens the legs of his she-camel to four آلَاتٍ of the [wood of the tree called] طَلْحٌ. (S.)—The pieces of wood (خَشَبٌ, T, M, K) of خَيْمَرٍ [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 سَرَابٌ: (S:) or what resembles the سَرَابٌ: (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 سَرَابٌ is that which is at mid-day, [apparently] cleaving to the ground, as though it were running water: Th says, the آلٌ is in the first part of the day: (M:) As says that the آلٌ and the سَرَابٌ 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 سَرَابٌ is after the declining of the sun from the meridian to the prayer of the عَصْرٌ; and in favour of their assertion they urge, that the former [in appearance] raises everything so that it becomes what is termed آلٌ, i. e. شخصٌ; for the آلٌ of everything is its شخصٌ; and that the سَرَابٌ [in appearance] lowers every شخصٌ in it so that it becomes [as though it were] cleaving to the ground, having no شخصٌ: Yoo says, the Arabs say that the آلٌ is from the غُدُوَّةٌ [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 سَرَابٌ for the rest of the day: ISk says, the آلٌ is that which [in appearance] raises figures seen from a distance (شَخُوصٌ),

and is in the ضَمَى [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-Harcerec 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. (Mḡb, K.) The phrase يَرْفَعُ آلًا, ending a verse (S, M) of En-Nábigah, (M, TA,) i. e. Edh-Dhubyánee, (TA,) or El-Juádee, (S,) [variously cited in the S and M and TA,] is an instance of inversion; the meaning being يَرْفَعُهُ آلًا [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 أَيْلَان, in art. اَلَى.

آلة i. q. أَدَاة [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 آلَات. (S, K.) In the saying of 'Alec, يَسْتَعْمِلُ آلَاتِ الدِّينِ [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] طَنْبُور. (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 Kaab Ibn-Zuheyir:

- كُلُّ ابْنِ أُنْثَى 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,] آل 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 بَالَةٌ سَوْءٌ [He is in an evil state or condition]. (S.) — I. q. شِدَّةٌ [Straitness; difficulty; distress; &c.]. (M, K.)

إِبِلَةٌ sometimes signifies The relations to whom one goes [or is traced] back in genealogy. (Ibn-'Abbád.) [See also آل.] — You say also, رَدَدْتَهُ إِلَى إِبِلَتِهِ 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. وَاوَّلٌ. = أَوْلَى as a pl., and its var. أَوْلَاءٌ; and أَوْلَانِكَ, or أَوْلَانِكَ; &c.: see أَوْلَى, in art. اَلَى.

أَوَّلٌ A certain idol of [the tribes of] Behr and Teghlib, (K, TA,) the two sons of Wáil. (TA.)

أَوَّلٌ dim. of آل, q. v. (Ks, T, M, K.)

إِيَالٌ The vessel, or receptacle, of thickening, or thick, milk: (M:) [or, accord. to the K, this seems to be termed إِيَالٌ: 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 ل, which see throughout.]

إِيَالَةٌ Rule, or government: (S, Mḡb:) [accord. to some, an inf. n. of آل as a trans. verb: accord. to others,] a simple subst. (Mḡb.)

أَوَّلٌ and its variations &c., see art. وَاوَّلٌ: some, on account of difference of opinion from others respecting its radical letters, have mentioned this word in the present art. (TA.)

أَيْلٌ: see إِيَالٌ: = and see also أَيْلٌ, last sentence.

أَيْلٌ: see إِيَالٌ: = and see also أَيْلٌ, in four places; and إِيَالٌ.

إِيَالٌ and إِيَالٌ (T, S, Mḡh, Mḡb, K, the first and third and fourth in art. اَيْل) and إِيَالٌ (T, K,) the last on the authority of IAḡr, (TA,) but A 'Obeyd says that it is إِيَالٌ, with kesr, (T,) and this is the approved form, (TA.) The [animal called] وَعَلٌ (K:) or the male وَعَلٌ; (Ish, T, S, Mḡh, Mḡb;) i. e. the mountain-goat: (Mḡb:) accord. to some, (S,) what is called in Persian كُوزَن; (S, Mḡh;) by which word Sh explains the word إِيَالٌ: Ish says, it is the animal that is very wide between the horns, and bulky, like the domestic bull: (T:) [see بَقَرُ الْوَحْشِ in art. بَقَر:] 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 إِيَالٌ [like سَيَانِدُ pl. of سَيَدٌ]. (Lth, T, Mḡh, Mḡb.) — See also أَيْلٌ, in two places.

أَيْلٌ [act. part. n. of ل 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. إِيَالٌ: (S, M:) which last word [in one copy of the M written إِيَالٌ, 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 (إِيَالٌ) has the last of these significations; and also, [as a sing. epithet,]

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 إِيَالٌ 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 إِيَالٌ, having the signification first explained in this paragraph, i. e. thickening, or thick, milk: En-Naḡr says that إِيَالٌ 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-Habceb asserts; and إِيَالٌ, 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, إِيَالٌ 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 إِيَالٌ 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, مَالُهُ 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. مَرْجِعٌ [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 مرجع 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 لِقَوْمِهِ مُقْتَالٌ عَلَيْهِمْ 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 مُتَاوَّلٌ حَسَنٌ [app. This is a good discovery made from outward signs]. (TA, where it immediately follows تَاوَّلٌ فِيهِ الْخَيْرُ with its explanations given above.)

مُتَاوَّلٌ: see its verb. — [Sometimes it signifies] Veracious: opposed to مُتَقَوِّلٌ. (Har p. 256.)

اولو

أَوْلَى, in the gen. and accus. أَوْلَى: see أَوْلَى, in art. الو.

اولى

أَوْلَى fem. of أَوَّلُو: see the latter in art. وَاوَّلٌ. =

أولى as a pl., and its var. **أولاء**; and **أولئكَ**, or **أولئِكَ**; &c.: see **ألى**, in art. **الى**.

اوم

أوم for **أوم**: see art. **ام**.

اون

1. **آن**, aor. **يؤون**, inf. n. **أون**, *He was, or became, at rest, or at ease; he rested in a journey.* (IApr, T.)

— **أنت**, 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, Mṣb, 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.) **أون** [the inf. n.] is formed by substitution [of **ا** for **ه**] from **هون**.

(S.) You say, **أنت بالشيء**, and **على الشيء**, *I was gentle, or I acted gently, with the thing;* (M.) and **في الأمر** *in the affair.* (Mṣb.) And **أنت على نفسك** *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, **أون على قدرك**, meaning **أون**, meaning **أون** [app. *Act thou with moderation, gentleness, deliberation, or in a leisurely manner, according to thine ability, or to the measure of thine ability; for قدر and نحو are both syn. with مقدار.* (T, K.) And **أونوا في سيركم** *Proceed ye with moderation in your course or pace or journeying.* (ISk, T.) And **أون في الأمر** *He paused, or was patient, in the affair.* (M.) — **أون** also signifies *The being weary, or fatigued; like أبن.* (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 expend upon himself and his family.* (M.) And hence, accord. to one [whose name is imperfectly written in the TA], the word **مؤونة**, [as being originally **مأونة**,] of the measure **مفعلة**: but others say that it is of the measure **مفعولة**, **مأنت**. (TA.) — **أونك** and **أونك** [and **أونك**] 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 Mṣb.]

أون: see 1 [of which it is the inf. n.]: and see also what next follows.

أوان (T, S, M, Mṣb, K) and **أوان** (T, M, Mṣb, K) the latter mentioned by Ks on the authority of Aboo-Jāmi, but the former is the usual mode of pronouncing it, (T,) and **أون**, (M.)

(M,) *A time; a season:* pl. **أونة**; (T, S, M, Mṣb, K;) but Sb says **أونات**; (M; [so in a copy of that work; app. **أونات**, as though pl. of **أونة**];) and **أينة** is syn. with **أونة**. (AA, T, K.) You say, **جاء أوان البرد** [*The time, or season, of cold came*]. (T.) And **يَصنع ذلك الأمر** [*Such a one does that thing sometimes, leaving it undone sometimes.* (S, K.)] And **أينة أينة** [*I came to him times after times.* (AA, T.)] And **أونة** signifies *Time after time.* (TA, from a trad.) In the saying (of Aboo-Zubeyd, L),

• طلبوا صلحنا ولات أوان •

(M,) or **إوان**, (L,) [*They sought our reconciliation with them, but it was not the time that reconciliation should be sought*], accord. to Abul-'Abbās, the tenween of the last word is not a sign of the genitive case, but is, as in the instance of **إذ**, because of the suppression of a proposition to which the word should be prefixed, as when you say, **جئت أوان قام زيد** *I came at the time that Zeyd stood.* (M, L.) — [**أوانئذ** *At that time or season; then; like حينئذ.*]

إوان: see **أوان**: = and see also **إوان**.

أئن [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.) — [Hence the saying,] **ربح أئن خير من غيب** [*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 **أينة**: the pl. of which is **أوانين** and **أينات**.] You say, **بيننا وبين مكة ثلاث ليل أوانين** *Between us and Mekkeh are three nights of easy, or gentle, journeying:* (S, K.) and **عشر ليل أينات** *ten nights of easy journeying.* (S, M, K.)

إوان and **أوان** (T, S, M, Mṣb, K) [each] a foreign word, [i. e. Persian,] (M,) *A chamber, or an apartment, (T, Mṣb,) or a large صفة [i. e. porch, or roofed vestibule, or the like], (S, K,) similar to an أوج [or oblong arched or vaulted structure, or a portico], (T, S, M, K,) or built in the form of an أوج, (Mṣb,) not closed in the front, or face: (T, M, Mṣb.) [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 **إوان**, 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, **أواوين**, (T, S, K,) because the sing. is originally **إوان**, (S,) and **إوانات**; and pl. of the latter, **أون**. (T, S, K.) Hence, **إوان كسرى** [*The great porch, or the palace, of Kiserà, or Chosroes, who is called الإوان*]. (T, S, Mṣb.) — Also the latter, [and app., accord. to*

the Mṣb, the former also,] *Any prop, or support, of a thing: (T, Mṣb:) particularly, a pole of a [tent of the kind called] خباء.* (T.) — The **إوان** of the **لجام** [is *The headstall of the bridle; and*] has for its pl. **إوانات**. (T, K.)

مؤونة: see 1, and see art. **مان**.

اوه

1 and 2: see 5.

5. **أوه**, (S, Mgh, Mṣb, K;) and **أوه**, (S, Mgh, K,) inf. n. **أويه**; (S, K;) and **أوه**, inf. n. **أوه**; (K;) *He said أوه or أوه &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. توجع.* (Mṣb.)

أوه, (Az, S, Mṣb, K, &c.), as also **أوه**, (IAmb, K,) and **أوه**, (TA,) and **أوه**, (S, Mṣb, K,) and **أوه**, (ISd, K,) and **أوه**, (K,) and **أوه**, (S,) or **أوه**, (K,) and **أوه**, (Hr, Mgh, Mṣb, K,) so in some copies of the S, but in a copy in the author's handwriting **أوه**, there said to be with medd, and with teshdeed and fet-h to the و, and with the ه quiescent, (TA,) [or,] accord. to Aboo-Tālib, **أوه**, with medd, thus pronounced by the vulgar, is wrong, (T in art. **او**), and **أوه**, and **أوه**, [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 **أوه**, (K, TA,) or **أوه**, but said by ISd to be with medd, and mentioned by AHut as heard from the Arabs, (TA,) and **أوتاه**, (K, TA,) or **أوتاه**, (CK,) or **أوتاه**, and **أوتاه**, (S, [in one copy of which the ه is marked as quiescent,]) and **أوتاه**, (K, TA,) with medd, (TA,) or **أوتاه**, (CK,) and **أوه**, (S, Mṣb, K,) and **أوه**, and **أوه**, (K, TA,) and **أوه**, and **أوه**, (TA,) [*Ah! or alas!*] a word imitative of the voice, cry, or exclamation, of the **مناه**; (Az and TA in explanation of **أوه**;) [i. e.] a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning; (S, Mgh, Mṣb, K, TA;) denoting the prolongation of the voice with complaint: (S, TA, after **أوه** or **أوه**;) sometimes, also, a man says **أوه** from a motive of affection, or pity, or compassion, and of impatience: (Az, TA:) [and it is also said that] **أوه** 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, **أوه** is a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning, used in relation to evil, like as **أوه** is used in relation to good: (TA in art. **اه**;) and **أوه** and **أوه** and **أوه** 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, **أوه من كذا** [*Ah, or alas, on account of, or for, such a thing!*]; (S, Mṣb;) and in like manner, **أوه** [&c.], followed by **من**, and by **ل**, (S, TA,) and by **على**. (TA.) [See also **أوه** in art. **او**.]

آهَةٌ a subst. from تَأَوَّهَ; occurring in the saying of El-Muthak̄k̄ib El-'Abdee,

• إِذَا مَا قُمْتُ أَرْحَلُهَا بِئِيلٍ

• تَأَوَّهَ آهَةٌ 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, آهَةٌ, from آه meaning تَوَجَّعَ: (S:) and some say, تَهَوَّهَ هَاهَةٌ. (TA.) And hence the saying, in imprecating evil on a man, آهَةٌ لَكَ [May God cause moaning to thee!], and آوَةٌ لَكَ, with the ة suppressed, and with teshdeed to the و. (S.) [See also آوَةٌ in art. او.] And see آه above. = [Also] Measles: thus in the phrase, used in imprecating evil on a man, آهَةٌ وَمَاهَةٌ [May God cause measles and small-pox [to befall thee]! (K, TA,) mentioned by Lh̄ on the authority of Aboo-Kh̄alid. (TA.)

• آهٌ and آوَةٌ and آوَةٌ and آوَةٌ &c.: see آه.

• آوَاهُ A man often saying Ah! or alus! 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 K̄ur [ix. 115 and xi. 77]. (TA.) = See also آه.

• آوَاهُ, or آوَاهُ, and آوَاهُ: } see آه.
• آوَاهُ, or آوَاهُ, and آوَاهُ: }
• آوَاهُ, or آوَاهُ, and آوَاهُ: }

• آوَاهُ [Saying Ah! &c.: (see the verb:) and] abasing himself; or addressing himself with earnest supplication [to God]. (TA.) [See also آوَاهُ.]

اوى

1. آوَاهُ, (T, S, M, Mgh, M̄sb, K,) and آوَاهُ, (M, M̄sb, K,) aor. يَاوِي, (T, S, Mgh,) imperative (T,) inf. n. آوِي, (T, S, M, Mgh, M̄sb, K,) with damm, (K,) of the measure فَعُولٌ, [originally آوِي, (S,) and آوِي, (Fr, M, K,) with kesr, (K,) and آوِي, (S); and آوِي, (M, K,) inf. n. آوِي, (K); and آوِي, (M, K,) and آوِي, (thus [more commonly] اتَوَى accord. to a copy of the M,) or آوِي, (K,) like اتَّخَذَ, (TK,) and آوِي, (M, K,) both of the measure افتعل (TA;) and آوِي is used by some in the same sense, but rejected, in this sense, by several;

(M̄sb;) the pronoun relating to a place of abode; (T, S, M, M̄sb, 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. (M̄sb, K.) Hence, in the K̄ur [xi. 45], سَاوِي إِلَى, جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) آوِي properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

• بِصُبُوحٍ صَافِيَةٍ وَجَذْبِ كَرِينَةٍ

• بِمَوْتَرٍ تَأْتِي لَهُ إِبْهَامُهَا

[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 آوِيَتْ إِلَيْهِ, of the measure تَفْتَعِلُ, from تَأْتَى لَهُ, signifying عُدْتُ; the و being changed into ا [written آوِي], and the آوِي, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. اول.]) آوِي, aor. as above, inf. n. آوِي, also signifies He turned away: and hence, [it is said,] إِذْ آوَى الْغَنِيَّةُ 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, آوِيَتْ إِلَى فُلَانٍ, (A 'Obeyd, T,) or لَهُ, (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, آوِيَتْ آوِيَتْ signifies the same; but he did not know آوِيَتْ to be syn. with آوِيَتْ as explained below. (T.) And آوَى إِلَى اللَّهِ He returned unto God. (TA, from a trad.) — آوَى said of a wound: see 5. = See also 4, in seven places. = آوَى لَهُ, (T, S, M, Mgh, K,) like رَوَى, (K, TA,) but it would have been more explicit if the author of the K̄ had said like رَمَى, (TA,) [as is shown by the false reading in the CK, رَمَى لَهُ كَرَوِي,] aor. يَاوِي, (T, S, Mgh,) inf. n. آوِيَةٌ, (S, K,) and آوِيَةٌ, (S, Mgh, K,) with kesr, (TA,) [originally آوِيَةٌ,] the و being changed into آوِي because of the kesreh before it, (S,) or because combined with آوِي and preceded by sukoon [a mistake for "kesreh"], (IB as cited in the TA,) [in a copy of the T written آوِيَةٌ, and in a copy of the M and in the CK آوِيَةٌ,] and آوِيَةٌ, (S, M, K,) without teshdeed, (S, TA,) [in my copy of the Mgh written with teshdeed,] and آوَاهُ, (S, M, K,) He compassionated him; felt compassion, or pity, for him; (T, S, M, Mgh, K;) as also آوَاهُ, (T, K,) of the measure افتعل. (TA.) In using the imperative form, you say, آوِ لَهُ, [unless this be a mistranscription for آوِ لَهُ,] meaning Be thou compassionate to him. (T, TA.)

• آوَى (T, S, M, Mgh, M̄sb, K,) and آوَى, (M, M̄sb, K,) aor. يَاوِي, (T, S, Mgh,) imperative (T,) inf. n. آوِي, (T, S, M, Mgh, M̄sb, K,) with damm, (K,) of the measure فَعُولٌ, [originally آوِي, (S,) and آوِي, (Fr, M, K,) with kesr, (K,) and آوِي, (S); and آوِي, (M, K,) inf. n. آوِي, (K); and آوِي, (M, K,) and آوِي, (thus [more commonly] اتَوَى accord. to a copy of the M,) or آوِي, (K,) like اتَّخَذَ, (TK,) and آوِي, (M, K,) both of the measure افتعل (TA;) and آوِي is used by some in the same sense, but rejected, in this sense, by several;

2: see 1, first sentence: = and see 4. = آوِيَتْ

بِالْحَيْلِ (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 آوَاهُ, in order that they should return at hearing my voice: (ISH:) and in like manner one says to them آوِ or آوِ; (ISH, T, TA;) a well-known call of the Arabs to horses; and sometimes آوِي, with a long meddch, is said to them from afar. (T, TA.) [See also 5.]

4. آوَاهُ, (T, S, M, Mgh, M̄sb, K,) inf. n. آوَاهُ; (T, S, Mgh;) and آوَاهُ; (K;) and آوَاهُ; (T, S, M, Mgh, M̄sb, K;) the first of which is the [most] approved; (T;) the last used by some; (T, M̄sb;) both given on the authority of AZ, (S,) and of A 'Obeyd, accord. to whom you say, آوِيَتْ, 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, آوِيَتْهُ and آوِيَتْهُ لِلرَّجُلِ إِلَى [I took the man to me to lodge, to be my guest, or to give him refuge or asylum]. (M.) And آوَاهُ سَقَفٌ [A roof sheltered him]. (Mgh.) And آوِيَتْهُ and آوِيَتْهُ [I lodged the camels in their nightly resting-place]; both meaning the same. (T.) And it is said in a trad., الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَوَانَا [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 آوِيَتْهُ as syn. with آوِيَتْ; but it is correct. (T.) It is said in a form of divorce, لَا يَاوِينِي, [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 يَاوِيُ الصَّالَةَ 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 قَطْعَ فِي نَمْرِ حَتَّى يَاوِيَهُ الْجَرِينُ [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, آوَاهُ خَسْبُ الْفَحْمِ 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 تَأَوَّتْ: (K;) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّتِ السَّحَابُ The horses drew, or gathered, themselves together: and تَأَوَّى النَّاسُ The men did so. (T.) You say also, of a wound, آوَى, and آوَى, meaning It drew together, for healing; and so تَأَوَّى, and آوَى: so in the Nawádir el-Aaráb. (T.) = One may also say, يَتَأَوَّى, without saying it with ه, [i. e. يَتَأَوَّى,] meaning He says آوَاهُ. (Fr and T in art. او.) [See also 2; and see art. اوه.]

6: see 5, in two places.

8. اَتَوَى, or اِثْوَى, or اَيْتَوَى, and اَيْتَوَى, and اَيْتَوَى for اَتَوَى: see 1, first part of the paragraph, in four places. — See also the last sentence but one of the same paragraph.

10. اَسْتَأْوَيْتَهُ I asked him, or desired him, to compassionate me, or have mercy on me; syn. اَسْتَرْحَمْتَهُ. (T.) A poet (namely, Dhu-r-Rummeh, TA) says,

• وَلَوْ اَتَيْتَنِي اَسْتَأْوَيْتَهُ مَا اَوَى لِيَا •

[And if I had asked him, or desired him, to compassionate me, he would not have compassionated me]. (T, S.)

اَوَيْتُهُ 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 *شغال*, (S,) or in that language [or in Turkish] *جَقَال*: (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 ابن: (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., (ياوَى 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 (IAar, T,) or اَوَى اَوَى (S,) i. e. *Your abode, or this your abode, is not an abode of tarriance and confinement.* (IAar, 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:

• اَلْحَصْنُ اَوْلَى لَوْ تَايَيْتِهِ •
• مِنْ حَبِيكِ التَّرْبِ عَلَى الرَّاِكِبِ •
[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 اَوْلَى, I find اَوْلَى:] 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 كَذَا 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 اَوَى [I have عَسَجِدُ اَوَى اَوَى, that is, (I have) اَوَى, 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 اَوَى [Thy brother came to me; that is, Zeyd]; and you may say, اَوَى اَوَى [I mean Zeyd]: and اَوَى اَوَى [I saw thy brother; I mean, or that is, Zeyd]; and you may say, اَوَى اَوَى [that is, Zeyd]: and اَوَى اَوَى [I passed by thy brother; that is, by Zeyd]; and you may say, اَوَى اَوَى [I mean, Zeyd]; and اَوَى 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 ت: but if you put اَوَى in the place of اَوَى, you say, اَوَى 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. (Mughnee.) Lth says, إِي is an oath, as in إِي وَرَبِّي, meaning, says Zj, نَعْمَ 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 وَرَبِّي and إِي وَاللَّهِ. (S.) [ISd and F say,] It is syn. with نَعْمَ, and is conjoined with an oath: and one says also هِيَ. (M, K.)

أى 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 الذى], or denotes the object of a vocative: (MF:) or, accord. to some, it is decl. as a conjunct noun also. (Mughnee.) You say, أَنَّهُمْ 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 وَالسَّامِكِينَ أَيْهَمًا
عَلَى 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, Mughnee, 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.]) أَيْهَمًا, also, is a contraction of أَيْهَمًا, meaning أَيْ شَيْءٍ: so in the saying, أَيْهَمًا هُوَ يَا فُلَانُ [What thing is it, O such a one?]: and أَيْهَمًا تَقُولُ [What thing sayest thou?]. (TA in art. أَيْهَمًا.) In like manner, also, أَيْهَمًا is used as a contraction of أَيْ شَيْءٍ. (Ks, TA in art. أَيْهَمًا.) A poet speaks of his companions as being أَيْهَمًا; making أَيْ the name of the quarter (جهة); so that, being determinate and of the feminine gender, it is imperfectly declinable. (M.

[See أَيْنَ; 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.] أَيْ 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. (Mughnee.) 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], لَنَعْلَمَ أَى الْحَزِينِ, أَحْصَى [That we might know which of the two parties was able to compute]; and in the same [xxvi. last verse], وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَى مُنْقَلَبٍ, [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 حَنِيفَةَ إِذْ رَأَيْنَا
وَأَى الْأَرْضِ تَذَهَبُ 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?], أَى 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 أَى, 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 أَى الرَّجُلَيْنِ [Who, or which, of the two men?], and أَى الْمَرْأَتَيْنِ [Who, or which, of the two women?], and أَى الرِّجَالِ [Who, or which, of the men?], and أَى 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 أَيْهَمًا and أَيْهَمًا [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 أَيَّهَمًا [Who, or which, of them? referring to women], meaning أَيَّتَيْنِ. (M.) It is said in the Kur [xxxi. last verse], وَمَا تَدْرِي نَفْسٌ بِأَى أَرْضٍ تَمُوتُ [And a person knoweth not in what land he will die]: (S:) but some read أَرْضِ; and Sb compares this fem. form to كَلَّتَيْنِ. (Bd.) When it is used as an interrogative relating to an indeterminate noun in a preceding phrase, أَى 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 him who says, جَاءَنِي رَجُلٌ [A man came to

me], you say, [accord. to the authorities alluded to above,] أَى [Who?]; and to him who says, رَأَيْتُ رَجُلًا [I saw a man], أَيًّا [Whom?]; and to him who says, مَرَرْتُ بِرَجُلٍ [I passed by a man], أَى [Whom?]: and in like manner, [accord. to all authorities,] in the case of its connexion with a following word; as أَى يَا قَتَى [Who, O young man?], and أَيًّا يَا قَتَى [Whom, O young man?], and أَى يَا قَتَى [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,] أَيُّونَ and أَيُّونَ in the nom. case, and أَيَّتَيْنِ and أَيَّتَيْنِ 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 Mughnee: 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, أَى 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, أَى يَا قَتَى [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 أَى, with a somewhat obscure utterance of the final vowel,] in pausing; and if one says, رَأَيْتُ رَجُلًا [I saw a man], you say, أَيًّا يَا قَتَى [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 أَيًّا; and when one says, مَرَرْتُ بِرَجُلٍ [I passed by a man], you say, أَى يَا قَتَى [Whom, O young man? in a case of connexion with a following word; and أَى 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 أَى, 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 رَجَالٌ [Men came to me], you say, أَيُّونَ [Who?], with the ن quiescent; and أَيَّتَيْنِ 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 **مَنْينَ** 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** [Whom, O thou? in the sing.], and **أَيَّاتِ** [in the pl.; and in like manner, **أَيَّةَ** in the nom. sing., and **أَيَّةَ** in the gen. sing.; and **أَيَّاتِ** in the nom. pl., and **أَيَّاتِ** in the gen. pl.]: but when the interrogation refers to a determinate noun, **أَيُّ** is in the nom. case (with refa) 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, **أَيُّهُمُ 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 فَلَهُ**, **الْأَسْمَاءُ الْحُسْنَى** [Whichever ye call Him, He hath the best names]. (T,* Mughnee.) And in the saying [in the same, xxviii. 28], **أَيُّمَا الْأَجْلَيْنِ**, **قَضَيْتَ فَلَا عُدْوَانَ عَلَيَّ** [Whichever of the two terms I fulfil, there shall be no wrongdoing to me]. (Mughnee.) One says also, **أَيُّا**, **صَحِبَهُ اللَّهُ أَيُّا**, meaning **أَيُّنَمَا تَوَجَّهَ مَا 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 فَأَخْزَاهُ اللَّهُ** [Whichever of me and thee be evil, may God abase him!] was explained by Kh to Sb as meaning **أَيُّنَا كَانَ شَرًّا** [whichever of us two be evil]; and as being like the saying, **أَخْزَى اللَّهُ الْكَادِبَ**, **مَتَّى وَمَنْكَ**, meaning **مَتَّى**. (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 noun; (Mughnee;) [i. e.] it is sometimes used in the manner of **الَّذِي**, and therefore requires a complement; as in the saying, **أَيُّهُمُ فِي الدَّارِ أَحْوَكُ** [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 لَنَزَعْنَا مِنْ كَلِّ شَيْعَةِ أَيُّهُمْ أَشَدُّ**, **لَمَّا لَنَزَعْنَا عَلَى الرَّحْمَنِ عُنْيَا** [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 Basreees 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 أَيُّهُمْ قَائِمًا** [as meaning I will assuredly beat him, of them, who is standing], with damm:" 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 [هم] &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 الْفَاسِقَ**, with refa, 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 أَيُّهُمْ أَفْضَلَ** [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 أَيُّهُمْ أَفْضَلَ** [Beat thou him, of them, who is most excellent], and **أَيُّهُمْ أَفْضَلُ** [meaning the same, or whichever of them, &c.]; suppressing the relative **أَيُّهُمْ** 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 أَيُّهُمْ يَقُولُ ذَلِكَ** [I will assuredly beat him, of them, or whichever of them, says that]: and he says that he who reads **أَيُّهُمْ**, in the accus. case, in the passage of the Kur cited above (xix. 70) makes it to be governed by **لَنَزَعْنَا**. (T.) Ks says, you say, **لَأَضْرِبَنَّ أَيُّهُمْ فِي الدَّارِ** [I will assuredly beat him, of them, or whichever of them, is in the house]; but you may not say, **ضَرَبْتُ أَيُّهُمْ 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 بِأَيِّ**, 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 **مَرَّتْ بِعَبْدِ اللَّهِ أَيْ رَجُلٌ**: [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, **مَرَّتْ بِأَيُّ رَجُلٍ** and **مَرَّتْ بِرَجُلٍ أَيْ رَجُلٌ** [I passed by a man; what a man!]; and **مَرَّتْ بِأَيُّ امْرَأَةٍ** and **مَرَّتْ بِامْرَأَةٍ أَيْ امْرَأَةٌ** [I passed by a woman; what a woman!], and **مَرَّتْ بِأَيُّ امْرَأَتَيْنِ** [by two women; what two women!]; and **هَذِهِ امْرَأَةٌ أَيْ امْرَأَةٌ** [This is a woman; what a woman!]: and **أَيُّ 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 أَمَةٌ أَيْ جَارِيَةٌ** [This is the handmaid of God; what a girl, or young woman, is she!]: you say, also, [in using an indeterminate noun,] **جَاءَكَ** and **أَيُّ امْرَأَةٍ جَاءَتْكَ**, and **أَيُّ امْرَأَةٍ جَاءَتْكَ** [What a woman came to thee!]; and **مَرَّتْ بِجَارِيَةٍ أَيْ جَارِيَةٌ** [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,

* **بُئِينَ الزَّمِي لَا إِنْ لَا إِنْ لَزِمْتِهِ** *

* **عَلَى كَثْرَةِ الْوَاشِينَ أَيْ مَعُونٍ** *

† [O Butheynah, (**بُئِينَ** being a curtailed form of **بُئِينَةٌ**, 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 Zeynab!]. (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-Kiláboo says,

* **وَلَمَّا رَأَيْتُ أَتَيْتِي 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 كَمْ* [*How many!*]; (S, K;) or *syn. with رَبَّ* [as meaning *many*]: (Sb, M:) [and sometimes it is *syn.* with the interrogative كَمْ, meaning *how many?* or *how much?* as will be shown below:] thus it is written كَائِن, (M,) or كَائِن, (S, M, K,) its tenween being written ن; (S, K;) and كَائ, (M,) or [more commonly] كَائِن, (S, M, K,) [in some copies of the S and K كَائِن,] like كَاعِن, (S,) said by IJ, on the authority of Aboo'Alce, to be formed from كَائِن, by putting the double ي before the , after the manner of the transposition in قَيْ and a number of other words, so that it becomes كَيْ [or كَيْن], then suppressing the second ي, as is done in مَيْت and هَيْن and تَيْن, so that it becomes كَيْ [or كَيْن], and then changing the [remaining] ي into ا, as in طَيْبِي, which becomes طَائِي, and in حَيْرِي, which becomes حَارِي, so that it becomes كَائ [or كَائِن]; (M;) and it has other dial. vars.; namely كَيْن [one of the intermediate forms between كَائِن and كَائِن mentioned above]; (K;) [in one copy of the K written كَيْن, and so accord. to the TK;] and كَائِي, (M, K,) of the measure of رَمِي, and most probably formed by transposition from كَيْ, mentioned above; (M;) and كَا, of the measure of عَم, (M, TA,) incorrectly written in the copies of the K كَا; i. e. like كَاع, (TA,) formed by the suppression of ي in كَيْ; a change not greater than that from مَرَّأَهُ to مَرَّأَهُ and مَرَّأَهُ. (M.) You say, كَائِن رَجُلًا نَعَيْتُ [*How many a man have I met! or many a man &c.*], (S, K,*) putting the noun following كَائِن in the accus. case as a specificative; (S;) and كَائِن مِنْ رَجُلٍ نَعَيْتُ; (S, K;*) and the introduction of مِنْ after كَائِن is more common, and better. (S. [And Sb, as cited in the M, says the like.]) You say also, كَائِن قَدِ أَتَانِي رَجُلًا [*How many a man has come to me! or many a man &c.*]. (Sb, M.) And بَكَائِن بِنَائِن, i. e. بِكَمْ تَبِيعَ هَذَا الثَّوْبَ [*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 كَمْ: (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 كَمْ to be governed in the gen. case by مِنْ implied, when كَمْ 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' Ak p. 317.) It always holds the first place in a proposition, like كَمْ. (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 ذَا; and with a conjunct noun having ال prefixed to it, as الَّذِي: (I' Ak p. 268:) it is a noun formed for serving as 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 أَيُّهُمَا الرَّجُلَانِ [O ye two men]; and يَا أَيُّهُمَا الرَّجُلُ [O ye men]; (M;) and يَا أَيُّهَا الْمَرْأَةُ [O thou woman]; (S, M;) and يَا أَيُّهُمَا الْمَرْأَتَانِ [O ye two women]; and يَا أَيُّهُمَا التِّسْوَةُ [O ye women]; and الْمَرْأَتَانِ, and يَا أَيُّهَا الْمَرْأَةُ; (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' Ak 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 هُو, 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 سِيَّمَا 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 هُو, 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, أَمَّا أَنَا فَافْعَلْ 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.
إِبَا 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 إِبَاةُ الشَّمْسِ, (T, S, M, Mgh, K,) and أِبَاةُ 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, أِبَاةُ الشَّمْسِ signifies *the halo of the sun; that, with respect to the sun, which is like the هَالَة with respect to the moon; i. e. the دَارَة around the sun*: (S:) the pl. [of أِبَاةُ] is أَيُّ and إِبَاةُ; [or rather the former is a coll. gen. n.;] like أَكْمَر and إِكْمَار in relation to أَكْمَة. (M.) Tarafeh says, (T, S, Mgh,) describing the fore teeth (نَعْر) of his beloved, (EM p. 62.)

سَعْتَهُ إِبَاةُ 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,) إِبَا التِّبَاتِ, and أَيُّهُ, (M, K,) and إِبَاتُهُ, and أَيُّهُ, (K,) *The beauty of herbage*, (M, K,) and *its blossoms*, (M,) and *brightness*, (K, TA,) *in its verdure and growth*. (TA.) = أَيُّ إِبَاةُ أَقْبِلْ: see art. أَيُّ.

أَيُّ: see the next preceding paragraph, throughout.
أَيُّ: }
إِبَاةُ: }

أَيُّ dim. of أَيُّ: see the letter ا.
إِبَاةُ dim. of أَيُّ, q. v. (T.)
أَيُّ: see art. أَيُّ, in art. أَيُّ.
إِبَا: see art. أَيُّ. [Az says,] I have not heard any derivation of إِبَا; but I think, without being certain, that it is from تَابَيْتُهُ as explained above; as though it were a noun from that verb, of the measure فَعْلَى, like ذِكْرِي from ذَكَرْتُ; so that the meaning of إِبَاكَ 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 كُوْرَة [i. e. district, or city, or town], you say, أَيُّ الِأَيُّ [The person of what district, &c., art thou?]; like as you say, in asking him respecting his قَبِيْلَة [or tribe], أَيُّ الِأَيُّ [from what district, &c., art thou?]; and you say also, أَيُّ أَنْتَ [A person of what district, &c., art thou?]; and مَنِ أَنْتَ. (T.) [See also مَنِ, in art. مَنِ.]

أَيُّ: see art. أَيُّ. Lth says that it is used in the manner of مَنِ; [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.

أَيَّة A sign, token, or mark, by which a person or thing is known; syn. **عَلَامَةٌ** (IAqr, T, S, M, Msh, K) and **أَمَارَةٌ**: (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-Rághib, TA:) it is of the measure **فَعْلَةٌ**, (M, K,) originally **أَيَّة**; the [former] **ي** being changed to **ل** 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 **فَعْلَةٌ**, (M, K,) accord. to Kh: (M;) originally **أَوَّيَّة**; (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 **أَوَّيُّ**: (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 **ل**; and he relates of Kh, that he allowed the rel. n. of **أَيَّة** to be **أَيُّ** and **أَيُّ** and **أَوَّيُّ**; but as to **أَوَّيُّ**, he says, I know not any one who has said it except J: (TA:) or it is of the measure **فَاعِلَةٌ**, (S, Msh, K,) originally **أَيَّة**, 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 **أَيُّ**, (S, M, Msh, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. **أَيَّاءٌ**: (M, K:) J says that one of its pls. is **أَيَّاي**; [and we find the same also in some copies of the K:] but this is a mistake for **أَيَّاءٌ**, 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 **أَيَّيَّةٌ**, [of the measure **فَعْيَلَةٌ** changed to **فَعْيَلَةٌ** because of the medial radical **ي**,] which, accord. to Fr, shows the opinion of Ks, that **أَيَّة** is of the measure **فَاعِلَةٌ** 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 **فَعْيَلَةٌ** 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 تَقْدُمُونَ الخَيْلَ شَعْنًا

[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. **أَيُّ** (M, K) and **آيَّاتٌ**. (Fr, T.) — A message, or communication sent from one person or party to another; syn. **رِسَالَةٌ**. (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 Aboo-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 allowable: (Msh:) or a portion of the Kur-án denoting any statute, or ordinance, of God, whether it be [what is generally termed] an **آيَةٌ**, [i. e. a verse,] or a chapter (سُورَةٌ), or an aggregate [and distinct] portion of the latter. (Er-Rághib, Kull, TA.)*

أَيَّاءٌ: see **أَيَّاءٌ**, in art. **ايا**.

أَيُّ and **أَيُّ**, accord. to Kh, rel. ns. of **أَيَّة**, q. v. (IB.)

أَيَّيَّةٌ, or **أَيَّيَّةٌ** or **أَيَّيَّةٌ**: see 5.

ايا

أَيَّاءٌ 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, **أَيَّاءُ زَيْدٌ أَقْبَلْ** [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 Kúfiyeh, 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 **ه** is substituted for its hemzeh; (M, K;) so that one says, **هَيَّا**. (M.) AZ says, I have heard them say, **أَيَّاءُ زَيْدٌ أَقْبَلْ**. (T in الألفاظ) [Accord. to the TA, (art. 1,) one says also **أَيَّاءُ**.]

أَيَّاءُ, and **النَّبَاتِ**; and **إِيَّاءُ**, and **أَيَّاءُ**, and **أَيَّاءُ**: see art. **اى**.

أَيَّاءُ (S, M, K, &c.) and **أَيَّاءُ** (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 **إِيَّاءُكَ** [Thee] and **إِيَّاءُهُ** [him] and **إِيَّاءِي** [me] (S, K) and **إِيَّاءَنَا** [us, &c.]: (S:) and the hemzeh is changed into **ه**, so that you say **هَيَّاءُكَ** (S, M, K*) and **هَيَّاءُكَ**; (Ktr, IJ, M, K;*) and sometimes into **و**, so that you say **وَيَّاءُكَ** [and app. **وَيَّاءُكَ** also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for **وَيَّاءُكَ** as meaning **مَعَ زَيْدٍ**; like as one says **وَزَيْدًا**, meaning **مَعَ زَيْدٍ**: (K:) the **ك** and **ه** 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 **أَرَأَيْتَكَ**: (S, M: in the former of which is added, and like the **ل** and **ن** in **أَنْتَ**;) and this is identical with the opinion of Akh: (M, TA:) thus **أَيَّاءُ** 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 **إِيَّاءُكَ**, altogether, is a noun; and he adds, but some say (M) that the **ك** and **ه** &c. are the nouns, and that **أَيَّاءُ** 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 **إِيَّاءُكَ ضَرَبْتُ** *Thee I beat, or struck,*] they are supported by **أَيَّاءُ**, and the whole becomes as one thing: (S:) and you may also say, **ضَرَبْتُ إِيَّاءِي** [I beat, or struck, me]; because it is not allowable to say, **ضَرَبْتُنِي**: (S as corrected by IB:) but you may not say, **ضَرَبْتُ إِيَّاءَكَ** [I beat, or struck, thee]; because you only require **إِيَّاءُكَ** when you cannot use the **ك** [alone]; though you may say, **ضَرَبْتُكَ إِيَّاءَكَ** [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 **أَيَّاءُ**. (S.) In the saying of the poet, (S,) Dhu-l-Iqba' El-'Adwánee, (TA.)

كَانَا يَوْمَ قَرَى إِثْمًا نَقْتُلُ إِثْمَانَا

[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, **قَتَلْتُنِي**, but only **قَتَلْتُ نَفْسِي**: so the poet has used **أَيَّاءَنَا** in the same manner as **أَنْفُسَنَا**. (S, TA.) Some of the grammarians say that **أَيَّاءُ** 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 uncompounded, 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, *حَقِيقَتِكَ 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, *إِيَّاكَ هُوَ*, in which *إِيَّا* 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 said, *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* [When the man attains to sixty years, I caution him against, or let him avoid, the young women]; (T, S, M;) prefixing *إِيَّا* to the *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,

* فَيَاكَ إِيَّاكَ الْهَرَاءَ فَإِنَّهُ *
* إِلَى الشَّرِّ دَعَاً وَلِلشَّرِّ جَابِلٌ *

[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*.

إِيَّا, (Lth, T, S, M, K) and *أَيَّاهُ*, (M,) or *يَايَا*, (K;) and *يَايَهُ*, (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. *يَيْدِي*, 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. (AHeyth, T, L.) — *أَدَتْ ضَيْافَتَهُ*; His coming as a guest was, or became, frequent. (A.) [See *أَيْدٍ*.]

2. *أَيْدٍ*, inf. n. *تَأْيِيدٌ*; (T, S, M, &c. ;) and *أَيْدٍ*, (T, S, K,) of the measure *فَاعَلٌ*, (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. *تَأْيِيدٌ* 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* — *Verily he is often present at the morning and evening meals.* (A.)

إِيَادٌ 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 heap, 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 *مُؤْمِنٌ*, 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. *أَيْرًا*, aor. *يَيْرُ*, (T, S, and K in art. *اور*) inf. n. *أَيْرٌ*; (T, TA;) or *أَرَهَا*, aor. *يُؤْوِرُ*; (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 *أَيَارٌ* (S, M, K) and [of mult.] *أَيُورٌ* (S, K) and *أَيْرٌ*. (L.) — *كَانَ أَيْرُهُ* is a phrase meaning; *He had many male children.* (T, TA.)

أَيَارِيٌّ Having a large membrum virile, or penis; (T, S, M, K;) like *أُنَانِيٌّ* signifying "having a large nose." (T.)

أَيَارٌ The [Syrian] month [corresponding to May, O. S. ;] preceding *حَزْرِيَانٌ*, or (as written by Saadee Efendee, TA) *حَزْرِيَانٌ*. (So in different copies of the K.)

أَيْرٌ Iniens. (T, S, TA.)

مُتِيرٌ pass. part. n. of 1, (T, S, TA,) of the same measure as مَصِيرٌ; i. q. مَتِيوكٌ. (TA.)

مُتِيرٌ (K, TA, [in the CK مَتِيرٌ, and in Gol. Lex. (مُتِيرٌ)] Qui multum coit. (K.)

ايس

1. اَيْسٌ مِنْهُ (S, M, Mgh, Mṣb, K,) aor. اَيْسٌ (S, Mṣb, K) and اَيْسٌ (Mṣb), inf. n. اَيْسٌ (Mṣb,) 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 اَيْعَاسٌ, “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. (Mṣb.) — [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.)

اَيْسَةٌ: 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. عَادَ اَيْضًا (ISk, S, M, Mṣb, *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, Mṣb, 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 عَادَ, (ISk, IDrd, S, M, Mṣb, *) 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. (Mṣb, K, *) [It also, and more commonly, signifies I did such a thing also.]

Bk. I.

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 اَصَّ كَذَا; He, or it, became such a thing. (Lth, S, M, *K.) You say, اَصَّ سَوَادُ شَعْرِهِ 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 كَأَنَّهُ
• سِيُوفٌ 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.)

اَيْضًا and اَيْضًا: see above, in four places.

ايرك

1. اِرَاكَ, aor. اَرَكَ, The [trees called] اِرَاكَ became what is termed اِرَاكَ [n. un. of اِرَاكَ, q. v.]; as also اِسْتَايَكَ. (K.) The former occurs in poetry contracted into اِرَاكَ. (ISd, Sgh.)

10: see 1.

اِرَاكَ 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] اِرَاكَ and اِرَاكَ (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] اِرَاكَ grow, and where is a collection of them: or, accord. to AHn, an abundant collection of اِرَاكَ in one place: (TA:) or trees; said to be of the [kind called] اِرَاكَ: (Mṣb:) n. un. with ة: (S, Mṣb, K, &c. :) IAar says, [you say,] مِنْ اِرَاكَ اِرَاكَ (Sh.) اِرَاكَ. اِرَاكَ and اِرَاكَ and اِرَاكَ. اِرَاكَ 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, اِرَاكَ [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 اِرَاكَ; 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 اِرَاكَ and اِرَاكَ: (S:) but Zj says that another reading is allowable, and very good; i. e. اِرَاكَ, as being originally اِرَاكَ; for the Arabs say, اِرَاكَ قَدْ اِرَاكَ; so that اِرَاكَ and اِرَاكَ for اِرَاكَ; so that اِرَاكَ is like اِرَاكَ. (TA.)

اِرَاكَ (K, TA,) like اِرَاكَ, (TA, [agreeably with the verb, but in the CK اِرَاكَ,]) is a phrase in which the latter word signifies اِرَاكَ [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 اَيْلٌ: (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 Syrian] months; (T, *M, Kzw;) the last thereof [corresponding with September, O. S.]. (Kzw.)

اَيْلٌ: see art. اول.

اير

1. اَمَّتْ (T, M, Mgh, K,) aor. تَمَّتْ (T, K,) inf. n. اَيْمَةٌ (T, M, Mgh, K,) or this is a simple subst., (Mṣb,) and اَيْمَةٌ and اَيْمَةٌ and اَيْمَةٌ (M, K,) She had no husband; said of a virgin and of one who is not a virgin; (IAar, T, M, Mgh, K;) as also تَمَّتْ (Lth, T, M) and اِتَّمَّتْ (M:) or, as some say, تَمَّتْ 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, اَمَّتْ مِنْ زَوْجِهَا, aor. تَمَّتْ, inf. n. اَيْمَةٌ and اَيْمَةٌ and اَيْمَةٌ (S, TA, [accord. to the former app. signifying the same as اَمَّتْ 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 اَمَّرَ (T, S, Mṣb,) aor. تَمَّرَ (T, Mṣb,) inf. n. اَيْمَةٌ (T,) He had no wife: (T, Mṣb:) or he lost his wife by her death: (S, *K, * and Ham p. 650:) and he did not marry; as also تَمَّرَ. (Ham ubi suprà.) It is said of the Prophet, in a trad., اَمَّرَ مِنْ اَلْاَيْمَةِ (T, S) He used to pray for preservation from remaining long without a wife. (T.) And Yezed Ibn-El-Hakam Eth-Thakafee says,

• كُلُّ امْرِي سَتَمِيرُ مِنْهُ الْعَرَسُ اَوْ مِنْهَا يَمِيرُ (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 يَمِيرَ) and be vehemently desirous of milk (يَعِيرُ).* (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 *أُمَّتَهَا*, like *أَعْتَبَهَا*; (T, S;) *I made the woman to be a widow, by slaying her husband.* (T, *S, and Ham ubi supra.) *Ta'abata-sharrà* says,

فَأَيَّتِ نِسْوَانًا وَأَيَّتِ أُمَّتَهُ

[And I have made women widows, by slaying their husbands; and children fatherless]. (TA.)

4. *أُمَّتُ الْمَرْأَةِ*: 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*, (Mṣb, K,) or *زَمَانًا*, (ISK, T, S;) *He remained some time without marrying.* (ISK, T, S, Mṣb, K.)

8. *أَتَتَمَّتْ*, written with the disjunctive alif *أَتَتَمَّتْ*: see 1. *أَتَتَمَّتْهَا*, (M, K,) like *أَعْتَمَّتْهَا*, (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, for *أَيْرٌ*: see art. *أَيْرٌ*.

أَيْرًا: see *أَمَّا*: and *أَيْرًا*.

أَيْرًا: see *أَيْرًا*.

أَيْرَانٌ A man whose wife has died: and *أَيْرِي* A woman whose husband has died: pl. *أَيْرَامِي*, of both; like as *سَكَارَى* is pl. of *سَكَرَانٌ*: accord. to ISK, *أَيْرَامِي* is originally *أَيْرَانِي*. (Mṣb.) [See also *أَيْرَانِي*.] *أَيْرَانُ عَيْمَانُ* 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. *أَيْرِي عَيْمِي*, applied to a woman. (M, K.)

أَيْرٌ A woman having no husband; (Lth, T, S, M, Mgh, Mṣb, K;) *whether she be a virgin or not; (IAḡr, T, S, M, Mgh, K;) or whether she have married before or not; (Sgh, Mṣb;) as also أَيْرَةٌ; (Mṣb;) [said to be] applied to one who has not married: (IAḡr, T:) or if not a virgin; accord. to [the Imám] Moḥammad; agreeably with a reading of a trad. by which the أَيْرٌ is distinguished from the virgin: (Mgh:) also, the former, a man having no wife; (S, M,*

Mgh, Mṣb, K;) *whether he have married before or not: (S, Sgh, K:) or who has not married: (IAḡr, T:) pl. أَيْرَامِي (S, M, K) and أَيْرَانِي; (M, K;) the latter of which is the original form: (S, M:) [or both, accord. to the Mṣb, are pls. of أَيْرَانُ, q. v.:] and أَيْرَانٌ is a pl. applied to men, and أَيْرَانَاتٌ applied to women: and أَيْرَةٌ, also, signifying men having no wives, is pl. of أَيْرٌ for أَيْرٌ. (TA.) — Also A free woman: (K:) pl., in this sense also, أَيْرَامِي, used in this sense in the Kur xxiv. 32, (T, TA,) accord. to some. (TA.) — And A female relation; (K;) in which sense also أَيْرَامِي is pl.; (T, TA;) meaning *such as the daughter and the sister and the maternal aunt.* (T, K.)*

أَيْرٌ: see *أَيْرٌ*.

الْحَرْبُ مَأْيَمَةٌ (T, S, M, Mṣb, K) *لِلنِّسَاءِ* (M, K) *War is a cause of widowing to women; it slays the men, and leaves the wives without husbands.* (T, S, M, Mṣb.)

مُؤَيَّمَةٌ A rich, or wealthy, woman, or one possessing competence or sufficiency, having no husband. (Sgh, K.)

أَيْرٌ: see *أَيْرَةٌ*, in art. *أَيْرٌ*.

اين

1. *أَيْنَ*, [aor. *يَتَيْنُ*,] inf. n. *أَيْنَ*, [in a copy of the Mṣb, *أَيْنَ*, aor. *يَأَيْنُ*, inf. n. *أَيْنَ*, 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 IAḡr: (T:) and Aḡ 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, IAḡr cites the following ex., from a poet:

إِنَّا وَرَبِّ الْقُلُوبِ الصَّوَامِرِ

[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] *أَيْنَ* 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. *يَتَيْنُ*, inf. n. *أَيْنَ*, (S, M, Mṣb, K, &c., [but see what follows,]) also signifies *Its time came; (أَتَى وَقْتَهُ);* as also *أَتَى*: (Bḡ 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 drew, near: syn. أَتَى*: (M:) and *أَدْرَكَ*; like *أَتَى*: (Ham p. 455:) and *حَانَ*: (S, M, Mṣb, K:) and *قَرَبَ*. (Mughnee voce *إِنَّ*.) You say, *أَيْنَ 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 it is formed from it by transposition: (S:)

[i. e.] *أَتَى* is formed by transposition from *أَتَى*: (Mṣb:) or *أَتَى* 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 *أَتَى* is formed by transposition from *أَتَى*, because the latter has an inf. n. and the former has not: so says Aḡ: for *أَتَى* does not belong to this; its meaning being only *أَعْيَاءٌ* and *تَعَبٌ*: or, accord. to AZ, *أَتَى* has an inf. n., namely *أَتَى*; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khasāṣ:) Suh, in the R, asserts that *أَتَى* is formed by transposition from *أَتَى*: (TA:) the assertion of El-Bekree, that *أَتَى* is originally with *و* [for its medial radical letter], and that it is of the class of *وَلَى*, aor. *يَلَى*, requires consideration, and involves what is contrary to rule. (MF.) You say also, *أَتَى أَنْ يَأْتِكَ*, (S, M, K,) and *يَأْتِكَ*, (M, K,) and *أَتَى أَنْ يَأْتِكَ*, (S, K,) i. e. *حَانَ حِينِكَ* [Thy time, or season, came, or hath come: or drew near, or hath drawn near]. (S, M, K.)

أَتَى: see *أَتَى*. — *الآنَ* is a noun denoting the present time; (S, M, Mṣb, K;) [signifying *At the present time; now; for*] it is an adverbial noun; (S, Mṣb, 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, Mṣb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Mṣb, K:) as Ibn-Es-Sarrāj says, there is not one *آنَ* and another *آنَ*: (Mṣb:) [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-'Alee; 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 كَذَا* [explained above], and is therefore *manṣoob*, like *قَالَ* and *قِيلَ* when used as nouns: but Zj disallows its originating from *آنَ*; 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, *marfooḡ*: so says IJ: but in the Book of Sb we read, *الآنَ حَدُّ الزَّمَانَيْنِ*, with *naṣb*: and in like manner, in the same, *الآنَ أَنْتَ* [Now is thy time]; the former with *naṣb* and the

latter with refā. (M.) You say also, هَذَا أَوَانٌ [This is the present time]: and مَا جِئْتُ إِلَّا أَلَانَ [This is the present time]: and أَوَانٌ أَلَانَ, meaning *I came not save at the present time, or now*: with the last word mangoob in both instances. (ISh, T.) [And إِلَى أَلَانَ and حَتَّى أَلَانَ *To the present time and until the present time*; i. e. *hitherto*. And مِنْ أَلَانَ *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 أَلَانَ. (Bd ii. 66.) And sometimes also the ل is pronounced with fet-ḥ and both the hemzels are suppressed; so that you say لَانَ. (S, K.) And sometimes ت is prefixed to it, like as it is to حِينَ; so that you say تَلَانَ, like as you say تَجِين. (El-Umawce, A 'Obeyd. [See art. تَلَن.])

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. حِينَ; (S, M, K;) as also إِيْنٌ (M, K) and إِنْ. (S, K.) [See 1, last sentence.]

أَيْنٌ is an adverbial noun, (Mḡb,) an interrogative respecting a place: (S, M, Mḡb, 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 أَيْنٍ [meaning *From what place? whence?*]: (M:) [and you say also, إِلَى أَيْنٍ *To what place? whither?*]: it is always mangoob, unless you prefix the article to it, saying الأَيْنُ [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, Mḡb.) 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 ذَلِكَ and عَنْ ذَلِكَ and وَذَلِكَ *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 تَقُمْ أَقُمْ [Wherever thou standest, I will stand]. (Mḡb.) — It also occurs used as a proper name of a particular place: thus the poet Hameyd Ibn-Thowr speaks of his companions as being بِأَيْنٍ 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, بِأَيْنِي وَأَيْنَمَا, which may mean the same; and voce أَيُّ, q. v., وَأَيْنَمَا.])

أَيْنٌ: see إِيْنٌ.

أَيَانَ, (T, S, M, &c.) of the measure فَعَال, or it may be of the measure فَعْلَان, (Mḡb,) also pronounced إِيَانٌ, (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, Mḡb,) but only respecting a time not come: (T:) signifying *When?* (S, M, Mḡb;) *at what time?* (Mḡb, 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, إِيَانَ يُبْعَثُونَ or إِيَانٌ [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, إِيَانَ 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 أَيْنٌ &c.: but sometimes it has a conditional meaning, though that meaning be not explicit. (M.) A poet says,

• أَيَانَ 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.)

إِيَانَ: see أَيَانَ, in two places.

أَيْنٌ part. n. of أَنْ in both its senses.

أَيْنَةٌ: see أَوَانٌ.

ايه

2. أَيَهُ, (S, TA,) and, accord. to some, أَيَهُ, (TA,) and أَيَهُ, (K, * TA,) inf. n. تَأْيِيَهُ, (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 أَيَهُ signifies *he said to him*, namely, a man, and a horse, يَا وَيْهَاهُ [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.)

[أَيَهُ would seem to be a dial. var. of وَيَهُ; for it is said that] أَيَيْكَ is syn. with وَيَيْكَ. (K:) [but see وَيَهُ.] = أَيَاهُ: see أَيَاهُ.

أَيْهٌ, with the ة quiescent, is a word used in chiding, or checking; meaning حَسْبُكَ [Sufficient for thee is such a thing; &c.]. (ISd, K.) — أَيَهُ signifies, (S, K,) as also أَيَهُ, (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 أَيَهُ is used in the place of أَيَهُ. (Lth, TA.) You say [also,] أَيَهُ عَنَّا *Be silent, and abstain from [troubling] us*. (S, TA.) And أَيَهُ عَنِّي أَلَانَ *Abstain thou from [troubling] me now*. (AZ, TA.) — أَيَهُ also occurs as meaning *I hold that to be true, and approve it*. (IAth, TA.) = أَيَهُ, as also أَيَهُ and أَيَهُ, 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. أَيَهُ) 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, أَيَهُ, 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 أَيَهُ أَفْعَلْ [Go on, or proceed, with this; do it]; (AZ;) and for أَيَهُ, you say, أَيَهُ: (Lth:) but when you make no interruption after it, you pronounce it with tenween, (ISk, S, K,) and say أَيَهُ, (ISk, S,) which means حَدِّثْنَا [i. e. *Tell us, or relate to us, something*]; (Ks, Lh, ISk, * S, *) and for this one says أَيَهُ, 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 أَيَهُ عَنَّا أَمْرًا سَالِمًا
• وَمَا بَالَ تَكَلِيمِ الدِّيَارِ الْبَلَاغِ

[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, أَيَهُ 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, أَيَهُ, 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.) Aḡ says that Dhu-r-Rummeh has committed a mistake; the expression of the Arabs being only أَيَهُ [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 أَيَهُ 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 البَعْدُ, [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.])

أَيْهَانُ and أَئْيَهَانُ : see أَئْيَهَاتُ, in three places.

أَيْهَةٌ Having a strong, or loud, voice; and vigilant, or wary. (Ham p. 675.)

أَيْهَاتُ : see أَئْيَهَاتُ; last portion of the paragraph.

ب

The second letter of the alphabet: called **بَاءٌ** and **بَا**; (TA in باب الالف اللينة;) the latter of which forms is used in spelling; like as are its analogues, as **تَا** [and **تَا**] and **حَا** [and **حَا** and **رَا**] and **طَا** [and **طَا** and **فَا** and **هَا**] and **يَا**; 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. bé, té, &c., with the exception of **حَا**, **خَا**, **طَا**, and **ظَا**; and when they are regarded as nouns, their duals are **بَيَانٌ**, **تَيَانٌ**, &c.:] the pl. of **بَاءٌ** is **بَاءَاتٌ**; and that of **بَا** is **أَبْوَاءٌ**. (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 **ذَلْقٌ** [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 **رَبٌّ مَنْ لَفٌّ**; 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 **مَوْلَدٌ**, not of the classical language of the Arabs. (TA at the commencement of باب الالف.) — In the dial. of Māzin, it is changed into **مَر**; (TA ubi suprā;) as in **بَيْكَةٌ**, which thus becomes **مَيْكَةٌ** [the town of Mekkeh]. (TA in باب الالف اللينة.) — **بَا** 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-Ḥaṣṣāgh, quoted in a marginal note in a copy of the Mughnee.) It denotes adhesion [&c.] in the proper sense; (Mughnee, K;) as in **أَمْسَكْتُ 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 **أَمْسَكْتُهُ** 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 بِزَيْدٍ**: 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 بِغُلَّانٍ**, meaning *I associated a وكيل [or factor &c.] with such a one*. (T.) [And so in other phrases here following.] **كَيْفَ عَلَيْكَ بِزَيْدٍ** *Keep thou to Zeyd*: or *take thou Zeyd*. (TA voce عَلَى.) **كَيْفَ عَلَيْكَ بِكَذَا** *Keep thou to such a thing*: (El-Munáwee:) or *take thou such a thing*. (Ḥam p. 216.) **كَيْفَ فِيهَا وَنِعْمَتٌ** *Keep thou to it, فِيهَا* meaning **فَعَلَيْكَ بِهَا**, (Mgh in art. نَعْمَر,) [or *let him keep to it, i. e. عَلَيْهِ بِهَا*, or *thou hast taken to, or adopted and followed, or adhered to, the established way, or the way established by the Prophet, i. e. قِبَالِسَةٌ أَخَذْتُ, (Mgh,) or *he hath taken to, &c., i. e. قِبَالِسَةٌ أَخَذَ, (IAth, TA in art. نَعْمَر,) or *by this practice, or action, is excellence attained, or he will attain excellence, i. e. قِبَالِسَةٌ أَوْ الْفَعْلَةُ يَنَالُ الْفَضْلَ, or **يَنَالُ الْفَضْلَ**; (IAth ubi suprā;) and *excellent is the practice, the established way, or the way established by the Prophet, and نِعْمَتٌ meaning **وَنِعْمَتٌ**, (Mgh,) or *and excellent is the practice, or the action, i. e. وَنِعْمَتٌ الْفَعْلَةُ, (S and K in art. نَعْمَر,) or **وَنِعْمَتٌ الْفَعْلَةُ أَوْ الْفَعْلَةُ**: (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 **فِيهَا** is meant to imply] **فِي الرَّخِصَةِ**, &c.: (TA in the present art. See also art. نَعْمَر.) — 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,] **ذَهَبَ اللَّهُ بِنُورِهِمْ** [*God taketh away their light*]; (Mughnee, K;) which refutes the assertion of Mbr and Suh, that **ذَهَبْتُ 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 **أَدَفَعْتُهُ** nor **دَفَعْتُهُ**. (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 بِالْقَدُورِ** [*I worked as a carpenter with the adz*]; (Mughnee, K;) and **ضَرَبْتُ بِالسِّيفِ** [*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 **إِنْتُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمْ الْعِجْلِ** [*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 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 بِغُلَّانٍ 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 •

• وَالنَّارُ قَدْ تَشْفِي 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 (Mṣb in art. اجل)] in the saying of Lebeed,

• غُلْبٌ تَشَدَّرُ بِالذُّحُولِ كَأَنَّهَا •

• جِنَّ الْبَيْدِيِّ رَوَّاسِيًا أقدامَهَا •

(S) Thick-necked men, like lions, who threatened one another because of rancorous feelings, as though they were the Jinn of the valley El-Bedee, [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 بِآيَاتِهِ 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 dero-

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, عَلَيَّ بِهِ, meaning Bring thou him, [i. e.] come with him, to me. (Har p. 109.) صَاحَتْ 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 جِئْتُ بِلَا زَادٍ 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 الْمَغْتُونُ [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 Hamasee (Mughnee)],

• فَلَيْتَ لِي بِهِمْ قَوْمًا إِذَا رَكَبُوا •

• شَتُوا الْإِغَارَةَ فُرْسَانًا وَرُكَبَانًا •

[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 شَدُّوا الْإِغَارَةَ, [and so it is in some, app., the most correct, of the copies of the Mughnee,] for شَدُّوا لِلْإِغَارَةِ [hastened for the making a sudden attack]. (Ham, Mughnee.) So, too, in the saying, اِعْتَصَمْتُ بِهَذَا الثَّوْبِ خَيْرًا مِنْهُ [I received, in the place of this garment, or piece of cloth, one better than it]; and لَقَيْتُ 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;) [and in the saying in the Kur ix. 112,

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْفُسِهِمْ أَمْوَالَهُمْ بِأَنْفُسِهِمْ Verily God hath purchased of the believers their souls and their possessions for the price of their having Paradise;] and كَفَّاتُ إِحْسَانَهُ 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 خَدَمَ بِطَعَامِ بَطْنِهِ (S and A &c. in art. وغد) He served for, meaning in return for, the food of his belly;] and

• هَذَا بِذَلِكَ وَلَا عَتَبَ 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 كُنتُمْ تَعْمَلُونَ [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 Moatezileh 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 فَأَتَيْتِي •

• بَصِيرٌ بِأَدْوَاءِ النِّسَاءِ خَبِيرٌ •

[And if ye ask me respecting the diseases of women, verily I am knowing in the diseases of women, shilful]: (A'Obeyd, TA:) or it is not peculiar to interrogation; as in وَيَوْمَ تَشَقُّقُ السَّمَاءِ [And the day when the heavens shall be rent asunder from the clouds (Kur xxv. 27)]; (Mughnee, K;) and مَا عَرَّكَ بِرَبِّكَ [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 Baṣrees 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 تَأْمَنُ بِقَنْطَارٍ [If thou give him charge over a hundredweight or over a deenár (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; (Bd;) 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. نُعَلِبُ بِمَاءٍ. (Mughnee.) — It also denotes part of a whole; (Msh in art. بَعْضُ, Mughnee, K;) so accord. to Aḡ and AAF and others; (Msh, Mughnee;) as *syn. with* مِنْ: (Msh, TA:) IKt says, the Arabs say, شَرِبْتُ بِمَاءٍ كَذَا, meaning مِنْهُ [I drank of such a water]; and AZ mentions, as a saying of the Arabs, سَقَاكَ اللَّهُ مِنْ مَاءٍ كَذَا, meaning بِهِ [May God give thee to drink of such a water], thus making the two prepositions *syn.*: (Msh: [in which five similar instances are cited from poets; and two of these are cited also in the Mughnee:]) and thus it signifies in عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ [A fountain from which the servants of God shall drink, in the Kur lxxvi. 6; and the like occurs in lxxiii. 28]; (Msh, Mughnee, K;) accord. to the authorities mentioned above; (Mughnee;) or the meaning is, with which the servants of God shall satisfy their thirst (بِهَا); (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, (Bd,)] the meaning would be, that they shall drink the whole of it; which is not right: (Msh:) thus, also, it is used in وَأَمْسَحُوا بِرُؤُسِكُمْ [in the Kur v. 8], (Msh, 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, امْسَحُوا رُؤُسَكُمْ بِالمَاءِ [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 أَقْسَمُ بِاللَّهِ لَأَفْعَلَنَّ [I swear by God I will assuredly do such a thing]; (Mughnee, K;) and by its being prefixed to a pronoun, as in بِكَ لَأَفْعَلَنَّ [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 [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* إِلَى, as denoting the end of an extent or interval; as in أَحْسَنَ بِي [He did good, or acted well, to me: (Mughnee, K:) but some say that the verb here imports the meaning of لَطَفَ [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 بِيْزَيْدٍ; (Mughnee, K;) accord. to general opinion (Mughnee) originally زَيْدٌ أَحْسَنَ, i. e. صَارَ ذَا حَسَنِ [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 لَأَقْتِ لَبُونُ بَنِي زِيَادٍ

[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 تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ [And cast ye not yourselves (بِأَيْدِيكُمْ meaning بِأَنْفُسِكُمْ) to perdition (Kur ii. 191)]; and in وَهَزِيْ إِلَيْكَ بِجَذْعِ 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 (بِأَنْفُسِكُمْ 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 بِالْفَرْحِ

[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, بِحَسْبِكَ دِرْهَمٌ, 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, بِحَسْبِكَ is an enunciate 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 كَيْفَ بِكَ إِذَا كَذَا [How art thou, or how wilt thou be, when it is thus, or when such a thing is the case?]; and so, accord. to Sb, in بِأَيْكُمُ الْمَقْتُونُ [mentioned before, in explanation of ب as *syn. with* فِي]; but Abu-l-Ḥasan says that بِأَيْكُمُ is dependent upon اسْتَقْرَارٌ suppressed, denoting the predicate of الْمَقْتُونُ; 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 is here *syn. with* فِي [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 لَيْسَ, on the condition of its being transferred to the later place which is properly that of the enunciate; as in the reading of some, لَيْسَ أَلْبَرَّ بَأَنْ تَوَلَّوْا [Your turning your faces towards the east and the west is not obedience (Kur ii. 172)]; with أَلْبَرَّ in the accus. case. (Mughnee.) It is also redundantly prefixed to the enunciate; 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 بِغَافِلٍ 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, حَزَاءُ سَيِّئَةٍ بِمِثْلِهَا [The recompense of an evil action is the like thereof (Kur x. 28)]; and the saying of the Ḥamásce,

وَمَنْعَهَا 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 بِمِثْلِهَا dependent upon اسْتَقْرَارٌ suppressed, as the enunciate; [the meaning being, حَزَاءُ 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 مَنْعَهَا بِشَيْءٍ dependent upon مَنْعَهَا; the meaning being, وَمَنْعَهَا بِشَيْءٍ مَا يُسْتَطَاعُ [i. e. and the preventing thee from having her, by something, is possible: see Ḥam p. 102]: Ibn-Málik also [holds, like Akh and his followers, that ب may be redundant when prefixed to the enunciate in an affirmative proposition; for he] says, respecting بِحَسْبِكَ زَيْدٌ, that زيد is an inchoative placed after its enunciate, [so that the meaning is, Zeyd is a person sufficing thee,] because زَيْدٌ is determinate and حَسْبِكَ is indeterminate. (Mughnee. [See also what has been said above respecting the phrase بِحَسْبِكَ دِرْهَمٌ, 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 بِخَائِبَةٍ رِكَابٍ •

• حَكِيمُ بْنُ الْمُسَيَّبِ مِنْتَاهَا •

[And travelling-camels (meaning their riders) returned not disappointed, whose goal, or ultimate object, was Jlakeem the son of El-Museiyab]; and in

• فَمَا أَنْبَعْتِ بِمَزْرُودٍ 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 خَائِبَةٍ [with an object of want disappointed, or frustrated]; and in the second, بِشَخْصِ مَزْرُودٍ, i. e. مَذْعُورٍ [with a person frightened]; the poet meaning, by the مزرود himself, after the manner of the saying, رَأَيْتُ مِنْهُ أَسَدًا; 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 يَتَرَبَّصْنَ: and some hold it to be so in يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ [ns meaning Shall themselves wait (Kur 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 men. (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 كَابِرِ الْمُنْهَرَةِ •

but in this instance, كِ is generally held to be a noun, syn. with مِثْلٍ. (The Lubab, TA.) — Sometimes it is understood; as in اللَّهُ لَا فَعْلَانَ [i. e. اللَّهُ لَا فَعْلَانَ and اللَّهُ لَا فَعْلَانَ] 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 بِخَيْرٍ 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 وَنَعِمَتْ) has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as بَأْبِي and بِنَفْسِي, in arts. ابو and نفس: and there are many others, of which exs. here follow.] Mohammad 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., Mohammad is related to have said to one who told him of a man's having committed an unlawful action, لَعَلَّكَ صَاحِبُ الْأَمْرِ لَعَلَّكَ بِذَلِكَ, meaning لَعَلَّكَ صَاحِبُ الْأَمْرِ [May-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 مَنْ صَاحِبُكَ [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 كَأَنِّي 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. (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 Baqrees 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 meaning رَوِيْنَ, and in لَطْفَ بِي meaning لَطْفَ بِي; or else because they do so anomalously. (Mughnee.) = [As a numeral, ب denotes Two.]

با

بِ and بَاءَ: see the letter ب, and arts. بوا and بى.

بأ

R. Q. 1. بِأَبَاهُ, (Lth, T, S, M, K,) and بِأَبِيهِ, (Fr, M, K,) inf. n. بِأَبَاءَهُ (Lth, T, M) and بِأَبِيَّاهُ; (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 بِأَبِيكَ [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 بِأَبِي, in an ex. cited voce أَب, in art. ابو, q. v.; (M;) or الْبَيْبُ; (TA in art. ابو;) or الْبَيْبُ. (S in that art.) — And [hence,] بِأَبُوهُ They made a show of treating him with graciousness, courtesy, or blandishment; as also تَبَابُؤُهُ عَلَيْهِ. (M.) — [Hence also,] بِأَبَا, with medd, [used as an inf. n.,] A woman's dandling, or dancing, of her child. (AA, T.) = بِأَبَا also signifies He (a child) said بِأَبَا (M, K) [in some copies of the K written بِأَبَا, both meaning Papa, 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 بِأَبَا.] — And He (a stallion [meaning a stallion-camel]) reiterated the sound of the letter ب [or b] in his braying. (M.) — [And hence, perhaps,] بِأَبَا, [or, more probably, بِأَبَا, with medd, agreeably with analogy, used as an inf. n.,] The chiding of the cat, or act of chiding the cat; (AA, T, Sgh;) also termed غَسَّ. (AA, T.) = Also He hastened, made haste, or sped: and تَبَابَاتَانَا we hastened, &c.: (marginal note in a copy of the S;) or تَبَابَا signifies he ran. (El-Umawee, T, K.)

R. Q. 2: see above, in three places.

بُأ and بَأ: see R. Q. 1, in two places.

بُؤُوبُ The source, origin, race, 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 كَرِيمٌ الْبُؤُوبُ He is of generous, or noble, origin; lit., generous, or noble, of origin. (TK.) And فُلَانٌ فِي بُؤُوبِ الْكَرْمِ Such a one is of [a race] the source (أَصْلُ) 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,

• فِى بُؤُوبِ الْمَجْدِ وَبُحُوجِ الْكَرْمِ •

[Of a race the source of glory, and the very heart of generosity, or nobleness]: but Aboo'Alce El-Kalce quotes the words thus;

• فِى ضُضْضِ الْمَجْدِ وَبُؤُوبِ الْكَرْمِ •

[which may be rendered, of a race the source of glory, and the very root of generosity]; whence it appears that بُؤُوبُ is a dial. var. of بُؤُوبُ 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 بُحُوجُ. (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 سرسور. (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-'Irak: 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-Seenà] i. 139:) i. q. اقحوان. (S, M, K, all in art. قحو:) i. e. the اقحوان is the بابونج with the Persians: (M, K in that art. :) or the flower of the اقحوان. (S in art. قرص:) or of the yellow اقحوان, (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. مؤنس, because of its pleasant odour, or its medical properties]. (TA.)

باج

باج, also pronounced باج, without ء, (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 ء 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] سباج and زرباج and اسفيدباج; 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.) لا تجعل 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-'Aweeg; (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, الناس باج واحد, 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 واحدا 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 بادونجان, 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, mad-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. ى, (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,) aor. 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-Umawee: 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) ابوار (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) ابوار; (T, S, M, M, K;) and pl. of pauc. [of بئر] ابوار. (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 ايرة: (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 i. q. 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. بُوَسٌ, aor. يَبُوَسُ, (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 بَيْسٌ, [aor. يَبِيْسُ,] 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.)* = بَيْسٌ, (S, M, Mṣb, K,) aor. يَبِيْسُ (S, M, K) and يَبِيْسٌ, the latter extr., like بَيْسٌ aor. of نَعِمٌ, (M,) [and some other instances, (see حَسَبٌ,)] inf. n. بُوَسٌ (S, Mṣb, K) and بُوَسٌ and بُوَسِي (K) and بَأْسٌ (TA) and بَيْسٌ, (S, K,) [in measure] like أَمِيرٌ, (TA,) [accord. to the CḲ بَيْسٌ, which is a mistake,] and بَيْسِي, (TS, TA,) incorrectly written in the copies of the K بَيْسِي; (TA;) or بُوَسٌ; (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 بُوَسٌ, inf. n. بَأْسَةٌ and بَيْسٌ, whence the subst. بُوَسِي, he was, or became, in a state of trial, or affliction: (M;) and [in like manner,] أَبَاسٌ, (inf. n. إِبَاسٌ, S,) distress, or poverty, or misfortune, or calamity, (البِاسَةُ,) befell him. (IAar, S, M, TA.) = بَيْسٌ, also written بَيْسٌ and بَيْسٌ 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. بَيْسَتْ, 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 بَيْسَ فُلَانٍ 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, بَيْسٌ رَجُلًا [Very evil or bad, or superlatively evil or bad, as a man, is Zeyd; رَجُلًا being a specificative]: (K:) and بَيْسَ الرَّجُلِ زَيْدٌ [Very evil, &c., is the man, Zeyd]; and بَيْسَتِ الْمَرْأَةُ هِنْدٌ [or more commonly بَيْسٌ 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 بَيْسِ الْعَيْرِ, because it has a prep.; but this is explained as elliptical, and meaning, نَعِمَ السَّيْرُ عَلَى عَيْرٍ مَقُولٍ فِيهِ بَيْسُ الْعَيْرِ [Excellent is the journeying upon an ass of which it is said *Very evil, &c., is the ass*]. (I' Aḵ 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, شَيْئًا, as a specificative; as in the Kur ii. 84, بَيْسًا مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ, or بَيْسًا, &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' Aḵ ubi suprâ.) [For further illustration, see نَعِمٌ.]

4: see بَيْسٌ.

5: see 6.

6. تَبَّأَسَ *He feigned the lowliness, or submissiveness, of poverty, humbling, or abasing, himself, (K, TA,) with men; and تَبَّأَسٌ 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 بَيْسِي (M) and بَأْسَةٌ: (TA:) pl. of the first, أَبُوسٌ. (Mṣb.) — Hence, (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 اِشْتَدَّ الْبَأْسُ [+Fear became vehement]. (TA.) — I. q. صَرَّرَ [+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 [There is no harm in wealth to him who is pious]. (El-Jâmi' es-Ṣagheer 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 بَيْسٌ, in measure like كَتِفٌ. (IAar, TA.) — See also بُوَسٌ, in two places.*

بُوَسٌ (also written بُوَسٌ, 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 بُوَسٌ and بُوَسِي (K, TA) and بَأْسَةٌ (M, A) and بَيْسِي (TA) and بَيْسٌ (S, K) and بَيْسِي (TA) and مَبِاسَةٌ (M, TA) [all of which, except بَأْسَةٌ and مَبِاسَةٌ, are said to be inf. ns. (see بَيْسٌ)] signify the same as بُوَسٌ: (S, M, A, K, TA:) بُوَسِي and بَأْسَةٌ are both from بُوَسٌ [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 بُوَسِي signifies a state of trial or affliction, and is a subst.; and بَيْسٌ and بَأْسَةٌ signify the same, but are inf. ns.: (M:) and بَأْسَةٌ is syn. with شِدَّةٌ [like بُوَسٌ 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 بُوَسٌ; (A;) and so أَبُوسٌ: (S, K:) or rather this last signifies misfortunes, or calamities; for it is pl. of بَأْسٌ, i. e., a pl. of pauc.; not of بُوَسٌ, as J asserts it to be; for the pl. of pauc. of بُوَسٌ is أَبَاسٌ: (IB, TA:) but أَبُوسٌ may be used as pl. of بَأْسَةٌ. (Fr, in S, voce ضَرَاءٌ, q. v.) [See exs. of these two pls. in what follows.] You say يَوْمٌ بُوَسٌ وَيَوْمٌ نَعِيمٌ [A day of distress, or poverty, &c., and a day of ease and plenty]. (S, TA.) And بُوَسًا لَهُ [May distress, or poverty, &c., befall him]: a form of imprecation. (Sb, M, TA.) And بُوَسٌ ابْنِ سُمَيَّةَ, app. an expression of pity [meaning *Alas for the distress, &c., of Ibn-Sumeiyeh!*]. (TA, from a trad.) And عَسَى الْغَوِيْرُ أَبُوسًا *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: (Ag, S, K, in art. غور:) or it is applied to him who is suspected of a thing: (IAar, 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 Kaṣcer turned aside from the plain road, and took the way to الْغَوِيْرُ: (Ibn-El-Kelbec, S, K, in art. غور:) بُوَسًا is in the accus. case by reason of يَكُونُ understood. (Mughnee.) [See Freytag's Arab. Prov. ii. 94.] El-Kumeyt also says,*

قَالُوا أَسَاءَ بَنُو كُرْزٍ فَعَلْتُ لَهُمْ
عَسَى الْغَوِيْرُ بِأَبَاسٍ وَأَعْوَارٍ

[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]: بُوَسٌ is here pl. of أَبَاسٌ. (IB, TA.) [In the S, the last words are written وَأَعْوَارٍ, in one copy: in another, وَأَعْوَارٍ: both of which are app. wrong.] — See also بَأْسٌ.

بَيْسٌ and بَيْسٌ and بَيْسٌ and بَيْسٌ: see بَيْسٌ. — Calamities; misfortunes. (K.)

بَيْسٌ: see بَأْسٌ, last signification: = and see بَيْسٌ.

بُوَسِي: see بُوَسٌ, in three places.

بَأْسَةٌ: see بَأْسٌ and بُوَسٌ: 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, Mṣb, K.)

— عَذَابٌ بَيْسٌ, (S, M, K,) and بَيْسٌ, agreeably with a general rule applying to words of this description, (M,) and بَيْسٌ, (M, K,) and بَيْسٌ, (M,) and بَيْسٌ, (M, K,) and بَيْسٌ, (M,) and بَيْسٌ, which last, however, is of no authority, (M,) or بَيْسٌ, and بَيْسٌ, with the ء changed into ي, (TA.) *A vehement punishment*: (S, M, K:) so in the Kur vii. 165. (TA.)

بَيْسٌ : see بَيْسٌ.

بَيْسٌ : } see بُؤْسٌ.
بَيْسٌ : }

بَائِسٌ *Distressed; straitened in his means of subsistence, or in the conveniences of life*; (Mṣb;) or *poor*: (A, Mṣb:*) 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:) بَائِسٌ occurs as its pl.; (M, TA;) or is for ذُوو بَائِسٌ. (M.)

بَيْسٌ and بَيْسٌ : see بَيْسٌ. — The former also signifies *Strong*. (K, TA.) — And hence, (TA,) البَيْسُ *The lion*. (K, TA.)

الإِبَاءَةُ الإِبَاءُ *The most vehement refusal*. (Th, M.)

مِبَاءَةٌ : see بُؤْسٌ, in two places.

مِبْتَسٌ *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 abasing himself*. (Zj, M, TA.)

بَاهٌ

بَاهٌ : see مَا بَاهَتْ لَهُ.

بِيرٌ

بَيْرٌ *A certain beast of prey*, (M, K,) *well known*; (K;) *a certain animal*, (Mṣb,) namely, the *فَرَاتِقُ* [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, Mṣb:) 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: (Mṣb:) pl. بَيْرٌ. (S, Mṣb, K.)

بِعْ

بِعْغَاءٌ (Mṣb, K) and بَيْغَاءٌ (K, Kzw) [in modern vulgar Arabic بَيْغَانٌ, *The parrot*;] *a certain well-known bird*; (Mṣb;) *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, بَيْغَاءٌ ذَكَرٌ [a male parrot] and بَيْغَاءٌ أُنْثَى [a female parrot]: and the pl. is بَيْغَاوَاتٌ [or بَيْغَاوَاتٌ], like as صَحْرَاوَاتٌ is pl. of صَحْرَاءٌ. (Mṣb.)

بِت

1. بَتَّهَ, (Lth, T, S, M, &c.,) aor. ٢ and ٣, (S, M, Mṣb,) 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 عَتَّهَ, in relation to drinking, aor. ٢ and ٣, and نَمَّهَ, aor. ٢ and ٣, and شَدَّهَ, aor. ٢ and ٣, and حَدَّهَ, aor. ٣; the last having but one form [of aor.]; (S;) inf. n. بَتُّ: (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, * Mṣb, 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.) — [بَتَّهَ 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,] بَتَّهَ السَّفَرَ [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 بَعِيرُهُ 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.) — بَتَّ طَلَّاقَ امْرَأَتِهِ, (T, Mṣb, TA,) or طَلَّاقَ الْمَرْأَةِ, (Mgh,) and ابْتَهَ, (Lth, T, Mgh, Mṣb,) *He made the divorce of his wife, or of the woman, to be absolutely separating, (Lth, T, Mgh, Mṣb, TA,) so as to cut her off from return*. (Mṣb.) Lth, with whom AZ agrees, has erred in asserting that بَتَّ is intrans. and ابْتَهَ trans.: (T, TA:) both are trans. and intrans., (T, Mṣb, TA,) as En-Nawawee asserts in the Tahdheeb el-Asmâ wa-l-Loghât. (TA.) You say, ابْتَهَ الطَّلْفَةَ الْوَاحِدَةَ تَبَّتْ, and تَبَّتْ, 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 بَتَّ — بَتَّ عَلَيْهِ الْقَضَاءُ — (T, S, M, A,) inf. n. بَتُّ: (M;) and ابْتَهَ: (T, S, M;) *He (the judge, T) decided the judgment, or sentence, against him*. (T, S, * M.) — بَتَّ عَلَيْهِ الشَّهَادَةَ, and ابْتَهَا, *He decided against him by the testimony, [or pronounced the testimony decisive against him,] and compelled, or constrained, him to admit it*. (M.) — بَتَّ شَهَادَتَهُ, and ابْتَهَا, *He gave his testimony decisively*. (Mṣb.) — ابْتُ أَنَّهُ قَالَ *I know, or declare, decidedly, not [merely] thinking it, that he said thus*. (Ṣahech of Muslim.) — بَتَّ التَّيَّةَ *He made the intention decided; or fixed it decidedly*. (A.) It is said in a trad., لا صِيَامَ لِمَنْ بَتَّ لَمْ يَبْتَ, (T, S, Mgh,) or لَمْ يَبْتَ, 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 بَتُّ [and ابْتَاتٌ] because it makes a division between non-fasting and fasting: (T, TA:) لَمْ يَبْتَ, from الإِبَاءَةُ, is a mistake; but لَمْ يَبْتَ, from التَّبْيِيتِ, [see بَيْتٌ] is correct. (Mgh.) And it is said in another trad., ابْتَوُوا 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.) — بَتَّ also signifies *He made to have, or take, effect; he executed, or performed*; (Har p. 210;) and so ابْتَهَ, as in the phrase, ابْتَهَ يَمِينَهُ *He made his oath to have, or take, effect; he executed, or performed, it*. (M.) — سَكْرَانٌ مَا يَبْتُ كَلَامًا, (Ks, T, M,) and مَا يَبْتُ, (M,) and مَا يَبْتُ, (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 **As** says, (T,) **سَكَرَانَ مَا بَيَّتْ**, (T, A,) or **لَا بَيَّتْ**, (S, K,) and **لَا بَيَّتْ**, and **لَا بَيَّتْ**, (K,) which last form of the verb is disallowed by **As**, 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.* (**As**, T, S, K.) [See also **بَيَّتْ**.] — See also 7. — [Hence,] **بَيَّتْ يَمِينَهُ**, (M, Mgh,) aor. : only, inf. n. **بَيَّتُ**, (Mgh,) *His oath and, 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**, above.] — **بَيَّتْ**, aor. : , inf. n. **بَيَّتُ**, *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] طَلْسَان* [or **بَيَّتْ**, q. v.]. (KL.)*

2. **بَيَّتْ**, inf. n. **تَبَيَّتْ**, *He cut it off, or severed it, [entirely, or utterly, and] much, or with extraordinary energy or effectiveness; the tesheed denoting intensiveness of signification.* (S.) — **بَيَّتُوا** *They furnished him with [بَيَّتَات, or] travelling-provisions.* (M, K.) — **بَيِّتْهُمْ** *Give thou to them [garments called] بَيَّتَات* [pl. of **بَيَّتْ**, 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. **انبت** *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 **ابت**, (T, Mgh, TA,) inf. n. **ابْتَات**; (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, as mentioned above: see 1. (TA.) You say, انقطع فلان عن فلان فانبثت 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 **عن 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 **ابته**. (TA.) You say, **سار حتى انبت** *He journeyed until he was unable to proceed &c.* (A, Mgh, TA.) [See also **منبت**.] — *His مآء, (A,) the مآء 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.] — **أَعْطَيْتَهُ 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.) — **طَلَّقَهَا بِنَتَانِ**, (Mgh, K,) and **بَيَّتَاتَا**, (K,) and **الْبَيَّتَةَ**, (T,) and **طَلَّقَهَا بِنَتَانِ**, (Mgh,) and **طَلَّقَهَا بِنَتَانِ**, (Lth, T, Mgh, TA, [in one copy of the T simply **بَيَّتَاتَا**]) *He divorced her by a separating divorce; (K;) by a divorce cutting her off from returning: and such a divorce is also termed* **طَلَّقَ مَبِيَّتًا**: (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 **طَلَّقَهَا ثَلَاثًا بِنَتَانِ**, (As, T, S, M, Mgh,) and **بَيَّتَاتَا**, (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 بِبَيَّتَاتَا, and **بَيَّتَاتَا**, [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 بِبَيَّتَاتَا**, and **بَيَّتَاتَا**, (Mgh, TA,) and **بَيَّتَاتَا**, (Mgh, Mgh,) and **بَيَّتَاتَا**, (TA,) *he swore an oath that was, or proved, true.* (Mgh.) — **طَحَنَ بِالرَّحَى بَيَّتَاتَا** *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* **شُرَّرًا**: (AZ, T, S:) *or* **طَحَنَ بَيَّتَاتَا** *signifies he began in the turning [of the mill] with the left [hand]. (K: [but بِالْبَسَارِ is here evidently put by mistake for* **عَنِ الْبَسَارِ**.) — *A kind of طَلْسَان [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 *Kifáyat el-Mutahaffidh:**

(TA:) *or a طَلْسَان of [the material termed] خَزْز*, (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.] أَبَت*. (M.)

بَيَّتْ: see **بَيَّتْ**. — **لَا أَعْلَهُ أَلْبَيَّةَ**, (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 . [أَلْبَيَّةَ], (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 بَيَّتَةَ 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 جُوَيْرِيَةَ أَوْ أَلْبَيَّةَ 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, (أَبَت, 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 بَيَّتَات أَمْرٍ**, *meaning On the point of [accomplishing, or deciding,] an affair.* (S, A, K.) **أ** rájiz says,

وَحَاجَةٌ كُنْتُ عَلَى بَيَّتَاتِي

[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. أَبَيَّة*. (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'Obeyd.)

بَيَّتِي: see what next follows.

بَيَّتَات (S, Mgh, K) and **بَيَّتِي** (S, K) *A maker, (S,) or seller, of the kind of garment called* **بَيَّت**. (S, Mgh, K.)

بَيَّتَات: 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* **أُحْمَقُ بَيَّتَات** *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* **تَابُ**, *from* **أُحْمَقُ**, *meaning* **الْخَسَارُ**; *like as one says,* **التَّبَابُ**

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 مَبْتُونًا. (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 road unable to attain the place to which he is directing his course, the beast or camel that bore him (ظَهْرُهُ) having broken down, or stopped from fatigue, or perished. (TA.)

بتر

1. بَتَّرَ, (T, S, M, &c.) aor. ʔ, (M, Mgh, Mṣb.) inf. n. بَتْرٌ; (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. بَتْرٌ, (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 بَاتَرٌ.
بَتَّرَ: }

بَتَّرَ: see بَاتَرٌ.

بَاتَرٌ: see بَاتَرٌ.

بَاتَرٌ A cutting, or sharp, sword; (T, S, M, K;) as also بَتَّارٌ (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 بَاتَرٌ.

أَبْتَرٌ 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. أَبْتَرَةٌ; with which

أَبْتَرَةٌ is syn.: (Mgh, Mṣb:) pl. أَبْتَرٌ. (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 أَبَاتَرٌ (M, K) and مَبْتَرٌ. (IATH.) [The dim., مَبْتَرٌ, 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.] — †أَخْطَبَةٌ بَتْرَاءٌ †A خَطْبَةٌ [q. v.] in which the speaker does not praise God nor bless the Prophet: (S, A, K:) particularly applied to a certain خَطْبَةٌ of Ziyád. (S, A.) — †رَكْعَةٌ بَتْرَاءٌ, (TA,) and [its dim.] مَبْتَرَاءٌ, (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.) — †الْأَبْتَرَانُ †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 الْأَبْتَرُ. (K.)

أَبَاتَرٌ †Short; (M, K;) as though cut off from completion. (M.) — See also أَبْتَرٌ. — 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 بَاتَرٌ: (A:) or quick to cut, or sever, the ties, or bonds, between him and his friend. (IAḡr.)

أَبْتَرٌ: }
مَبْتَرَةٌ: } see أَبْتَرٌ.
مَبْتَرٌ: }

بتع

1. بَتَّعَ, (S, K,) aor. ʔ, (K,) inf. n. بَتَّعٌ, (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.)* — بَتَّعَ, aor. ʔ, *He prepared, and made, the beverage called نَبِيدٌ. (Ibn-'Abbád, K.)* [See بَتَّعٌ.]

بَتَّعٌ, with fet-h, [perhaps a mistake for بَتَّعٌ, (see 1,)] *Strength. (TA.)*

بَتَّعَ (S, Mgh, K) and بَتَّعَ (S, K) [*Hydromel, or* نَبِيدٌ *of honey, (S, K,) that has become strong; (K;) نَبِيدٌ 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 بَتَّعَ, [inf. n. of بَتَّعَ,] 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-Medeeneh is from unripe dates, and from ripe dates; that of the Persians, from grapes; that of the people of El-Yemen is بَتَّعَ, and is from honey; and that of the Abyssinians is سُرْكَةٌ. (Aboo-Moosà El-Ash'arec.)* [See مَزْرٌ.] = See also بَتَّعَ.

بَتَّعَ 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. (IAḡr.) You say also عُنُقٌ بَتَّعَ (Ish, TA) and بَتَّعَةٌ (TA) *A strong neck: or an excessively long neck: (TA:) or a thick and fleshy neck: (Ish:) and أَبْتَعٌ [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 أَبْتَعًا: but IB thinks that the right reading is جِيدًا أَبْتَعًا [a full neck]. (TA.)* — Also A tall man: (L, TA:) in this sense, accord. to the K, بَتَّعٌ, 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 أَبْتَعٌ: (K:) fem. of the former with ʔ: (TA:) and of بَتَّعَةٌ, and pl. of the latter, بَتَّعٌ. (K.)

بَتَّعٌ pl. of بَتَّعَةٌ, fem. of أَبْتَعٌ, q. v.

بَتَّعٌ: see بَتَّعٌ.

بَتَّاعٌ A vintner, in the dial. of El-Yemen. (TA.) [See بَتَّعٌ.]

بَاتَعٌ Strong. (TA.)

أَبْتَعٌ: see بَتَّعٌ, in three places. — It is also a word used as a corroborative: you say, جَاؤُوا أَجْمَعُونَ [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 أَكْتَعُونَ [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 الْقَبِيلَةَ كُلَّهَا جَمَعَاءَ [the fem. is بَتَّعَةٌ:] you say جَمَعَاءَ جَمَعَاءَ [The tribe, all of it, all together: in the CK, erroneously, كُتَّعَاءَ (with ḍamm and th) and بَصَعَاءَ and بَتَّعَاءَ]. (K.) And [the pl. of بَتَّعَةٌ is بَتَّعَاتٌ:] you say التَّسَاءَ بَتَّعَاتٌ, originally بَتَّعَاتٌ: you say التَّسَاءَ

كُلَّهِنَّ جَمَعَ كُتْعُ بَعْغُ بَعْغُ [The women, all of them, all together: in the CK, erroneously, جَمَعَ كُتْعُ بَعْغُ, 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 كَلَّ, and follow it with the word formed from ج م ع, then add the rest in whatsoever order he will; but the more approved way is to put the word formed from ع ك ت before the rest. (TA.) Fr mentions the phrases أُعْجِبَنِي الْقَصْرُ أَجْمَعُ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمْعًا [the house, all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جَمَعَ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ 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 accus. case, as though the speaker said, أَغْنِيكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]. (K.) [But see أَجْمَعُ.]

بتك

1. بَتَكَ, aor. َ and ُ, (S, K,) inf. n. بَتَكُ, (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 teshleed to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) أَذَانَ الْإِبْرَةِ, 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. *It became cut; or became severed, or cut off*, (S, K,) *entirely, or from its root*; (TA;) and in like manner, بَتَيْكَ. (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 الْغَلَامِ لَهَا
• طَارَتْ وَفِي كَفِّهِ مِنْ رِيشِهَا 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.

جِهْمَةٌ مِنَ اللَّيْلِ [i. e. *A portion at the commencement of the latter parts of the night*, accord. to the S and K in art. جِهْمٌ; 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 ُ, (M, S, K,) or both, (M, K,) inf. n. بَتَلٌ, (Lth, T, S, &c.,) *He cut it off, or severed it*; (M, M, S, K;) as also بَتَلَهُ, (M, K,) inf. n. تَبْتِيلٌ: (TA:) *he separated it* (Lth, T, S, M, M, S, 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 *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. بَتَلٌ, [but accord. to analogy, this should rather be تَبْتَلُ,] *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*: (Aboo-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*. (M, S, K.) — تَبْتَلَتْ, said of a woman, *She adorned and beautified herself*. (TA.)

7. *It was, or became, cut off, or severed*; (S, M, K;) as also تَبْتَلُ. (M, K.) You say, *انبتلت الفسيلة*, (K, [in a copy of the M] probably a mistranscription,) *The shoot, or offset, of the palm-tree was cut off, or severed, from its mother-tree*; as also تَبْتَلَتْ and تَبْتَلَتْ. (M, K.) — *انبتل في سيره* *He strove, laboured, or exerted himself, and made much progress, in his journeying, or pace*. (TA.)

8: see 7.

10: see 7.

عَطَاءٌ 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, أَعْطَيْتُهُ هَذِهِ الْعَطِيَّةَ بَتْلًا بَتْلًا: see art. بَت. And طَلَّقَهَا بَتْلًا بَتْلًا; (S;) or طَلَّقَهَا بَتْلًا بَتْلًا; (M, S, K;) [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 يَمِينًا 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.)

أَشْوَالٌ بَتُولٌ *A shoot, or an offset, of a palm-tree, cut off from its mother-tree, and independent thereof*; as also بَتِيلَةٌ, (A, T, S, M, K,) and بَتِيلٌ. (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 بَتِيلٌ: (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 بَتِيلٌ and بَتِيلَةٌ. (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.)

بَتِيلَةٌ: 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, مَرَّ عَلَى بَتِيلَةٍ مِنْ رَأْيِهِ, and مِنْ رَأْيِهِ بَتْلًا, [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 مَبْتِيلَةٌ, (M, K, TA, [in the CK, erroneously, مَبْتِيلَةٌ,]) 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*].)

مُبْتَلَةٌ: see *بَتِيلٌ*. — *مُبْتَلَةٌ*, applied to a woman, Beautiful, elegant, or pretty; (K;) as though her beauty were divided into portions (*بَتِيلٌ*, i. e. *فُطِعَ*), [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 lankness, 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. *بَتَّةٌ*, (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. *بَتَّتْ*; (Lth, T, M, L;) and *بَتَّتْ*, (S, M, K,) inf. n. *بَتَّتْ*; (TA;) and *بَتَّتْ*, (K,) or this has an intensive signification; (S;) and *بَتَّتْ*, (S, K,) inf. n. *بَتَّتْ*; (S;) *بَتَّتْ* *بَتَّتْ*; (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* 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. *بَتَّتْ*, 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 الْبُسُطُ* 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 *بَتَّتْهُ*, (S, K,) He, or it, raised the dust. (S, K.) And *بَتَّتْهُ* *الْتَرَابَ* He, or it, raised the dust, or earth, and removed it from that which was beneath it. (M.) And *بَتَّتْهُ* *بُنْبُوهُ* 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 السِّرَ* and *بَتَّتْهُ* + [He spread, published, or revealed, the secret]. (Msb.) And *بَتَّتْهُ* *مَا* *بَتَّتْهُ* *إِيَّاهُ* † I revealed, or showed, to him what was in my mind. (A.) And *بَتَّتْهُ* *السِّرَ*, (S,) or *السِّرَ*; (K;) and *بَتَّتْهُ*, (K,) inf. n. *بَتَّتْ*; (TA;) + I revealed, or showed, to him my secret, or the secret: (S, K:) or *بَتَّتْهُ* *سِرِّي* (T) and *بَتَّتْهُ* *سِرِّي* (A) † I acquainted him with my secret: (T, A:) and *بَتَّتْهُ* *الْحَدِيثَ* + he acquainted him with the discourse, narration, or information. (M.) And *بَتَّتْهُ* *بَتَّةً شَقُورَةً* + He complained to him of his state, or condition. (M, in art. *شَقُرَ*.)

2. *بَتَّتْ الْخَبَرَ* He spread, or disseminated, the news, tidings, or information, much: (S:) or i. q. *بَتَّةٌ*, q. v. (K.)

3. *بَتَّتْهُ* *سِرِّي*: see 1; last sentence but one. — *بَتَّتْهُمَا* † [Between them two is a mutual revealing of secrets: see 6]. (A.)

4: see 1, in six places. — *بَتَّتْكَ* [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. *بَتَّتْ* 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, *انْبَتَّ الْخَيْلُ* The horses, or horsemen, spread, or became dispersed, or dispersed themselves, (M, L,) in a hostile incursion. (L.) And *انْبَتَّ الْجَرَادُ فِي الْأَرْضِ* The locusts spread, or became dispersed, or dispersed themselves, in the land. (M, A, L.)

10. *اسْتَبَتَهُ* *إِيَّاهُ* + He asked him, or petitioned him, to reveal it to him. (M, L, K.)

R. Q. 1. *بَتَّتْ*, inf. n. *بَتَّتْ*: see 1, in four places. — *بَتَّتْ الْأَمْرَ* + He inquired respecting the affair or event, scrutinized it, and sought information respecting it. (T, L.)

بَتَّتْ (A, S, M, A, K) and *بَتَّتْ*, (A, TA,) both applied to dates, (*بَتَّتْ*, 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:) *بَتَّتْ* being a phrase [in which the latter word is an inf. n. used in the sense of a pass. part. n.,] like *مَاءٌ غَوْرٌ*. (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.) *حَضَرَنِي بَتِّي*, occurring in a trad., means My grief, or sorrow, became violent, or intense. (TA.)

زَرَابِيُّ مَبْتُونَةٌ [in the Kur lxxxviii. 16] means Goodly carpets, or the like, (Bd,) spread: (A, Bd:) or, accord. to Fr, many in number. (T.)

بَتَّتْ: see *بَتَّتْ*. — Scattered dust: so in the Kur [lvi. 6]. (T.) — † Swooning (K) from grief, or sorrow. (TA.)

بتر

1. *بَتَّرَ*, (S, M, A, Msb, K,) aor. *بَتَّرَ*, (Msb,) inf. n. *بَتَّرَ*; (M, Msb, K;) and *بَتَّرَ*, (S, M, Msb, K,) aor. *بَتَّرَ*, (S, M, Msb,) inf. n. *بَتَّرَ* (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. *حَرَشَ*.)

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 pl. of this last *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, *خَرَجَتْ بِهِ بَتْرَةٌ فَعَصْرَهَا* [A pimple, or small pustule, or purulent pustule, came forth on him, and he squeezed it]. (A.) And *بَجَلْدِهِ بَتَّرَ شَتَّى* [In his skin are scattered, or sundry, pimples, &c.]. (A.)

بَتَّرَ: see *بَتَّرَ*.

بتق

1. *بَتَّقَ الْمَاءَ*, (Mgh, Msb,) aor. *بَتَّقَ* and *بَتَّقَ*, (Msb,) inf. n. *بَتَّقَ*, (Mgh, Msb,) He made an opening for the water by breaking through the bank, or the dam that confined it. (Mgh, Msb.) And *بَتَّقَ النَّهْرَ*, inf. n. *بَتَّقَ* (Lth, K) and *بَتَّقَ*, (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 النَّهْرَ*, (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 **بَتَّقُ** (K,) inf. n. **تَبْتِيقٌ**; the latter not commonly mentioned. (TA.) And **بَتَّقَ السَّيْلَ مَوْضِعَ كَذَا**, aor. **بَتَّقَ**, inf. n. **بَتُّقٌ** and **بَتُّقٌ**, on the authority of Yaʿqoob, *The torrent broke through, and clave, such a place.* (S.) = See also 7. — **بَتَّقَتِ الْعَيْنُ** (K,) aor. **بَتَّقَتْ**, inf. n. **تَبْتِيقٌ** and **تَبْتِيقٌ**, (TA.) *The eye shed tears quickly.* (AA, K.) — **بَتَّقَتِ الرَّكِيَّةُ** (AZ, K,) aor. **بَتَّقَتْ**, (AZ, TA,) inf. n. **بَتُّوقٌ** *The well became full, and abundant in water.* (AZ, K.) = **بَتَّقَ**, aor. **بَتَّقَ**, [inf. n., by rule, **بَتُّقٌ**,] *It (seed-produce) became affected with the disease termed بَتُّقٌ.* (TA.)

2: see 1.

7. **انبتق** *It (water) had vent; or it poured out, or flowed forth: (S, Mgh, K:) or it ran, or flowed, of itself, without the breaking through of a dam or the like.* (Mgh.) [For **انفجر**, in the S, Golius appears to have found **انفجر**, 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 **بَتَّقَ الْمَاءَ عَلَيْهِمْ** † *The water came upon them.* (TA.) — **انبتق عليهم بالكلام** † *He came upon them with speech without their expecting it.* (K, TA.) — **انبتقت الأرض** † *The land became abundant in herbage, or fruitful.* (TA.)

بَتَّقَ and **بَتُّقٌ** *An opening made for water by breaking through the bank, or the dam that confined it: (Mgh, Mgh:*) 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. **بَتُّوقٌ**. (JK, K.) = Also the former, *A disease that affects seed-produce, occasioned by rain.* (TA.)*

بَتُّقٌ: see **بَتُّقٌ**.

بَاتِقٌ [act. part. n. of 1]. — **رَكِيَّةٌ بَاتِقَةٌ** *A well full, and abundant in water.* (K.) And **مِيَاهٌ بَاتِقَةٌ** [pl. of **بَاتِقٌ**, like **رَكْعٌ** [pl. of **رَكْعٌ**, app. *Waters flowing forth abundantly*]. (TA.) — [Hence,] **هُوَ بَاتِقٌ الْكُورِ** † *He is abundant in generosity.* (K.)

بج

1. **بَجَّحَ**, [aor. and inf. n. as below,] *He rejoiced; or was joyful, glad, or happy; (S, A;) as also **تَبَجَّحَ**: (S, Mgh, K:) and **تَبَجَّحَ** 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 **تَبَجَّحَ**: or, as some say, he magnified himself: and **بَجَّحَ** is said to signify he was, or became, great in his own estimation.* (TA.) You say also, **بَجَّحَ بِهِ**,*

(S, Mgh, K,) aor. **بَجَّحَ**, (Mgh, K,) inf. n. **بَجَّحٌ**; (S, K, TA;) and **بَجَّحَ بِهِ**, (S, Mgh, K,) aor. **بَجَّحَ**; (Mgh, 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 **تَبَجَّحَ** and **تَبَجَّحَ**: (TA:) or he gloried in it, or boasted of it; and so **تَبَجَّحَ**. (Mgh.) And **فُلَانٌ يَتَبَجَّحُ عَلَيْنَا**, and **يَتَبَجَّحُ 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. **بَجَّحَهُ** *It (a thing, or an affair, TA) rejoiced him; made him joyful, glad, or happy; (A, TA;) as also **ابججه**. (TA.) And **بَجَّحْتُهُ**, (inf. n. **تَبَجِّيحٌ**, S, K,) *I rejoiced him; made him joyful, &c.: (S, Mgh, K:) or, as some say, magnified him: (TA:) and **بَجَّحْتُهُ**, aor. **بَجَّحْتُ**, *I magnified it; namely, a thing.* (Mgh.)**

4: see 2.

5: see 1, in five places.

6. **النِّسَاءُ يَتَبَجَّحْنَ** *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.

بَجَّحَ *Rejoicing, glad, or happy; as in the phrase, **أَنَا بَجَّحُ بِمَكَانٍ كَذَا** [I am rejoicing in such a place]; and so **بِهِ**. (A.)*

بَجَّاحٌ *Joyful; [an intensive epithet] applied to a man.* (TA.)

بَجَّاحٌ *Great in estimation; applied to a man: pl. **بَجَّاحٌ** and **بَجَّاحٌ**. (TA.)*

مَبَجَّحَةٌ [a pl. of which the sing. is app. **مَبَجَّحَةٌ**, meaning, accord. to analogy, *A cause of joy or gladness or happiness*]. You say, **لَقِيتُ مِنْهُ الْمَبَجَّحَ**, and **وَالْمَبَجَّاحَ** [app. *I experienced from it, or him, the causes of success, and the causes of joy &c.*]. (A, TA.)

بَجَّحٌ: see **بَجَّحٌ**.

بجد

1. **بَجَّدَ بِالْمَكَانِ**, (S, A, L, K,*) aor. **بَجَّدَ**, (L,) inf. n. **بَجُّودٌ** (S, L, K) and **بَجَّدَ**; (Kr;) and **بَجَّدَ**, inf. n. **تَبَجُّدٌ**; (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.) — **بَجَّدَتِ الْإِبِلُ**, (L, K,) inf. n. **بَجُّودٌ**; and **بَجَّدَتِ**; (L;) *The camels kept 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. **بَجُّودٌ**. (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 **بُجْدَةٌ** and **بُجْدَةٌ**: (S, L, K:) or the true, or real, state or circumstances thereof; the positive, or established, truth thereof; from **بَجَّدَ بِالْمَكَانِ**.*

(A.) You say, **هُوَ عَالِمٌ بِبُجْدَةِ أَمْرِكَ**, (S, A, L,) and **بِبُجْدَتِهِ**, and **بِبُجْدَتِهِ**, (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 بُجْدَةٌ ذَلِكَ**, (S, K,) with fet-h, (S,) *He possesses the knowledge of that.* (S, K.) And hence, (S,) **هُوَ آئِنٌ بِبُجْدَتِهَا**, (S, K,) *contr. of **بُجْدَتِهَا**, (A in art, نجد), or, as in the books of proverbs, **أَنَا آئِنٌ بِبُجْدَتِهَا**, the*

[affixed] pronoun referring to **الْأَرْضُ** [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 آئِنٌ مَدِينَتِهَا وَأَيْنٌ بُجْدَتِهَا**, (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 **بَجَّدَ بِالْمَكَانِ**: (L:) or the person who will not depart from his saying: (K: [there explained by the words **لَيْمَنْ لَا يَبْرَحَ*****

*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, **عن قوله** is erroneously put for **قوله**: also, that he who remains in a place knows that place:] or, accord. to some, **بُجْدَةٌ** signifies *dust, or earth; so that **أَنَا آئِنٌ بِبُجْدَتِهَا** is as though it meant *I am created of its dust, or earth.* (TA.)**

— Also **A** [desert, such as is termed] **صَحْرَاءُ**. (K.) Kaʿb Ibn-Zuhayr uses the phrase **أَبْنُ بُجْدَتِهَا** as meaning *Its male chameleon; the pronoun referring to a desert (فَلَاةٌ) which he is describing.* (TA.) And you say of a land covered with black locusts, **أَصْبَحَتِ الْأَرْضُ بُجْدَةً وَاحِدَةً** [The land became, or has become, one desert, destitute of vegetable produce]. (L.)

بُجْدَةٌ and **بُجْدَةٌ**: see **بُجْدَةٌ**; each in two places.

بِجَادٌ *A striped garment of the kind called **كِنَاءٌ**, (S, A, L, K,) being one of the kinds of **كِنَاءٌ** worn by the Arabs of the desert: (S, L:) or, of which the wool has been spun, or twisted, in the manner termed **يَسْرَةٌ** [app. a mistranscription for **يَسْرٌ** (see **قَتْلٌ يَسْرٌ** in art. **يسر**)], and woven with the instrument called **صِيصَةٌ**: pl. **بِجَادٌ**: a single oblong piece thereof is called **فَلِيحٌ**, of which the pl. is **فَلِيحٌ**. (L, TA.) — Also **A** kind of tent, of [the soft hair called] **وَبْرٌ**. (Ibn-El-Kelbee, TA voce **بَيْتٌ**, q. v.)*

بَاجِدٌ *Remaining, staying, abiding, or dwelling,*

in a place; (L;) settled, or remaining fixed, in a land. (A.)

بجر

1. بَجْرُ, aor. - , (M, K,) inf. n. بَجْرٌ, (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: see 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) أَبَجْرِيٌّ: (K:) and pl. of بَجْرِيٌّ (S, K) and of بَجْرِيَّةٌ (K) بَجْرِيٌّ. (S, K.) You say أَمْرٌ بَجْرٌ A great, terrible, or momentous, thing or case. (TA.) And قَالَ فُجْرًا 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 إِتْمَا هُوَ الْبَجْرُ أو الْفَجْرُ أو 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 الْبَجْر in the place of الْفَجْر. (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 † He 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 أَفْضِيَّتِي † 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 'Alee, † 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., عَمِرَ بَجَيْرٌ † [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: see بَجْرَةٌ.

بَجْرِيٌّ: see بَجْرٌ, in three places.

بَجْرِيَّةٌ: see 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.)

بَجِيرٌ: see بَجْرَةٌ.

بَجِيرٌ: 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 أَبَجْرَةٌ: or أَبَجْرَةٌ may here mean †hoarders and acquirers of wealth. (L.) — One says also أَبَجْرَةٌ † 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.) — أَبَجْرٌ 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. فَجَّرَهُ, (S,) or فَتَحَهُ, (Mgh,) or شَقَّه: (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. فَجَّرَهُ, (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,) انْفَجَرَ: (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 بِشَرِيْدٍ † [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 بَجَسَةٌ: (S:) and مَاءٌ بَجَسَ flowing water: (Kr, TA:) and عَيْنٌ بَجَسَتْ a copious spring. (K, TA.)

بَجَسَ: see بَجَسَ, in two places.

بَجَسَ: see بَجَسَ, in two places.

بجل

1. بَجُلٌ, aor. - , inf. n. بَجَالَةٌ and بُجُولٌ, He (a man) was, or became, such as is termed بَجَالٌ and

بَجِل [i. e. magnified, honoured, &c.]. (K.) = **بَجَل**, aor. 2; and **بَجَل**, aor. 2; inf. n. **بَجَل** and **بَجُول**; *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 وَدَجَهُ*: so accord. to analogy; like **وَدَجَهُ**, meaning: "he bled him by opening the vein called **الْوَدَجُ**," &c.] **لَمْ يَبْجَلْ** means *He had not been bled in the بَجَل*. (TA.)

2. **بَجَلَهُ** (Msb, K.) inf. n. **تَبْجِيلٌ**, *He magnified, honoured, revered, venerated, or respected, him*: (S, Msb, K.) or *he said to him بَجَلٌ*, meaning *Sufficient for thee (حَسْبُكَ) is the place [or condition or rank] which thou hast attained.* (K.)

4. **ابْجَلَهُ** *It sufficed, or contented, him.* (S, K.) — *It rejoiced him.* (TA.)

بَجَلٌ: see **بَجَلٌ**.

بَجَلٌ is a noun (Mughnee) *syn. with حَسْبٌ*: (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 **بَجَلْنِي**, as will be seen from what follows:] and, using it as a verbal noun, (Mughnee, K.) but this is rare, (Mughnee,) you say **بَجَلْنِي**, meaning **يَكْفِينِي** [*It suffices me, or will suffice me*]; (Mughnee, K.) and **بَجَلْكَ**, meaning **يَكْفِيكَ** [*It suffices thee, or will suffice thee*]: (K.) or, accord. to Akh, they say **بَجَلْكَ**, like as they say **قَطَلْكَ**; but not **بَجَلْنِي**, like **قَطَلْنِي**: (S:) or the ن in **بَجَلْنِي** 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 حَسْبٌ*, the ن is allowable. (MF.) [See, under the words **قَطَلٌ** and **قَدَرٌ**, what is said respecting **قَدَرْنِي** and **قَطَلْنِي**.] In the saying of Jābir Ibn-Ra-lūn Es-Simbisee,

• لَهَا رَأَتْ مَعْشَرًا قَلَّتْ حَمُولَتُهُمْ •
• قَالَتْ سَعَادٌ أَهَذَا مَا لَكُمْ بَجَلًا •

[When she saw a company whose beasts of burden were few, So'ūd 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-'Alā 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.) — **أُذُ الْبَجَلِ** 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 Lukmān Ibn-'Ād; (O, K;) as is also **أُذُ الْبَجَلَةِ**, 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.] — **أُذُ الْبَجَلَةِ**: pl. **بَجَلَاتٌ**. (K.)

بَجَلٌ and **بَجِيلٌ**, applied to a man, i. q. **بَجِيلٌ** [*Magnified, honoured, revered, venerated, or respected*]: (Sh, K:) or *bulky, or corpulent*; (Aḡ, S;) applied to a man; (Aḡ, TA;) or to an old man: (S:) or the former signifies *an old, or aged, lord or chief*: (AA, S:) or *a bulky, 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.) — **أَمْرٌ بَجِيلٌ** *An affair, an event, or a case, deemed strange, or evil, and great, or formidable.* (TA.) — **خَيْرٌ بَجِيلٌ** *Ample, abundant, good or wealth or prosperity.* (TA.)

بَاجِلٌ *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 Yaḡkoob says, on the authority of Abu-l-Ghamr El-'Oḡeylec, *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 suprā,) or in the hind leg or the fore leg, (TA,) corresponding to the أُضْحَلُ (S, K) of man*: (S:) pl. **أَبْجَالٌ**. (Ham ubi suprā, TA.) You say, **فَصَدَّ أَبْجَلُهُ** [*He opened his بَجَل*]; i. e., the horse's or the camel's. (TA.) And one says of a swift

horse, **هُوَ وَاهِي الْأَبْجَالِ** [*He is lax in the بَاجِل*]. (Ham ubi suprā.)

بَجَالٌ: see **بَجَالٌ**.

بح

1. **بَحَّ** (L,) first pers. **بَحَحْتُ**, a. r. **يَبِّحُ**, (ISk, S, L, K,) and ISd says, I see, or think, that Lh has mentioned **يَبِّحُ**, which is extr. with respect to rule, (TA,) inf. n. **بَحْحٌ**; (ISk, S, L, K;) and first pers. **بَحَحْتُ**, (AO, T, S, K,) but the former is the more chaste, (T, TA,) aor. **يَبِّحُ** (AO, S, K) and **يَبِّحُ** and **يَبِّحُ**, [which last is contr. to analogy,] (L,) inf. n. **بَحَّ** (AO, S, K) and **بَحْحٌ** and **بَحَّاحٌ** and **بَحْوَةٌ** and **بَحْوَةٌ** and **بَحْوَةٌ**; (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 الْعُودُ**, meaning † [*The lute*] *was rough [in sound*: see **أَبَّحُ**]. (A.)

4. **ابْحَهُ** *It* (crying out, or vociferating,) *rendered him hoarse, rough, harsh, or gruff, in voice.* (S, K.)

8. **هُمُ 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. **بَحْحٌ**: see R. Q. 2, in two places.

R. Q. 2. **تَبَّحَّ الدَّارُ**, (K,) and **بَحَّحَهَا**, (TA,) † *He was, or became, [established] in the middle, or midst, [which is the best part,] of the دار [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 **تَبَّحَّ** to be from **الْبَاحَةُ** [q. v.], not from a reduplicative root. (TA.) — **تَبَّحَّ** 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 **بَحَّحَ**. (K, TA.) — Also † *He took a wide, an ample, or a large, range.* (A.) — [Hence,] **تَبَّحَّ الحَيَا** † *The rain became of wide extent, and had influence upon the land.* (TA, from a trad.) — And **تَبَّحَّحَتِ الْعَرَبُ فِي لُغَاتِهَا** † *The Arabs were copious, or took a wide range, in their dialects.* (A.) — And **تَبَّحَّحَ 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, **تَرَكَّتْهَا تَبَّحَّحَ عَلَى أَيْدِي الْقَوَائِلِ** [app. † *I left her obtaining delivery by the hands of the midwives*]. (AZ, TA.)

بَحَّةٌ: see **أَبَّحُ**.

بَحَّةٌ (S, A, L, K) and **بَحَّاحٌ** (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**.

بُجْبُجِيٌّ + **Ample in expenditure**: and having an ample place of abode. (Fr, K.)

بُحْبُوحٌ: see what next follows.

بُحْبُوحَةٌ + **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 **بُحْبُوحٌ**, also, has the former of these significations [and by implication the other likewise]. (TA, voce **بُؤْبُؤٌ**, where see an ex.) Jerceer says,

قَوْمِي تَمِيمٌ هُمُ الْقَوْمُ الَّذِينَ هُمُ

يَنْفُونَ تَغْلِبَ عَنْ بُحْبُوحَةِ الدَّارِ

[My people are Temecm: 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."]

أَبْحٌ, applied to a man, (S, L, K,) or **الصَّوْتُ أَبْحٌ**, (A,) **Having a hoarse, rough, harsh, or gruff, voice**: (L, K:) fem. **بَحَاءٌ**; with which **بَحَّةٌ** is syn.: (S, K:) pl. **بُحٌّ**. (S.) **أَبْحٌ** is not allowable. (S.) — And **أَبْحٌ** 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 kind called** [دِينَارٌ]; (K, TA;) because of its harsh sound [when one rings it]. (TA.) — † **A قَدْحٌ [or gaming-arrow]** (S, K, TA) **by means of which lots, or portions, are divided**: (S, TA:) pl. **بُحٌّ**: (S, K:) or **such an arrow that has no sound**. (TA.) Khulāf Ibn-Nudbeh says,

قَرَوْا أَضْيَافَهُمْ رَبْحًا بِبُحٍّ

يَعِيشُ بِفَضْلِهِنَّ الْحَيُّ سُمْرٌ

[They entertained their guests with young weaned she-camels, on the superabundant remains of which the tribe lived, by means of tawny-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.) — † **كُفْرٌ أَبْحٌ** + [A portion of a limb, &c.,] **having much fat**. (TA.)

بحث

1. **بَحَّتْ**, aor. ٢, (S, Mṣb, K,) inf. n. **بُحُوْتَةٌ**, (K,) or **بَحَّتْ**, (Mṣb,) **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**. (Mṣb.)

3. **باحت الماء**, (A,) inf. n. **مُبَاَحَةٌ**, (TA,) **He drank water, or the water, not upon** **تُقَلُّ** [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 **باحت الشَّرَابَ** **He drank the wine, or beverage, pure, without any mixture**. (A.) And **باحت الرِّمْتِ** [He (a camel) ate of the shrub called **رمت** without any other pasture]. (T in art. **طَلح**.) And **باحت دَابَّتَهُ بِالضَّرْبِيعِ وَنَحْوِهِ**, **ضريع**, (i. e. dry herbage, TA,) **and the like, unmixed [with other pasture]**. (K.) — **باحت الوُدَّ** **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 **باحت القتال** **He fought with earnestness and energy, unmixed with lenity**. (A, TA.) And **باحت فلاناً** (inf. n. as above, TA) **He acted openly, or undisguisedly, with, or towards, such a one**. (K, TA.)

بَحَّتْ **Unmixed, free from admixture, or pure**; (S, A, Mṣb, 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, Mṣb;) applied [for instance] to an Arab, (S, A,) and to an Arab of the desert: (TA:) originally an inf. n.; (Mṣb;) [and therefore] the same as masc. and fem. and dual and pl.: but if you will, you may use **بَحَّتْ** 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 **شَرَابٌ بَحَّتْ** **Unmixed wine or beverage**: (S:) and **خُمُورٌ بَحَّتْ** and **بَحَّتْ** and **خُمُرٌ بَحَّتْ** [unmixed wine and wines]. (TA.) And **خُبْرٌ بَحَّتْ** **Bread without anything else [to season it]**. (S.) And **اللَّحْمُ بَحَّتًا**, and **أَكَلَ الخُبْزَ بَحَّتًا**, **He ate the bread without any seasoning or condiment or savoury food, and the flesh-meat without bread**. (TA.) And **قَدَّمَ إِلَيْهِ قَفَارًا بَحَّتًا** **He presented to him food without any seasoning or condiment**. (A.) And **أَدَهْنَ بَدَهْنَ بَحَّتِ** **He anointed himself with ointment unmixed with any perfume**. (Mṣb.) And **مِنْكَ بَحَّتٌ** (A, Mṣb) [Unmixed, or unadulterated, and therefore] **strong [-scented,] mush**. (Mṣb.) And **بَرْدٌ بَحَّتٌ لَحْتُ** **Fehement, 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. ٢, inf. n. **بَحَّتْ**, **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, **بَحَّتْ فِيهِ** [meaning *he searched, or inquired, into it; investigated, scrutinized, or examined, it*]: (TA:) one says, **بَحَّتْ فِي الأَرْضِ** **he dug up the earth**; and thus it is used in the K̄ur v. 34: (Mṣb:) but accord. to the usage commonly known and obtaining, (TA,) you say, **بَحَّتْ عَنْهُ**, (S, A, L, Mṣb, K,) aor. as above, (L, Mṣb, K,) and so the inf. n.; (L, Mṣb;) as well as **بَحَّتْ**; (L;) and **ابْتَحَتْ عَنْهُ**; (T, S, L, K;) [in some copies of the K̄, **ابْتَحَتْ**, which is said in the TA to be a mistake; and **ابْتَحَتْ**; (see above;)] and **تَبَحَّتْ عَنْهُ**; (T, L, K;) and **استَبَحَّتْ**; (L, K;) and **استَبَحَّتْ**; (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, Mṣb, K;) namely, a thing, (S, L,) or an affair, or event. (Mṣb.) You say also, **استَبَحْتُ أَخَاهُ عَنْ سِرِّهِ** **He examined his brother respecting his secret**. (A in art. **نبت**.)

3. **مُبَاَحَةٌ**, inf. n. **باحتُهُ عَنْ أَمْرٍ**, 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**. — **عَادَتُهُ أَنْ يُبَاَحَتْ وَيُبَاهَتَ** [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. **تَبَاَحُوا عَنْ الأَسْرَارِ** **They searched, or inquired, into each other's secrets**. (A in art. **نبت**.)

8: see 1, in three places. — **ابْتَحَتْ** also signifies **He played with the dust, or earth, termed البَحْتَةُ**; or **at the game called البَحْتَةُ**. (K.) In a copy of the K̄, the verb is here incorrectly written **ابْتَحَتْ**. (TA.)

10: see 1, in three places.

بَحَّتْ, (so in the K,) or **بَحِيثٌ**, (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 dust, or earth**. (L, K.) You say, **لَعِبَ 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.) — **البَحُوتُ**, (K,) or **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 *صُور*; (TA;) or, accord. to some, *سُورَة* *سُورَة* *البُحُوث*, (L,) pl. of *بَحْث*; (TA;) a name of *The chapter of the Kur-an called سُورَة التَّوْبَة*, (L, K,) and *البِرَاءَة*; (L;) [chap. ix.]; given to it because it inquires respecting the hypocrites and their secrets. (L.)

بَحِث: see *بَحْث*. — *A secret*: whence the prov., *بَدَا بِحَيْثِهِمْ* [*Their secret became apparent, or revealed*]. (TA. [But in the S, in art. *نَجَتْ*, q. v., we find *بَدَا نَجِثَ الْقَوْمِ*; and so in Freytag's Arab. Prov. i. 159.]])

بُحَاثَة *Dust, or earth*, (Az, K,) *which is scraped up from what is searched for therein*. (Az, TA.) See *البُحَاثَة*.

البُحَاثَة: see *البُحَاثَة*.

بَاحِث [act. part. n. of 1; *Scraping up dust or earth*: &c.]. *كَالْبَاحِثِ عَنِ الشَّفَرَةِ* [*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 بِظُلْفِهَا* [*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.)

بَاحِثَة *Dust, or earth*, (L, K,) *of the burrow of the Jerboa*, (L,) *resembling the [hole termed] بَاحِثَات*; (L, K;) *but it is not this*: pl. *بَاحِثَات*. (L.)

مَبْحَث *A place, and a time, of scraping up or digging; of searching, inquiring, investigating, scrutinizing, or examining*: pl. *مَبَاحِث*. (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. *بَحْرَة*], *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 *بَعَثَر*. (Abu-l-Jarráh, S.) It is said in the Kur [c. 9], accord. to one reading, *إِذَا بَعَثَرُوا مَا فِي الْقُبُورِ*, [instead of *بَعَثَرُوا*], meaning [*When that which is in the graves is taken forth and uncovered; i. e., when the dead are raised to life*; syn. *بَعَث*; and it is not improbable that *بَعَثَرُوا* may be composed of *بَحْث* and *أَثَر* [app. a mistranscription for *أَثَر*], accord. to the opinion of those who hold that quadriliteral and quinqueliteral words are composed of two. (TA.) — *He searched, or sought, for, or after, a thing in the dust or earth, or the like*; syn. *بَحْث* [which Ibr D thinks may be a mistake for *بَعَث*: but see *بَعَثَر*]. (L, K, and Bq 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 *بَعَثَر*. (Fr, S.) — *It (milk) curdled, or coagulated, and formed little clots of curd*; syn. *تَقَطَّعَ وَتَحَبَّبَ*. (S, K.)

Q. 2. *تَبَخَّرَ* *It (a thing, S) became separated, disunited, scattered, dispersed, or dissipated*. (S, K.)

مِلْكٌ مُبَخَّرٌ *Milk curdling, or coagulating, and forming little clots of curd*. (K. [Sec 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 أُذُنَهَا*, (S, A, M, Mb, K,) aor. ٤, (M, Mb, K,) inf. n. *بَحْرٌ*, (S, M, Mb, K,) *He slit her (a camel's, S, M, A, Mb, K,) and a sheep's or goat's, M) ear, (S, M, A, Mb, 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* *أُذُنَ الْبَقَرِ*, inf. n. *تَبَحِيرٌ*, *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*. (Yaqoob, S, M, K.) [Opposed to *أَبْرَ*.] — *↑ It (water, K, sweet water S, A) was, or became, salt*. (S, A, K.) — *أَبْحَرَتْ* *The land abounded with places where water stagnated*. (T, K.) [In the latter, *مَنَافِعَهَا* is put by mistake for *مَنَاقِعَهَا*. See *بَحْرَةٌ*.] — *↑ He found water to be salt; not easy, or pleasant, to be drunk*. (K, TA. [In some copies of the K, for *لَمْ يَسْغُ*, we find *لَمْ يَمْتَنِعْ*, which is evidently a mistake.]) — *He met, or met with, a man unintentionally*: (M, K:) from the phrase, *لَقِيْتَهُ صَحْرَةً بَحْرَةً*. (TA.)

5. *تَبَحَّرَ*: see 10. — Also *↑ He (a pastor) took a wide range in abundant pasturage*. (TA.) — *↑ He enlarged himself, or he became, or made himself, ample, or abundant, in wealth, or camels, or the like*; (K, TA;) as also *استَبَحَّرَ فِيهِ*. (TA.) — *↑ 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 *استَبَحَّرَ فِيهِ*. (A, TA.)

10. *استَبَحَّرَ* *↑ It (a place) became wide, or spacious, like the sea: (A:) it spread wide; became expanded*; (K;) as also *تَبَحَّرَ*. (TA.) [See also *بَحْرٌ*.] — *↑ 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, Mb, TA;) *from البَحَارَة*; (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 saltness: (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 بحر 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, Mb, K.) The dim. is *أَبْحِيرٌ*, (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 التَّلِيلِ جَرَّتْ إِنَّمَا هُوَ الْبَحْرُ أَوْ الْفَجْرُ*, which Th explains by saying that the meaning is, *↑ [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 *↑ Salt*; as an epithet, applied to water. (S, A.) — *↑ A fleet, or swift, and excellent, horse*; (As, K;) *that runs much*; (As, TA;) *that takes a wide range in his running*; (S, A, Mb, B;) *that runs like the sea, or a great river; or like the sea, or a great river, when it rolls nune over wave*. (Nisfaweyh, TA.) — *↑ A generous man*; (K, TA;) *one who takes a wide range in his beneficence, bounty, or kindness; who abounds therein*. (TA.) You say, *لَقِيْتُ بَزِيدًا 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 *لَقِيْتُ 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*.) — *↑ A man of extensive knowledge or science; one who takes a wide range in his knowledge or science*. (B.) — *↑ Any person, or thing, that takes a wide range in a thing*. (B.) — *↑ 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. *رَيْفٌ*: (Aboo-'Alee, K:) and the dim. *بَحِيرٌ* is used in the same sense; or, by poetic licence, for *بَحِيرَةٌ*. (TA.) So in the Kur [xxx. 40], *ظَهَرَ الْفَسَادُ 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 بئر:)] 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. بر:) 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 الرَّحْمِ, (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 بَحْرَانِي (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 [بَحْرِيَّةٌ], 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 [بَحْرِيَّةٌ]. (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 see صَحْرَةٌ بَحْرَةٌ and صَحْرَةٌ بَحْرَةٌ. بَحْرِي 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 [بَحْرِيَّةٌ 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, דָּבַר signifies "west;" because that sea lies on the west of Palestine.]

بَحْرِيَّةٌ see بَحْرِي.

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 Nuzheh of the sheykh Dáwood El-Antákce, cited in the TA.) [Pl. بَحَارِيْنٌ.] They say, هَذَا يَوْمٌ بَحْرَانٌ and يَوْمٌ بَحْرِيٌّ [This is the day of a crisis of a disease]: بَحْرِيٌّ 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 بَحْرَانِيٌّ + 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 ل 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 بَحْرَانِيٌّ, and بَاحِرٌ, (TA,) and بَاحِرِيٌّ, (IAṣṣ, TA,) + Intense red. (TA.)

بَحْرِي dim. of بَحْرٌ, which see, in two places. بَحْرِيَّةٌ 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'Aráfeh: (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 lust 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-Ishák 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 نَحْرَتٌ:]) it also signifies a she-camel (L) abounding in milk: (L, K:) the pl. is بَحَارِيْنٌ 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 حَامِيَّة, and the first who altered the religion of Ishmael, was 'Amr the son of Loḥei the son of Kama'ah the son of Jundab; and these practices are forbidden in the Kur v. 102. (TA.)

بَحْرِيَّةٌ 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 بَحْرِي.
بَحَارَةٌ: }
بَاحِرٌ: } see بَحْرَانِي, in three places.
بَاحِرِيٌّ: }

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.
بَاحِرِيٌّ: see بَحْرَانٌ.
أَبْيَحِرٌ: dim. of بَحْرٌ, q. v. (K.)

بَحْرِيَّةٌ R. Q. 1. بَحْرِيَّةٌ, (S, K,) inf. n. بَحْرِيَّةٌ and بَحْرِيَّةٌ, (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,] بَخِخ *He rejoiced in my company*. (Har ubi supra.) — And *He said* بَخِخ or بَخِخ [&c. to the man. (S.)

بَخِخ *He rejoiced in my company*. (Har ubi supra.) — And *He said* بَخِخ or بَخِخ [&c. to the man. (S.)

بَخِخ (S, A, K, &c.) [in some copies of the K written بَخِخ, 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 نَعْمَ الرَّجُلِ and نَعْمَ الْفَعْلِ [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;] فَخْمٌ and عَظْمُ الْأَمْرِ [great in estimation is the thing, or affair, or event, or case!]: (K:) MF observes, [probably from finding بَخِخ in the place of بَخِخ 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, بَخِخ (K,) and بَخِخ (Mṣb, K,) with kesr for its invariable termination, (Mṣb,) and بَخِخ, and بَخِخ; (K, TA; [but in the CK, in the place of بَخِخ and بَخِخ, we find بَخِخ;]) without teshdeed, (T, Mṣb,) in most cases; (Mṣb;) but also with teshdeed, (T, S, A,) like a noun; so that one says, بَخِخ and بَخِخ [&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, بَخِخ بَخِخ (IAmb, S, A, K, &c.) with the خ quiescent like the ل in هَلْ and بَل (IAmb,) and بَخِخ بَخِخ (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 بَخِخ بَخِخ (S, A, R, K,) and بَخِخ بَخِخ (K,) and بَخِخ بَخِخ. (R.)

جَمَلٌ يَمْلَأُ بَخِخَ الْهَدِيرِ *A camel that fills his mouth with his شَقْفَةٌ* [or *faucial bag*] *when he brays*. (S.)

بَخِخَ بَخِخَ *Camels to which one says بَخِخ*; being pleased with them: (ISd, TA:) or large-

bellied camels; (K;) as also مُبَخِخَةٌ, which is formed from the former by transposition; from بَخِخ, or بَخِخ, 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. بَخَتَهُ *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 'Ináych, 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 *Khurásanee* [or *Bactrian*] *camels*; (K;) *begot between an Arabian she-camel and a فَالِحٌ* [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.

بَخِيْتُ, 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 بَخْتٌ*: (K:) and one who makes use of such camels. (TA.)

مَبْخُوتٌ: see بَخِيْتُ.

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, فَلَانٌ يَتَبَخَّرُ فِي مَشِيَّتِهِ and يَتَبَخَّرُ [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 بَخْتِيرٌ *Elegant, or beautiful, in gait and in body*; (L, K: in [some of] the copies of the K, instead of وَالْجَسِيمُ, is erroneously put وَالْجَسِيمُ: 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] فَلَانٌ 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. ٢, (Mṣb,) or ٢, (K,) inf. n. بَخْرٌ (Mṣb, K) and بُخَارٌ (TA,) *The cooking-pot sent up fume, vapour, steam, or an exhalation*. (Mṣb, K.) = بَخِرَ (S, K,) aor. ٢, (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 بَخِرَ الْفَمُ, aor. and inf. n. as above, *The mouth stank; 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 بَخُورٌ*. (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 بَخُورٌ. (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 *عَرُطْنِيَّةٌ*; hot; dry; (TA;) having the property of clearing the complexion, or skin; aperient; diuretic; (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.)

مُبْخَرَةٌ 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.)

مُبْخَرَةٌ A vessel for fumigation; a censer; syn. *مِجْمَرَةٌ* [q. v. : pl. *مِبْخَرٌ*]. (Msb in art. *جَمْرٌ*.)

مُبْخَرٌ A garment perfumed [or rather fumigated with perfume]. (A.)

مُبْخُورٌ [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. *بَخَسٌ*, 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* [lxxii. 13], *فَلَا 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., *تَخَسِبَهَا حَمَقًا*, (TA.) *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 Temcem, 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. *بَخْصٌ*, (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, *شَحْمَتَهَا*: in the latter, not so well, *بَشْعِمَهَا*:] 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 As, as related by Aboo-Turáb, you say *بَخَصَ عَيْنَهُ* and *بَخَّرَهَا* 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, As, and K in art. *بَخَسَ*;) but *بَخَصَ* is the better word. (Lh, IAqr, Msb.)

بخع

1. *بَخَعَ الدَّبِيحَةَ*, (Z, in the Fáik,) or *الْتَاةَ*, (Z, in the A,) or *بِالْتَاةِ*, (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 *بَاغَوْا فِي بَخَعِ أَنْفُسِهِمْ*; They exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA.) — And *بَخَعْتُ لَكَ نَفْسِي وَنُصْحِي*, aor. ϵ , inf. n. *بُخُوعٌ*, † I exerted for thee myself and my good advice, or counsel, laboriously, earnestly, or with energy: (TA:) and *بَخَعَ لَهُ نُصْحَهُ*, (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*, *بَخَعَ*, inf. n. *بُخُوعٌ*; and *بَخَعَ*, inf. n. *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, *بَخَعَ* 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 الرَّكْبَةَ*, aor. ϵ , inf. n. *بَخَعٌ*, † He dug the well until its water appeared. (Ks, K.) — And hence the saying of 'Aisheh, 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 Fāiḵ and Ksh, and K,) lying within the قفا [or back of the neck]; (Z in the Ksh, and TA;) Bd 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 Fāiḵ 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 أَخْعُ, 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. ٤; and بَخَقٌ, aor. ٤; *He had that affection of an eye which is termed بَخَقٌ, explained below. (K.) [And,] accord. to ISd, بَخَقَتْ عَيْنُهُ, and بَخَقَتْ, 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-ḥ [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 بَخَقَةٌ. (Mgh.) — بَخَقَ عَيْنَهُ, aor. ٤, (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. فَقَّأَهَا [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, اِبْخَقَتْ, but this is wrong; i. q. نَدَرَتْ [The eye fell out from its place; or became displaced]; as in the K. (TA.)

بَخَقٌ [app. inf. n. of بَخَقَ: 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] عَمَسٌ: [in the CK, for أَكْثَرُهُ عَمَسًا, is erroneously put أَكْثَرُهُ عَمَسًا; 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. (I Ar, TA.)

بَخِيقٌ, and with ٥: see أَبْخَقٌ, in three places.

بَاخِقٌ الْعَيْنُ: and عَيْنٌ بَاخِقَةٌ: see أَبْخَقٌ, in two places.

بَاخِقٌ الْعَيْنُ and رَجُلٌ أَبْخَقٌ and بَخِيقٌ and عَيْنٌ بَاخِقَةٌ and عَيْنٌ 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 بَخَقٌ:] and in like manner بَخَقَةٌ 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 بَخِقَةٌ and بَاخِقَةٌ and بَخِيقٌ and بَخِيقَةٌ i. q. عَوْرًا [An eye that is blind; &c.]: (K:) see also 1.*

أَبْخَقٌ الْعَيْنُ: see مَبْخُوقٌ الْعَيْنُ.

بخل

1. بَخَلٌ, (JK, S, Msh, K,) aor. ٤, inf. n. بَخَلٌ; (JK, Msh, K;) and بَخَلَ, aor. ٤, inf. n. بَخَلٌ; (Msh, K;) *He was, or became, niggardly, tenacious, stingy, penurious, or avaricious: see بَخُلٌ, below. (K, TA.) You say, بَخَلَ بِكَذَا, (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 بَخَلٌ (K) and بَخَلَ and بَخَلَ (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 asker, 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-Aarabee, 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,) الولد مَبْخَلَةٌ مَجْبَنَةٌ [Children are a cause of niggardliness and a cause of cowardice]; (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. ٤, 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: أَنَا أَبَدُّ بِكَ عَنْ ذَلِكَ الْأَمْرِ — I will defend thee from that thing, or event, by repelling it, or averting it, from thee. (M, L.) — بَدَّ عَنْ ذَبْرِ الدَّابَّةِ 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. بَدَّدْتُ, (M,) inf. n. بَدْدٌ, (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 **بَدَادَانِ** and **بَدِيدَانِ**. (S.) [See **بَدَادُ**.]

2. **بَدَّدَ**, inf. n. **تَبَدَّدَ**, He separated, disunited, dispersed, or dissipated; (S, M, A, Mgh, L, K;) as also **بَدَّدَ**, aor. 2, inf. n. **بَدَّدَ**: (S, L:) or the latter has this meaning, and the former signifies he separated, disunited, dispersed, or dissipated, much. (Msh.) — He (a man) gave his equal share of the expenses for a journey. (IAqr, T.) [See also 3.] = He (a man) was, or became, weary, tired, or fatigued: (IAqr, T, M, K:) or he drowsed, 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 **يَبْقُونَهُ**, is erroneously put **يَبْقُونَهُ**. (TA. [In the CK, **يَبْقُونَهُ**].) Accord. to IAqr, **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 **بَادِعَهُ بَدَادًا**, (S, M, K,) or **مُبَادَاةٌ**; (A;) He bartered, or exchanged commodities, with him; syn. **عَارَضَهُ بِالْبَيْعِ**, (M, A, L,) and **بَاعَهُ مُعَارَضَةً**, (S, K:) from the saying, **هَذَا بَدِيدُهُ**, and **بَدِيدُهُ**, "this is the like of it:" (L:) from IAqr. (M.) — [See also **بَدَّدَ**.]

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. (IAqr, T.) [Hence,] **أَبَدِيهِمْ تَمْرَةً تَمْرَةً** (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-Selemeh, (T,

A, Mgh,) to a slave-girl, when beggars had become numerous. (A.) **أَبَدَادُ** 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 IAqr as meaning It (the saying) shall be distributed among them (**يُفَرَّقُ 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, **أَبَدَدْتُهُ** as meaning **فَرَّقْتُهُ**:" but this is not what IAqr means.] — **أَبَدَهُمَا 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.] **بَدَّدَةٌ** 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 withdraw, 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.) — **أَبَدَتَانِ السَّبْعَانِ يَبْدَتَانِ الرَّجُلِ** The two wild beasts come upon both sides of the man. (S, A.) — **أَبَدَتَانِ أُمَّهُمَا** (T, S, A*) The two sucklings suck their mother on either side, one from one breast and the other from the other breast. (T, A, TA.) You do not say, **يَبْدَتَاهَا أَهْنَاهَا**, but **يَبْدَتَاهَا**. (T, S.)

10. **اسْتَبَدَّ** He was, or became, alone; independent of others; (S, M, L, Msh, K; in the first and last expl. by **تَفَرَّدَ**; and in the others, by **أَنْفَرَدَ**;) exclusively of others; (L;) without any

to share, or participate, with him; or he had none to share, or participate, with him: (Msh:) **بِهِ** [in it; i. e. he had it, or kept it, to himself, exclusively, with none to share with him in it]: (K:) and **بَكْدًا** [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 **بِأَمْرِهِ** [in a thing, or an affair]: (L, Msh:) and **بِأَمْرِهِ** [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 الْأَمْرُ بِغُلَّانٍ**, meaning † The thing, or affair, overcame such a one, so that he could not manage it well, or thoroughly. (A.)

R. Q. 1. **بَدَّدَةٌ**, inf. n. **بَدَّدَةٌ**: see 5.

بَدَّدَ as signifying A separating oneself, or an artifice whereby one may avoid a thing or escape from it, (MF,) or an avoiding a thing, (Msh,) is not used but in negative phrases, (Msh, 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: (Msh:) 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** (IAqr, T, M, K) and **بَدَادٌ**, (K, TA,) or **بَدَادٌ**, (CK,) and **بَدَّةٌ**, (IAqr, T, M, K,) or **بَدَّةٌ**, (S, A, I Ath, and mentioned also in a copy of the K,) but J has been charged with error in writing it thus, (K,) by Sgh, (TA,) A lot, share, portion, or set portion; (T, S, M, A, I Ath, 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**; **بَدَدٌ**; (IAqr, T, M;) and of **بَدَّةٌ**, **بَدَدٌ**. (I Ath, 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 **بَدْتُ**, (T, S, M, K, [in a copy of the M, **بَدْتُ**]) which is Persian; (T, S;) meaning An idol; (IDrd, S, M, K;) pl. **بَدَدَةٌ** (S, K) and **أَبَدَادٌ**: (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 مَبْدَدَةً An emaciated woman, [as though] having one part far from another. (M, L.)

بَدِيدٌ: see أَبَادِيدٌ, in two places.

بدا

1. بَدَأَ بِهِ (T, S, M, &c.), aor. َ , (Mgh, K,) inf. n. بَدَأٌ, (T, S, M, Mgh,) i. q. به ابتداءً (S, Mgh, K;) [He began with it;] he made it to have precedence, or to be first; gave precedence to it; syn. قَدَّمَهُ (Mgh, Mghb;) in the dial. of the Anṣār, به بَدَيْ is used in this sense of قَدَّمَهُ (M;) or بَدَيْ [without َ]; (IKt, TA; [see بَدَأَ];) [and بَدَيْ; see art. بدى;] and بَدَأُ signifies the same. (Mghb.) [So in the Kur xii. 76, وَأَمَّا بَدَأْتُمْ بِهِ فَأَنْتُمْ بَدِئْتُمْ بِهِ وَأَخِيه And he began with their bags, before the bags of his brother. And بَدَأُ is sometimes used in the sense of به بَدَأُ; whence, in the Kur ix. 13, وَهُمْ بَدَّوْكُمْ أَوَّلَ مَرَّةٍ And they, it was, began with you the first time; i. e., as Bḍ 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.) — بَدَأُ also signifies It (a thing) began; began to be; originated; or came into existence. (Mghb.) [See also 5.] = بَدَأَ الشَّيْءُ (S, M, K,) aor. and inf. n. as above, (M,) [He began the thing; commenced it; set about it; as also بَدَأَهُ: accord. to the Mgh, 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 بَدَأَهُ (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, بَدَأَهُ زَيْدًا nor بَدَأَهُ, because these two verbs [signifying as last explained above] do not leave for their objects corporeal things. (Mgh.) [El-Mutanakhlil El-Hudhalee uses the phrase سَابَدُوهُمْ 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 ابْتِدَاءَهُ, [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 بَدَأِ الْأَمْرِ That was in the beginning, or first,

of the affair. (Mghb.) [See also بَدَأُ, 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; (Mghb;) and بَدَأَهُ. (Mgh in art. ابتداء.) [Hence,] بَدَأَ اللَّهُ الْخَلْقَ, and بَدَأَهُمُ, God created, or brought into existence, mankind, or the created beings: (M, Mghb, K;) both signify the same. (S.) مَا يَبْدِي الْبَاطِلَ وَمَا يُعِيدُ [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 here is Iblees; i. e., Iblees createth not, nor raiseth to life after death. (M.) You say also, مَا يَتَكَلَّمُ بِبَدَائَةٍ وَلَا مَا يَبْدِي, meaning عَائِدَةٌ (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; بَدَائَةٌ signifying what is said for the first time; and عَائِدَةٌ, 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. (IAḡr, TA in art. عود; and A in the present art.) — بَدَأَ الْبَيْرَ He dug the well [for the first time: see بَدَيْ]. (Mghb.) = 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,) = بَدَيْ (inf. n. as above, S, M, K,) He (a man, S, M) had the small-pox: (AZ, As, 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 Lh 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 مَبْدُوءٌ. (AZ, As, Lh, T, S, M.) — Also He fell sick. (IAth, TA.) In a trad. of 'Aisheh occur the words, فِي الْيَوْمِ الَّذِي بَدَيْ فِيهِ رَسُولُ اللَّهِ [meaning In the day in which the Apostle of God fell sick]: and IAth says, مَتَى بَدَيْ فُلَانٌ 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. ابْدَأَ: 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 أَحْفَرُ, q. v.)

5. تَبَدَأَ 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 تَبَدَّتْ, but writing the last word تَبَدَّتْ, 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. — ابتداءه بوعده 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, Mgh;) [The act of beginning;] or the doing a thing first. (M.) You say, لَكَ الْبَدَى (M, K,) and الْبَدَى, (As, TA,) and الْبَدَاةُ (S, M, Mgh, K,) and الْبَدَاةُ (S, M, K,) and الْبَدَاةُ (L,) and الْبَدَاةُ (M, K,) and الْبَدَاةُ (S, M, K,) and الْبَدَاةُ, with َ substituted for َ, (M, Mḡr,) and الْبَدَاةُ (Mḡr, TA,) and, accord. to IKt, الْبَدَاةُ, but see what follows, (TA,) and الْبَدَاةُ (M, K,) and الْبَدَاةُ (AZ, TA,) It is for thee to begin, (S, M, Mgh, K,) before any other, in shooting or casting, &c.: (S:) as to الْبَدَاةُ, mentioned above, accord. to Mḡr [and Fei], (TA,) it is a vulgar word, (Mgh, Mghb, TA,) as IB and several others have stated, (Mgh, TA,*) a corruption of الْبَدَاةُ (Mgh, Mghb,) signifying the first; as also الْبَدَاةُ; and الْبَدَاةُ (Mghb:) but IKt says that it is a word of the dial. of the Anṣār; and بَدَيْتُ and بَدَأْتُ بِالشَّيْءِ signifying بَدَيْتُهُ: [see 1:] and he cites the following verse of Ibn-Rawāḥah:

• بِأَسْمِ الْإِلَهِ وَبِهِ بَدِينَا • وَلَوْ عَبَدْنَا 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. بدى. (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 فَعَلَهُ عَوْدًا عَلَى بَدَيْهِ (M,) and فَعَلَهُ عَوْدًا وَبَدَيْهِ (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 بَدَيْهِ (S, K,) and عَوْدًا عَلَى بَدَيْهِ, 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.] فَعَلَهُ عَوْدًا وَبَدَأًا, [as though meaning عَوْدًا وَبَدَأًا, 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 بَدَيْهِ, meaning I returned like as I had come.

(Sb ubi supra.) — Also *First*, or *former*; *preceding all others*, or *preceding another*; as also *بَدَى*; *بَدَى* and *بَدَى* being syn. with *الأوّل*. (S, K.) Hence the saying, *أَفَعَلَهُ بَادِي بَدَى*, and *بَادِي بَدَى*, 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 بَدَى*, and *بَادِي بَدَى*. (S in art. *بَدُو*.) You say also, *أَفَعَلَهُ بَدَى*, and *أَوَّلَ بَدَى*, (Th, M, K,) and *بَدَى*, (CK,) and *بَدَى*, (M, K,) and *بَادِي بَدَى*, (A'Obeyd, T, S, M, K,) and *بَادِي بَدَى*, (K,) and *بَادِي بَدَى*, (M, K, [in the CK *بَادِي بَدَى*],) and *بَادِي بَدَى*, (M,) and *بَادِي بَدَى*, (K,) and *بَادِي بَدَى*, (M, K,) and *بَادِي بَدَى*, (A'Obeyd, T, S, M, CK,) and *بَادِي بَدَى*, which is anomalous, (M,) or *بَادِي بَدَى*, (K,) and *بَادِي بَدَى*, (Fr, A'Obeyd, T, S, M,) and *بَادِي بَدَى*, (S, CK,) or *بَادِي بَدَى*, (K, TA,) and *بَادِي بَدَى*, (M, K, TA,) the former word being the act. part. n. of *بَدَى*, which is of the dial. of the Anṣār, as mentioned above, and the latter being indecl., with fet-ḥ for its termination, (TA, [in the CK the latter word is written *بَدَى*],) and *بَدَى*, (CK,) and *بَدَى*, (M, K,) and *بَدَى*, (S, CK,) and *بَدَى*, (S, CK,) and *بَدَى*, (Fr, T,) and *بَدَى*, (Fr, T, S, K,) and *بَدَى*, (K, TA,) not *بَدَى* [as in the CK], (TA,) and *بَدَى*, (S, K, TA, [in the CK the last word is written *بَدَى*],) and *بَدَى*, (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 *بَادِي كَوْنِكَ بَادِي*, i. e. *مُبْتَدَأًا بِهِ* [lit. *do thou it in the state of thy being beginning it*]. (TA.) [In like manner,] you also say, *بَدَى الرَّأْيِ*, and [more commonly] *بَادِي الرَّأْيِ*, *At first thought*; or *on the first opinion*: (Lḥ, M:) *بَادِي الرَّأْيِ* and *بَدَى الرَّأْيِ* signifying *the first, and beginning, of the idea, thought, opinion, or judgment*; or *what is perceived before considering well or thoroughly*: (M:) [and *بَدَى* alone signifying *a first idea, thought, opinion, or judgment*; as is implied in the A, voce *صَيُور*, q. v. :] hence, *فَعَلَهُ فِي بَادِي الرَّأْيِ* [*He did it at first thought, &c.*]: (M:) and *أَنْتَ بَادِي الرَّأْيِ تُرِيدُ* [*Thou at first thought, &c., desirest to wrong us*]: and one says also, *بَادِي 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 K̄ur xi. 29: (M:) AA alone there read *بَادِي*, with *ء*; all the other readers pronounced it without *ء*. (TA.) — Also *A chief, or lord*, (S, M, Mṣb, 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. *بَدَوُ*. (M.) A poet (namely, Ows Ibn-Maghrā Es-Saʿadee, TA) says,

• ثُنَيَانًا إِنْ أَتَاهُمْ كَانَ بَدَاهُمْ
• وَبَدَوُهُمْ إِنْ أَتَانَا كَانَ ثُنَيَانًا

[*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 *بَدَاة*, *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. *مَفْصَلٌ*; (AA, T, M;) and so *بَدَا* q. v.: (AA, T:) the pl. [of pauc.] of *بَدَا* is *أَبْدَاة* (S, M, K) and [of mult.] *بَدَوُ*; (S, K;) the former of which is the more common: (TA:) or this is pl. of *بَدَا*. (AA, T.) The shares above-mentioned [as commonly divided for the game called *العيسر* 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 *بَدَى*.

بَدَى: see *بَدَى*; second sentence.

بَدَى: see *بَادِي بَدَى*, or *بَادِي بَدَى*, voce *بَدَى*.

بَدَاة: see *بَدَى*, 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.) — *كَانَ ذَلِكَ فِي بَدَاتِنَا*, and *بَدَاتِنَا*, and *بَدَاتِنَا*, (K,) and *بَدَاتِنَا*, (Lḥ, M, TA,) and *بَدَاتِنَا*, and *بَدَاتِنَا*, (TA,) and *بَدَاتِنَا*, (Lḥ, M, K,) but [ISd says,] I know not how that is, (M,) and *مُبْدَاتِنَا*, and *مُبْدَاتِنَا*, (K,) and *مُبْدَاتِنَا*, (Lḥ, M, and so in some copies of the K,) or *مُبْدَاتِنَا*, (so in other copies of the K,) thus in the *بَاهِر* of Ibn'Odeys [in the CK

Ibn'Adebhes], (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 *بَدَاة*) or *بَدَاة*, with *ḍamm*, (K,) *A certain plant*; (M;) *a black thing, resembling a truffle* (*كُمَد*), of which no use is made: so says AHn. (M.)

بَدَاة: see *بَدَى*; second sentence: and see *بَدَاة*, in two places.

بَدَاة: see *بَدَى*; second sentence: and see *بَدَاة*.

بَدَاة: see *بَدَاة*.

بَدَاة, with *medl*; [*Excrement from the anus*; as also *بَدَاة*]; a subst. from *أَبْدَا*, as meaning *نَجَسًا*. (M.)

بَدَى: see *بَدَى*, as signifying *First, or former*; in eight places. — Also, applied to a thing, or an affair, i. q. *بَدِيع*, (S, and so in a copy of the K,) or *مُبْدِع*: (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, Mṣb, TA:) and *strange, or extraordinary, as not being after the similitude of any former thing*. (TA.) — [Hence, as is implied in the Mgh,] *أَبْدَى بَدَى* *A well newly dug*; (T, Mgh, Mṣb;) i. q. *بَدِيع*; (M;) or *dug since the era of El-Islām*; (S, K;) *not ancient*; (S, Mgh, Mṣb;) as also *بَدَى*: (S:) the former epithet [in this sense] is generally pronounced [*بَدَى*] 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 *بَدِيع*, are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed *خَفِيَّة*; and thus the well of Zemzem is termed *خَفِيَّة*, because it was Ismā'el's, and was filled up or covered over [after his time]: (T, TA:) the term *قَلْب* 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 *حَرِيم* of a well such as is termed *بَدَى* [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, S: [but see *حَرِيم* :]) the pl. is *بَدَوُ*: (M:) and AO says that *بَدَوَان* is pl. of *بَدَى*; applied to a well, and is syn. with *قَلْبَان* [a pl. of *قَلْب* which I have not found elsewhere] and *رَكَايَا*, being formed by transposition of letters from *بَدِيَان* [which is for *بَدَان*, as *بَدَى* is for *بَدَى*; the *د* and *ي* being transposed, the word becomes *بَدِيَان*, and this, by a rule of permutation, becomes *بَدَوَان*]. (TA.)

بَدَاة: see *بَدَى*, in three places: and see *بَدَاة*: and *بَدِيَّة*, in two places.

بَدَاة: } see *بَدَى*, in two places: and see *بَدَاة*:
بَدَاة: } and for the former, see also *بَدِيَّة*.

بَدِيَّةٌ: see بَدَأَ; second sentence. — Also, (M, K,) and بَدَاءَةٌ (K,) or بَدَاءَةٌ (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. بَدَهَ:] pl. of the first, بَدَايَا. (TA.) — [And all app. signify The faculty of extemporizing; like بَدِيَّةٌ (q. v.) &c.] You say, فُلَانٌ ذُو بَدَاءَةٍ حَيَّةٌ, i. e. بَدِيَّةٌ حَيَّةٌ, [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.)

بَدَاءَةٌ: see بَدَأَ; second sentence.

بَادِيٌّ [act. part. n. of 1]: see بَدَأَ, 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 بَدَاءَةٌ. — [Also A principle, or first rule, of a science &c.: pl. مَبْدَائِيٌّ. — And The primary import of a word; opposed in this sense to غَايَةٌ.]

مَبْدَأٌ: see بَدَاءَةٌ.

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. عَوَدَ.) — 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. عَوَدَ:) 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 أَحْفَرُ.]

مَبْدَاءَةٌ: see بَدَاءَةٌ.

مَبْدُودٌ [pass. part. n. of 1; Begun, &c. =] See بَدِيٌّ.

مَبْتَدَأٌ: see بَدَأَ. — [In grammar, as correlative of مَبْدَأٌ, An inchoative.]

بدر

1. بَدَرَ, aor. 2, inf. n. بَدْرٌ, 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 بَوَادِرُ غَضَبٍ: and بَدَرَتْ بَوَادِرُ غَضَبٍ: 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. مَبَادِرَةٌ 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 أَسْرَعَ إِلَيْهِ. (TA.) [as well as بَدَرَ and ابْتَدَرُوا] 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 عَلَى)], there is nothing to show that it denotes this. (MF.) [But it is often immediately trans. without its denoting such effort.] One says, بَادِرُهُ IIe hastened to do it [&c., as explained above]; meaning, a thing that he desired, or wished for: (TA:) [and بَادِرُهُ signifies the same; or he hastened with it: and the former signifies also he betook himself early to him or it:] and بَادِرُهُ 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 فَعَلٌ, 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 الصُّبْحَ بِالْوَتْرِ [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 مَالِ الْيَتِيمِ [Such a one hastens in consuming the property of the orphan before the latter is of full age]. (A.) And بَادِرُ كَبِيرِ 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, فُلَانٌ يَبَادِرُ 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 الْغَايَةَ and بَادِرُهُ إِلَى الْغَايَةِ [He strove with him in hastening, or strove to get before him, to the goal]. (A.) And بَادِرُهُ إِلَى الْغَايَةِ and ابْتَدَرُوا إِلَى الْغَايَةِ [He strove in hastening, or strove to get first, to the goal]. (Ham p. 46.) And بَادِرٌ بَعْضُهُمْ بَعْضًا إِلَى أَمْرِ, 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. ابْدَرَ He had the full moon rising to him, (S, M, K,) or upon him: (A:) a verb similar to أَفْمَرَ and أَشْرَقَ: (A:) or he journeyed during a night of full moon. (T, K.) = It (an unripe date) became red. (TA.) [See also 1.] = ابْدَرَ 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 اخْتِذِ 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. يَبْدَرُ He heaped up wheat. (K.)

بَدْرٌ (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: (IAar, 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, لَيْلَةُ 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: (Ibn-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: (Ag, T, S, K, TA:) or that sees before [the eyes of] other horses; applied to a horse's eye: (IAar, 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 IAar: (M:) or, accord. to IAar, 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, عَمَّة: 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 وَطْب; and for clarified butter, نَخِي: (AZ, S:) pl. (of the former, M) بَدْرٌ and بَدُور: (M, K:) the former said by El-Fārisee to be the only instance of the kind except هَضْب pl. of هَضْبَة, and بَضْع pl. of بَضْعَة [or this may be pl. of بَضْعَة]. (M. [But the assertion of El-Fārisee is incorrect (see حَيْضَة), unless it be meant to apply only to sound words; and in this case, at least one addition should be made, namely قَصْع pl. of قَصْعَة.] — 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.)

استَقْنَا 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.)

بَدْرِي A lamb brought forth a little before winter. (TA.)

بَادِر: see بَدْر.

بَدْرٌ a word of the dial. of El-'Irāq, (A 'Uweyd in art. رِبْد in the TA,) A place in which wheat. (S, Mgh, K,) or grain, (Mgh,) is trodden out. (S, Mgh, Mgh, K.) — It may also mean, tropically, † The wheat and straw therein: (Mgh.) or rather, as Az says, on the authority of IAar, 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 (بَدْرٌ, in the CK بَدُور,) from one in anger: (M, A, Mgh, Mgh, 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: (IAar, T:) pl. بَوَادِر. (S, A.) You say, أَخَشِي بَادِرَتَهُ I fear for thee his hastiness of temper, or passionateness: (S:) or what may hastily proceed from him in his anger. (A.) And بَادِرٌ غَضِبٌ Slips, mistakes, or errors, on an occasion of his being angry, hastily proceeded from him. (S.) And بَادِرَةُ 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] حِنَاء. (M.) — The leaves of the [herb called] حَوَانَة. (K.) — The best, and freshest in growth, of the [plant called] وَرْس. (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 رَعَاوَانِ and below the تَنْدَوَة: (M, K:) or the dual, [relating to a camel, signifies] the two sides of the كَرْكِرَة [or callous lump on the breast]: or two veins on either side thereof. (M.) — بَوَادِرُ الْخَيْلِ † بَدْرَتٌ 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 مُقَنْطَرَة, (Ksh and Bḍ in iii. 12,) and in أَلْفٌ مُؤَلَّفَةٌ. (Ksh ibid.)

بَدْرٌ applied to a boy: see بَدْر.

بدع

1. بَدَعَهُ: see 4, in two places. = بَدَعٌ, aor. 2, inf. n. بَدَاعَة and بَدُوعٌ, He became superlative in his kind; or it became so in its kind; (Ks, K;) in good or in evil. (Ks.) = بَدَعٌ, aor. 2, He was, or became, fut. (As, K.)

2. بَدَعَهُ (S, K,) inf. n. تَبْدِيعٌ, (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. اَبْدَعَهُ 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. اَخْتَرَعَهُ, اَحْدَثَهُ, and اَسْتَخْرَجَهُ, (S,) and لَا عَلَى مِثَالِ (Mgh,) and اَبْدَأَهُ; (K, TA; but in both without the pronoun;) as also اَبْتَدَعَهُ; (Mgh;) syn. اَبْتَدَأَهُ, اَنْشَأَهُ, (K,) and اَحْدَثَهُ, (Mgh,) and اَبْدَأَهُ, (TA;) and so اَبْدَعَهُ, aor. 2, (K, TA,) inf. n. بَدَعٌ; (TA;) but اَبْدَعٌ is more commonly used than بَدَعٌ. (TA.) You say, اَبْدَعَ اللهُ الْخَلْقَ God created the creation, not after any simili-

tude. (Mgh.) And in the Kur [lvii. 27], we find, † وَرَفَائِيَّةٌ اَبْتَدَعُوهَا And monkery which they originated, or innovated. (TA.) And you say, † بَدَعٌ الرَّكِيَّةُ, (IDrd, K,) inf. n. بَدَعٌ, (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 اَبْدَعَ الرَّجُلُ The man introduced an innovation, or what is termed a بَدْعَة; [the object being understood;] as also † اَبْتَدَعُ. (TA.) And اَبْدَعُ الشَّاعِرُ The poet produced a new saying, or new poetry, not after the similitude of anything preceding. (S, K, TA.) — اَبْدَعَتِ 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 اَبْدَعٌ 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 اَبْدَعَ بِالرَّجُلِ The man's camel which he rode became fatigued, or jaded: (S:) or اَبْدَعٌ 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 اَبْدَعٌ بِهِ.] It is said in a proverb, اِذَا اَبْدَعَ فُلَانٌ بِلَانٍ طَلَبْتَ الْبَاطِلَ اَبْدَعٌ بِدٍ [When thou seekest what is vain, or false, thou wilt be prevented from attaining thine object]. (TA.) — اَبْدَعُ 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.) — اَبْدَعَتْ 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 اَبْدَعَتْ حُجَّتَهُ † His argument, or plea, &c., was rendered vain, or ineffectual. (Abou-Sa'eed, K, TA.) اَبْدَعُ بَرٌّ بِشُكْرِي وَفَضْلُهُ † [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, قَصْدُهُ [his intention] is put in the place of فضله; and in the K, وَاِجَابَهُ is omitted: (TA:) said when one thanks another for his beneficence, acknowledging that his thanks are inadequate to his beneficence. (K.) = اَبْدَعُ 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 به They beat him, or struck him. (TA.)

5. ابدع He turned innovator. (O, K.) Ru-beh says,

- اِنْ كُنْتَ لِلَّهِ 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.)

بدع i. q. بديع, q. v., and مبتدع; (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. بديع and مبتدع, 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. ابداع. (Akh, S.) You say, فلان بدع في هذا الامر, (S, Msb,) i. e. بديع, (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 [xlvi. 8], قل ما كنت بدعا من الرسل (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 بدعا; as being [a sing. epithet] like قيمر; or for بدع [in which the latter word is pl. of بدعة]. (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. ابداع [a pl. of pauc., which is also, as is said in the L, applied to women,] and بدع [a pl. of mult.]; and pl. of the fem. بدع. (K.) — A man liberal in disposition; syn. غمر. (IAar, K.) — A full body. (K.)

بدع: see بدع. — It is also pl. of بدعة, [both as a subst. and] as em. of بدع. (K.)

بدعة 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 ابداع, like رفعة from ارتفاع, (Mgh, Msb,) and خلفه from اختلاف: (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 بدعة not disapproved, termed بدعة مباحة [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 بدعة; namely بدعة هدى [an innovation of a right kind], and بدعة ضلال [an innovation of an erroneous kind]. (IAth.)

بدع i. q. بدع, which see in three places, (S, Msb,) and مبتدع; [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, جئت بامر بديع Thou hast done a new thing; a wonderful thing; a thing unknown before: and امر بادع signifies the same as امر بديع. (TA.) And جاء بالبديع, (S,) or اتي بديع, (K,) said of a poet, (S, K,) He produced a new saying, or new poetry, not after the similitude of anything preceding. (TA.) And حبل بديع 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 زمام بديع A new nose-rein of a camel. (TA.) And ركة بديع A newly-dug well. (TA.) [See also بدى.] And بدع alone, A skin 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., ان تيامه كبديع العسل حلو اوله حلو آخره [Verily Tihameh is like the skin, 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. بدع. (K.) — Also i. q. مبتدع [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 فاعل in the sense of the measure فاعل, like قدير in the sense of قادر; from بدع. (TA.) [See also بدع.] You say, الله بديع السموات والارض God is the Creator of the heavens and the earth, not after the similitude of anything pre-existing. (Aboo-Is-hak, S.) And hence البديع 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.) [بدية A new, and an admirable, or a wonderful, thing; and especially such in speech, or language, in poetry, and in answering, or replying: pl. بدائع: see an ex. voce بدية.]

بادع: see بديع.

مبتدع: } see بدع and بديع, each in two
مبتدع: } places.

بدل

1. بدل, inf. n. بدال: see 2, in three places.

2. تبدل 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-'Arasfeh, TA;) or the changing a thing without substitution: (S:) but the Arabs have used it also in the sense of ابدال, (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, بدلته, inf. n. تبدل, (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, بدلت الخاتم بالحلقة [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 بدل الله بدلت السيئات الحسنات [God changed the evil deeds into good deeds]; the verb being doubly trans. by itself because it has the meaning of جعل and ابدلته. (Msb. [But see what follows.]) بدلت الشئ بغيره, [in the S, ابدلت الشئ بغيره, without explanation,] inf. n. ابدال, [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, ابدلت الخاتم بالحلقة [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 بدلت, (Msb,) which is used in the sense of ابدلت [as shown above]; (Mbr, T, TA;) for instance, where it is said, [in the Kur lxvi. 5,] عسى ربه ان يطلقن ان يبدله [May-be, his Lord, if he divorce you, will give him in exchange wives better than you]; accord to one reading, يبدله. (Msb.) An ex. of the latter of these two verbs in the sense of the former is the saying in the Kur [xxv. 70], يبدل الله سيئاتهم حسنات [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], كلما نضجت جلودهم بدلناهم جلودا غيرها [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;

so that the substance is one, but the condition is different. (Mbr, T, TA.) You say also, **بَدَّلَهُ اللَّهُ** [God gave him in exchange for fear, or in lieu of fear, security]. (S.) [And **بَدَّلَهُ بِهِ كَذَا** He gave him in exchange for it, or in lieu of it, such a thing: see Kur xxxiv. 15. And **بَدَّلَ مَكَانَهُ كَذَا** He gave in exchange for it, or in lieu of it, such a thing: see Kur vii. 93 and xvi. 103.] **بَدَّلَ خَسًا بَعْدَ سُوءٍ**, 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.) **بَدَّلَ تَبَدُّلًا** and **بَدَّلَ** 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 **بَدَّلَ**. (KL.) You say, **بَدَّلَ الشَّيْءَ مِنَ 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 **بَدَّلَ الشَّيْءَ** and **تَبَدَّلَ الشَّيْءَ**, and **بَدَّلَهُ** and **بَدَّلَ بِهِ**: see 10.] You say also, **بَدَّلْتُ التَّوْبَ بِغَيْرِهِ**, aor. ٤, [inf. n. **بَدَّلَ**, mentioned and explained above, *I exchanged the garment, or piece of cloth, for another; or made it to be a substitute for another;*] and **أَسْتَبَدَّلْتُهُ بِغَيْرِهِ** signifies the same. (Msb. [But the latter phrase has more frequently another meaning, explained below: see 10.]) [**بَدَّلَهُ** in the phrases **بَدَّلَهُ كَذَا** as meaning *He changed it into, or substituted for it, such a thing, and **بَدَّلَهُ مِنْ كَذَا** as meaning *he changed it from, or substituted it for, such a thing, is more common than **بَدَّلَهُ**, which is used in the same sense; as **بَدَّلَهُ** is also; for] AO applies the term **مَبْدُولٌ** [in lieu of the more common term **مَبْدُولٌ**] to a letter that is changed from another letter, as in **مَدَحْتُهُ** for **مَدَحْتُهُ**; and this shows that **بَدَّلْتُ** is trans. [and signifies *I changed, &c.*]. (Az, TA.)**

3. **مَبَادَلَةٌ** and **تَبَادُلٌ** signify the same, (S,) namely, The act of exchanging with another or others. (PS.) You say, **بَادَلَهُ**, inf. n. **مَبَادَلَةٌ** and **بَدَّلَ** [in the CK erroneously written with **فَتَلَّ** 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, Msb,* in explanation of the former inf. n.;) and a brother in the place of a brother. (Lth, T.) And **تَبَادَلَا** 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.) **بَدَّلَهُ**, ending a verse of El-Kulakh, means *for whom we would take a substitute*: El-Marzookee says, it is for **نُبَادِلُ بِهِ النَّاسَ** [for whom we would make an exchange with the people]; the preposition being suppressed. (Ham p. 465.)

4. **بَدَّلَهُ**, inf. n. **بَدَّلَ**: see 2, in five places.

5. **تَبَدَّلَ** It (a thing, M) became changed, or altered. (M, K.) — In the saying of the rájiz,

فَبَدَّلْتُ وَالذَّهْرُ 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. **بَدَّلَهُ** and **بَدَّلَ الشَّيْءَ**, and **بَدَّلَ الشَّيْءَ** and **بَدَّلَ الشَّيْءَ**, (M, K,*) *He took a substitute, or a thing in exchange, for the thing. (M.)* You say, **أَسْتَبَدَّلَ الشَّيْءَ بِغَيْرِهِ**, and **بَدَّلَهُ بِهِ**, *He took the thing [as a substitute, or in exchange, for another; or] in the place of another. (S.)* And **أَسْتَبَدَّلَ 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 لَّوِيًّا هُوَ الَّذِي حَقَّبَهُ رَبُّكَ إِلَى النَّارِ وَكَانَ بِالْبَدَائِحِ غَافِلًا** 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 xlvi. last verse.]) And **مَنْ يَتَّبِعِ 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.

بَدَّلَ: see the next paragraph, in four places.

بَدَّلَ and **بَدَّلَ**, (Fr, T, S, M, Msb, K,) like **مَثَّلَ** and **مَثَّلَ**, and **شَبَّهَ** and **شَبَّهَ**, (Fr, T, S,) and **نَكَلَ** and **نَكَلَ**, 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 **بَدَّلَ**, (S, M, Mgh, Msb, K,) all signify the same; (S, M, Msb, 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. خَلَفَ, (M, K,) and عَوَّضَ: (Kull:) [البَدَّلُ مِنَ الشَّيْءِ] and [البَدَّلُ مِنَ الشَّيْءِ] and **بَدَّلَهُ** and **بَدَّلَهُ** meaning *the substitute for the thing; &c.*; (M, K;) i. e., another thing: (S:) pl. **أَبْدَالٌ**, (IDrd, Msb, K,) which, as pl. of **بَدَّلَ**, has few parallels. (IDrd, TA.) Sb says, [making a distinction between **بَدَّلَ** and **بَدَّلَ**] you say, **إِنَّ بَدَلَكَ زَيْدٌ**, i. e. *Verily Zeyd is in thy place*: but if you put **بَدَّلَ** in the place of **بَدَّلَ**, 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, **بَدَّلَ كَذَا** [and **بَدَّلًا مِنْ كَذَا**], meaning *Instead of, in the place of, in lieu of, or in exchange for, such a thing. (Kull.)* [And **بَدَّلَ أَنْ تَفْعَلَ كَذَا** *Instead of thy doing thus.*] — **الأَبْدَالُ** (IDrd, S, M, K, &c.) and **البَدَلَاءُ** (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-Munáwec, 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 **بَدِيلٌ**. (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 ulghám. (M.)* [The letters included under this appellation differ accord. to different authors: see De Sacy'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.)**

بَدِيلٌ: see **بَدَّلَ**, in six places.

بَدَّالٌ 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, **بَقَّالٌ**. (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. جَدَل.)* [Hence,] **هَذَا رَأْيُ الْجَدَّالِينَ وَالْبَدَّالِينَ** is a phrase used as meaning *This is a flimsy opinion. (TA in the present art. and in art. جَدَل, [but in the latter without the و,] on the authority of AHeyth.)*

مَبْدُولٌ: } see 2.
مَبْدُولٌ: }

بدن

1. **بَدَنٌ**, (T, S, M, Mgh, Msb, K,) aor. ٤; (T, S;) and **بَدَنٌ**, aor. ٤; (T, S, M, Msb, 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; (Mṣb;) said of a man, (ISk, T, S,) and of a camel; (Mṣb;) 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, Mṣb, 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, Mṣb, 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 دِرْعٌ [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, Mṣb, K;) so says Az: (Mṣb:) 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, Mṣb;) whence the phrase, mentioned by Lh, إِنَّمَا لِحْسَةُ 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 gains.* (Mṣb.) — And hence, ; The part of a shirt, (Mgh, Mṣb,) 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, Mṣb:) pl. as above. (Mṣb.) — Also † A short دِرْعٌ [or coat of mail], (S, M, K,) of the measure of the body: (M:) or it is [a coat of mail] like a دِرْعٌ, except that it is short, only such as covers the body, with short sleeves: (T:) or, as some say, any دِرْعٌ: (M:) and so it is said to mean in the KUR x. 92 by IAḡr (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 وَعَلٌ 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 IAḡr. (M, TA.) The rájiz says, describing a bitch (S, M) and a mountain-goat, (M, TA.)

- * قَدْ قُلْتُ لَهَا بَدَتِ الْعُقَابُ
- * وَضَمَّهَا وَالْبَدْنَ الْحِقَابُ
- * جَدَى لِنَكْلِ عَامِلِ ثَوَابُ
- * الرَّأْسُ وَالْأَكْرُوعُ وَالْإِهَابُ

(S, M, TA,) [I had said, when El-Tháib appeared, and El-Iḥkáb 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 الْبَدْنُ.] — † 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, Mṣb, K,) and a male camel, (T, M, Mgh, K,) and a cow, (T, S, M, Mgh, Mṣb, K,) and a bull, (M, K,) accord. to some, (Mṣb,) or properly the first of these, (Mgh, Mṣb,) and the second, (Mgh,) but made by the Sunneh to apply to a cow also, (Mgh, Mṣb,) 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, Mṣb:) not applied to a sheep or goat: (T, Mṣb, TA:) En-Nawawee 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, Mṣb,) a pl. of pauc., (Mgh,) and بَدْنٌ, (T, S, M, Mṣb,) or بَدْنٌ, (Mgh, K,) or both, (M, Mṣb, TA,) the former being a contraction of the latter, which seems to be pl. of بَدِينٌ: (Mṣb:) one should not use بَدْنٌ as a pl. of بَدْنَةٌ; though they used to say أَحْمَرٌ وَخَسْبٌ &c. (M, TA.)

[بَدْنِي] *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, Mṣb, K;) as also بَدِينٌ (Mṣb, K) and مُبَدِّنٌ (M, K) [and بَدْنِي]: 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, Mṣb, K,) as are also بَادِنَةٌ (M, Mgh, K) and بَدِينٌ (S, K) and مُبَدِّنَةٌ: (T, M:) the pl. is بَدْنٌ (M, Mṣb, K) and بَدْنٌ (M, TA) and بَدْنٌ; (Mṣb, K;) the first of these being pl. of بَادِنٌ (M, Mṣb,) and so the second; (M;) and the third being pl. of بَدِينٌ. (Mṣb.) See also بَدْنٌ.

مُبَدِّنٌ, and with ة: see بَادِنٌ, in three places.

مُبَدِّنٌ That becomes fat quickly, with little fodder [or food]. (M, K.)

بده

1. بَدَّهَ, (JK, S, Mṣb, K,) aor. -, (S, Mṣb, K,) inf. n. بَدَّةٌ, (JK, S, Mṣb,) *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, Mṣb, K;) as also بَادَهُ, inf. n. مُبَادَهَةٌ: (JK, Mṣb:) the former verb has this signification said of an affair, or event. (S, K.) And بَدَّهَ بِأَمْرٍ, (S, K,) aor. as above, (K,) and so the inf. n., (JK, TA,) signifies بِهٖ اسْتَقْبَلَهُ, (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. بَدَّاهُ بِهِ: (K;) the ه being a substitute for the ا: (TA:) and بَدَّهَ بِهِ, (S, K,) inf. n. مُبَادَهَةٌ and بَدَّاهُ, (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. بَدَّهَ, inf. n. تَبْدِيَةٌ, *He answered, or replied, quickly*: (IAḡr, TA:) and بَدَّهَ he answered, or replied, or he spoke, extempore; without premeditation. (Har p. 64.)

3: see 1, in two places.

6. هُمَا يَتَبَادَهَانِ بِالشَّعْرِ (S, TA) *They two dispute, or contend together [extemporaneously, or extemporizing, with verses or poetry]. (TA.)* — See also 8.

8. ابْتَدَاهُ الْخُطْبَةَ (K, TA) *He extemporized the discourse, or sermon, or oration; spoke it, or composed it, extemporaneously, impromptu, without premeditation.* (TA.) And هُمُ يَتَبَادَهُونَ الْخُطْبَ (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 بُدَّة: see بُدَاةٌ.

بُدِيَّةٌ, and عَلَى بُدِيَّةِ.

بُدَاةٌ: see بُدَاةٌ, in two places.

بُدِيَّةٌ (S, K) and بُدَاةٌ (Sgh, K) and بُدِيَّةٌ (JK, S, K) and بُدَّةٌ and بُدَّةٌ (K) subst. from بُدَاةٌ, (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 عِلَاةٌ, signifying [the “remaining part of the running,” or “an after-running,” or] “a running after a running.”* (TA.) You say, *بُدَاةٌ, وَهُوَ ذُو بُدِيَّةٍ وَعِلَاةٌ, [He has a first running and an after-running, differing, the one from the other].* (Az, TA.) And *لَحِقَهُ فِي بُدَاةِ 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 بُدَاةٌ, 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 الْبُدَاةُ, with o substituted for a.* (M, Mbr, TA art. بدأ.) And *أَجَابَ عَلَيَّ الْبُدِيَّةَ (K) He answered, or replied, on the first of his being taken unawares.* (TA.) [*عَلَى بُدِيَّةِ* is mentioned by Freytag, but on what authority he does not say, as meaning *Unpreparedly, suddenly, or unexpectedly; and so بُدِيَّةٌ 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 *بُدَاةٌ* 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 بُدِيَّةٌ 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 'Alec-Ibn-Dhāfir El-Haddād, it signifies primarily اِرْتَجَالٌ 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 اِرْتَجَالٌ is quicker than بُدِيَّةٌ.* (TA.) You say, *هُوَ ذُو بُدِيَّةٍ (K) He has a faculty of judging rightly at the first of an unexpected occurrence.* (TA.) And *فَلَانَ ذُو بُدِيَّةٍ 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 بُدِيَّةٌ.) And *هَذَا مَعْلُومٌ فِي بُدَاةِ الْعُقُولِ [This is known among the intuitive notions of intellects; i. e., intuitively].* (K, TA.) *بُدَاةٌ* seems to be pl. of بُدِيَّةٌ, as in the phrase, (TA,) *لَهُ بُدَاةٌ, i. e. بُدَاةٌ [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 *o*. (TA.)

بُدِيَّةٌ [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 ضُرُورِيٌّ [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 ضُرُورِيٌّ: (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 بَدُو, (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. جيش, 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 بَدَا لَهُ فِي الْأَمْرِ بَدَاةً; (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 بَدَاٌ* means *another opinion appeared to me: accord. to Az, بَدَا لِي بَدَاٌ* means *my opinion changed from what it was.* (TA.) Esh-Shemmākh says,**

• لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ وَفَاؤُهُ •
• بَدَا لَكَ فِي تِلْكَ الْقُلُوبِ 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 لَيْسَ جُنَّةٌ لَهُمْ بَدَاةٌ; (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 لَيْسَ جُنَّةٌ, being a proposition, cannot be the agent: so says Sb. (M.) بَدَا لَهُمْ أَنْ يُقْتَلَهُمْ, 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 cited voce جَلَّ الْقَوْمُ—بَدَا الْقَوْمُ (T, S, M, K,) inf. n. بَدُو (S,) and 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:) Aḡ says that بَدَاوَةٌ and حَضَارَةٌ are with kesr to the ب and fet-h to the ح; but AZ says the reverse, i. e. with fet-h to the ب and kesr 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:) *تَبَدَّى* 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 جَفَاً, 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, TA.)*

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 بَادِيَّة, 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 **بَادَى بِالْعَدَاوَةِ**: for you say, **بَادَى بِالْعَدَاوَةِ** *He showed open enmity, or hostility, [with another;] syn. جَاهَرُ بِهَا: (S, K, TA.)* as also **تَبَادَى**: (K:) or you say, **بَادَاوَا بِالْعَدَاوَةِ** *they showed open enmity, or hostility, one with another; syn. تَجَاهَرُوا بِهَا. (S.)* You say also, **بَادَى النَّاسَ بِأَمْرِهِ** *He showed, or revealed, to the people, or to men, his affair, or case. (TA.)* [Thus, **بَادَاهُ بِالْأَمْرِ** and **بَادَى لَهُ الْأَمْرَ** signify the same; i. e. *He showed, or revealed, to him the affair, or case.*] — And **بَادَى بَيْنَهُمَا** *He measured, or compared, them both together, each with the other. (A, TA.)*

4. **أَبَدَاهُ** *He made it apparent, open, manifest, plain, or evident; he showed, exhibited, manifested, evinced, discovered, or revealed, it; (S, M, Mṣb, K, TA.)* and it has been said [correctly, as will be seen below,] that **أَبَدَى عَنْهُ** signifies the same. (MF, TA.) It is said in a trad., **مَنْ يُبْدِ لَنَا صَفْحَتَهُ نَقَرْنَا عَلَيْهِ كِتَابَ اللَّهِ** *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.)* **أَبَدَى لَهُ صَفْحَتَهُ** also means *He showed open enmity, or hostility, with him. (A and TA in art. صَفْح.)* And **أَبَدَى عَنْ قَعْرِهِ**, said of water, means *It showed its bottom, by reason of its clearness. (L in art. مَكَد.)* See also 3. — **أَبْدَيْتَ فِي مَنَاطِقِكَ** *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. تَعَدَّى. (TA.)*

6. **تَبَادَى**: see 3, in two places. — Also *He affected to be like, or imitated, the people of the بَادِيَّة [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 **أَبَدَا**, signifies the same.] — *A joint (مَفْصَل) of a man; (AA, M, K, TA.)* as also **بَدَى**: (AA, M, TA.) pl. **أَبْدَاةٌ**. (AA, M, K, TA.) = **بَدَا** for **بَدَا**: see **بَدُو**, in two places.

بَدُو: see **بَادِيَّة**: = and see also **بَادٍ**. = Also *The first of a thing; originally [بَدَى] with*

hemzeh: (Har p. 583:) and **بَدِيٌّ**, also, [originally **بَدِيٌّ**,] signifies the *first*: (TA:) [and **بَدَى** and **بَدَا**, the latter for **بَدَا**, are used for **بَدَى**. Hence,] one says, **أَفْعَلْ ذَلِكَ بَادِي بَدَى**, (S,) or **بَادِي بَدَى**, (M, K,) and **بَادِي بَدِي**, (Fr, S, M,) or **بَادِي بَدَى**, (as in some copies of the K,) or **بَادِي بَدِي**, (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, **أَلْحَمْدُ لِلَّهِ بَدِيًّا** [*Praise be to God in the first place*]. (TA.)

بَدُو for **بَدَى**: see **بَدُو**.

بَدَاةٌ: see **بَدَاةٌ**: = and see also **بَادِيَّة**. = Also, (K, TA,) like **قَطَاةٌ**, (TA, [but in the CK **بَدَاةٌ**, q. v.,]) *Truffles; syn. كَهَاةٌ. (K.)* — And *Dust, or earth. (K.)*

بَدْوَةٌ *Either side of a valley. (AHn, M, K.)*

بَدَوِيٌّ [*Of, or belonging to, or relating to, the بدو, 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 **بَدَوِيٌّ**; (El-Tebreezee, TA;) or it is an irregular rel. n. from **بَادِيَّة**: (Mṣb:) and **بَدَاوِيٌّ** and **بَدَاوِيٌّ** are similar rel. ns., (M, K,) from **بَدَاوَةٌ** and **بَدَاوَةٌ**, as syn. with **بَدُو** and **بَادِيَّة**, agreeably with rule; or the former of these two may be a rel. n. from **بَدُو** and **بَادِيَّة**, 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 chaste form: (TA:) but بَدَوِيٌّ 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. **بَدَوَانٌ**. See also **بَادٍ**, often applied to a man as syn. with **بَدَوِيٌّ**.]

بَدَاوَاتٌ: 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 **بَدَا لَهُ فِي الْأَمْرِ**. (Mṣb.) See 1, in four places. One says also, **هُوَ ذُو بَدَاوَاتٍ** *He is one who has various opinions occurring to him, or arising in his mind, (IDrd, S, K, TA.)* and **حَارَ بِهَا** 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:) بَدَاوَاتٌ is*

pl. of **بَدَاةٌ**, [which is therefore syn. with **بَدَاةٌ**,] like as **قَطَاوَاتٌ** is pl. of **قَطَاةٌ**. (IDrd, TA, and Har ubi supra.) One says likewise **أَبُو الْبَدَاوَاتِ**, meaning *The father [i. e. originator] of opinions that present themselves to him. (IDrd, TA.)* And **السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَاوَاتٍ** (S, [in which the context indicates it to mean *The Sultān is characterized by deviations from the right way:*] but accord. to SM, it is) a trad., meaning *the Sultān 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. عَدَاة. (TA.)*

بَدِيٌّ: see **بَادِيَّة**: = and see **بَدُو**, in three places. — Also, [or **بَدِيٌّ**] originally **بَدِيٌّ**, q. v. in art. **بَدَا**, (TA,) *A well: (T:) or a well that is not ancient: (TA:) pl. بَدَوَانٌ, formed by transposition from بَدِيَانٌ. (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 **بَادِيَّة**. — The former also signifies *The first that appears, or becomes apparent, of a thing. (Lḥ, M, K.)* [See **بَدَاةٌ**.]

بَدَاوِيٌّ and **بَدَاوِيٌّ**: see **بَدَوِيٌّ**.

بَادٍ *Appearing, or apparent; or becoming, or being, apparent, open, manifest, plain, or evident. (Mṣb.)* [Hence,] **بَادِي الرَّأْيِ** *At the [first] appearance of opinion; (Fr, Lḥ, M;) or according to the appearance of opinion; (Zj, S, K, TA.)* 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 Lḥ in M, art. بَدَا: see بَدَا.)* 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 بَادِيَّة [or desert]: (M, Mṣb, K, TA.)* or one *who is in the بَادِيَّة, dwelling in the tents, and not remaining in his place: (TA:) pl. بَادُونٌ and بَدَا [in the TA erroneously said to be بَدَى like هَدَى] and بَدَاةٌ: (M, K, TA.)* and **بَدُو** is a quasi-pl. n. of **بَادٍ**; (M, TA;) or is for **أَهْلُ بَدُو**, meaning *people who go forth to the desert; (M;) or it means dwellers in the desert, or people of the desert: (MF:) بَادِيَّةٌ also signifies the same as بَادُونٌ, 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 بَادِيَّة. (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 Lebeed 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 land 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.

بَدِيٌّ: 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. بَدَاتٌ [and بَدَاتٌ] *i. q.* بَدَيْتُ بِهِ and بَدَيْتُ بِالشَيْءِ [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-Medeeneh say, بَدِينَا, or بَدِينَا, [accord. to different copies of the S,] in the sense of بَدَاتَانَا: (S:) [the right reading seems to be بَدِينَا; for] IKh says, none says بَدَيْتُ in the sense of بَدَاتٌ, except the Anṣār: all others say, بَدَيْتُ and بَدَاتٌ; when the hemzeh is suppressed, the د is pronounced with *kesr*, and therefore the hemzeh is changed into ي. (IB, TA.) [See a verse of Ibn-Rawāḥah cited voce بَدِيٌّ.]

بَدَايَةٌ, said by Mṣb 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 بَدِيٌّ, second sentence, in two places]. (TA.)

بذ

1. بَذٌّ, (M,) *sec. pers.* بَذَذْتُ, (S, Mgh, K,) aor. بَذَّذْتُ, (L, K,) *inf. n.* بَذَذَةٌ (S, M, Mgh, K) and بَذَذَةٌ (S, M, K) and بَذَذٌ (M, Mgh, K) and بَذَذٌ, (K,) or بَذَذٌ, 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.) بَذَذَةٌ 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.) — بَذَذَةٌ, aor. بَذَّذْتُ, (T, S, M, L,) *inf. n.* بَذَّذٌ (S, M, L, K) and بَذَّذَةٌ, (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., بَذَّذَ الْقَائِلِينَ He outstripped, or surpassed, and overcame, the speakers. (L.)

3. بَذَذَ 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. ابْتَذَحَهُ He took his (i. e. his own) right, or due. (K.)

10. اسْتَبَذَ بِالْأَمْرِ He was alone, with none to share, or participate, with him, in the affair; (K, * TA;) *i. q.* اسْتَبَذَ (K) and اسْتَقَلَّ. (TA.)

بَذٌّ [perhaps from the Persian بَد] A man slovenly with respect to his person, and poor. (IAth, 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.) — هَيْبَةٌ بَذَّةٌ 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: (IAth, M:) or that are scattered. (K.) — فَذٌّ بَذٌّ Single; sole; that is alone, or apart from others: (IAth, K:) and so أَحَدٌ بَذٌّ. (K.)

بَذٌّ فِي هَيْبَتِهِ بَذَّةٌ, [the latter an *inf. n.* (of بَذٌّ) used as a simple subst.,] In his state of apparel is slovenliness, and threadbareness, and shabbiness, or meanness. (T.) بَذَّذَةٌ, also, (sometimes written بَذَّذَةٌ, 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.)

بَذَّذَةٌ, or بَذَّذَةٌ: see بَذَّذَةٌ. — And for the former, see also بَذَّذَةٌ.

بَذَّذٌ: see بَذَّذٌ. — Also Any one overcoming, or surpassing. (M, L.)

بَذَّذٌ: see بَذَّذٌ.

بذأ

1. بَذَّذٌ, (T, M, K,) with and without ء, (Mgh,) aor. بَذَّذَ, (T,) *inf. n.* بَذَّذٌ and بَذَّذَةٌ, (M, K,) the former written in one copy of the K بَذَّذٌ, and the latter in some copies written بَذَّذَةٌ; (TA;) and بَذَّذٌ, and بَذَّذٌ, (K,) aor. of both; (TA;) and

some say بَذَّذِي, aor. بَذَّذِي, *inf. n.* بَذَّذٌ; (T;) or, accord. to the Mṣb, only بَذَّذٌ is with ء, and the others are properly written بَذَّذِي and بَذَّذٌ; (TA;) He (a man) was, or became, foul, unseemly, or obscene, (T, M, K, TA,) in tongue; (TA;) evil in speech. (T.) And بَذَّذَ الْقَوْمَ, aor. بَذَّذَ, *inf. n.* بَذَّذٌ and بَذَّذٌ, 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.) — بَذَّذٌ 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.) — بَذَّذَهُ فَبَذَّذَهُ: see 3. — بَذَّذَهُ, (T, S, M, K,) aor. بَذَّذَ, (T,) *inf. n.* بَذَّذٌ, (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 بَذَّذَتْهُ عَيْنِي, (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, مَا تَبَذَّذُوهُ الْعَيْنُ. (T.) One says also, بَذَّذَ الْأَرْضَ He dispraised, or discommended, the pasture of the land. (S, M, K.) And in like manner, بَذَّذَ الْمَوْضِعَ (S) He did not praise the place. (TA.)

3. بَذَّذَهُ, (T,) *inf. n.* مَبَذَّذَةٌ, (T, K,) in some copies of the K without ء, (TA,) and بَذَّذٌ, (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 مَبَذَّذَةٌ. (T, K.) You say, بَذَّذَ فَبَذَّذَهُ [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 عَظَمَتِ الْحَلَقَةُ فَإِنَّمَا هُوَ بَذَّذٌ وَنَجَاٌ [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 بَذَّذٌ here signifies مَبَذَّذَةٌ: (T:) the meaning is, that there is much بَذَّذٌ and نَجَاٌ, i. e. مَبَذَّذَةٌ, therein. (TA in art. نَجو.) [But there, in the place of هُوَ بَذَّذٌ, I find قَبِيٌّ; 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.)

بَذَّذِي A man foul, unseemly, or obscene, (T,

M, K, TA,) in tongue; (TA;) evil in speech. (T.) [See also art. بذو.] — A place in which is no pasture: (K:) and اَرْضٌ بَدِيئَةٌ 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,) بَذِخٌ, (S, Mṣb, K,) aor. ʿ, (K,) inf. n. بَذِخٌ; (S, K;) and بَذِخٌ, aor. ʿ and ʿ, but the former is the more approved, inf. n. بَذِخٌ and بَذُوخٌ; (L;) † He was, or became, proud, and lofty, or haughty; (S, Mṣb, *K;) as also † بَذِخٌ: (S, K:) † he exalted himself above others, (L, TA,) as also † بَذِخٌ, (A,) by his speech, and his glorying, or boasting. (L, TA.) — And بَذِخٌ, aor. ʿ, inf. n. بَذِخَانٌ, † He (a camel) brayed in the most vehement manner, (L, TA,) and put forth his شَقِيقَةٌ [or faucial bag]. (TA.) = بَذِخٌ, aor. ʿ, inf. n. بَذِخٌ, 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.

بَذِخٌ: see بَادِخٌ.

بَذِخٌ and بَذِخٌ [for the latter of which, in the CK, we find بَذِخٌ,] i. q. بَخٌ [Excellent! &c.]; (JK, T, K, TA;) and wonderful! (T, TA.) — بَذِخٌ is also said in chiding a camel that brays in the most vehement manner, (see بَذِخٌ,) or in imitating his braying. (L.)

بَادِخٌ: see بَادِخٌ.

بُدَاخِيٌّ Great; syn. عَظِيمٌ. (K.)

بَدَاخٌ: see what next follows, in four places.

بَادِخٌ 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. بَوَادِخٌ (JK, S, A, L, Mṣb) and بَادِخَاتٌ [both fem. forms]: (JK:) and the former pl. applied as an epithet to mountains. (S, A, K.) — [Hence,] رَجُلٌ بَادِخٌ (JK, L,) and † بَدَاخٌ, (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 بَدَاخَةٌ, like as عَلِمَاءٌ is pl. of عَالِمٌ, and بَدُخٌ. (L.) You say, In speech, he is † بَدَاخٌ; and in poetry, بَادِخٌ. (L.) — And بَادِخٌ † High, or exalted, nobility. (S, K, TA.) — † بَعِيرٌ بَادِخٌ, (L,) and † بَدَاخٌ, (L, K,) or † الْبَدِيعِيُّ † بَدَاخٌ, (A,) and † بَدِخٌ, and † بَذِخٌ,

(K,) † A camel that brays much, (K,) or in the most vehement manner, (L,) and puts forth his شَقِيقَةٌ [or faucial bag]. (K.)

بَيِّدِخٌ A large-bodied, or corpulent, woman; (S, K;) as also بَيِّدِخٌ. (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 اللَّهُ الْخَلْقَ (M, A,) inf. n. as above, (M,) God scattered, or dispersed, mankind (M, A) in the earth. (A.) — † بَذَرَ الْكَلَامَ † 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 الْأَرْضُ, (M, A,) aor. as above, (M,) and so the inf. n., (M, K,) † The land put forth its plants, or herbage, (Aṣ, M, A, K,) in a scattered state: (Aṣ, 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 بَدَارٌ. (M, K.) — [Hence,] † بَذْرٌ signifies also † Progeny; (T, M, K;) and so † بَدَارَةٌ. (M, K.) One says, إِنَّ هَؤُلَاءِ لَبَذْرٌ سَوِيٌّ † Verily these are a progeny of evil, or an evil progeny. (T, A.)*

بَذْرٌ: see بَذْرٌ.

بَذَرَ 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:) † بَذَرَ 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.)

بَذْرٌ: see بَدَارَةٌ. — Also, (M, K,) and † بَدَارٌ and † بَيِّدَارٌ and † بَيِّدَارِيٌّ (K,) † A man who talks much; loquacious; (M, K;) and so † هَذْرَةٌ بَذْرَةٌ (IDrd, M) and † هَيِّدَارَةٌ بَيِّدَارَةٌ: (M:) irrationally, or vainly, or frivolously, loquacious; a great babbler. (TA.) — See also بَدُورٌ. — † بَدَارَةٌ طَعَامٌ بَذْرٌ [Wheat, or food,] in which is بَدَارَةٌ, i. e. increase, redundancy, exuberance, plenty, or abundance. (T, *M, L, K.)*

شَذَرَ بَذْرٌ: see بَذْرٌ, above.

هُذْرَةٌ بَذْرَةٌ: see بَذْرٌ.

الْبَذْرِيُّ What is false, vain, or ineffectual; syn. الْبَاطِلُ: (Seer, M, L, K:) [like الْحَذْرِيُّ:] the radical idea 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 ʿ: (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 † مَبْذُورٌ, as signifying Scattered, or dispersed, like † نَشِيرٌ in the sense of † مَشْهُورٌ, &c.; and that for this reason it is used as a corroborative of † كَثِيرٌ.] = See also † بَدُورٌ.

بَذَارَةٌ: see بَذَارَةٌ.

بَذَارَةٌ Increase, redundancy, exuberance, plenty, or abundance, in wheat, or food. (Lh, *T, *M, I, K, *) You say, طَعَامٌ كَثِيرٌ البَذَارَةُ Wheat, or food, in which is much increase, &c. (T, TA.) — See also بَذْرٌ.

بَذَارَةٌ, and sometimes بَذَارَةٌ (Lh, M, K,) and بَذْرَةٌ (AA,) and بَذْرَةٌ, 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.)

بَذْرَةٌ: see what next precedes.

بَذْرٌ: see بَذْرٌ.

بَذْرٌ: see بَذْرٌ.

بَذْرَةٌ: see تَبْذِيرَةٌ: — and see also بَذْرٌ, in two places.

بَذْرٌ: see بَذْرٌ.

تَبْذَارَةٌ 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 بَذْرٌ. — Many; much; abundant: (K, TA:) water that is abundant; or blessed with abundance, plenty, or increase. (A.)

مَبْذَارٌ: see تَبْذَارَةٌ.

بَذَارَةٌ: see بَذَارَةٌ.

بذق

بَذَقٌ: see بَيِّذَقٌ, in two places.

بَادَقٌ (Mgh, K) and بَادَقٌ (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-Umeiyeh, (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.)

بَادَقٌ: see above. — It is also an imitative sequent to حَادَقٌ. (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 بَيَادَقٌ is بَيَادِقٌ; for which a poet uses بَيِّذَقٌ, as though he suppressed the ي [in the sing.], making

بَيِّذَقٌ to become بَيِّذَقٌ: (Ibn-Buzurj, TA:) or, accord. to El-Khárzenjee, (JK, TA,) بَيِّذَقٌ signifies a guide in a journey; as also بَيِّذَقٌ: (JK, K, TA:) or [in the CK "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 مَنَعٌ. (M.) [Hence,] سَأَلْتُهُ فَأَعْطَانِي بَذْلًا 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 مَجْهُودُهُ, + 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 وَابْتِدَالٍ 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 (قَدَّ ابْتَدَلَهُ). (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. 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 كَرُمٌ وَثَمْرٌ (Msh in art. صَوْنٌ.) You say, كَرُمٌ وَثَمْرٌ [He was generous, and was not careless of his honour or reputation]. (M and L in art. وَفَرٌ.) and ابْتَدَلَ نَفْسَهُ فِيهِ, and تَبَدَّلَ فِي عَمَلٍ كَذَا — He employed his own self in the doing of such a thing. (T.)

8. ابْتِدَالٌ is the contr. of صِيَانَةٌ; (M, K;) [i. e.] ابْتَدَلَهُ 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.; syn. اِمْتَنَهُ; (S, Msh;)

he wore it (a garment) in times of service and work; as also بَذَلَهُ; (Msh, TA;) or, as IKoot says, بَذَلَهُ, [aor. 2 and 3,] inf. n. بَذَلَةٌ and بَذْلَةٌ, 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, + ابْتَدَلَ عَدْوَهُ [He (a horse) performed his run freely, or without reservation; opposed to صَانَهُ]. (T.) See 1.

10. استبدله He sought, or demanded, of him a liberal, free, or willing, gift. (TA.) And اسْتَبَدَلْتُ اسْتَبَدَلْتُ 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.)

بَذْلَةٌ: see what next follows, in two places.

بَذْلَةٌ 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 بَذْلَةٌ (Msh) and مَبْذُلٌ (T,) or مَبْذَلَةٌ (S, M, K,) the pl. of which is مَبْذُلٌ (S:) and an old and worn-out garment; (TA;) as also مَبْذُلٌ 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:) بَذْلَةٌ sometimes has بَذْلٌ as pl. (TA.) You say, جَاءَنَا فَلَانٌ فِي مَبْذَلِهِ, i. e. فِي ثِيَابِ بَذْلَتِهِ [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 بَذْلَةٌ and بَذْلَةٌ are dial. vars., both as inf. ns. (see 8) and as proper substs.]) The word بَذْلَةٌ, with fet-h, and with the unpointed ذ, applied by the vulgar to [a suit of] new clothes, is a mistake for بَذْلَةٌ, and this is correctly a name for old and worn-out clothes. (TA. [But this is doubtful; for بَذْلَةٌ 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, الرَّجْمَزُ إِنَّمَا يَسْتَعَانُ بِبَذْلَتِهِ [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.)

بَذَالٌ: see بَذَالٌ.

بَذَالَةٌ 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 بَذْلَةٌ, in two places.

مَبْدَلَةٌ; and its pl. مَبَادِلٌ : see بَذْلَةٌ, in three places.

مَبْدَالٌ; pl. مَبَادِيلٌ : see بَذَالٌ.

مُبْتَدَلٌ *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.) — فَلَانٌ صَدَقُ المَبْتَدَلِ 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 صَدَقُ المَبْتَدَلِ † A sword sharp, or penetrating, in the part with which one strikes. (K, TA.)

مُبْتَدَلٌ (K,) or مُبْتَدَلٌ (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.

مُبْتَدَلٌ (T, M, K) and مُبْتَدَلٌ (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.

بدو

1. بَدُوَ (T, S, M, &c.) aor. يَبْدُو (T, S,) inf. n. بَدَاءَةٌ (S, M, Mṣb, K) and بَدَاءَةٌ (K,) or the latter is the original form, but the ة is elided, as in جَمَالٌ, inf. n. of جَمَلَ (S,) or بَدَاءَةٌ is an inf. n. of the verb with ء, but that of بَدُو is بَدَاؤَةٌ (IB;) and some say, بَدَى (T,) which is a dial. var. of the former, (Mṣb,) aor. يَبْدَى, inf. n. بَدَاءٌ; (T in art. بَدَأَ;) *He (a man) was, or became, foul, unseemly, or obscene [in tongue]*; (T, S, M, K;) *evil in speech*; (T in art. بَدَأَ;) as also بَدُو (T, M, K, in that art.,) and بَدَأَ (Mṣb and K in art. بَدَأَ,) and بَدَى (K in that art.): and بَدَى he uttered foul, unseemly, or obscene, speech or language. (TA.) And بَدَوْتُ عَلَى القَوْمِ (S, M, Mṣb, K,) aor. بَدَوْتُ, inf. n. بَدَاءَةٌ; (Mṣb;) and بَدَيْتُ عَلَيْهِم (S, Mṣb,*) or أَبْدَيْتُهُم (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 lightwitted, weak, stupid, or foolish, manner, or ignorantly, towards them*; and *uttered foul, unseemly, or obscene, language against them*; and *so though with truth*. (Mṣb.) And بَدَا also signifies *He (a man) was, or became, evil in disposition*. (TA.)

3. بَادَى (S, TA,) inf. n. مُبَادَاةٌ (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.

بَذَاةٌ [inf. n. of 1, used as a subst.,] *Foul, unseemly, or obscene, speech or language*. (S, M, K.)

بَذَى (T, M, Mṣb, K,) or بَذَى اللِّسَانَ (S,) *A man foul, unseemly, or obscene, in tongue*: (T, S, M, K:*) or *lightwitted, weak, stupid, or ignorant, in behaviour*; and *foul, unseemly, or obscene, in speech*; and *so though speaking truth*: (Mṣb:) fem. with ة: (S, Mṣb:) and pl. أَبْدِيَاءٌ. (T.)

بر

1. بَرَّ [first pers. بَرَّرْتُ] aor. يَبْرُ (T, M, Mṣb,) inf. n. بَرٌّ (M, Mṣb, 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]*: (Mṣb:) *he was good, just, righteous, virtuous, or honest*: (T, Mṣb:) [or he was amply, largely, or extensively, good or beneficent:] and *he was true, or veracious*. (M, Mṣb, K.) [Authorities differ as to the primary signification of this verb, and as to the subordinate meanings: see بَرٌّ below.] You say also, بَرَّ فِي قَوْلِهِ (Mṣb, TA,) and فِي يَمِينِهِ (S, M, Mgh, Mṣb, K,) first pers. بَرَّرْتُ (T, A, Mgh, K) and بَرَّرْتُ (K,) aor. يَبْرُ (M, Mṣb) and يَبْرُ (M,) inf. n. بَرٌّ (S, M, K) and بَرٌّ (K,) or بَرُّورٌ (Mṣb,) *He was true, or veracious, [in his saying, (Mṣb, TA,) and in his oath. (S, Mgh, Mṣb, K.)] — بَرَّ عَمَلَهُ, and بَرَّ, inf. n. بَرٌّ and بَرُّورٌ; and أَبْرَّ; [His deed, or work, was, or proved, good; or was well, or sinlessly, performed;] all signify the same. (M.)*

And بَرَّ العَمَلَ, i. e. الحَجَّ, 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, Mṣb, K,) aor. يَبْرُ (T,) inf. n. بَرٌّ (S, Mṣb,) or بَرُّورٌ; (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 Moḥammad himself: *was accepted: was rewarded*. (TA.) — بَرَّ (A, Mṣb, K,) aor. يَبْرُ (T, M, K) and يَبْرُ (M, K,) inf. n. بَرٌّ (M, Mṣb, K) and بَرُّورٌ and بَرُّورٌ (M, K,) *It (a saying, Mṣb, and an oath, T, A, M, Mṣb, K) was, or proved, true*. (M, A, Mṣb, K, TA.) [See an ex. voce أَيْتَةٌ, 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 بَرَّهَ below.] — بَرَّ وَالِدَهُ (M,) [and app. بِوَالِدِهِ (see بَرَّتْ)] first pers. بَرَّرْتُ (S, M, Mṣb, K) and بَرَّرْتُ

(M, K,) aor. يَبْرُ (S, M, Mṣb, K) and يَبْرُ (M, K,) inf. n. بَرٌّ (S, M, Mṣb, K) and مَبْرَةٌ (S, K, Mṣb*) and بَرُّورٌ (Mṣb,) *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 عَفْوٌ (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*. (Mṣb.) And [hence, app., for accord. to the A it is tropical,] بَرَّ خَالِقَهُ (S,) or رَبَّهُ (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 بَرَّ in the Kur ii. 172. (B.) [And app. بَرَّتْ بِرَّتْ, or بَوَلَدَهَا, *She behaved with maternal affection towards her child, or offspring*. (See بَرَّتْ.)] And بَرَّ (M,) and بَرَّ رَحْمَهُ (T,) first pers. بَرَّرْتُ (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. وَصَلَهُ [and وَصَلْتُهُ]: (T, M, K:) such is said to be the signification of the verb as used in the Kur lx. 8. (M, B, TA.) [See also 3.] And اللهُ 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 — بَرَّ اللهُ حَجَّهُ (T, S, Mṣb,) aor. يَبْرُ (Mṣb,) inf. n. بَرٌّ (S,) or بَرُّورٌ (Mṣb,) *God accepted his pilgrimage*; (S, Mṣb;) as also بَرَّهَ (T, S, M, Mṣb:) the latter alone is allowed by Fr: (M, TA:) [though بَرَّ حَجَّهُ and عَمَلَهُ, mentioned above, are well known; as is the pass. part. n. مَبْرُورٌ, which see below:] and one says, [in like manner,] اَبْرَّ اللهُ 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*: (IAqr, S, K:) or *he called them*. (Yoo.) [See also بَرٌّ below.]

3. بَارَهُ, inf. n. مُبَارَاةٌ, *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. مُلَاطَفَةٌ. (S and K in art. لطف: but only the inf. n. is there mentioned. [See also 1.]

4. اَبْرَّ عَمَلَهُ: see 1. — اَبْرَّ حَجَّهُ, and عَمَلَهُ: see 1, near the end of the paragraph. — اَبْرَّ القَوْلَ,

(Mṣb,) and **الْيَمِينُ** (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 قَسِمَهُ**, (T, TA,) inf. n. **إِبْرَارٌ**; and **بَرَّةٌ**, inf. n. **بَرٌّ**; *God verified his oath.* (TA.) — **ابْرَأَ فُلَانٌ قَسِمَ فُلَانٍ** *Such a one assented, or consented, to the conjurement of such a one:* **أَحْتَنَهُ** 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 **بَرَّهْرُهُ**, aor. **يَبْرُ**: (T, K, TA:) *he was refractory, or stubborn, and overcame them.* (TA, from a trad.) You say, **ابْرَأَ عَلَى خَصْمِهِ** [*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 **أَبْحَرَ**. (A.)

5. **تَبَرَّرَ** [*He affected, or endeavoured to characterize himself by, بَرٌّ, i. e. filial piety, &c.*]. — **ثَوْبُكَ قَدْ 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. **بَرَّبَرْتُ**, inf. n. **بَرَّبَرَةٌ**, *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 **بَرَّبَرْتُ فِي كَلَامِهِ** *He was profuse and unprofitable in his talk.* (Fr.) — Also, inf. n. as above, *He (a goat) 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 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 قُرَابَتِهِ**, 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. **بَرُونَ سَرُونَ**. (S, K, TA, in art. **سَرٌّ**.) And **بَرٌّ فِي قَوْلٍ**, and **فِي يَمِينٍ**, and **بَارٌّ**, *True, or veracious, in a saying, and in an oath.* (Mṣb.) And **بَارَّةٌ** and **يَمِينٌ 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 فَإِنَّا 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-Shiháb [El-Khaffjée], 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 Mujáhid [and the Jel] in words of the Kur [vi. 59], **وَيَعْلَمُ 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 **كَنْ**]; 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.)

قَمْحٌ *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 **قَمْحٌ**; (S, M;) or [rather] **بَرَّةٌ** is the n. un. [signifying a grain of wheat, like **قَمْحَةٌ**]: (IDrd, Mṣb:) the pl. of **بَرٌّ** 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 بَرَّةٍ** [*He, or it, is shorter than a grain of wheat*]. (A, TA.) And you say, **أَطْعَمْنَا أَبْنَ بَرَّةٍ** *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-Shiháb [El-Khaffjée], 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 supra:) 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 supra:) *or every deed that is approved:* (Ksh and Bḍ in ii. 172:) and [particularly] *obedience to God:* (T, S, M, &c.: [see also **بَرَّةٌ**]:) [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, **لَكِنَّ الْبَرَّ مَنْ آمَنَ بِاللَّهِ**, **بِرِّ** 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, **لَكِنَّ الْبَرَّ مَنْ 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 بَرِّ**, (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-Fezáree, 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: (IAar, 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 IAar [mentioned in the T]; (TA;) and بِرْبَر, also, has the signification here assigned to بِر: (K, TA:) or the *berhéra* from the *berbóra*; (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: (IAar, T, M, K:) and بِر also signifies the [species of rat called] *جرذ*: (Aboo-Tálib, 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 alj.; syn. *خير*; (Sh, T, Mgh, Msh, K;) which comprises all that has been said in explanation of بِر (Sh, T, Mgh) as used in the saying of Mohámmad, *عليكم بالصدق فإنه يهدي إلى البر* [Keep ye to truth; for it guides to good, or to a good, or right, state]: some render it in this instance by *الخير*; and some, by *الصلاح*. (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, *هو مطمئن البر* [He is quiet, or at rest, in heart, or mind]. (TA.)

برة a subst. in the sense of *البر*, (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 *فجار*. See a verse of En-Nábiglah in the first paragraph of art. *حمل*.]

بربر [a coll. gen. n.] The fruit of the *أراك* [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: (Msh:) or when it is larger in its berries (*حب*) than such as is termed *كبات*, and smaller in its clusters; having a round, small, hard stone, a little larger than the *حمص*; its cluster filling the hand: (AHn, M:) n. un. with *ة*. (AHn, S, M, Msh.)

برى A good, sweet, or pleasant, word or expression or saying: (K:) from *بر* signifying “benevolent and solicitous regard or treatment or conduct.” (TA.)

برى 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. —

And hence,] *أرض برية* Uncultivated land; without seed-produce, and unfruitful; without green herbs or leguminous plants and without waters; *contr. of برية*. (IAar, M, K, TA) And, simply, *برية*, (S, M, A, Msh, K,) and *بريت*, (A'Obeyd, IAar, 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 *عفريت*, originally *عفرية*, (S,) a rel. n. from *بر*, (Sh, T, Msh,) A desert; a waste; a spacious tract of ground without herbage; syn. *صحراء*: (S, M, A, Msh, K;) [see also *بر*:] or a tract nearer to the desert (*البر*) than it is to water: (Sh, T:) [but some write the latter word *بريت*; and it is said that] *بريت*, (T and K in art. *برت*), of the same measure as *سكيت*, (K in that art.) signifies flat, even, or level, land: (T, K:) or a barren, flat, even, or level, land: a poet says,

بريت أرض بعدها برت

[A barren, flat land, after which is a second barren, flat land]: (T:) ISd says that *بريت*, in a poem of Ru-beh, [from which the ex. given above is probably taken,] is of the measure *فعليت* from *البر*; and that art. *برت* is not the place in which it should be mentioned: (TA:) Lth says, *البريت* is a noun derived from *البرية*; the *ي* becoming quiescent, and the *ة* becoming an inseparable *ت*, as though it were a radical letter, as in the case of *عفرية*, which thus becomes *عفريت*: (T, TA:) the pl. of *برية* is *براري*; and that of *بريت* is *براريت*. (S.)

برى: see *بريت* and *برية*.

برار as signifying A possessor of *بر*, i. e. wheat, though agreeable with prevailing analogy, is not allowable, not being sanctioned by usage. (Sb, M.)

براني External; or outward: apparent; public. (T.) Hence the saying of Selmán, (T,) *من أصلح جوانيه أصلح الله برانيه* (T, A, K) Whoso maketh his inner man (*سريته*) to be good, God will make his outward man (*علانيته*) to be good. (T.) *براني* is a rel. n., irregularly formed, (K,) from *بر* signifying “elevated ground, open to view;” and *جواني*, from *جو* signifying “any low, or depressed, part of the ground.” (T.) You say, *افتتح الباب البراني* He opened the outer door. (A.)

بربر, (S, K,) or *البربر*, (Mgh, Msh,) [a coll. gen. proper name, of which the n. un., or rel. n., is *بربري*] a foreign word, (S,) [probably of African origin, the primary form of which is the source of *Βάρβαρος*, &c.,] arabicized; (Msh;) or, as some say, from *بربرة* in speech; (TA; [see R. Q. 1;]) and *البرابرة*, (S, M, Msh, K,) the pl. of *بربر*, (K,) or of *البربر*, (Msh,) [or of *بربري*, 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 *البرابر*;] (S;) A certain people, (S, M, Mgh, Msh, K,) of the inhabitants of El-Maghríb [or Northern Africa west of Egypt], (Mgh, Msh, K,) like the Arabs of the desert in hardness, and coarseness, or rudeness, (Mgh, Msh,) 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 *البرابرة*, sing. *بربري*, 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.]

بربار: see *بربر*.

بربر: see *بر*.

بربري: see *بربار*: — and see also *بربر*, in two places.

بربار 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 *بربر*: (K:) and *بربري* signifies one who talks much and unprofitably. (Fr.) — *البربار* The lion; as also *المبربر*: (K:) because of the confused noise that he makes, and his aversion and anger. (TA.) — *دلو بربار* A bucket that makes a noise (M, K) in the water. (M.)

بربور What is termed *حشيش* [i. e. coarsely-ground flour, &c.], (M, CK, [in MS. copies of the K, and of the S also, *حشيش*, which is evidently a mistranscription,]) of wheat. (S, M, K.)

بار; fem. with *ة*: see *بر*, in five places.

أبر [accord. to analogy signifies More, and most, pious &c.: see *بر*. 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, *أفصح العرب أبرهم* 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 *افصح*, we find *أصلح*.]

مبر One who overcomes. (TA.) [See 4.] — *إنه لمبر بذلك* means Verily he is a prudent, or sound, manager of that; syn. *ضابطه*. (M, K.)

مبرة: see *بر*.

مبرور, applied to a pilgrimage, Sinlessly performed: (Sh, T, Mgh:) or characterized by the giving of food and by sweetness of speech; as explained by Mohámmad himself: *accepted: rewarded*. (TA.) *مبرور مأجور* [Thou art accepted, or approved, and rewarded] and *مبروراً مأجوراً* [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.)

بِرَّابِرٌ: see بَرَّابِرٌ.

برأ

1. بَرَّأَ, [aor. َ, inf. n. generally بَرُّو or بَرَاءَةٌ,] *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, M, K,) aor. َ; and بَرَّوُ, aor. ُ; (Mgh, M, K;) inf. n. بَرُّو: (T, Mgh, M, K;) or بَرَّوُ مِنَ الْمَرَضِ, inf. n. بَرُّو, with damm; and the people of El-Hijáz say بَرَّأَ, inf. n. بَرُّو, with fet-h: (S:) accord. to Aq, بَرَّوُ 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; and the rest of the Arabs say بَرَّوُ: (T:) or بَرَّأَ [alone], said of a sick man, aor. َ and ُ; and بَرَّوُ; and بَرَّوُ: inf. n. بَرُّو [probably a mistranscription for بَرُّو] and بَرُّو: or, accord. to Lh, the people of El-Hijáz say بَرَّأَ, aor. َ, inf. n. بَرُّو and بَرُّو [i. e. بَرُّو]; and the people of El-'Áliyeh, [بَرَّأَ], aor. َ, inf. n. بَرُّو and بَرُّو; and Temeem, بَرَّوُ, [aor. َ, inf. n. بَرُّو and بَرُّو: (M:) or بَرَّأَ, (K,) said by IKt̄t̄ 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 يَفْعَلُ, [though others mention also قَرَأَ, aor. يَقْرَأُ, and هَمَأَ, aor. يَهْمَأُ,] and asserted to be a bad form, (TA,) inf. n. بَرُّو and بَرُّو; and بَرُّو, (K,) not a chaste form, (TA,) aor. ُ; and بَرَّوُ, (K,) a chaste form, (TA,) [and the most common of all,] aor. َ, inf. n. بَرُّو and بَرُّو, (K, TA,) or بَرُّو, (CK,) and بَرُّو; (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. نَقَى; (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 بَرَّوُ الْجَرْحِ, or بَرَّأَ, The wound healed; or became in a healing state: of frequent occurrence.] And بَرَّوُ 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 IKoof̄ says that نَعِمَ, aor. يَنْعَمُ, and فَضَلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بَرَاءَةٌ (M, K) and بَرَّأَ (Lh, M, K) and بَرَّوُ (M,) or بَرُّو, (K, TA,) or بَرُّو; (CK;) and بَرَّوُ; (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, بَرَّوُ مِنَ الْعَيْبِ, (Mgh, Mgh, M, K,) or الْعُيُوبِ, (S,) inf. n. بَرَاءَةٌ, (Mgh,) *He was, or became, free (Mgh) [from the fault, defect, imperfection, blemish, or vice], (Mgh, Mgh, M, K,) [or faults, &c.]. (S.) And بَرَّوُ مِنَ الدَّيْنِ, (T, Mgh, Mgh, M, K,) or الدَّيُونِ, (S,) aor. َ, (T, Mgh, M, K,) inf. n. بَرَاءَةٌ, (T, Mgh, Mgh, M, K,) *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. (Mgh, M, K.) And بَرَّوُ مِنْ حَقِّكَ, inf. n. بَرَاءَةٌ and بَرَّأَ (Lh, M) and بَرُّو, [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 بَرَّوُ مِنْ فُلَانٍ, inf. n. بَرَاءَةٌ, [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 بَرَّوُ 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 تَتَوَّعَ. (T.) [You say, مِنْ بَرَّوُ 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], بَرَاءَةٌ 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, (Mgh, M, K,) aor. َ, (T, M, &c.,) inf. n. بَرُّو (T, S, M, K) and بَرُّو, (AZ, Lh, M, K,) *God created mankind, or the beings, or things, that are created, syn. خَلَقَ, (Fr, T, M, Mgh, 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 بَرَّوُ الْمَرِيضِ [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 النَّفْسِ: (M:) but البَرُّو 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 النَّسَمَةَ وَالْأَرْضَ [God created, or produced, man, or the soul, and He created the heavens and the earth]. (TA.) [To this verb, or perhaps to بَرَّوُ, 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. تَبَرُّوَةٌ: see 4, in four places. [Hence,] لَا التَّبَرُّوَةَ The َ that denies in a general manner, absolutely, or to the uttermost; i. e. the َ 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 بَرَّأْتُ 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. بَرَّوُ. (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.) — 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, بَرَّأْتُهُ مِنَ الْعَيْبِ I made him, pronounced him, or held him, to be free from the fault, defect, imperfection, blemish, or vice. (Mgh.) It is said in the Kur [xxxiii. 69], فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا (M) *But God showed him to be clear of that which they said. (Bd.) You say also, بَرَّأْتُهُ 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: (Mgh:) and اِبْرَأْتُهُ مِمَّا لِي اِبْرَأْتُهُ, inf. n. تَبَرُّوَةٌ; [I acquitted him of that which he owed me:] (S:) and اِبْرَأْتُهُ [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.) = ابرأ [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 (Mṣb,) 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: (Mṣb:) 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-Munáwee, 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, Mṣb, 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, Mṣb.)—Hence, (Mgh,) استبرأ الشيء (Z, Mgh, Mṣb,) or الأمر (TA,) He searched, searched out, or sought to find or discover, the uttermost of the thing, or affair, (Z, Mgh, Mṣb, TA,) in order that he might know it, (Mgh,) to put an end to his doubt. (Z, Mgh, Mṣb, 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. بُرَا. (T, S, M.) El-Aqshà says,

• بها بُرَاٌ مِثْلُ الْفَيْسِلِ الْمَكْمَرِ •
[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 بُرَى, in six places. — البراءة The first night of the [lunar] month; (El-Mázinee, T, S, K;) called thus, (S,) or نُيْتَةُ الْبِرَاءِ, (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: (Aṣ, T, K:) or the last day thereof; (IAṣ, T, K;) a fortunate day; every event happening therein being regarded as a means of obtaining a blessing; (IAṣ, T;) but most hold that the last day of the month is termed النَّصِيْرَة; (TA;) as also ابْنُ الْبِرَاءِ: (K:) or this is the first day of the month: (IAṣ, T, TA:) pl. أُبْرَاءَة. (Th, M.)

براءة: see بُرَى, in two places.

براءة Free, (Mṣb,) مُنْه from it; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Mṣb;) and, also followed by مُنْه, 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, (Mṣb,) or a claim, or due, or right; (Mgh;) as also بُرَى and بُرَاءَة. (Mṣb.) You say, أَنَا بُرَى مِنْهُ [I am free from it, &c.]; (T, *S, M, K, *) and بُرَاءَة, 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 بُرَاءَة: (S, M:) the pl. of بُرَى is بُرِيُونَ (T, S, K) and بُرَاءَة (T, S, M, K) and بُرَاءَة (T, M, K,) of the measure فَعَال (T,) like رَحَال (M, K,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of بُرَاءَة, and has tenween because it resembles [words originally of the measure] فَعَال, and that the rel. n. formed from it is بُرَاوِي (TA,) but it is mentioned by AAF as a pl. of بُرَى, and as being like رَحَال, and Fr mentions بُرَاءَة as a pl. of the same, imperfectly decl., with one of the two hemzels suppressed, (M,) and بُرَاءَة (S, M, K) and أُبْرَاءَة (S, K) and بُرَاءَة (T, S, K,) the last two anomalous: (TA:) the fem. of بُرَى is بُرِيَةٌ; pl. بُرِيَات (T, S, M, K) and بُرِيَات (Lh, M, K) and بُرَايَا. (T, S, M, K.) You say, خَلِيْتُ مِنْهُ وَأَنَا بُرَى مِنْهُ [I am free from it; or, more commonly, I am clear, or quit, of it, or him]; and خَلَاةٌ مِنْهُ وَأَنَا بُرَاءَةٌ مِنْهُ (S;) and نَحْنُ مِنْكَ الْبِرَاءَةُ (M:) and الْخَلَاءَةُ [We are clear, or quit, of you]; (Fr, T;) i. e., ذُو الْبِرَاءِ: so says Abou-Is-hāk; and Aṣ says the like of what Fr says. (T.) It is said in the Kur [xliii. 25], إِنِّي بُرَاءَةٌ مِمَّا تَعْبُدُونَ [Verily I am clear of that which ye worship]; (T, M;) or بُرَى, or بُرَاءَةٌ; accord. to different readers. (Bḍ.) بُرَى occurs in several places in the Kur. (M.) Accord. to IAṣ, 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 بُرَى, in two places.

براءة A writing of [i. e. conferring] immunity or exemption: from بُرَى مِنَ الدِّينِ and العَيْبِ, of

which it is the inf. n.: pl. بُرَائَات, with medd: بُرَاوَات is [pl. of بَرَاءَة, and both of these are] vulgar. (Mgh.)

بُرَى: see بُرَى.

الْبِرِيَّة The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الْخَلْق: (T, S, M:) pronounced without ء; (T, S;) originally with ء, like نَبِيٌّ and دَرِيَّة; (M;) and the people of Mekkeh differ from the other Arabs in pronouncing these three words with ء: (Yoo, T, M:) Lh says that the Arabs agree in omitting the ء in these three instances; and he does not except the people of Mekkeh: (M:) it is of the measure فَعِيْلَة in the sense of مَفْعُوْلَة, (Mṣb,) from بَرَأَ اللهُ الْخَلْقَ, meaning خَلَقَهُمْ: (Fr, T:) or, if derived from البُرَى ["earth" or "dust"], it is originally without ء: (Fr, T, S:) pl. بُرِيَات and بُرَايَا. (S in art. برو and برى.)

بَارِيٌّ (K,) or بَارِيٌّ 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 بُرَى: (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. بُرَاءَة (M, K,) like as صَاحِحٌ is pl. of صَحِيحٌ, accord. to Lh, so that he holds it to be pl. of بُرَى; or it may be pl. of بَارِيٌّ, like as جِيَاعٌ is pl. of جَائِعٌ, and صَاحِبٌ of صَاحِبٌ. (M.) بُرَى is sometimes written and pronounced بُرَى [in all its senses]. (Kz.)—See also البَارِيُّ = بُرَى, applied to God, The Creator; (T, S, Mṣb;) 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 Bḍ in ii. 51,) and distinguished, one from another, by various forms and outward appearances: (Bḍ:) or the Former, or Fashioner; syn. الْمَصَوِّر [q. v.]. (M.)

بربخ

بربخ The passage, or conduit, of water, called بِالْوَعَةِ and اِبْرَدِيَّة [q. v.], made of baked clay: (K:) or بُرَايَخ [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, Mṣb) of the عَجَم [or Persians]; (Mṣb;) i. q. عَوْد: (Lth, K:) an arabicized word, (K,) from بُرْبَط (IAth,) or بُرْبَط; 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 **بُط**, like the Arabic **بَط**, "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 أصبع 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 انيلة 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 **پان** (**كَف**), (M, K,) *altogether*, (M,) *with the أصابع* [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 **خَافِر**; 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 Sa'īdeh Ibn-Ju-eiyeh, to the *ingers* of a man gathering honey [deposited by wild bees in a hollow of a rock]. (M, TA.) — **بُرْتَن** 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.) — **بُرْتَنَة** seems to signify the same as **بُرْتَن** or **بُرَاتِن**: for] Temeem are termed in a trad. the **بُرْتَنَة** and **بُرْجَمَة** of the tribes of Mudar; 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. **بُرْج** [written in the TA without the vowel-signs, but the context seems to show that it is thus, and that the inf. n. is **بُرْج**] *It (anything) was, or became, apparent, manifest, or conspicuous, and high, or elevated*: whence **بُرْج**, applied to a certain kind of structure. (TA.) — **بُرْج**, [aor. ʿ.] inf. n. **بُرْج**, [also signifies] *He had that quality of the eye which is termed بَرَج*, explained below.

(M, TA.) — Also, (K,) or **بُرْجَ أَمْرِهِ**, (TA,) aor. ʿ., *His state, condition, or case, became ample in respect of eating and drinking*. (IAṣ, K, TA.)

2: see 4.

4. **بُرْج** *He (a man, TA) built a بَرَج* [or *tower, &c.*]; as also **بُرْج**, inf. n. **بُرْج**. (K.)

5. **بُرْجَت** *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. (Aboo-Is-hāk, 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.)

بُرْج [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 **بُرْج** in a sense explained below: (Hāp p. 286:) pl. [of mult.] **بُرُوج** and [of pauc.] **أَبْرَاج**: (S:) the **بُرُوج** of the wall of a city or fortress are *chambers* (**بُيُوت** [meaning *towers*]) *built upon the wall*: and such chambers (**بُيُوت**) *built upon the sides of the angles of a قصر* [i. e. *pavilion or palace &c.*] are sometimes thus called. (Lth.) [Hence,] **بُرْج حَمَام** [*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 بُرُوج 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: (Hāp p. 560:) pl. **أَبْرَاج** as well as **بُرُوج**: (Mṣb, TA:) these are meant by the **بُرُوج** mentioned in the Kur xv. 16 and xxv. 62 and lxxxv. 1: (Bḍ, Jel:) or in the last of these instances, (Bḍ,) by the **بُرُوج** in the heaven are meant the *Mansions of the Moon*: (Bḍ, Mṣb:) or the *stars or asterisms or constellations*: (TA:) or the *great stars or asterisms or constellations*; (Bḍ, Mṣb;) and so, accord. to Zj, in the second of the said passages of the Kur: (TA:) or the *gates of heaven*: (Bḍ, Mṣb:) or, as some say, i. q. **قُصُور** [i. e. *pavilions &c.*]. (TA.)

بُرْج *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: (Hāp p. 560:) or*

width of the eye with intense whiteness of the person: (TA:) and distance between the eye-brows. (L, TA.) [See also **بَلَج**.] = *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.)*

بُرْج *A large, or liberal, disposition; syn. واسع. (Hāp p. 560.)*

أَبْرَج *A man having that quality of the eye which is termed بَرَج: (M, TA:) fem. بَرَجَة*; applied to a woman; (S;) and also to an eye (**عَيْن**) *having the quality termed بَرَج: (M, TA:) pl. بَرَج. (Hāp p. 560.)* = *هذا أَبْرَجٌ مِنْ هَذَا This is stronger than this. (Hāp p. 286.)*

إِبْرِج *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. مَمْحَضَة. (S, K.)*

تُوبٌ مَبْرَجٌ *A garment whereon are figures of بُرُوج* [or *towers*]: (Zj, TA:) or *whereon are depicted figures resembling the بُرُوج* [or *towers*] *of the wall of a city or the like: (T, A, TA:) or figured with eyes, of the garments termed حُلَّة*; from **الْبُرْج**. (S.)

برجم

بُرْجَمَة (in the Hāp p. 352 **بُرْجَمَة**) is the sing. of **بُرْجَمَات** (S, Mgh, Mṣb, K) and **بُرْجَمَات**; (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 بَرَجَمَة signifies all the finger-joints: (A'Obeyd, K;) as also رَوَاجِم [a mistranscription for رَوَاجِب]: (A'Obeyd, TA:) or the parts of the fingers that are protuberant when one clinches his hand: (Hāp ubi suprā:) or the backs of the finger-bones: (K:) or the finger-joints (S, Mgh) that are between the أَشَاجِع and the رَوَاجِب; (S;) i. e. (S, Mgh) [the middle knuckles; (see رَاجِمَة and أَشَجَع)] the heads of the سَلَامِيَّات (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 سَلَامِيَّات; and their inner and outer sides are termed the رَوَاجِب: (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 رَوَاجِب: in every finger are three بُرْجَمَات, 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**

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., *بَنْتُ بَرْحٍ شَرَّكَ 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 *لَا بَرْحَ*, 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.) — *حَبِيلُ بَرْحٍ* 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 بَرَّاحًا* [*He told us, or did to us, the thing plainly [or openly]*]. (S.) And *جَاءَ بِالْكَفْرِ بَرَّاحًا* [*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, *دَلَّكَتُ بَرْحًا* [*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 *دَلَّكَتُ بَرْحًا*; *بَرْحٌ* being pl. [or rather a quasi-pl. n.] of *رَاِحَةٌ*, 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, دَلَّكَتُ 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, *دَلَّكَتُ بَرْحًا*, with tenween, and *بَرْحًا*, without tenween. (TA.) [See also *رَاِحَةٌ*, in art. *رَوْحٌ*.]

بَرْوَحٌ: see *بَارِخٌ*.

بَرْيَحٌ: see *بَارِخٌ*. = Also The croaking of the *غُرَابٌ* [or crow, of whatever species, as raven, carrion-crow, &c.]. (L.) — [Hence,] *أَبْنُ بَرْيَحٍ*: so in the K: in the S, *أُمُّ بَرْيَحٍ*; 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:] *الْغُرَابُ* [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 *بَنَاتُ بَرْيَحٍ*. (TA.) — See also *بَرْحٌ*. = *بَرْحٌ* A saying by which one pronounces a person to have said, or done, right. (L.)

بَرْيَحٌ, (S, K, &c.,) as also *بَرْوَحٌ* and *بَرْيَحٌ*, (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. *بَرْوَاِحٌ*. (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 *بَرْحٌ* to be a good omen; but sometimes a Nejde 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 الْأَزْوَى* [*It, or he, is only like the mountain-goat passing in the manner of such as is termed *بَارِحٌ**]: 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. *شَرْزَةٌ* [i. e. †A manner of twisting contrary to that which is usual: see *شَرْزٌ*]. (A.) — And *فَعَلَةٌ بَارِحَةٌ* †This is an action that has not happened rightly. (A.) — [Hence,] *بَنْتُ بَرْحًا*: and [perhaps] *لَقِيتُ بَرْحًا*: and *بَرْحٌ لَعِينَتِكَ بَارِحٌ*: see *بَرْحٌ*. — [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. *بَرْوَاِحٌ*. (S, K, &c. :) or the *بَرْوَاِحِ* 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 *سَمَائِمُ* [pl. of *سَمِيمٌ*]. (Ibn-Kunásch, TA.) — *الْبَرْوَاِحُ* is also said by some to signify *الْأَنْوَاءُ* [pl. of *نَوْءٌ*, q. v.]; as mentioned by AHn; but he repels their assertion. (TA.)

الْبَارِحَةُ The next, or nearest, past, or preceding, night; yesternight: (S, A, Mgh,*) Msb,*) K:) from *بَرْحٌ* signifying *زَالَ* ["he, or it, went away" &c.].

(S, A.) [In modern Arabic, *Yesterday*; as also البَارِح.] It has no dim. formed from it. (Sb, in S, in art. أَمَس; and TA.) You say, لَقَيْتَهُ الْبَارِحَةَ [I met, or met with, him, or it, last night, or yesternight]: and لَقَيْتَهُ 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 أَمْبَارِحَةٍ or أَوَّلُ أَمْبَارِحَةٍ, agreeably with a peculiarity of the dial. of the people of El-Yemen, or of Teiyi and Himyer, by the substitution of أَمْرٌ for أَل: see art. أَمْر]. (S.) From daybreak to the time when the sun declines from the meridian, one says, رَأَيْتُ اللَّيْلَةَ فِي مَنْامِي [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 Mṣb:]) or one says, كَانَ كَذَا وَكَذَا اللَّيْلَةَ [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 بِالْبَارِحَةِ •

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 أَأَبْرَحَ عَلَيَّ مِنْ ذَلِكَ (A, L, Mṣb) This is more difficult, distressing, or afflicting, to me than that. (L, Mṣb.) And هَذَا الْأَمْرُ أَأَبْرَحَ مِنْ هَذَا This affair, event, or case, is more difficult, or distressing, than this. (S.) And قَتَلُوهُمْ أَأَبْرَحَ 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 بَرَحَ.

يَبْرُوحُ (K,) thus correctly written, with the ي before the ب; [not بِيْرُوح, as in the CK; in Chald. ܝܒܪܘܚܝܢ, the word corresponding to the sing. of the Hebr. ܝܒܪܘܚܝܢ in Gen. xxx. 14 and 16, accord. to the paraphrase of Onkelos;] or يَبْرُوحُ صَمِي [the idol-like يَبْرُوح]; (TA;) The root, or lower part, of the wild لَفَّاح [or mandrake, not to be confounded with another plant to which the name of لَفَّاح, q. v., is also applied], (K,) which is known by the names of قَاوَانِيَا and عَوْدُ الصَّلِيبِ [names now given to the peony], and called by MF البَرِّ [or the wild apple, but perhaps this is a mistranscription for البَرِّ,] 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 لَفَّاح is the يَبْرُوح: 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 لَفَّاح.)

برد

1. بَرَدٌ, aor. 2, inf. n. بَرُدَةٌ; (S, M, Mgh, Mṣb, K;) and بَرَدٌ, aor. 2, (M, Mṣb, K,) inf. n. بَرَدٌ; (M, Mṣb;) It (a thing, S, Mṣb, and the latter said of water, Mṣb) was, or became, cold, chill, or cool; [see بَرَدٌ below;] (S, M;) its heat became allayed. (Mṣb.) The latter verb is also used transitively, as will be shown below. (Mṣb.) — [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. 2, (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 فَبَرَدَ مَكَانَهُ † [He became frightened, and remained motionless in his place; مَكَانَهُ meaning فِى 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 † 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. 2, 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 بَرُودٌ, (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 مَخَعَهُ (A, K,) aor. 2, 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, Mṣb, K,) aor. 2, (Mṣb,) inf. n. بَرَدٌ; (K;) and بَرَدَةٌ (S, M, Mṣb, K,) inf. n. تَبْرِيدٌ; (S;) He made it, or rendered it, (for ex., water, M, Mṣb, 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]: (Mṣb:) or both signify, (K,) or the former signifies, (M, TA,) he mixed it with snow: (M, K:) one does not say † أبرده, except in a bad dialect. (S.) بَرْدِيَه being used by a poet for بَرْدِيَه, 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 بِشُرْبَةِ بَرْدٍ** Cool thy heart by a draught. (A.) And **اِسْتَفِي سَوِيْقًا اُبْرُدُ بِهِ كَيْدِي** [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, Mṣb, 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, Mṣb, K,) and allayed its pain. (M.) The following words, cited by IAḡr,

• **بَرَدُوا عَوَارِبَ اَيْتِي 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 عَنْ 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 النُّخْرَ**, (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 **عَبِي**, K) It (a company of men) was hailed upon. (S, M, K.) And **بُرِدَتِ الْاَرْضُ** The land, or ground, was hailed upon. (S.) — **بُرْدٌ**, (S, M, &c.,) aor. 2, (TA,) inf. n. **بُرِدَ**, (Mgh, TA,) also signifies He filed (M, Mgh, K) iron, (S, M, &c.,) and the like, (M,) with a **مِبْرَدٍ**. (S, M, Mgh, Mṣb, K.) — **بُرِدَهُ** and **اِبْرُدَهُ** He sent him as a **بُرِيدٍ** [or messenger on a post-mule or post-horse]. (K.) And **بُرِدَ بُرِيدًا**, (M,) and **اِبْرُدَهُ**, (A,) He sent a **بُرِيدٍ**. (M, A.) And **اِبْرُدَ اِلَيْهِ**, (S,) or **اِبْرُدَ اِلَيْهِ**, (T, TA.) He sent to him a **بُرِيدٍ**. (T, S.)

2: see **بُرْدَةٌ**, in four places. — **بُرْدَةٌ عَلَيْهِ** † He made it incumbent, or obligatory, on him. (M, A.) — And **بُرْدَةٌ**, (K, TA, but omitted in the CK,) inf. n. **تَبْرِدٌ**; (TA;) and **اِبْرُدَهُ**; (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.) — **بُرْدٌ** [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. **اِبْرُدَ** He entered upon a cold, or cool, time: (Mgh, Mṣb:) he entered upon the last part of the day: (M, K:) he entered upon the time when the sun had declined: (Moḥammad Ibn-Kaḡb, 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-Munáwee.) And **اَبْرُدُوا بِالظُّهْرِ** (T, A, Mgh, Mṣb) Defer ye the noon-prayers until the cooler time of the day, when the vehemence of the heat shall have become allayed. (Mgh, Mṣb.) And **اَبْرُدْ عَنكَ مِنَ الظُّهْرِ** Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (M, and L in art. **فَجَح**.)

He gave him to drink what was cold, or cool. (M, K.) You say also, **سَقَيْتَهُ فَاِبْرُدْتُ لَهُ**, meaning I gave him to drink what was cold, or cool. (A'Obeyd, S.) — **اِبْرُدَهُ** 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. **تَبْرَدَ 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. — **تَبْرَدَ** also signifies † He became weakened. (TA.)

8. **اِبْتَرَدَ** He washed himself with cold water: (S:) and likewise, (S,) or **اِبْتَرَدَ الْمَاءَ**, (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 **تَبْرَدَ بِالْمَاءِ**, (T, A,) and **اِبْتَرَدَ**, (A,) he washed himself with water, or with the water. (T.)

10. **اِسْتَبْرَدَ 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, Mṣb;) and the latter, of **حَرَارَةٌ**. (S.) — And [hence] the former, † Pleasantness; enjoyment; ease; comfort: as in the saying, **نَسَأَلُكَ الْجَنَّةَ 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 الْبُرْدُ الْبُرْدَ** † 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,] **الْبُرْدَانِ**: see **الْبُرْدَانِ**, voce **اِبْرُدَ**.

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**: (Mṣb:) also, (as a coll. gen. n., TA,) garments of the kind called **أَكْبِيَّةٌ**, [pl. of **كَيْسَةٌ**], 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 **بُرُودُ الْوَشِيِّ**; (T;) but the **بُرْدَةٌ** is a garment of the kind called **كَيْسَةٌ**, four-sided, black, and somewhat small, worn by the Arabs of the desert: (T, S, Mgh, Mṣb, 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 Moḥammad 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 **أَبْرُدٌ** (M, K) and **أَبْرَادٌ** [both pls. of pauc.] and **بُرُودٌ** (S, M, K) and **بُرْدٌ**, (IAḡr, 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.) — **ذُو بُرْدٍ**, as opposed to **ذُو كَيْسَةٍ**, means † A rich man. (S in art. **عَج**.) — **وَقَعَ بَيْنَهُمَا قَدْ بُرُودٌ يَمِينَةٌ** (so in copies of the K, in the TA **يَمِينَةٌ**) or **بُرُودٌ يَمِينَةٌ**, (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.) — **هُمَا فِي بُرْدَةٍ** † **أَحْمَاسٌ** means † They two do one deed; or act alike; (IAḡr, M, K;) and resemble each other, as though they were in one **بُرْدَةٌ**: (IAḡr, M:) or they two have become near together, and in a state of agreement. (K in art. **خَمْس**, q. v.) — And **سَلَبَ الصَّبَا بُرْدَتَهَا** † He, or it, deprived the wine of its colour. (A.) — And **بُرْدَا الْجَرَادِ**, (T,) or **الْجُنْدَبِ**, (S,) † The two wings [of the locust, or of the species called **جندب**]. (T, S.) — And **بُرْدَةٌ الصَّانِ** † A certain sort of mill. (K.)

بُرْدٌ Hail; what descends from the clouds, resembling pebbles; (M, Mṣb;) frozen rain; (Lth, T;) what is called **حَبُّ الْعَمَامِ** (S, A, Mṣb, K) and **حَبُّ الْمَزْنِ** (Mṣb) [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] **صَلْيَانٌ**. (S.) — **سَحَابٌ بُرْدٌ** (S, K,) and **أَبْرُدٌ** (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 بُرْدَةٌ نَفْسِيًّا** 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. (F.) — **هُوَ لِي بُرْدَةٌ يَجِينِي**

(A'Obeyd, M,) or هُوَ لِبُرْدَةٍ يَمِينِي (S,) He, or it, is known to me. (A'Obeyd, S, M.) = بُرْدَةٌ a proper name applied to The eve. (K.)

بُرْدَةٌ: see بُرْدُ, in five places.

بُرْدَةٌ (T, S, M, A, &c.) and بُرْدَةٌ (T, M, K) Indigestion; a malady arising from unwholesome food: (S, M, A, L, Mgh, K:) or heaviness 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 الْبُرْدَةُ [The origin of every disease is indigestion]. (T, S, M, A.) = Also, the former, The middle of the eye. (K.)

بُرْدَةٌ An ague; i. e. a fever attended by a cold fit, (K,) or by shivering. (TA.)

بُرْدِيٌّ 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. بُرْدِيَّةٌ. (M, TA.) Hence, قُطْنُ الْبُرْدِيِّ 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 سَاقٌ بُرْدِيَّةٌ [She has a shank like a papyrus-stalk]. (A.)

بُرْدِيٌّ One of the most excellent sorts of dates: (S, Mgh:) an excellent sort of dates, (AHn, M, K,) resembling the بُرْنِيٌّ: (AHn, M:) or a sort of dates of El-Hijaz. (TA.)

بُرْدَانٌ Feeling cold or chilly or cool: fem. with ة: perhaps post-classical; for I have not found it mentioned in any of the lexicons.]

بُرْدٌ: see بَارِدٌ. = Also Weakness of the legs, from hunger or fatigue. (Ibn-Buzurj, T.) [See also 1.]

بُرُودٌ: 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 بُرِيدٌ (A.) — بُرُودٌ [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 بُرُودُ الْعَيْنِ. (T, S.) — بُرُودُ الظِّلِّ Pleasant in social intercourse: applied alike to the male and the female. (TA, from a trad.) — ثَوْبٌ بُرُودٌ A garment without nap: (K:) and a garment that is not warm nor soft. (TA.)

بُرِيدٌ: see بُرُودٌ. = 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, الْبُرِيدُ الْمُرْتَبُّ: it is a word of Persian origin, (Z in the Fäük,) arabicized, from بَرِيدَةٌ ذِمٌّ, (Z in the Fäük, and Mgh,) i. e. “doeked,” or “having the tail cut off;” for the post-mules (بِغَالُ الْبُرِيدِ) 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 الْبُرِيدِ) because he traverses the space called بُرِيدٌ [defined below: but the reason before given for this appellation is more probable: it is like the Lat. “veredus”]: (T, Mgh:) pl. بُرْدٌ (Z, Mgh, Mgh) and بُرْدٌ, which is a contraction of the former, like as رَسُلٌ is of رُسُلٌ. (Z.) You say, حَمِيلٌ فَلَانٌ عَلَى الْبُرِيدِ [Such a one was borne on the post-mule or post-horse]. (S.) Imra-cl-Keys speaks of a بُرِيدٌ 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 الْبُرِيدُ applied to The animal called الْفُرَاتِيُّ, (said to be the jachal, but some say otherwise, TA,) because he gives warning before [the approach of] the lion. (T, S, K.) And صَاحِبُ الْبُرِيدِ [The master of the messengers that journey on post-mules or post-horses]. (S.) [And حَمِيلُ الْبُرِيدِ, 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 الْبُرِيدِ: (T:) the pl. is as above. (T, Z.) A journey of four بُرْدٌ, or forty-eight miles,

renders it allowable to shorten prayers; which miles are of the Hushimee 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:

• فَدَتْكَ 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.)

بُرَادَةٌ Filings; (M, Mgh, K;) what falls from iron [f.c.] when filed. (S.)

بُرُودَةٌ: see بُرْدٌ.

بُرَادَةٌ 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, بَاتَتْ كُؤُوزَاتُهُمْ عَلَى الْبُرَادَةِ Their mugs passed the night upon the بُرَادَةِ. (A, TA.)

بَارِدٌ (S, M, Mgh, K) Cold; chill; cool; (S, Mgh;) applied to water [&c.]; (M, K;) as also بُرْدٌ, [originally an inf. n., like عَدَلٌ, used as an epithet,] (M, K,) and بُرُودٌ (S, M, K,) and بُرَادٌ; (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 بُرْدَةٌ † عَيْشٌ بَارِدٌ, and بُرْدَةٌ † عَيْشٌ بَارِدٌ, [the latter written in the TT بُرْدَةُ الْعَيْشِ,] † A night of easy and pleasant life. (M, L.) And غَنِيمَةٌ بَارِدَةٌ: see the latter word. — † سَوْمٌ بَارِدٌ † A hot wind 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,*) — † جَاءَ فَلَانٌ بَارِدًا مُخْتَهُ † Such a one came in a lean, or an emaciated, state: in the contr. case, one says, حَارًّا مُخْتَهُ, and حَارًّا الْعِظَامِ. (A, TA.) — [بَارِدٌ also signifies † Blunt; applied to a sword and the like: see 1. — And, contr., † Sharp: for you say,] مُرَهَفَاتٌ بَوَارِدٌ [pl. of بَارِدَةٌ, meaning] † Sharp, or cutting, swords: (TA:) or slaying swords. (S.)

بَارِدَةٌ † Spoil acquired without fatigue; (IAqr, T;) also termed غَنِيمَةٌ بَارِدَةٌ; and to this is likened, by the Prophet, fasting in winter. (T.) Also † Gain made by merchandise at the time of one's buying it. (IAqr, T.)

أَبْرَدٌ [More, and most, cold, or chill, or cool]. — [Hence,] الْإَبْرَدَانِ and الْبُرْدَانِ 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 الرَّدْفَانِ: (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 أُبْرِدُ A bull upon which are spots, or patches, of white and black: (S, M:) of the diul. of El-Yemen. (M.) — And الأَبْرِدُ The leopard: fem. with ة: (T, K: [but in the TT, the fem. is written like the masc.:]) pl. الأَبَارِدُ. (T, K.) The female is also called الحَيْمَةُ. (T.)

أَبْرِدَةٌ (S, M, &c.) with kesr (S, Mgh, K) to the, and the ر, (Mgh, TA,) [in the CK أَبْرِدَةٌ] 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 لَبَارِدَةُ الْيَوْمِ [Verily it (the morning, الغدَاةُ, L) is cold to-day]; and another says to him, لَيْسَتْ بِبَارِدَةٍ إِنَّمَا هِيَ أَبْرِدَةُ الشَّرَى [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.

جُنَّاتِكَ 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. (Mghb.) — [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 جَعْنٌ.]

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 As 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.) — شَجَرَةٌ 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

بُرْدَعَةٌ: see بُرْدَعَةٌ.

برذع

بُرْدَعٌ: see what next follows.

بُرْدَعَةٌ (S, Mgh, Mghb, K) and بُرْدَعَةٌ (Mghb, K) A [cloth of the kind called] حَلْسٌ which is put beneath the [saddle called] رَجُلٌ (S, Mgh, Mghb, K) of the camel: (Mgh:) pl. بُرَادِعٌ (Mgh, Mghb) and بُرَادِعٌ. (Mghb.) Ru-beh says, [using the sing. without the ة as a coll. gen. n.,]

وَتَحْتَ أَحْنَاءِ الرِّحَالِ البُرْدَعُ

[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 سَرْجُ to the horse; (Mghb;) [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 بُرْدَعَةٌ 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.)

بُرَادِعِيٌّ A maker of بُرَادِعٍ, pl. of بُرْدَعَةٌ: a rel. n. similar to أَنَهَاطِيٌّ. (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, Mghb:) 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 'Irákeeyeh 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; opposed to Arabian: (Mgh, Mghb:) or a pacing-

horse; syn. رَهْوَانٌ: (TA voce هَمْلَاجٌ:) fem. with ة; (Ks, S, M, Mgh, Mghb, K;) sometimes; but without ة it is applied to the female as well as the male: (IAmb, Mghb:) pl. بُرَادِينٌ. (T, S, Mgh, K.)

مُبْرَدٌ A. owner of a بُرْذُونٌ: (K:) or a rider thereon. (TA.)

برز

1. بُرَزَ (S, A, Mgh, K,) aor. بُرَزَ, (S, TA,) inf. n. بُرُوزٌ (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,) بُرِزَ; (S, K, TA;) and بُرِزَ; (Sgh, TA;) and so, in the former sense, بُرِزَ, inf. n. بُرِيزٌ; (Har p. 510;) [and in the latter sense, بُارِزٌ, accord. to an explanation of its part. n. مَبَارِزٌ in Har p. 566:] or بُرِيزٌ signifies he voided his excrement, or ordure. (Mgh, Mghb.) You say, بُرِزَ إِلَى الْقَرْنِ 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, Mghb, or anything, Fr,) appeared, or became apparent, (Fr, Sgh, Mghb, K,) after concealment, (Fr, K,) or after obscurity; (Sgh;) as also بُرِزَ. (Sgh, K.) — [It was, or became, prominent, or projecting: often used in this sense.] = بُرِزَ, (Mghb, K,) inf. n. بُرَاةٌ (Mghb,) He (a man) was, or became, such as is termed بُرِزٌ, q. v.: (Mghb, K:) and in like manner, بُرِزَتْ, inf. n. as above, she (a woman) was, or became, such as is termed بُرُوزَةٌ. (A.)

2. بُرِزَهُ (inf. n. بُرِيزٌ, 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 بُرِزَهُ: (A, Mghb:) or بُرِزَ 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.) — بُرِزَ رَاكِبَهُ He (a horse) saved his rider. (K.) — See also 1. — [Hence,] بُرِزَ الْفَرَسَ (S, Mghb,) or بُرِزَ عَلَى الْخَيْلِ (K,) inf. n. بُرِيزٌ (Mghb,) The horse outstripped (S, Mghb, K) the [other] horses (Mghb, K) in the race-ground: (Mghb:) it is said of a horse that outstrips in a race: and, accord. to some, the like is said of whatever outstrips: (TA:) and بُرِزَ عَلَى الْغَايَةِ [He (a horse) passed beyond the goal]. (A.) — Hence, بُرِزَ فِي الْعِلْمِ, inf. p. as above, He surpassed, or excelled, his fellows in knowledge. (Mghb.) And [simply] بُرِزَ He surpassed his companions (S, K) in excellence, or in courage. (K.) And بُرِزَ نَلِيَّ أَقْرَانِهِ [He surpassed, or excelled, his fellows, or his opponents]. (A.) — See also 4, last signification.

3. بُارِزُهُ فِي الْحَرْبِ (A, Mghb, 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 يَتَبَارَزَان *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 both 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. بَرَّزَات: (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, بَفْضِهِ, 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. مَتَّحَاهِرَةٌ: or, as in some correct lexicons, dislainful of mean things; syn. مَتَّجَانَةٌ: or of middle age, (كَهْنَةٌ,) 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, (مَتَّحَاهِرَةٌ,) of middle age, (كَهْنَةٌ,) 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 أَبْعَدَ † [When he desired to satisfy a want of nature, he went far off]: a trad.; respecting which El-Khattābee 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.

بَرَّازٌ act. part. n. of بَرَّزَ [q. v.]. — *Wholly, or entirely, apparent or manifest.* (TA.) — *أَرْضٌ بَرَّازَةٌ 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 ὀβριζιον, as also the latter]: (Mṣb:) of the measure اِنْفِئِلٌ; the ء 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. مَتَوَضُّأٌ; (S:) [as also مَتَبْرُزٌ, occurring in the TA in art. جَوْز.]*

كِتَابٌ مَبْرُزٌ (K,) and مَبْرُوزٌ (S, Mṣb, 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 اَبْرَزَ; (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 المَبْرُوزُ.*

(TA.) You say, قَدْ أَعْطَوهُ كِتَابًا مَبْرُوزًا † *They had given him a writing, or book, published; i. e., مَنَشُورًا.* (TA.)

مَبْرُوزٌ: see مَبْرُزٌ, throughout.

مَبْرُزٌ: see مَبْرُزٌ.

برزخ

بَرَّزَخٌ *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. بَرَّازِخٌ. (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.) — بَرَّازِخُ 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-h, [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: but] 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-h 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 رَبَّةٌ; 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 قُرْطُ, حَبُّ الْقُرْطِ [but I think it probable that this is a mistranscription, for خَيْرٌ الْقُرْطِ, i. e., the best of the (species of trefoil, or clover, called) قُرْطُ, resembling the رَطْبَةُ [or رَطْبَةٌ, or superior to this latter in size, or quality (أَجَلٌ مِنْهَا): (K:) the قُرْطُ resembles the رَطْبَةُ, [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 شَبْدَر [or شَبْدَر]: (AHn, TA.)*

it is one of the best kinds of herbage for horses and the like, which fatten upon it. (TA.)

إبريسم (M, [and thus written in copies of the K,]) with kesr to the ر [as well as the ء], accord. to IAqr., (M,) [and] with fet-h to the س; (K;) or إبريسم; (M;) and [app. إبريسم] with dumm to the س; (K;) or it has three dial. forms; accord. to ISk, it is إبريسم [app. إبريسم]; others say that it is إبريسم [app. إبريسم], with fet-h; IAqr. says that it is إبريسم, with kesr to the ء and the ر, and with fet-h to the س, and he says that there is not in the language an instance of إفعيلل, with kesr, but there are instances of إفعيلل, as إفعيلل [q. v.] and إبريسم; (S;) [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 إبريسم, with kesr to the ء and ر, and with fet-h to the س," &c.;] or one of its dial. forms is إبريسم, with kesr to the ء 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 إفعيلل with kesr to the [former] ل, but with fet-h, as إفعيلل and إطريلل; and the second form is إبريسم, with fet-h to those three letters; and the third is إبريسم, with kesr to the ء, and fet-h to the ر and the س; (Msb;) and IB [appears to indicate the second and third of these forms, for he] says that some pronounce إبريسم with fet-h to the ء and the ر, and some pronounce it with kesr to the ء, and with fet-h 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 إبريسم: (Msb in art. حر:) or dressed silk; syn. إبريسم مطبوخ: (Mgh and Msb 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 إبريسم: (K in art. قز:) or a kind thereof: (S in that art. :) or that whereof إبريسم is made: (Lth, Az, Msb, 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, (S, Msb, K, [but in the last it is said, after the explanation of the meaning, "or it is arabicized,"]) from [the Persian] إبريسم [i. e. إبريسم]: (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. (S.)

إبريسمي or إبريسمي [&c.] A manufacturer [or seller] of إبريسم. (TA.)

مببرص A man affected with the disease termed برص; (Mgh, Msb, K;) as also مببرص. (Msb, TA.)

برش

1. برش, aor. َ , inf. n. برش, i. q. برص, aor. َ , inf. n. برص: (Msb:) [or rather, used allusively for the latter verb: see أبرش. See also برش, below.]

9. إبرش, inf. n. إبرشاش, He (a horse) was, or became, marked with small specks, called برش, differing from the rest of his colour. (S.)

برش, in the hair of a horse, Small specks, differing from the rest of the colour; (S, 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. (Ibrāheem 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, (S, K,) or to one of the sort termed برذون (Lh,) Marked with the small specks termed برش; (Lh, S, 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: (Msb:) [or rather, used allusively for أبرص; for] Jedheemeh (S, A, K) Ibn-Malik (S, TA) Ibn-Fahm, (TA,) the king [of El-Heereh], (K,) was surnamed الأبرش in allusion to his being أبرص; (S, 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 رشاء and رشاء. (TA.)

برص

1. برص, (S, [so in two copies, in one mentioned by Freytag برص, which is a mistake,] M, Msb, K,) aor. َ , (Msb, K,) inf. n. برص, (M, Msb,) He (a man, S) was, or became, affected with برص [or leprosy (see برص below)]. (S, M, Msb, K.) [See also برش.]

2. برص رأسه (A,) inf. n. تبرص, (K,) † He shaved his head. (Ibn-'Abbād, A, Sgh, K.) — برص الحطر الأرض (TK,) inf. n. as above, (K,) † The rain fell upon the land before it was ploughed, or tilled. (Ibn-'Abbād, Sgh, K.)

4. أبرص He begot a child that was أبرص [or leprous]. (K.) — † God rendered him, or caused him to be or become, أبرص [or leprous]. (S, K.)

5. تبرص الأرض † He (a camel, A, TA) found no pasture in the land without depasturing it; (Sgh, K;) left no pasture in the land. (A.)

برص, with fet-h, A certain small reptile (دويبة) that is in the well. (Ibn-'Abbād, Sgh, 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-h."]

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 برصة, voce أبرص; and برصة.]

برص [Leprosy; particularly the malignant species thereof termed "leuce;"] a certain disease, (S, TA,) well known, (TA,) which is a whiteness; (S;) 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.)

برصة + i. q. بلوقة; (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 sky 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: (S, M, K:) fem. برصاء: (M, Msb:) pl. برص (Msb, TA) and برصان. (TA.) — أبرص (S, M, Msb, K,) the former word being decl., prefixed to the latter as governing it in the gen. case; (S, Msb;) and أبرص, as one word, the former being indecl. with fet-h for its termination, and the latter being imperfectly decl., (S, Msb,) in this and in the former instance; (Msb;) and أبرص; (as in some copies of the K in art. سمر;) 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 وزغ [whereof وزغة is the n. un.]: (A, Mṣb:) or [one] of the large [sorts] of the وزغ: (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 بُرَصُ:] 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 سَامَا أَبْرَصُ (S, M, Mṣb, K:) and the pl. is سَوَامِرُ أَبْرَصٍ (S, M, A, Mṣb, K,) ابْرَصُ having no dual form nor pl.; (M;) or, (K,) or sometimes, (Mṣb,) or if you will you may say, (S,) السَّوَامِرُ, without mentioning ابْرَصُ; and البْرِصَةُ (S, Mṣb, K;) and الأَبْرَاصُ; (S, M, A, Mṣb, K;) without mentioning سَامِرٌ; (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 المَهَابِ [for المَهَابَةُ]. (M.) — الأَبْرَصُ The moon. (A, Sgh, K.) [So called because of its mottled hue.] You say, بَتَّ الأَبْرَصُ [I passed the night, none but the moon cheering me by its presence]. (A, TA.) — حَبَّةٌ بَرَصَاءٌ A serpent having in it, (K,) i. e., in its skin, (M, TA,) white places, distinct from the general colour. (M, K, TA.) — أَرْضٌ بَرَصَاءٌ; Land bare of herbage; (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. بَرَطْلَةٌ, TḲ,) He placed a long stone (بَرَطِيلٌ) in the fore part (إِزَامٌ, 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 IAṣ, what is called in Persian اسكنه [app. a mistranscription, or a dial. var., of اِسْتَنْك]. (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-'Alā 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-Munáwee asserts it to be: (TA:) pl. as above. (Mṣb, K.) Hence the phrase, أَقَمَهُ 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 الْإِبَاطِيلَ [Bribes render victorious false allegations]: (Mṣb, TA:) a prov. (Mṣb.)

مِبْرَطَلُ الرَّأْسِ A man having a long head. (A in art. كَوْز.)

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; (IAṣ;) he overcame him. (K.) = بَرَعٌ (S, Mṣb, K,) aor. ʿ; (Mṣb, MṢ, PṢ, [accord. to the TA, which is followed in the TḲ, 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 بَرَعٌ (TA,) and بَرَاعَةٌ (S, M, Mṣb, K,) which is of بَرَعٌ [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 بِالْعَطَا: 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 بَرَاعَةً [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. طَوْع.)

بَرِيعَةٌ: see بَارِعٌ.

بَارِعٌ Anything overtopping. (IAṣ.) — 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, (IAṣ,) Excelling in goodliness, or beauty, and in intelligence. (IAṣ, 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.) — نَجْمٌ 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. سَعَد, (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. مَتَطَوَّعًا. (S, K.)

برعم

Q. 1. بَرَعِمَتِ الشَّجَرَةُ The tree put forth its بَرَاعِيمَ [pl. of بُرْعُومٌ, (S,) or its بُرْعُمَةً. (M, K.)

بُرْعُمٌ: } see what next follows.
بُرْعُمَةٌ: }

بُرْعُومٌ and بُرْعُمَةٌ (S, K) and بُرْعُومَةٌ and بُرْعُمَةٌ (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. زَهْر,) or the flower of a tree, (K,) before the opening thereof: (S, Mṣb ubi supra, K:) pl. بَرَاعِيمٌ. (S, TA.) — بُرَاعِيمٌ also signifies The heads, or tops; or round, high, slender tops; or peaks; (شَمَارِيحُ;) of mountains: (AZ, K:) sing. بُرْعُومَةٌ. (AZ, TA.)

بُرْعُومَةٌ: see بُرْعُومٌ, in two places.

برعث

بُرْعُوثٌ (S, K,) also, accord. to Es-Suyootee, with fet-ḥ and with kesr to the first letter, and Dmr says the like; [so that it is app. written also بُرْعُوثٌ, as it is commonly pronounced by the vulgar, though it is generally said that there is no word of this measure except صَعْفُوقٌ; and بُرْعُوثٌ, like بُرْدُونٌ, for there is no word of the measure فَعْلُولٌ;] but each of these two forms requires proof; (MF;) [like the Hebr. פְּרַעֲלַשׁ, which, accord. to Gesenius, is undoubtedly from an Æthiopic root signifying "to spring," "to dance," The flea;] a certain insect (دَوِّيْبَةٌ), resembling the حُرْقُوقُوسُ; (TA;) well known: (K:) [a coll. gen. n.: n. un. with ة:] pl. بُرَاعِيْمٌ. (S.)

برق

1. بَرَقَ (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 اَبْرُقُ (JK,) and تَبْرُقُ. (K in art. حَلَج.) And بَرَقَتِ السَّمَاءُ, (§, Mṣb, K,) aor. as above, (Mṣb, TA,) inf. n. بَرَقَانٌ (Aḡ, §, Mṣb, K) and بَرِيقٌ (Mṣb, TA) and بَرُوقٌ (K,) *The sky lightened*; (Mṣb, K;) as also اَبْرُقْتُ: (AO, AA, K:) or *gleamed or shone [with lightning]*: (§, K:) or *lightened much before rain*; as also اَبْرُقْتُ. (TA in art. رَعَد.) And بَرِقَ الْبَرِقُ *The lightning appeared.* (K.) — And [hence] said of a man, (JK, Mṣb, K,) or رَعَدَ وَبَرِقَ, (§,) † *He threatened*; (JK, §, K;) or *he threatened with evil*; (Mṣb;) [or *he threatened and menaced*]; or *he frightened* (§ and K in art. رَعَد) and *threatened*; (§ in that art. ;) and اَبْرُقُ signifies the same; (JK, Mṣb, K;) and so اُرْعَدُ وَاَبْرُقُ: (K:) or, accord. to Aḡ, ارْعَد and اَبْرُق 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 تَبَرَّقَتْ, (occurring in the K in art. اَلق, coupled with its syn. تَزَيَّنَتْ,) 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 اَبْرُقْتُ means the same, (Lḥ, K,) inf. n. تَبْرِيقٌ; (TA;) and so اَبْرُقْتُ: (K:) you say, بَرَقْتُ اَبْرُقْتُ † *She beautified herself in her face and the rest of her person*: (Lḥ, TA:) and اَبْرُقْتُ † *She showed her face.* (JK, Ibn-Abbād, K.) — Also, said of a star, or an asterism, *It rose.* (Lḥ, K.) One says, لَا اَفْعَلُهُ 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.* (Lḥ, 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 Kūr [lxxv. 7], accord. to one reading: (Fr, TA:) or *the eye, or his eye, became open by reason of fright.* (TA.) بَرِيقٌ 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*: (IAḡr, TA:) or *she raised her tail, and feigned herself pregnant, not being so*; as also اَبْرُقْتُ, (Lḥ, §, K,) and اَبْرُقْتُ بَدْنِهَا: (TA:) or اَبْرُقْتُ 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.* (Bḍ in lxxv. 7.) And hence, (Bḍ ibid.) بَرِقَ الْبَصْرُ, (§, Bḍ,) or بَصْرُهُ, (K,) aor. : (§, K;) and بَرِقَ, aor. : (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; (Lḥ, 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. : , (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. : , (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,* (Aḡ, JK, K,) and *did not become compact.* (K.) — بَرِقَ طَعَامًا, (JK,) or بَرِقَهُ بَزَيْتٍ أَوْ سَمْنٍ, (§, K,) aor. : , (JK,) inf. n. بَرِيقٌ (JK, §) 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, §, K) or of clarified butter.* (§, K.) And بَرَقْتُ لَهُ *I made his food [somewhat] greasy for him with clarified butter.* (TA.) And اَبْرُقُوا الْمَاءَ بَزَيْتٍ *Pour ye upon the water a little olive-oil.* (§.) — بَرَقْتُ الْغَنَمَ, aor. : , (§, K,) inf. n. بَرِيقٌ, (§,) *The sheep, or goats, had a complaint in their bellies from eating the بَرُوقُ*: (§, K:) and in like manner, اَبْرُقُ الْاِبِلَ *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 عَيْنِهِ, inf. n. تَبْرِيقٌ, *He opened his eyes wide, and looked sharply, or intently.* (Lḥ, §, K.) — بَرَقْتُ, said of a woman: see 1. — And بَرِقَ *He decorated, or adorned, his place of abode.* (El-Muārrij, 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.* (IAḡr.) — Also بَرِقَ, (inf. n. as above, TA,) *He (a man) journeyed far.* (El-Muārrij, K.) — بَرِقَ فِي الْمَعَاصِي *He persisted, or persevered, in acts of disobedience.* (El-Muārrij, K.) — بَرِقَ بِي الْأَمْرِ *The affair was unattainable, or impracticable, to me.* (K.)

4: see 1, in eight places. — اَبْرُقُ, (Aboo-Naḡr, §, K,) or اَبْرُقَ بِسَيْفِهِ, (JK,) said of a man, (Aboo-Naḡr, JK, §,) *He made a sign with his sword [by waving it about so as to make it glisten].* (Aboo-Naḡr, JK, §, K.) — And اَبْرُقَ *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 اَبْرُقْنَ 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.) = اَبْرُقَهُ الْفَرَعُ [app. *Fright, or fear, made him to be confounded, or perplexed, and unable to see his right way*: see بَرِيقٌ]. (TA.) — [And hence, perhaps,] اَبْرُقَ الصَّيْدَ *He roused the game, or chase.* (K.)

5: see 1, in two places.

10. اَسْتَبْرُقَ *It (a place, and the horizon,) shone, or gleamed, with lightning.* (TA.)

بَرِيقٌ [Lightning:] *what gleams in the clouds, (TA,) or, from the clouds; from بَرِيقٌ [in the first of the senses explained above], said of a thing, inf. n. [بَرِيقٌ and] بَرِيقٌ: (Bḍ 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]: (Mujāhid, K:) or a whip of liāt 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. (Bḍ ubi suprā.) بَرِيقٌ خَلَبٌ and بَرِيقٌ خَلَبٌ and بَرِيقٌ خَلَبٌ signify *That [lightning] which is without rain.* (§. [See also art. خَلَب.]*

بَرِيقٌ [Lizards of the species called] ضَيَابٌ, pl. of ضَبٌّ. (IAḡr, K.) It is app. pl. of بَرُوقٌ or of اَبْرُقٌ: more probably, I think, of the former; from the raising of the tail, which is a habit of those lizards. = See also بَرِيقَةٌ.

بَرِيقٌ *A lamb*; syn. حَمَلٌ [q. v.]: (§, K:) a Persian word, (§,) arabicized; (§, K;) originally بَرَهٌ: (K:) pl. [of mult.] بَرِيقَانٌ (§, K) and اَبْرُقَانٌ and [of pauc.] اَبْرُقَانٌ. (K.)

بَرِيقٌ [part. n. of بَرِيقٌ: 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.)

بَرِيقَةٌ [app. an inf. n. of un., signifying *A flash of lightning*]. (M, TA in art. وَبِص.) = *A fit of confusion, or perplexity, affecting one in such a manner that he is unable to see his right course.* (K, TA.)

بَرِيقَةٌ *A quantity of lightning*: (Bḍ 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. (Bḍ ubi suprā.) = *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 (رَوْض) ; (TA;) as also اَبْرُقٌ and بَرِيقَةٌ: (§, K, TA:) or a portion of such land (أَرْض) as is termed بَرِيقَةٌ, which consists of tracts containing black stones mixed with white sand, and which, when spacious, is termed اَبْرُقٌ: (JK:) [and] a mountain mixed with sand; as also اَبْرُقٌ: (IAḡr, TA:) the pl. of بَرِيقَةٌ is بَرِيقٌ (K, TA) and بَرِيقَانٌ; (JK, §;) and that of اَبْرُقٌ is اَبْرُقَانٌ, (JK, §, K,) after the manner of a subst., because the quality of a subst. is predominant in it; (TA;) and that of بَرِيقَةٌ is بَرِيقَاتٌ. (Aḡ, IAḡr, §, K.) The بَرِيقُ of the*

country of the Arabs are more than a hundred; and are distinguished by particular adjuncts, as *برقة الأجام* and *برقة الأجاويل* &c. (K.) One says *قنغد برقة* [A hedge-hog of a برقة], like as one says *صَبَّ كُدَيْة*. (S.) — [The colour denoted by the epithet *أَبْرَق*: in a mountain, a mixture of blackness and whiteness: see *حَقْبَاء*, voce *أَحْقَب*.] = Paucity of grease or gravy (JK, TA) in food. (TA.)

بُرْقَان 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 *بُرُق*, of which it is a pl.]

بُرُقُوق (K,) with damm, (TA,) [vulg. *بُرُقُوق*, The plum; or] *إِجَاص* [or plums]; (K:) known in Syria by the name of *جَابِرِك*: (TA:) and (as some say, TA) the *مِشْمِش* [or apricot]: a post-classical word [probably arabicized from the Persian *بُرُقُوق*, which is applied to both the fruits above mentioned]. (K.)

الْبُرَاقُ A certain beast which Mohammad 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.)

بُرُوقُ A she-camel raising her tail, and feigning herself pregnant, not being so; as also *مُبْرُقُ*: (S, K:) and *بَارِقُ* a she-camel putting her tail between her thighs, making it to cleave to her belly, not being pregnant: (IAar, TA:) pl. of the first *بُرُقُ*; (TA;) and of the second *بَارِقُ*. (S, K.) The Arabs say, *دَعْنِي مِنْ تَكْذَابِكَ وَتَأْتَامِكَ* [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]: *شَوْلَان* 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. *بُرُقُ* is also applied to scorpions, as meaning *Raising their tails like the she-camel termed بَرُوق*. (TA.) — Also, applied to a man, *Fearful, or timid*; (JK;) or *cowardly*. (TA.)

بُرُوقُ 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 (*قَمَاعِلُ صَغَارُ*) 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 *هَيْبِد* [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 *بُرُوقَةُ* 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 *سِبَاط* [so I render *السبَاط* مثل *قصبه* مثل *السبَاط*, but I think that the right reading is, *لَهَا قُصْبٌ مِثْلُ السَّبَاطِ* it has twigs 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, *أَشْكُرُ مِنْ بُرُوقَةٍ* [More grateful than a *barwakah*]; (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 *أَضْعَفُ مِنْ بُرُوقَةٍ* [Weaker than a *barwakah*]. (TA.)

بَرِيقُ [accord. to the Mgh and K an inf. n. of *بُرُقُ*, but accord. to the S a simple subst.,] A shining, gleaming, glistening, glitter, lustre, brilliancy, or splendour. (S, K, TA.)

بَرِيقَةٌ 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. *بَرَائِقُ*; (JK, S, L, K;) with which *تَبَارِيقُ* [pl. of *تَبْرُوقُ*] is syn., (L, TA,) applied to food (S, TA) in which is put a little olive-oil or clarified butter: (S:) or *تَبْرُوقُ* signifies the grease in a cooking-pot: and water with a little olive-oil poured upon it: and *تَبَارِيقُ* is its pl. (JK.)

بَرَّاقُ Shining, gleaming, or glistening, much, or intensely. (TA.) See also *إِبْرِيقُ*, and *بَارِقُ*. — *فَتَى بَرَّاقُ الشَّنَائِيَا* 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.) — *بَرَّاقَةٌ* 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 *إِبْرِيقُ*.]

بُرُوقَاتُ A certain plant also called *خُنْتِي* [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 *هَبَقُ* [q. v.]. (K.)

بَارِقُ Shining, gleaming, or glistening. (Mgh.) — Clouds (*سَحَابٌ*) having, or containing, [or emitting,] lightning. (S.) You say also *سَحَابَةٌ بَارِقَةٌ* [A cloud having, or emitting, lightning]: (S, TA:) and *سَحَابَةٌ بَرَّاقَةٌ* signifies the same [but in an intensive manner: see *بَرَّاقُ*]. (TA.)

بَارِقَةٌ † Swords: (S, K, TA:) so called because of their shining, or glistening: (TA:) pl. *بَوَارِقُ*; (JK, Ham p. 306;) applied to swords and other weapons. (Ham ubi supr.) Hence the trad. of Ammár, *الْجَنَّةُ تَحْتِ الْبَارِقَةِ* [Paradise is beneath the swords]; (JK, TA;) meaning, in warring in the cause of God. (JK.) You also say, *رَأَيْتُ الْبَارِقَةَ*, meaning *I saw the shining, or glistening, of the weapons*. (Lh, TA.) — See also *بُرُوقُ*.

بُرُوقُ (JK, Mgh,) with fet-h to the ب, (Mgh,) or *بُورُقُ*, 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 *بُورُقُ*;) [or this is a particular kind thereof, as appears from what follows: accord. to Golius, *nitrum* and *aphronitrum*: but] it is of four kinds; *مَائِي* [or the water-kind], and *جَبَلِي* [or the mountain-kind], and *أَرْمِنِي* [or Armenian], and *مِصْرِي* [or Egyptian], which is the *نَطْرُونُ* [q. v., i. e. *natron*]: (K:) the best thereof is the *ارمى*; and this is said to be meant by the term when it is used absolutely: this is called also *بورق الصَّاعَةِ* [a term now applied to *borax*, as is *بورق* alone, and *مَلْعُ الصَّاعَةِ*], because it polishes silver well [or because of its use in soldering]: the dust-coloured kind thereof is called *بورقُ السَّجَّازِينِ* [the *بورق* of the bakers, or makers of bread]: the *نَطْرُونُ* is the red kind thereof: and there is a kind thereof having an oily quality: and a kind consisting of thin butyraceous fragments; and this, if light and hard, is the *إِفْرِيقِي*: 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. *بَوَارِقُ*. (JK.)

بُورُقِي [or *بُورُقِي*] A seller of *بورق* [or *بورق*]. (TA.)

أَبْرُقُ A rope (*حَبْلٌ*) having two colours; (S, O;) twisted with a black strand and a white strand: (JK:) and in like manner, (JK,) a mountain (*جَبَلٌ*, 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 *أَبْرُقُ تَيْسِ* and *عَنْزِ بَرَّاقَةٍ* [A black and white he-goat and she-goat]: (S, K:) and *شَاةٌ بَرَّاقَةٌ* a ewe whose white wool is cleft, or divided, by black streaks [or streaks]: (K:) *أَبْرُقُ* and *بَرَّاقَةٌ* applied to sheep or goats are like *أَبْلَقُ* and *بَلَقَاءُ* applied to beasts of the equine kind, and *أَبْعَعُ* and *بَعْعَاءُ* to dogs. (Lh, TA.) — *بَرَّاقَةٌ* is also a name given to An eye; (S, M;) because it has blackness and whiteness mingled in it: (M, TA:) dual *بَرَّاقَاوَانُ*. (TA.) And *عَيْنُ بَرَّاقَةٍ* signifies An eye black in the iris, with whiteness [of the rest] of the bulb. (TA.) — *رَوْضَةٌ بَرَّاقَةٌ* A meadow, or garden, in

which are two colours. (TA.) — See also بَرْقَةٌ, in seven places. — **أَبْرُقُ** also signifies *A certain bird.* (Tekmileh, K.) — And [the pl.] **أَبْرُقٌ** 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.)

أَبْرُقٌ, a Persian word, (S, Mṣb,) arabicized, (S, Mṣb, K,) originally **أَبْرُقُ**; (CK; [in a MS. copy of the K and in the TA, incorrectly, **أَبْرُقِي**]; [*A ever, 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 Bḍ and Jel in lvi. 18) and a handle: (Bḍ and Jel ibid:) accord. to Kr, **كُوز**; and so says AHn in one place; but in another he says that it is like **كُوز**: (TA:) [it is somewhat like a **كُوز** with the addition of a spout:] pl. **أَبْرُقِي** (S, Mṣb) [and sometimes **أَبْرُقَةٌ**]. — *A sword such as is termed **بَرَّاقٌ** (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 **تَلَامِيع** [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 أَبْرُقِيٌّ** 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 **بَرَّاقَةٌ** (voce **بَرَّاقٌ**).]*

أَبْرُقٌ dim. of **أَبْرُقِيٌّ**, q. v. (S, K.)

أَبْرُقِيٌّ, (IDrd, S, K, &c.) sometimes with the conjunctive **ل**, (TA,) *Thick* **دِيْبَاج** [or silk brocade]: (Ed-Dahḥak, S, K, and so Bḍ and Jel in xviii. 30, &c.) or *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 silk:* (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-'Abbád, K:) it is an arabicized word, (IDrd, S, K,) from **أَبْرُقِيٌّ**, (IDrd, K,) which is Syriac; (IDrd, TA;) or from the Persian, (S, TA,) in which **أَبْرُقِيٌّ** and **أَبْرُقِيٌّ** signify "thick," absolutely, whence **أَبْرُقِيٌّ** and **أَبْرُقِيٌّ** are particularly applied to signify "thick **دِيْبَاج**," and then the latter is arabicized by substituting **ق** for the **ه**: so says Esh-Shiháb El-Khaffájee: or the **ل** 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 **أَبْرُقِيٌّ**; for in forming the dim., a word is reduced to its root. (TA.)

بَرْقَةٌ; pl. **تَبَارِيْقٌ**: see **بَرْقَةٌ**, 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 **بَرْقَةٌ**.

برقش

Q. 1. **بَرْقَشَةٌ**, (S, A, TA,) inf. n. **بَرْقَشَةٌ**, (TA,) *He variegated it with divers, or different, colours:* (S, TA;) from **أَبُو بَرَّاقِشٍ**, the bird so called: (S:) or *he adorned him, or it.* (A.) [See also **بَرْقَشَةٌ**, below.] — Hence, **بَرْقَشَ قَوْلَهُ** + *He embellished his saying.* (Har p. 235.)

Q. 2. **تَبَرَّقَشَ** *He adorned himself* (A, K) *with various colours.* (K.) You say, **تَبَرَّقَشَ لَنَا** *He adorned himself with various colours for us:* (K:) or *with various colours of every kind.* (TA.) And **تَبَرَّقَشَتْ** *She assumed various colours: or she varied in dispositions: syn. تَلَوَّنَتْ.* (A.) And **تَبَرَّقَشَ الْبَيْتُ** *The house, or chamber, or tent, became variegated.* (TA.) And **تَبَرَّقَشَتِ الْبِلَادُ** *The countries became adorned with various colours; from* **أَبُو بَرَّاقِشٍ**. (TA.)

بَرَّاقِشٌ *A certain bird, (S, K,) different from that called* **بَرَّاقِشٌ**, (K, accord. to the TA, [for we there read **طَائِرٌ آخِرٌ**; the bird called **بَرَّاقِشٌ** *أبو برقش* 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-Hijáz:* (S, TA:) but Az states his having heard certain of the Arabs of the desert call it **أبو برقش**. (TA.)

بَرْقَشَةٌ *The diversity of colour of that which is termed* **أَرْقَشٌ**. (K.) [See also 1.]

أَبُو بَرَّاقِشٍ *A certain bird that assumes various colours; (S;) a small wild bird, like the* **قَنْغَذٌ** [*or hedge-hog, but قَنْغَذٌ 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* **عِضَاهٌ**, *and the colour of which is between blackness and whiteness, having six* **قَوَادِمٍ** [*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. **أَبُو**) — [Hence,] **هُوَ أَبُو بَرَّاقِشٍ** + *He is varying, or variable, in dispositions.* (A, TA.)

الجَارُ الْبَرَّاقِشِيُّ *The neighbour that is variable*

in his actions; like **الجَارُ الْبَرَّاقِشِيُّ**. (IAar, TA in art. **جَوْر**.)

برقع

Q. 1. **بَرْقَعَةٌ**, (S, K,) inf. n. **بَرْقَعَةٌ**, (TA,) *He attired him with a* **بَرْقَعٌ**: (S, K:) and **بَرْقَعَتِ الْمَرْأَةُ** *he attired the woman with a* **بَرْقَعٌ**. (Mṣb.) — **بَرْقَعَتْ لِحْيَتَهُ** [*He veiled his beard with a* **بَرْقَعٌ**;] *he assumed the guise of such as wear the* **بَرْقَعٌ**; (TA;) i. e. **صَارَ مَأْبُونًا** [*he became effeminate, or a catamite*]. (K, TA.) A poet says,

• **أَلَمْ تَرَ قَيْسًا عَيْلَانَ بَرْقَعَتْ**
• **لِحَامًا وَبَاعَتْ نَلْبَهَا بِالْمَغَازِلِ**

[*Dost thou not see that* **Keys, Keys'-Eylán**, *have veiled their beards, and sold their arrows for spindles?*]. (TA.) — **بَرْقَعٌ فَلَانًا بِالْعَصَا**, (K,) inf. n. as above, (TA,) **لِ** *He struck such a one with the staff, or stick, between his ears, (S, TA,) so that it became like the* **بَرْقَعٌ** *upon his head.* (TA.)

Q. 2. **تَبَرَّقَعَتْ** *He attired himself with a* **بَرْقَعٌ**: (S, K:) and **تَبَرَّقَعَتْ** *she (a woman) attired herself with a* **بَرْقَعٌ**. (Mṣb.)

بَرْقَعٌ: see what next follows.

بَرْقَعٌ (IAar, S, Mgh, Mṣb, K) and **بَرْقَعٌ**, (IAar, S, Mṣb, K,) but some disallow this latter, (Mṣb,) and **بَرْقُوعٌ**, (IAar, S, K,) but AHḥat 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; (Mṣb;) 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. :)] **بَرْقَعَةٌ**, if correct, is a more particular term: (Mgh:) the pl. is **بَرَّاقِعٌ**. (Lth, Mṣb.) [See **نَعَابٌ**.] — **الْبَرَّاقِعُ** *The curtain of the door of the Ka'bah.* — See also **بَرْقَعٌ**.*

بَرْقَعٌ: see what next follows.

بَرْقَعٌ, (S, K, TA,) imperfectly decl., (S, TA,) and **بَرْقَعٌ**, (Fr, Az, Ibn-'Abbád,) of a rare form, like **هَجْرَعٌ**, (Fr, Az, TA,) or **الْبَرْقَعُ** and **الْبَرْقَعُ**, (K, TA,) but perhaps this last is a mistranscription, for **بَرْقَعٌ**, (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. voce سَدْرُ.]

برقعة: }
برقوع: } see برقع.

فَرَسٌ أَعْرُ 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.)

عُرَّةٌ مَبْرُوعَةٌ A blaze, or whiteness, on the face of a horse, occupying the whole of his face, except that he looks يَنْظُرُ [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. بَرَكٌ (S, Mgh, K,) aor. ٤, (S, TA,) inf. n. بُرُوكٌ (S, Mgh, Mgh, K) and تَبْرَأُكُ (K,) said of a camel, (S, Mgh, Mgh,) 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 بَرَكٌ, i. e. breast; (Mgh;) he threw his برك, i. e. breast, upon the ground; (TA;) and in like manner, بَرَكٌ (TA, and so in some copies of the K,) inf. n. تَبْرِيكٌ. (TA.) And بَرَكَتِ النِّعَامَةُ The ostrich lay upon its breast. (TA.) And بَرَكٌ is also said of a lion, and of a man. (K voce رِبَضٌ.) [Of the latter, one also says, بَرَكَ عَلَى رُكْبَتَيْهِ He fell, or set himself, upon his knees; he kneeled.] The بُرُوكُ 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 stifte-joints]. (Mgh.) — Hence, i. e., from the verb said of a camel, inf. n. بُرُوكٌ, (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 لِلْقِتَالِ, aor. ٤, [He was, or became, firm, &c., for the purpose of fighting,] and in like manner بَرَكٌ, 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. قَعَسٌ.) — 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 فَبِكَ &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 لَكَ, and عَلَيْكَ (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 Mohammad and to the family of Mohammad the eminence and honour which Thou hast given them: (K, TA:) [or still bless or beatify, or continue to bless or beatify, Mohammad &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, بَرَكْ فِيكَ [Mayest thou be blest; and, in the present day, اللَّهُ يَبَارِكُ فِيكَ 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 بَرَكٌ a noun: a poet [in Har شريش العدوى (app. Sherees, not Shereesh, El-'Adawee), in the TA Aboo-Fir'own,] says,

تَظُنُّ أَنْ بَرُوكًا يَكْفِينِي
إِذَا خَرَجْتُ بَاسِطًا يَبِينِي

[She imagines that the saying “Mayest thou be blest” will suffice me when I go forth stretching out my right hand for an alms]. (Har 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, &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. تَبْرَكَ بِهِ i. q. تَبْرَكَ بِهِ [He had a blessing; and he was, or became, blest; by means of him, or it: so accord. to explanations of تَبْرَكَ 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; تَبْرَكَ بِهِ being opposed to تَشَامَرَهُ; as in the K in art. طَبِير, and in Bq in xvii. 14, &c.]: (S, K:) and تَبَارَكَ بِالشَّيْءِ He augured good from the thing. (Lh, K.) One says so of a man. (K in art. مَسَحَ.) And one says, تَبْرَكَ بِاسْمِ اللَّهِ [He looked for a blessing by means of uttering the name of God, or saying بِسْمِ اللَّهِ]. (Ksh, on the بِسْمِلة; &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 الْبَرَكَةُ; 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 exalted, or extolled, is God; or highly exalted, or extolled, be He; (Abu-l-'Abbás, TA;) greatly to be magnified is God; or greatly magnified be He: (TA:) or i. q. بَارَكَ, like قَاتَلَ and تَعَاتَلَ, 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 (تَبْرَكَ بِالشَّيْءِ) in every affair, or case: accord. to Lh, it is a phrase of glorification and magnification: (TA:) or تَبَارَكَ signifies He is abundant in good; from الْبَرَكَةُ, which is “abundance of good:” or He exceeds everything, and is exalted above it, in his attributes and his operations; because الْبَرَكَةُ implies the meaning of increase, accession, or redundancy: or He is everlasting; syn. دَامَ; from بُرُوكَ الطَّيْرِ عَلَى الْمَاءِ [“the continuing of the birds at the water”]; whence الْبَرَكَةُ, 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: (Bq in xxv. 1:) it is an attributive peculiar to God. (K.) — تَبَارَكَ بِالشَّيْءِ: see 5.

8. اِبْتَرَكَ He (a man) threw his بَرَكٌ [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 بَرَكٌ, inf. n. بُرُوكٌ, (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 اِبْتَرَكَ السَّمَاءُ † the sky rained continually; as also اِبْرَكَتُ, (K,) and اِبْرَكَتُ; 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 بَرَاكَتُهُ, below.] — اِبْتَرَكَتُهُ I prostrated him, or threw him down prostrate, and put him beneath my بَرَكٌ [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 **بَارِكٌ**; (K;) the two words being like **تَجْرٌ** and **تَاجِرٌ**; (TA;) fem. **بَارِكَةٌ**: (K:) pl. **بُرُوكٌ**, (S, K,) i. e., pl. of **بَرَكٌ**. (S.) — Also, (S, Mṣb, K,) and **بَرْكَةٌ**, which is with *kesr*, (S, K,) The breast (S, Mṣb, K) of a camel: (Mṣb, 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 **فَهْدَتَانِ** 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 Yaḥqoob 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 (**تَبْرُكٌ**) 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,) the **بُرُوكُ** is an appellation applied to **!** The stars composing the constellation of the Scorpion, of which are **الرُّبَانِيُّ** and **الإِخْلِيلُ** and **الْقَلْبُ** and **الشُّوْطَةُ** [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 **الجُّمُومُ**: (L, TA;*) or, accord. to IF, to a **نَوْءٌ** of the **الجُّوْرَاءِ**; 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 (**تَبْرُكٌ**) by reason of the vehemence of the cold and rain. (TA.)

بُرُوكٌ: see **بَرَكٌ**.

بَرْكَةٌ: see **بَرْكَةٌ**.

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. **رَبِصٌ**.] A name of the month **الْحِجَّةِ**; (AA, K;) one of the ancient names of the months. (AA.)

بَرْكَةٌ, (S, K,) or **بَرْكَةٌ**, (Mṣb,) A certain aquatic bird, white, (S, Mṣb, K,) and small: (K:) [the former applied in Barbary, in the present day, to a duck:] pl. **بُرُوكٌ** (S, Mṣb, K) and **بُرُوكَانٌ** and **بُرُوكَانٌ** and [pl. of pauc.] **أَبْرَاكٌ**; (K;)

or, in the opinion of ISd, **أَبْرَاكٌ** and **بُرُوكَانٌ** are pls. of the pl. [**بُرُوكٌ**]. (TA.)

بَرْكَةٌ 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 **رَكْبَةٌ** and **جَلَسَةٌ**. (S, O.) One says, **مَا أَحْسَنَ بَرْكَةَ هَذِهِ النَّاقَةِ** [How good is this she-camel's manner of lying down on the breast!]. (S.) — See also **بُرُوكٌ**. — **أَحْوُصٌ** [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, Mṣb, 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. **بَرْكَةٌ**; and sometimes a **بَرْكَةٌ** 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:) [**بَرْكَةٌ**] 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.)

بَرْكَةٌ [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, Mṣb, 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 MṢ:) and, accord. to Az, God's superiority over everything. (TA.)

بَرْكَةٌ: see **بَرْكَةٌ**.

بُرُوكٌ 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 **أَبْرَكَ**: and inf. n. of **بَرَكٌ** in a sense in which it is explained above with the former verb. (K: but see 8.)

مُبَارَكٌ: see **مُبَارَكٌ**.

بِرَاكَةٌ (S, K) and **بِرَاكَةٌ** (TA) Firmness, steady-

ness, or steadfastness, in war, or battle; (IDrd, S;) and a striving, labouring, or exerting oneself [therein]; from **الْبُرُوكُ** [inf. n. of **بَرَكٌ**]: (S;) or a falling upon the knees in battle, and so fighting; as also **بُرُوكَاةٌ**. (K.) — Also The field of battle: or, accord. to Er-Rāghib, **بِرَاكَةُ الْحَرْبِ** and **بُرُوكَاةٌ** signify the place to which the men of valour cleave. (TA.)

بُرُوكَاةٌ: see what next precedes, in two places.

بُرُوكَانِيٌّ and **بُرُوكَانِيٌّ** (Fr, Mgh, Mṣb, K) and **بُرُوكَانٌ**, (S, Mgh, Mṣb, K,) which is the form commonly obtaining, (Mṣb,) 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 Arabic, (TA,) A kind of [garment such as is called] **كِسَاءٌ**, (S, Mgh, Mṣb,) [similar to a **بُرْدَةٌ**.] well-known; (Mṣb;) the black **كِسَاءٌ**; (Fr, Mgh, K;) a woollen **كِسَاءٌ** having two ornamental borders: (Fr, TA in art. **بِرْنَكٌ**;) [in Spanish *barangue*: (Golius:)] pl. [of all except the first two] **بِرْنَاكٌ**. (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 *ḥ*: see **بَرَكٌ**, in two places: — and see **بُرُوكٌ**.

بُرُوكٌ i. q. **بُرُوكٌ**; (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 **بُرُوكٌ**, in two places.

مَبْرُوكٌ A place where camels lie upon their breasts: pl. **مَبَارِكٌ**. (Mṣb.) You say, **فُلَانٌ لَيْسَ لَهُ مَبْرُوكٌ جَمَلٌ** [Such a one has not a place in which a camel lies; meaning he does not possess a single camel]. (S.)

مَبَارَكٌ is originally **مَبَارَكٌ فِيهِ** [or **لَهُ** or **عَلَيْهِ**, accord. to those who know not, or disallow, **بَارَكٌ** as trans. without a preposition; and signifies *Blessed, beatified, felicitated, or prospered; gifted with, or made to possess, بَرْكَةٌ*, i. e. a blessing, any good that is bestowed by God, prosperity or good fortune, increase, &c.]; (Mṣb;) *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 **مَبَارِكَاتٌ**. (Mṣb.) You say also **بُرُوكٌ** as meaning **مَبَارَكٌ فِيهِ**: (K:) or **طَعَامٌ بُرُوكٌ** is as though meaning **مَبَارَكٌ** [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 purging 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. ²; 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, بِرَمَ 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.) — بِرَمَ بِحُجَّتِهِ, aor. ², † [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. اِبْرَامُ, 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. ², 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. ²,] 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 فُضُولِكَ [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. اَنْبَرَمَ [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. un. with ة: (S, M:) in its first stage it is termed قَنْطَلَةٌ; then, بَلَّةٌ; then, بَرَمَةٌ: AHn has erred in saying that the قَنْطَلَةٌ is above the بَرَمَةٌ [in degree]: (M:) that of every kind of عَضَاهُ is yellow, except that of the عُرْفَطِ, which is white, (S, M,) as though its filaments, or fringe-like appertanants, were cotton, and it is like the button of a shirt, or somewhat larger: (M:) that of the سَلَمِ 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 ة: (T:) sometimes, also, بَرَمَةٌ is applied to a fruit of the اَرَاكِ (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 بُرْمٌ. (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.], (Aḡ, T, S, M, K,) nor contribute with them anything, (TA,) by reason of his avarice, (Ḥar p. 382,) though he eats with them of the flesh-meat thereof; (Aḡ, TA;) but sometimes he shuffles, or deals forth, (بَيْغِضٌ,) the gaming-arrows for the players: (S in art. جَمِدٌ:) likened to the بَرَمَ of the اَرَاكِ, because he is of no use: (Ḥar ubi suprâ:) and بَرَمَةٌ occurs in the same sense; [the man so termed being likened to a بَرَمَةٌ of the اَرَاكِ; or] the ة 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: (Ḥar 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, Mḡh, Mṣb,) or of stones: [see مَبْرَمٌ:] (M, K:) or [simply] a cooking-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, Mḡh, Mṣb, K) and بُرْمٌ (T, M, &c.) and [coll. gen. n.] بُرْمٌ. (T, M, K.) = Also A certain thing which women wear upon their arms, like the bracelet. (TA.)

بَرَمَةٌ [originally n. un. of بَرَمٌ]: see بَرَمٌ.

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: (Ḥam p. 704:) or a twisted rope in which are two colours, (A'Obeyd, S,) or two threads, or strings, of different colours, (IAḡr, 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 حَوْطٌ:] or a string of cowries, which is bound upon the waist of a female slave. (Aboo-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 (قَر) 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, اِشْوِ 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] اِنْجِدٌ; (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. (IAḡr, T.) — A number of sheep and goats together. (IAḡr, T, M, K.) — The light of the sun with the remains of the blackness of night: (IAḡr, 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;] (IAḡr, T;) suspected. (IAḡr, T, Sḡh, 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. بَرَارِيمٌ. (TA: [and used in this sense in the present day.]) — See also بُرْمٌ.

بَرِيمٌ The [implement called] عَتَلَةٌ: or particularly the عَتَلَةٌ of the carpenter: (M, K:) [i. e.,] an auger, a winble, or a gimlet; [called in the present day بَرِيمَةٌ; accord. to Mirḡat 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] تَيْسَةٌ [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 بُرْمٌ. — 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 maker of بَرَامٌ [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 لَاتَهُ 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 اِبْرَامٌ is performed. (M, K, TA.) [See 4.]

برن

بُرْنِيٌّ A sort of dates, (T, S, M, Mṣb, K,) well known, (K,) the best of dates, (M,) or of the best of dates, (Mṣb,) 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 بُرْنِيكٌ, i. e. good, or excellent, fruit: (K:) accord. to AHn, of Persian origin, i. e., بُرْنِي meaning fruit, and نِي denoting egregiousness: (M:) accord. to Suh, a foreign, or Persian, word, meaning blessed [or good or excellent] fruit; بُر meaning fruit; and هِنِي, good or excellent [or wholesome]: the Arabs introduced it into their language: (Mṣb:) or, accord. to the Mejam of El-Bekree, it is from بُرْن, the name of a town, or village. (TA.) It is converted by a rájiz into بُرْنَج; the double ي being changed into [double] ج. (S, M.) — You say also نَخْلٌ بُرْنِيٌّ and نَخْلَةٌ بُرْنِيَّةٌ [Palm-trees, and a palm-tree, of which the dates are of the sort described above]. (T.)

بُرْنِيَّةٌ n. un. of بُرْنِيٌّ. — Also A kind of vessel, (S, Mgh, Mṣb, K,) well known, (Mṣb,) 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. بُرْنِيٌّ. (Mgh.) — And A cock: (IAḡr, 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-Irák: (M:) pl. as above. (T, M, K.)

برنس

Q. 2. تَبْرَسَ He more, or clad himself with, a بُرْسٌ. (S.)

بُرْسٌ A long قَنْسُوَةٌ, (S, Mṣb, K,) which the devotees used to wear in the first age of El-Islám: (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 cloak, mostly of white woollen stuff; but often, of cloth of any colour:] pl. بُرْسٌ: (Mṣb:) [some say] it is from البُرْسِيُّ, meaning “cotton,” and the ن is augmentative: or, accord. to some, it is not Arabic. (TA.) — بُرْسٌ الحُسْنُ †Comely, or goodly, hair. (TA in art. مَلَأَ.)

برنك

بُرْنَكٌ and بُرْنَكَانٌ and بُرْنَكَانِيٌّ: see بُرْكَانٌ in art. بَرَك.

بره

1. بَرِهَ, aor. َ, inf. n. بَرَهٌ, or, as in some copies of the K, بُرْهَانٌ, (TA, [and so I find in an excellent copy of the K, but in the CK بُرْهَانٌ,]) His body returned to a healthy state, or his health of body returned to him, or his bodily condition became good, after having been altered by disease. (IAḡr, K:*) [The ه is perhaps a substitute for ا: see بُرْيٌ.] — And He was, or became, white in person, or body and members. (K.) — See also بَرَهٌ, below.

4. اَبْرَهَ He adduced the evidence or proof: (Mṣb, K:) but as to بُرْهَنٌ, meaning he manifested the evidence or proof, it is said, on the authority of IAḡr, to be post-classical; the former being the correct word: (AA, T, Z, Mṣb, 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. بُرْهَنٌ: see 4; and see art. برهن.

بَرَهٌ [perhaps an inf. n., of which the verb is بُرِهَ] Softness, thinness of skin, and plumpness, (K, TA,) of a woman; as also بُرْهَرَةٌ. (TA.)

بَرَهَةٌ: see what next follows.

بَرَهَةٌ and بُرْهَةٌ 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 بَرَهٌ and بُرْهَاتٌ and بُرْهَاتٌ and بُرْهَاتٌ. (Mṣb.) You say, بُرْهَةٌ [A long space or period of time, or merely a space or period of time, passed over him]. (S.)

بُرْهَانٌ: see art. برهن.

بُرْهَرَةٌ A white (IAḡr, JK, Mṣb) girl (IAḡr,

Mṣb) 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. بُرْبَرَةٌ (JK, TA) and بُرْبَرَةٌ (JK,) or بُرْبَرِيَّةٌ; but بُرْبَرَةٌ is bad, and seldom used. (TA.) Imra-el-Keys says,

• بُرْهَرَةٌ رُوْدَةٌ رَخْصَةٌ • كَخْرَعُوْبَةِ الْبَايَةِ الْمَنْفَطِرِ •

[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.

بُرْبَرَةٌ and بُرْبَرِيَّةٌ: } see بُرْهَرَةٌ.
بُرْبَرَةٌ, or بُرْبَرِيَّةٌ: }

أَبْرَهٌ [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. بُرْهَاءٌ. (K.)

برهن

Q., or, as some say, Q. Q., 1. بُرْهَنٌ He adduced, (T, Z, Mṣb,) or established, (S, K, and Ham p. 7.) the بُرْهَانُ, (T, Z, Mṣb, K,) i. e. the evidence or proof [&c.]; (T, S, Mṣb, &c.;) or he adduced his evidence or proof [&c.]; (T, Mṣb;) عَلَيْهِ [against him, or it, or (as in اسْتَدَلَّ عَلَيْهِ) of it], (S, K, and Ham p. 7,) and لَهُ [to him, or for him]: (Ham ubi suprâ:) but this verb is said by Az and Z, on the authority of IAḡr, to be post-classical; the correct word, they say, being أَبْرَهَ: (Mṣb:) this they assert on the ground of the opinion that بُرْهَانٌ [q. v.] is of the measure فَعْلَانٌ; but J holds the ن to be a radical. (TA.)

بُرْهَانٌ An evidence, or a proof: (T, S, Mṣb, K, and Ham p. 7:) and a demonstration; i. e. the manifestation of an evidence or proof: (Mṣb:) 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. بُرْهَائِنٌ:] some say that the ن in this word is augmentative; (Mṣb, and Ham p. 7;) that it is of the measure فَعْلَانٌ, from البَرَه [app. البَرَه] signifying the “act of cutting:” (Ham ubi suprâ:) 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 IAar, that the word is derived from *بَرْهَمَةٌ*, meaning "white," [or "fair in complexion,"] applied to a girl: (Msb:) Abu-l-Fet-h [i. e. IJ] says that he holds it to be of the measure *فَعْلَالٌ*, like *قُرْطَاسٌ* and *قُرْنَسٌ*, the ن not being augmentative, as is shown by the verb above mentioned: (Ham ubi suprà:) but [it has been stated above that] this verb is said, on the authority of IAar, to be post-classical. (Msb, TA.)

برو

1. *بَرَوْتَهَا*, i. e. *الْبَاقَةَ*: see 4. = *بَرَوْتُهُ* (M, Msb, K,) aor. *بَرَوْتُ*, (Lth, T,) inf. n. *بَرَوْتُ* (M,) *I formed it, or fashioned it, by cutting; shaped it out; or pared it;* (K;) namely, a reed for writing, (Lth, T, M, Msb, K,) and a stick, or piece of wood, (M, K,) and an arrow, (K,) [&c.] a dial. var. of *بَرَيْتُهُ*, (Lth, T, M, Msb,) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) mentioned by AZ. (TA.) — [Hence, perhaps,] *بَرَاهُ*, aor. *بَرَأَ*, inf. n. *بَرَأُ*, *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 *بَرَأَ* or *بَرَى*, signifying "dust," or "earth." (Fr, S.) = *بَرَأَ*, aor. *بَرَأَ*, is also a bad dial. var. of *بَرَأَ* [signifying *He, or it, recovered from disease, or became convalescent, &c.*], aor. *بَرَأُ*. (TA.)

4. *أَبْرَيْتَهَا* (S, M, K,) i. e. *الْبَاقَةَ* (S, M,) *I put a [ring such as is termed] بَرَةٌ in her (a camel's) nose;* (S, M, K;) as also *بَرَوْتَهَا*: (IJ, M, K:) and *أَبْرَيْتُهُ*, namely, a camel, *I put him a بَرَةٌ.* (Msb.) = *أَبْرَى* *Dust, or earth, came, or lighted, upon it.* (K, TA, in art. *أَبْرَى*.)

بَرَةٌ (in which the final radical letter is elided, [and replaced by *ة*], Msb) *A ring (T, S, M, &c.) of brass, (Lth, Lh, T, S, M, [in a copy of the Msb, مِنْ صَفْرِ مِنْ صُوفِ is erroneously put for صَفْرِ مِنْ] or of silver, (Lth, T,) or of some other material, (Lh, 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, Msb, K,) or in the flesh of the nose of the camel, (Lh, 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 *خِزَامَةٌ*; (Aṣ, S, Msb;) and when of wood, *خَشَاشٌ*: (Msb:) Aboo-'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,] Aboo-'Alee says that *بَرَةٌ* is originally *بَرَوَةٌ*, because it has *بَرَى* for a pl., like as *قَرِيَةٌ* has *قَرَى*; but Aboo-'Alee does not say this; he only desires to show that the final radical letter of *بَرَةٌ* 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 *بَرَةٌ* 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, (Msb,) or *بَرِينَ* (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 *بَرِينَ* are dial. vars., like *سِنُونَ* and *سَرِينَ*]) and *بَرِينَ*. (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.]

بَرَأَ, or *بَرَى*, *Dust, or earth:* (Fr, S, M, Msb, 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, *بِغِيهِ الْبَرَأُ*, 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 *بَرَةٌ*.

الْبَرِيَّةُ *The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الْخَلْقُ: originally with *ء*: (S:) but not pronounced with *ء*: (IAth, TA in art. *بَرَى*:) or, accord. to Fr, if from *بَرَأَ*, or *بَرَى*, i. e. "dust," or "earth," it is originally without *ء*: pl. *بَرِيَّاتٌ* and *بَرَايَا*. (S.)*

مُبْرَأَةٌ *A she-camel (T, S) having a [ring such as is termed] بَرَةٌ put in her nose:* (T, S, K:) pl. *مُبْرِيَّاتٌ*. (TA in art. *عَرَفَ*.)

بَرَةٌ مَبْرُوءَةٌ (T, M, K) *A بَرَةٌ made, or manufactured.* (T, TA.)

برى

1. *بَرَى*, (T, M, K,) first pers. *بَرَيْتُ*, (T, S, Msb,) aor. *بَرَى*, (T, K,) inf. n. *بَرَيْتُ*, (T, S, M, Msb, 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, Msb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, K,) &c.; (M;) as also *أَبْرَى*: (M, K:) and *بَرَوْتُ*, (Msb,) aor. *بَرَوْتُ*, (Lth, T,) is a dial. var., (Msb,) used by some, who say, *هُوَ يَقْلُو الْبَرَّ* [instead of *يَقْلِي*]. (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 سَامَهَا بِسَرِي عَلِيَّهَا* [+ *I wasted her hump by my journeying upon her*]: occurring in a poem of El-Aashà. (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, Msb, K;) i. e., (TA.)

he did the like of what he (the latter) did, (ISk, T, S, Msb, TA, and EM p. 64,) striving to overcome him or surpass him; (EM ubi suprà;) as also *أَبْرَى* *له*, aor. *بَرَى*, 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 يَبَارِي 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. (Ham 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. *أَبْرَى*. = Also *He found, or met with, sugar-canes.* (K.) = See also *أَبْرَى*, in art. *أَبْرَى*, last signification.

5. *التَّبَرَى* signifies *The coming before or forward, presenting oneself, advancing, confronting, encountering, meeting, or opposing; (KL;) and so التَّبَرَاةُ*. (KL, PS.) You say, *تَبَرَى* *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 *تَبَرَاهُ*; and *تَبَرَى* *له*, aor. *تَبَرَى*, (T:) and *أَبْرَى* *له* signifies [as above; or] *he betook himself, and advanced, or went forward, to it, namely, an action; (Har ubi suprà;) and it presented itself to it, as a thought to the heart, or mind, syn. تَعَرَّضَ*: (Ham p. 541:) *عَرَّضَ* *له*, inf. n. *بَرَى*, is *syn. with* *عَرَّضَ* [meaning as above, for it is *syn. with* *تَعَرَّضَ* and *أَعْتَرَّضَ*; 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]. (Har p. 56.) You say also, *تَبَرَى* *لِمَعْرُوفِهِ*, i. e. *تَعَرَّضَ* *له* (ISk, S, K) or *أَعْتَرَّضَ* (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 *تَبَرَى* *مَعْرُوفَهُ*. (M, TA.) And *تَبَرَيْتُ وَدَّهْمُ* [*I addressed, applied, or betook, myself to obtain their love, or affection*]. (S, M.) And *أَبْرَى* *لِطَقِي بِسَاطِهِ*, i. q. *أَعْتَرَّضَ*, meaning, in this instance, *He hastened to cut short his speech.* (Har p. 280.) And *أَبْرَى* *بِنَشْدِ شِعْرًا*, i. e. *تَعَرَّضَ* *لِنَشَائِهِ* [or *لِنَشَائِهِ*, meaning *He addressed himself to reciting poetry, or verses*]. (Har p. 34.) And *أَبْرَى* *مِنَ الْجَمَاعَةِ*, i. q. *أَعْتَرَّضَ* [*He presented himself, or advanced, or came forward, from the company*]. (Har 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. بزى, (K, TA,) or بزى, (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.

بزى, or بزى: see art. بزى.

بزى: see بزى. — See also بزى, in art. بزى.

بزى: see بزى.

بزى: see بزى.

بزى, applied to an arrow, i. q. بزى [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 بزى; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed بزى; and when straightened, and fit to be feathered and headed, it is a بزى; and when feathered and headed, it becomes a بزى. (T.) — It is also sometimes used for بزى. (Kz, TA in art. بزى.)

بزى: see art. بزى.

بزى (T, S, M, K) and بزى (S, M, K,) in which latter the . is originally بى, (IJ, 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,] بزى Rain that pares and peels the ground. (TA.) — And بزى هو من بزى He is of the refuse, or lowest or meanest sort, of them. (M, TA.) — But بزى, applied to a camel, means بزى during travel: (T, S, M:) or having fat and flesh: (S:) and بزى ذات, 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, بزى in both cases means the remains of fatness and compactness, or of fat, and of strength. (M, TA.) بزى is said to mean بزى, or swift, when emaciated by travel; for the subst. بزى is said to be here put for the inf. n. بزى. (L in art. بزى, q. v.)

بزى 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 بزى except after the بزى [i. e. the shaping, or paring]. (Msb.)

بزى 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, بزى قسى a fashioner, or shaper, of bows: whence the saying,] أعط القوس بربها [Give thou the bow to its fashioner]; meaning بزى commit thou thine affair to him who will execute it well:

a prov. (Har p. 68. [See also Freytag's Arab. Prov. ii. 98.]

بزى: see بزى.

بزى قسى: see بزى.

بزى and بزى and بزى: see in art. بزى.

بزى [The place where the paring is commenced of the reed for writing]. (K in art. بزى.)

بزى 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 بزى (K, TA,) with teshdeed and medd, (TA,) or بزى, (so in a copy of the M,) or بزى. (CK, and so in a MS. copy of the K.)

بزى: see بزى.

بزى part. n. of 6. It is said in a trad., المتباريان 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-Suyootec.) 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. بزى, aor. بزى, (S, TA,) inf. n. بزى, (S, K, TA,) He took it away; or seized it, or carried it away, by force; (S, TA;) as also بزى (S, K,) and بزى (K:) he took it away unjustly, injuriously, and forcibly; as also بزى (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 بزى, and بزى. (TA.) It is said in a prov., من عز بزى He who overcomes takes the spoil. (S, A.) And you say, بزى, and بزى, He took away from him, or seized or carried away from him by force, his garment. (A.) It is said in a trad., بزى ثيابى And he strips me, or despoils me, of my clothes and my goods; takes them from me by superior force. (TA.) You say also, بزى He pulled off from him his clothes. (TA.) And بزى الرجل جاريتيه من ثيابها The man stripped his slave-girl of her clothes. (Mgh, TA.) — Also بزى, aor. as above, He pulled his garment towards him, or to him: so in a verse of Khálid Ibn-Zuheyr El-Hudhalee [cited in art. بزى, but with this difference, that بزى is there put in the place of بزى]. (S, TA.) — [بزى is also explained in the TA by بزى; but without any ex.; and I think it probable that بزى is a mistake for بزى].

8: see 1, in six places. — بزى من ثيابها She stripped herself of her clothes. (A.)

R. Q. 1. بزى: see 1, in two places. — بزى [the inf. n.] also signifies The being quick and active in wrongful, unjust, injurious, or tyrannical, conduct: and the rel. n. is بزى. (TA.)

بزى inf. n. of 1. (S, &c.) — [Hence, app.,] بزى He was brought without any means of avoiding it; (A, TA;) willingly or against his will: (TA in art. بزى:) [as though originally signifying by being overcome and despoiled.] — بزى, or stuffs, or garments; syn. بزى: (I Amb, Mgh, K:) [see also بزى:] or a kind thereof: (Lth, Mgh, Msb:) or such as are the goods of the بزى, (S, A,) or of the merchant: (Msb:) or the furniture of a house or tent, consisting of cloths or stuffs (بزى, IDrdl, Mgh, Msb, K) and the like: (K:) in the dial. of the people of El-Koofeh, cloths, or stuffs, or garments, (بزى,) of linen and of cotton; not of wool nor of بزى: (Mgh:) pl. بزى; (A;) meaning, in conjunction with بزى, (i. e., بزى) good cloths or stuffs or garments. (A.) [Golius explains it as "Chald. بزى, 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-Mugroof (who explains it only by the Persian word بزى, 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.] — بزى, or arms; or a weapon; syn. بزى; (S, Mgh, K;) as also بزى (S, A, Mgh, K,) and بزى (K,) and بزى (TA:) the first of these four words including in its application coats of mail and the بزى and the sword: (TA:) or it signifies a sword: (IDrdl, A, TA:) and بزى, accord. to AA, complete arms. (TA.) You say, بزى He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck. (A.) And بزى كاملة He went to war in complete arms. (A.)

بزى Constraint, or force: as in the saying, بزى يأخذه أبدا بزى منى He will never take it by constraint, or force, from me. (Ks, TA.) — Outward appearance; state with regard to apparel and the like; syn. بزى, (S, A, Mgh, Msb, K, TA,) and بزى: (TA:) garb; mode, manner, or fashion, of dress: (TA:) apparel. (A, Mgh.) You say, بزى رجل حسن البزى A man of goodly outward appearance, or state of apparel and the like: (Mgh, Msb:) or as some say, clothes and arms. (Mgh.) And بزى إنه لذو بزى حسنة Verily he has a goodly outward appearance and dress. (A, TA.) — See also بزى, latter part, in two places.

بزى: see بزى, latter part, in two places.

بزى The trade of the بزى. (Mgh, Msb, K.)

بزى The seller of the cloths or stuffs or the like called بزى. (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**.

بَزَخ

1. **بَزَخَ**, aor. **بَزَخَ**, (S, L, K,) inf. n. **بَزَخٌ**, (S, L, K:) or he had the lower part of his belly prominent, and the part between the hips, or haunches, [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 **ثَنَّة** [here app. meaning the pubes], and the part next thereto, prominent: (L:) **بَزَخٌ** is similar to **قَعَسٌ**: [see **قَعَسٌ**]: (A:) and **بَزَخٌ** signifies the same as **بَزَخٌ**. (IAar, TA.) The epithet applied to a man is **بَزَخٌ**; and to a woman, **بَزَخَاءٌ**. (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 **بَزَخٌ**. (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.) — **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.

بَزَخٌ A man having a prominent breast and hollow back: &c.: (see 1:) fem. **بَزَخَاءٌ**. (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.)

بَزْر

1. **بَزَرَ الْقَدْرَ**, (Mgh,) [aor. **بَزَرَ** or **بَزَرَ**, accord. to the rule of the **ك**,] inf. n. **بَزْرٌ**; (K;) and **بَزَرَهَا**, (A,) inf. n. **بَزْرِيْرٌ**; (TA;) **He** threw, or put, **أَبْزَارَ**, (A,) or **أَبْزَارَ**, (Mgh,) or **أَبْزَارِيْرَ**, (A, K,) [i. e. seeds for seasoning the food,] into the cooking-pot. (A, Mgh, K.) — [Hence,] **بَزَرَ** **He** seasoned **تَوَابِلَ** [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 **بَزَرَهَا**, (S, Mgh, K,) the former the more chaste, (T, S, Mgh,) or the only form used by persons of chaste speech, (ISk, T, Mgh,) The seed of herbs or leguminous plants, (S, A, Mgh, Mgh,) and of other plants: (S, A, Mgh:) 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, Mgh, K) for vegetation; (K;) as also **بَذَرَ** [q. v.]: (Kh, Mgh:) pl. **بَزْرٌ**. (K.) — And Seeds that are used in cooking, for seasoning food; syn. **تَابِلٌ**: pl. **أَبْزَارٌ** and **أَبْزَارِيْرٌ**; (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: (Mgh:) **أَبْزَارٌ** and **أَبْزَارِيْرٌ** 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, **أَبْزَارِيْرٌ** also signifies † Additions [or embellishments] in speech. (A.) — **بَزَرَ** and **بَزَرَهَا** 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**, (Mgh,) † The eggs of the silk-worm. (Mgh, Mgh.) — And † the former of these, † Offspring. (K, TA.) One says, **مَا أَكْثَرَ بَزْرَهُ** † How numerous is his offspring! (TA.)

بَزْرَاءٌ: see **بَزْرٌ**.

بَزْرِيْرِي One who expresses the oil of **بَزْرٌ**. (TA.)

بَزَارٌ One who sells **بَزْرٌ الْكَتَانِ**, i. e., linseed-oil, in the dial. of the people of Baghdád. (K.)

بَزَارٌ † A man who induces in one, or throws one into, doubt or suspicion; from the phrase **بَزَرَ كَلَامَهُ**. (A.)

أَبْزَارٌ and **أَبْزَارِيْرٌ**: pl. **أَبْزَارِيْرٌ**: see **بَزَرَ**, in three places.

أَبْزَارِيْرِي [One who sells **أَبْزَارٌ** or **أَبْزَارِيْرٌ**]. (K.)

مَبْزُورٌ Seasoned with **أَبْزَارِيْرِي**, i. e. **تَوَابِلَ**. (Mgh.) [See **بَزَرَ**.]

مَبْزُورٌ † Having many children; applied to a man: and so **بَزْرَاءٌ** applied to a woman. (K, TA.)

بَزَغ

1. **بَزُوْغٌ** [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, Mgh, K,) [aor. **بَزَغَ**,] inf. n. **بَزُوْغٌ**, (Mgh,) **It** came forth; (S, Mgh, K;) **it** clave the flesh, and came forth. (A.) — And hence, (A, TA,) **بَزَغَتِ الشَّمْسُ**, (JK, S, A, Mgh, 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, Mgh, K,) with spreading light: (TA:) or **بَزُوْغٌ** 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, Mgh, K,) aor. **بَزَغَتْ**, (Mgh,) inf. n. **بَزَغٌ**, (JK, Mgh,) **He** (a copper, and a farrier,) scarified, (S, Mgh, K,) and made the blood to flow: (Mgh:) **he** (a farrier) scarified a beast (JK, Mgh, TA) in its **أَشْعُرٌ** [or part next the hoof (in the TA, erroneously, شعر)], (JK,) with a **مَبْزُورٌ** (JK, Mgh, TA) of iron; (JK;) as also **بَزَغَ**, inf. n. **بَزَغٌ**: (JK, TA:) Aboo-'Adnán says that **تَبَزِيْرِيغٌ** and **تَبَزِيْرِيغٌ** 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.

قَمَرٌ بَزَاغٌ, (TA,) and **شَمْسٌ بَزَاغَةٌ**, (Mgh,) and **نُجُومٌ بَزَاغٌ**, (JK, A,) [A moon, and a sun, and stars,] beginning to rise: (JK, TA:) or rising. (Mgh, TA.)

مَبْزُورٌ A lancet (S, Mgh, K) of a copper and of a farrier. (JK, Mgh, TA.)

بَزَق

1. **بَزَقَ**, (S, Mgh, K,) aor. **بَزَقَ**, (Mgh, TA,) inf. n. **بَزَقٌ**, (S, TA,) or **بَزَقٌ**, (Mgh,) [but see the latter below,] i. q. **بَصَقَ** (S, Mgh) or **بَسَقَ** (K) [**He** spat: see also 5]: but it is of weak authority, or rare; the most chaste being **بَصَقَ**. (TA in art. **بَسَقَ**) = **بَزَقَ الأَرْضَ** **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. *ابزقت* *He ejected his spittle*, as the faster is commanded to do. (Mgh.)

بُزَاقٌ is well known; (K;) i. q. *بُصَاقٌ* [*Spittle, or saliva, when it has gone forth from the mouth*]: (S;) or *saliva that flows*. (TA in art. *رَضَب*.) [See also 1.]

مَبْرَقَةٌ *A spittoon, or vessel in which to spit*; syn. *مَبْرَقَةٌ*. (TA in art. *تَغَل*.)

بزق

1. *بَزَلَهُ*, (Mgh, K,) aor. *بَزَلْتُ*, (TA,) inf. n. *بَزْلٌ*, (Mgh, TA,) *He clave it, split it, or slit it*; (K;) as also *بَزَلَهُ*, (K,) inf. n. *بَزْلِيلٌ*. (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 *بَزَلَهُ* and *بَزَلَهُ*. (K, TA.) You say, *أَبَزَلْتُ الشَّرَابَ لِنَفْسِي* [*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 *بَزَلَهُ*; but Az says, I know not *بَزَلَهُ* 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 عِنْدَهُ بَلْغَةٌ تَبْزُلُ حَاجَةَ* [*He has not a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want*]. (Z, TA.) — *بَزَلٌ*, (S, Mgh, K,) aor. *بَزَلْتُ*, (S, Mgh,) inf. n. *بَزُولٌ* (S, Mgh, K) and *بَزُولٌ*, (K, TA, [in the CK *بَزُولٌ*]) *It* (the *نَاب* [or tush] of a camel) *clave the flesh, and came forth*: (K, TA;) or *his* (a camel's) *نَاب* [or tush] *clave the flesh, and came forth*; (S, Mgh;) [or *he became such as is termed* *بَزُولٌ*; generally] *by his entering the ninth year*. (Mgh.) — [And hence, as being likened to a camel that has attained his full strength,] inf. n. *بَزَالَةٌ* [written without any indication of the syll. signs, but most probably *بَزَالَةٌ*, though the verb seems to be *بَزَلٌ*, not *بَزَلٌ*,] + *It* (an opinion, or a judgment,) *was, or became, right*. (Mgh.)

2: see 1.

5. *بَزَلَهُ* and *بَزَلَهُ*, (K, TA,) or *بَزَلَهُ*, (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 *تَبَزَلُ* and *تَبَزَلُ بِالْمَاءِ* [*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. *استبزلهُ* *He opened it*; namely, a *دَنْ* [or wine-jar]. (Har p. 140.)

أَمْرٌ دُو بَزْلٍ *A distressing, an afflictive, or a calamitous, affair or event or case*. (S, K.)

بَزْلٌ *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 بَزْلَةٌ* † *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 دُو بَزْلَةٍ* † *He has a firm, or well-established, way, or manner, of acting, or conducting himself*. (TA.) — *حُطَّةٌ 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.)

مَبْزُولٌ *An iron instrument with which the مَبْزُولُ* [or *مَبْزُولُ*?] *of a wine-jar is opened*. (Sgh, K.)

بَزُولٌ: see *بَزَالٌ*, in two places.

مَبْزُولٌ, applied to wine or beverage, i. q. † *بَزُولٌ* [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.)

بَزَالٌ, applied to a camel, the male and the female, (S, Mgh, Mgh, 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* *بَزَالٌ*; but the epithet † *بَزُولٌ* is applied to her *that has completed a year after cutting the tooth above mentioned, until she is termed* *نَاب*: (MF, TA;) the pl. (of *بَزَالٌ*, S, Mgh) is *بَزَائِلٌ* (S, Mgh, K) and *بَزُولٌ* (S, K) and *بَزُولٌ*, (S,) or *بَزُولٌ*, like *كُتْبٌ*. (K.) *بَزَالٌ* *عَامِرٌ* and *بَزَالٌ* *عَامِرِينَ* 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. *بَزَائِلٌ*. (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.) — *أَصْحَابٌ بَزَالٌ* † *A difficult, a distressing, or an afflictive, thing, affair, or business*. (TA.) You say also, *بَزَالٌ* † *He was afflicted with a difficult and distressing thing or event*. (TA. [See also art. *شَبَه*].) — *شَجَّةٌ بَزَالَةٌ* *A wound in the head from which the blood flows*: (S;) or *such as is termed* *حَارِصَةٌ*, (K,) i. e. *مُتَلَحِّمَةٌ*, (TA,) [but see these two words, and see *شَجَّةٌ*,] *that cleaves the skin, but does not penetrate beyond it*: (K;) the mulet for which is said to be three camels. (TA.) — *مَا بَقِيَتْ لِهِمْ بَزَالَةٌ* is like the saying *مَا بَقِيَتْ لِهِمْ رَاعِيَةٌ وَلَا رَاعِيَةٌ*, i. e. † [There remained not to them] *one* [sheep or goat, or camel]. (S, TA.) You say also, *مَا عِنْدَهُ بَزَالَةٌ*, i. e. † *There is not in his possession anything of property, or of camels &c.*: (Ynaqoob, 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 بَزَالَةً* † [May God not leave in his possession] *anything*. (S.) And *لَمْ يُعْطِهِمْ لَمْ يَبَزَلَهُ* † [He did not give them] *anything*. (S.)

[*بَزَالٌ* app. The mouth of a wine-jar: see *بَزَالٌ*.]

مَبْزُولٌ *A strainer, or thing with which wine, or beverage, is cleared, or clarified*; (S, K, TA;) as also † *مَبْزُولَةٌ*. (K.) — *An instrument for broaching, piercing, or perforating*. (Mgh.)

مَبْزُولَةٌ: see *مَبْزُولٌ*.

بَزِيلٌ: see *بَزِيلٌ*.

بزوم

إِبْزَامٌ: see what follows.

إِبْزَامٌ (S, Mgh, K, &c.) and *إِبْزَامٌ* (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 منطقه 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 *إِبْزَامٌ*; (Ish, 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 منطقه*: (IB, TA;) pl. *أَبْزَامٌ*. (S.) — Also *A lock*; and so *إِبْزَامٌ*. (TA.) — You say, *إِنَّ فُلَانًا إِبْزَامٌ*, meaning † *Verily such a one is a niggard*. (TA.)

بزو

1. *بَزَا*, aor. *بَزُو*, i. q. *تَطَاوَلَ* [app. as meaning *He stretched out his neck, looking at a thing far*

off]; and تَأَسَّس [here meaning the same, or he looked, raising his head; said of a hawk, or falcon]: (Az, ISd, K:) and hence IJ says that بَزْز is [originally] of the measure فُلْع from this verb: (TA: [and it is said in the K that بَزْز seems to be hence derived:]) [or تطاول may here be used in another sense; for, accord. to Fei,] بَزْز, aor. as above, signifies he overcame, or subdued; and hence is derived بَزَزَ. (Msb.) You say also, بَزَزَ 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 بَزَزَ بِالْقَوْمِ The people, or company of men, were overcome, or subdued. (TA.) And بَزَزَهُ, aor. as above, (K,) inf. n. بَزْزُ, (TA,) He overcame, or subdued, him; and laid violent hands upon him, or assaulted him; as also بَزَزِي, (K:) or this last signifies he overcame him, and subdued him: (S:) and بَزَزَهُ, he wronged him; or treated him wrongfully, or injuriously: and بَزَزَهُ may signify the same; or this may mean he induced him to become ابْتَرِي, q. v.: (Ham p. 502:) and accord. to Aboo-Riyāsh, بَزَزِي 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] بَزْزَان [an inf. n. of which the verb, if it have one, is بَزَزَ,] signifies the act of Leaping; syn. وَثَبَ. (S: [but I think it not improbable that this may have been taken from a mistranscription of تَزْوَان, an inf. n. of تَزَوَّى = تَزَوَّى, (K,) aor. :; (Ham p. 502;) and بَزَزَا, aor. :; (K;) inf. n. بَزْزَا (S, K, TA) and بَزْزُو, (TA,) He (a man, TA) had what is termed بَزْزَا; (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 ابْتَرِي: fem. بَزْزَا. (S, K.)

4. ابْتَرِي: see 1, in three places. = Also, (S, K,) inf. n. ابْتَرَا, (A 'Obeyd, S,) He (a man, A 'Obeyd, S) elevated his posteriors; (A 'Obeyd, S, K;) as also ابْتَرَا: (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 ابْتَرِي; (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, ابْتَرَا [probably a mistranscription for الإبتراء] signifies الصلف [i. e. الصلف, app. meaning An extravagant affecting of elegance of carriage, such as is common with women]. (TA.)

6. تَبَايَرِي: 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.)

بَزْو 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.)

بَزْو (S, Msb, K) and بَزْو [mentioned in art. بوز] (Msb, TA, and so in some copies of the K in this art.) and بَزْو [mentioned in art. بَزْو] and بَزْوِي (TA) [A name given to several varieties of the hawk, or falcon;] a species of صَقْر, (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 أَشْبَب) is found only in the country of the Turks, and Armenia, and the country of the Khazar: (Kzw:) [see also بَشَق:] respecting the derivation, see 1, in two places: the pl. (of بَزْو, S, ISd, Msb) is بَزْوَا (S, ISd, Msb, K) and بَزْوَا; (ISd, K;) and (of بَزْو, Msb) بَزْوَان (Msb, K) and بَزْوَان, (Msb,) the former a pl. of mult., and the latter a pl. of pauc., (TA,) or the former is originally [and therefore a pl. of بَزْو]; (IKtt, TA in art. ميد;) and (of بَزْو, K in art. بَزْو) [a pl. of pauc.] and بَزْوُو (K in this art. and in art. بَزْو) and بَزْوَان. (K in the latter art.)

بَزْوِي: see بَزْو.

ابْتَرِي, applied to a man, (S, Mgh,) Having what is termed بَزْزَا; (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. بَزْزَا. (S, K:) the masc. is sometimes coupled with ابْتَرِي; and the fem., with بَزْزَا, 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 مَبْرُؤٌ هَذَا الأَمْرِ He is strong, or able, to perform this affair; a prudent, or sound, manager thereof. (S.)

بس

1. بَسْ signifies The act of breaking: or breaking in pieces: syn. حَطَّرَ. (TA.) — [And The act of mixing: see بَسِيَّة. This, or the former, is probably the primary signification.] — [And hence, app.] بَسَّ, aor. :; inf. n. بَسْ, (M, Msb,) He broke it, crumbled it, or bruised or brayed it; said of wheat, &c.; thus making it what is termed بَسِيَّة: (Msb:) or he mixed it, namely,

سَوِيْق [or meal of parched barley or wheat], and flour, &c., with clarified butter, or with olive-oil; thus making it what is termed بَسِيَّة: (M:) or he moistened it, namely, سَوِيْق, and flour, with a little water; (ISk, Msb;) but making it more moist than one does in the action termed لَتَّ: (Yaḥkoob, cited in the S; and ISk, in the Msb:) or بَسْ signifies the making, or preparing, بَسِيَّة, by stirring about, or moistening, سَوِيْق, or flour, or ground أَقْط, 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 سَوِيْق, (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.)

بَسِيَّة Wheat, &c., broken, or crumbled, or bruised: (Msb:) or سَوِيْق [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 سَوِيْق, or flour, or ground أَقْط, stirred about, or moistened, with clarified butter, or with olive-oil; (S, K;) after which it is eaten, without being cooked: (S:) or سَوِيْق, and flour, moistened with a little water, (ISk, Msb,) but more moist than such as is prepared in the manner termed لَتَّ: (Yaḥkoob, 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 سَوِيْق is drunk: (M, K:*) IDrd thinks it to be what is termed قُتُوْت: also barley mixed with date-stones, for camels: (M, TA:) or, accord. to Aq, anything that one mixes with another thing: such as سَوِيْق with اِقْط, which one then moistens with fresh butter: and such as barley with date-stones, which one then moistens, for camels: (Msb, TA:) pl. بَسْس, (IAqr, TA,) which is explained in the K as signifying messes of سَوِيْق moistened, or stirred about with water, &c. (أَسْوِقَةٌ مَلْتَوْتَةٌ). (TA.)

بأ

1. بَأْ, and بَسْ; (S, M, K;) aor. :; (M, K;) inf. n. بَسْ and بَسْو (S, M, K) and بَسَا, (M, K,) all of the former verb; (M;) and بَسَا, (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.) — بَسَا بِالْأَمْرِ, inf. n. بَسْ and بَسْو, He was, or became, accustomed, or habituated, to the affair, or case. (M, K, TA.) — [And hence,] بَسَا بِهِ He despised, or made light of, him, or it. (M, K.)

4. أَبْسَأْتُهُ I made him sociable, friendly, or familiar; or cheered him, or gladdened him, by my company or converse, or by my presence. (S, K.)

بَسُوْهُ 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] حَيْثَة (Mgh, Mṣb:) or a [garden, or walled garden, such as is termed] حَدِيْقَة (M, K, TA,) of palm-trees; as in a poem of El-Aqshā: (TA:) said by Fr to be an Arabic word; (Mṣb, TA;) but this is denied by IDrd: (TA:) and said by some to be رُومِيّ [or Greek]: (Mṣb:) [but correctly] it is an arabicized word, from [the Persian] بُوْسْتَان [bóstān], (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. بَسَاتِيْن (Mṣb, K) and بَسَاتُوْن (K,) like شَيْطَانِيْن and شَيْطَانُوْن. (TA.)

بَسْتَانِيْن [an arabicized word from the Persian] بَسْتَانِيْن [an arabicized word from the Persian] بَسْتَانِيْن, i. q. بَسْتَانِيْن, which is the more common; A gardener, or] a keeper of a بَسْتَان. (TA.)

بَسْتَانِيْن: see what next precedes.

بسد

بَسْد an arabicized word, [because س and د do not occur in any one Arabic word, (Msb, voce (أُسْتَاذ))] Coral; syn. مَرْجَان. (K.)

بسر

1. بَسْر He took anything when it was fresh, juicy, moist, or not flaccid; (TA:) as also ابْتَسْر [which is more commonly used]. (M, K, TA.) [Hence,] بَسْرَتُ النَّبَاتِ aor. 1, inf. n. بَسْر, 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. أُعْجِل [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 (Aḡ, 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: (Aḡ, S, A:) or before she desired it. (M, K.) And in like manner, بَسْر and تَبَسْر † He (a stallion) covered a mare when she had only begun to feel the excitement of desire. (TA.) And ابْتَسْر He deflowered the girl before she had attained to puberty. (A, and Mṣb in art. قَض.) And بَسْر and ابْتَسْر † He fecundated a palm-tree before the proper time for doing so. (M, K.) And بَسْرُ السَّقَاءِ (K,) inf. n. as above, (S,) † He drank the milk of the skin, (K,) or gave it to

be drunk, (S,) before it had become thick, and fit for churning. (S, K.) And بَسْر (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 ابْتَسْر (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, تَبَسْر. (L. [But for طابيه او طابه, as part of the explanation, I read إذا عَزَّ الْمَاءُ أو إذا عَزَّ الْمَاءُ أَوْ طَلَبَهُ.] And بَسْرُ النَّهْرِ † He dug a well in [the bed of] the river, it being dry. (L. [But here, for وهو جاف, I read وهو جاف.] Also بَسْر (S, M, K,) aor. as above, (M,) and inf. n. as above (S, M) and بَسْر (M); and ابْتَسْر (M, A, K) and تَبَسْر and ابْتَسْر (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. بَسْر, † He began a thing; and so ابْتَسْر (K.) And بَسْرِيْه (TK) and ابْتَسْرِيْه (TA, TK) † He began with it. (TA, TK.) = Also, aor. 2, inf. n. بَسْر, He mixed بَسْر [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 بَسْر with fresh ripe dates, or with dry dates, and made with them both together that kind of beverage. (TA.) And بَسْرُ تَمْرٍ (M, K,) aor. and inf. n. as above; and بَسْرَه (M) and ابْتَسْرَه (K); He made, of dry dates, that kind of beverage, and mixed بَسْر with it. (M, K.) = Also, (M, K,) aor. 2, inf. n. بَسْر and بَسُوْر (M,) He frowned; contracted his face; or grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austerely, or morosely; (M, K;) as also بَسْرُ وَجْهِهِ, inf. n. بَسُوْر (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 بَسْر: (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 بَسْر.] 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. ابْتَسْر لُوْنَهُ: see 1, in seven places. =

† His colour changed, (K, TA,) and became like that of بَسْر [or full-grown unripe dates]. (TA.)

بَسْر: see بَسْر: = and see also بَسْر.

بَسْر Anything fresh, juicy, moist, not flaccid. (IF, M, Mṣb, K.) You say نَبَاتٌ بَسْرٌ A fresh plant: (Mṣb:) 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 بَسْر]; as also what is fresh, juicy, moist, or not flaccid, of the plant called نَبِيْ. (M.) A plant, or herbage, when it first appears in the ground is termed بَارِضٌ; then, جَمِيْرٌ; then, بَسْرَةٌ; then, صَمْعَةٌ; and then, [when it is dry,] حَشِيْشٌ. (S.) — Fresh water, (S, M, K,) recently produced by rain; (S, M;) as also بَسْر: (M:) or this latter signifies cold, or cool, water: (K:) pl. of the former بَسْرٌ; (S, K;) like as رَمَاحٌ is pl. of رَمَحٌ. (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 Mṣb &c., as the latter is rare; coll. gen. ns., 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; (Mṣb 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 بَسْرَان and تَمْرَان, as meaning two sorts of بَسْر and of تَمْر. (M.) [J says,] بَسْر 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 (إِذَا انْعَمَدَ), 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, بَعُوٌ; and when they have become large, [or full-grown,] بَسْرٌ; then, جُمُئَةٌ; then, مَوَكَّتٌ; then, تَذَنُوبٌ; then, جُمُئَةٌ [in the CK جُمُئَةٌ]; then, نَعْدَةٌ and خَالِعٌ and مَعُوٌ and رَطْبٌ; and when completely ripe, مَعُوٌ and مَعُوٌ; 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.)

بَسْر: see بَسْر.

بَسْرَةٌ fem. of بَسْرٌ as an epithet, and n. un. of the same as a subst.: 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 muliebre, 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, Msb:) and it is said that the word is not Arabic. (Msb.)

مُبَسِّرٌ: see what next follows.

نَحْلَةٌ مَبْسَرٌ, (M, K,) and مُبَسِّرٌ, 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. ʔ, (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 بَصَطٌ is the same as بَسَطٌ, (S, and K in art. بصط,) 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 نَبْسُطَ إِلَيْكَ يَدَنَا لِتَقْتُلَنَا [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], وَيَبْسُطُوا أَيْدِيَهُمْ وَأَلْسِنَهُمْ [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 فِي الدُّعَاءِ [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. فَرَشْتُه أَيَّاهُ: (A in art. فرش:) and أَمْرُهُ [his state, &c.]. (TA in that art.) — [Hence also,] اللَّهُ يَبْسُطُ 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 وَيَبْسُطُ. (Msb and TA in art. قبض, q. v.) And you say, بَسَطَ عَلَيْهِمُ الْعَدْلَ [He largely extended to them equity, or justice]; as also بَسَطَهُ. (TA.) — [Hence also,] فُلَانٌ يَبْسُطُ عَيْدَهُ ثُمَّ يَقْبِضُهُ [Such a one enlarges the liberty of his slaves; then abridges their liberty]. (A in art. قبض.) — [Hence also,] بَسَطَ وَجْهَهُ [It unwrinkled, as though it dilated, his countenance: see 7. And بَسَطَ قَلْبَهُ [It dilated his heart: see remarks on قبض and بَسَطٌ, as used by certain of the Soofees, near the end of 1 in art. قبض. 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 (يَبْسُطُ), 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 Moḥammad: thus in a trad. respecting Fāṭimeh, مَا يَبْسُطُنِي [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 بَسَطَهُ وَالشَّرُّ يَبْسُطُهُ [Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous]. (A in art. قبض.) — [Hence also,] بَسَطَ مِنْ فُلَانٍ [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. (Ḥar p. 155.) [In the CK, بَسَطَ فُلَانًا مِنْ فُلَانٍ is erroneously put for بَسَطَ اللَّهُ فُلَانًا مِنْ فُلَانٍ. — [Hence also,] بَسَطَ اللَّهُ فُلَانًا عَلَيَّ [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 الْعُدْرَ [K,] aor. as above, (TA,) and so the inf. n., (S, TA,) + He accepted, or admitted, the excuse. (S, K, TA.) — All these significations of the verb arc ramifications of that first mentioned above. (TA.) — بَسَطٌ, aor. ʔ, (M, K,) inf. n. مَبَاطَةٌ, (M,) + He was, or became, free, or unconstrained, (مُنْبَسِطٌ,) with his tongue. (M, K.)

2: see 1, in four places.

3. بَاسَطَهُ, inf. n. مَبَاطَةٌ 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 مَبَاطَةٌ [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 بَسَطَ 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 انبسط † [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 redundancy, or excess: (TA:) and, (M, K,) as also بَسَطَةٌ, (K,) excellence; (M, K;) in science and in body: (M:) or in science, exaltation, 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:) Zeyd Ibn-'Alee here read بَسَطَةٌ. (TA.)—[An arm's length.] See بَاسِطٌ. — بَاسِطَةٌ 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.)

بَسِطِيٌّ A seller of بَسِطٌ [or carpets, &c.]: pl. بَسِطِيُونَ. (TA, but only the pl. is there mentioned and explained.)

بَسِطَانٌ :
بَسِطَانٌ : } see بَسِطٌ.

بَسَاطٌ Land (أَرْضٌ) 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, نَحْنُ 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 مَا عَلَى الْبَسِيطَةِ 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 فِعَالٌ in the sense of مَفْعُولٌ, and فِرَاشٌ in the sense of مَفْرُوشٌ, &c.: (Mṣb:) pl. [of mult.] بَسَطٌ (M, Mṣb, K) and بَسَطٌ and [of pauc.] أَبَسَطَةٌ. (TA.)—See also بَسِيطٌ; near the middle of the paragraph.— اَنْبَرِيٌّ لَطِيٌّ بَسَاطُهُ is a phrase meaning † He hastened to cut short his speech. (Har p. 280.)—Also The leaves of the tree called سَمْرٌ 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.)— فَلَانٌ بَسِيطُ 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 الْيَدَيْنِ † A man large, or extensive, in beneficence; (M, TA;) liberal, bountiful: (K, TA:) pl. بَسَطٌ: (M, K:) [and so] بَسِيطُ الْبَاعِ, (S,) [and] مُنْبَسِطُ الْبَاعِ. (TA.) And † يَدُهُ بَسِيطٌ (S, K,) like طَحْنٌ in the sense of مَطْحُونٌ, and قَطْفٌ in the sense of مَقْطُوفٌ, (TA,) and † بَسِيطٌ, (Z, K,) like أَنْفٌ and سَجْحٌ, (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, † بَسِطَانٌ; (S, K;) and accord. to another, with damm, [as though it were † بَسِطَانٌ,] (Z, K, TA,) [but it is said that] in this case it is used as an inf. n., [and therefore † بَسِطَانٌ, for an inf. n. is applied as an epithet to a dual and a pl. subst. without alteration,] like غُفْرَانٌ and رِضْوَانٌ; or, accord. to some, it is most probably [† بَسِطَانٌ,] like رَحْمَانٌ; and Talhah Ibn-Muḡarrif read † بَسَاطَانٌ: (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 بَسِطَانٌ † لَيْسَ الْتَهَارُ حَتَّى يَتُوبَ, (K, TA,) بِاللَّيْلِ وَلَيْسَ الْلَّيْلُ حَتَّى يَتُوبَ بِالتَّهَارِ, or, accord. to one relation, † بَسِطَانٌ, (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 يَدٌ مَبْسُوطَةٌ

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.)— مُنْبَسِطٌ also signifies اللِّسَانُ † مُنْبَسِطٌ, (Lth,) or مُنْبَسِطٌ 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 مُتَفَعِّلُنْ 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.]

ذَهَبَ 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] كَبَّاسِطُ كَفَيْهِ, 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.)— اَلْبَاسِطُ † God, who amplifies, or enlarges, or makes ample or plentiful, the means of subsistence, to whomsoever He will, (K, TA,) by his liberality and his mercy: (TA;) or who diffuses (يَبْسِطُ) 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 † خِمْسٌ بَاسِطٌ † A difficult [journey of the kind termed] خِمْسٌ [i. e. of five days, whereof the second and third and fourth are without water]; syn. بَائِضٌ. (Sgh, K.) And عَقْبَةٌ 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, سِرْنَا عَقْبَةً 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 وَبَسِطَةٌ [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, The man dug to the depth of his stature and his arm's length. (L, TA.)

مَبْسُوطٌ Width, or extent; syn. مَتَّعٌ: (K:) as in the phrase بَلَدٌ عَرِيضٌ الْمَبْسُوطِ [A region wide in extent]. (TA.) [See also بَسَطَةٌ.]

يَدَاهُ and يَدُهُ مَبْسُوطَةٌ and مَبْسُوطُ الْيَدِ : مَبْسُوطَتَانِ : see مَبْسُوطَةٌ.

بَسِيطٌ : and مَبْسِيطُ اللَّسَانِ : see مَبْسِيطُ الْبَاعِ.

بسق

1. بَسَقَ النَّخْلُ (aor. 2, Mḡb,) inf. n. بَسُوقٌ, *The palm-trees were, or became, tall*, (JK, S, Mḡb, K,) and *full-grown*: (JK:) or *exceedingly tall*. (Mḡb.) — 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*. (Mḡb.) = بَسَقَ (JK, S, &c.) [aor. 2,] inf. n. بَسُوقٌ (S, TA,) or بَسَاتٍ (Mḡb,) [but see the latter below,] i. q. بَصَقَ (JK, S, * Mḡb, 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: (Mḡb:) 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. تَبَسَّقَى عَلَيْنَا (JK, K,) inf. n. تَبَسِّيقٌ (K,) † *Be not thou prolix, or tedious, to us*; syn. لَا تَطُولُ (JK, K, TA,) or لَا تَتَطَوَّلُ (TA,) both of which signify the same. (TK.) [بَسَقٌ and تَبَسَّقَى are syn.; or] تَبَسَّقَى signifies † *The being prolix, or tedious, (تَطَوَّلُ) and heavy, or sluggish*. (TA.)

4. ابسقت She (a camel) *excerned the first milk, or biestings, into her udder, before bringing forth*: (Aḡ, 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 بَكْرٌ [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*. (Bḡ in l. 10.)

5: see 2.

حَرَّةٌ بَسَقَةٌ A [stony tract such as is termed] حَرَّةٌ : [or one that is somewhat elevated; as also بَصَقَةٌ:] 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 الْقَمْرِ Stone of a clear white colour, that glistens; as also with ص. (TA.)

بَسُوقٌ and مَبْسُوقٌ, both applied to a ewe, (JK, K,) and to a she-camel, (TA,) *Having a*

long udder: (JK, K:) or i. q. مَبْسُوقٌ, applied to a ewe. (JK.)

بَاسِقٌ [act. part. n. of 1.] نَخْلَةٌ بَاسِقَةٌ A tall palm-tree: [or an exceedingly tall palm-tree; see 1:] pl. بَاسِقَاتٌ and بَاسِقٌ. (Mḡb.) The former of these pls. occurs in the Kur l. 10, meaning tall: (S, Bḡ, 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 بَاصِقَاتٌ, because of the ق. (Bḡ.) The latter of the pls. also signifies The first portions of clouds: (Aḡn, 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 بَاسِقَةٌ signifies A cloud of a clear white colour [as being always very high in the sky]. (Sḡh, K.) — بَاسِقٌ الْأَخْلَاقِ † *Endowed with elevated, or noble, natural dispositions or mental qualities*. (Ḥam p. 369.) = A sweet yellow fruit. (Sḡh, K.) [Golius appears to have found ثَمْرَةٌ in the place of ثَمْرَةٌ.]

مَبْسُوقٌ A she-camel *excerning the first milk, or biestings, into her udder before bringing forth*: (Aḡ, S, K: [see 4:] and see also بَسُوقٌ:) pl. مَبْسُوقَاتٌ. (S, K.) And A girl that is a بَكْرٌ [see 4] *having milk flowing into her breast*. (TA.)

بَسَاتٍ: 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; (Bḡ 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. (Bḡ ubi suprâ.) You say, بَسَلَنِي عَنْ بَسَلِي, 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 تَبَسَّلَ: (M, K:) and [so in the M, but in the K “or”] تَبَسَّلَ وَجْهَهُ (M, and so in some copies of the K,) or تَبَسَّلَ [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 لِي بَسَلٌ *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*. (Aḡn, M, TA.) = بَسَلَ [aor. 2,] inf. n. بَسَالَةٌ (S, M, Mḡb, 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, Mḡb, 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. (Ḥam p. 13.) El-Ḥoṣeiah says,

• وَأَخْلَى مِنَ الشَّمْرِ الْجَبِيِّ وَفِيهِمْ
• بَسَالَةٌ نَفْسٍ إِنْ أُرِيدَ بَسَالَهَا

[And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired]: but بَسَالَهَا may be here altered by curtailment from بَسَالَتَهَا. (M.) You say, مَا أَبَانَ بَسَالَتَهُ [How manifest is] his courage! (TA.) — See also 4.

2. بَسَلَهُ (M, K,) inf. n. تَبَسَّلٌ (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 بَسَلَ] 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, (Bḡ in vi. 69,) forbidding, or prohibiting. (S, K, and Bḡ ubi suprâ.) = بَسَلَ (inf. n. as above, TA) *He pledged, or gave in pledge, him, or it, (M, Mḡb, K,) كَذَا [and يَكْذَا, 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. يَكْذَا 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.) 'Ow Ibn-El-Aḡwaḡ says,*

• وَإِنْسَالِي بَنِي بَغْيَرٍ جُرْمٍ • بَعُونَاهُ وَلَا بَدْرٍ 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, Bḡ, Jel, TA,) to destruction, (Bḡ, Jel, TA,) or to punishment, (Az, TA,) for that which it hath done, (Az, Bḡ, Jel, TA,) of evil: (Bḡ:) or be given in pledge. (Bḡ, TA.) And أَوْلِيكَ الَّذِينَ أُبْسِلُوا بِهَا, in the same [ubi suprâ], means, in like manner, *Those who are given up, or delivered, &c., (to punishment, Bḡ,) for their sins*: (El-Ḥasan, Bḡ, * TA:) or, *who are given in pledge*: (Mḡb, TA:) or *are disgraced*: or, as Mujâhid says, *are disgraced, or put to shame, by the*

exposure of their sins : or, as Katádeh says, are imprisoned. (TA.) — **بَعِيْلُهُ** and **بَعِيْلُهُ** *He left him to his work, not interfering with him therein.* (M, K.) — **ابسل نفسه للَمَوْتِ** (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, **للصَّرْبِ** [to beating, i. e., to being beaten] : (TA :) and **للمَوْتِ** **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 للمَوْتِ** : 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.* (Bd in vi. 69.) And **دَمِي نَكْرٌ بَسَلٌ** *My blood is, or shall be, allowed, permitted, or lawful, to you.* (M.) = See also **بَسِيلٌ**, in two places.

بَسَلٌ : see **بَسِيلٌ**.

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 Linnaeus pisum arvense:] a word of the dial. of Egypt.* (TA.)

بَسُولٌ : see **بَسِيلٌ**, in two places.

بَسِيلٌ : see **بَسِيلٌ**, in three places.

بَسَالَةٌ inf. n. of **بَسَلٌ**, q. v. (S, M, &c.) — Also [i. q. **بَسُولٌ**, inf. n. of **بَسَلٌ**, 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, Msh, K;) because he who is so defends himself from his antagonist; (Ham p. 13, and Bd in vi. 69;) as also **بَسِيلٌ** (Msh) and **بَسُولٌ** : (Ham ubi suprâ :) pl. of the first **بَسَلٌ** (S, M, K) and **بَسَلَةٌ**. (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 **ك** **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; (Bd 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. **حَذَقٌ**, 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. **بَسَرَ** (S, M, Msh, K) and **مَبْسَرٌ**; (K, TA;) [*He smiled;*] these verbs signify less than **ضَحِكَ** [so that they are properly explained by the Latin *subrisit*]: (S, Msh;) 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:* (Msh;) or **تَبَسَّرَ** is the *beginning of ضَحِكَ* [or laughter]: (Towsheeh, and Neseem er-Riyád, in TA art. **ضَحِكَ**, q. v. :) accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) — [Hence,] **ابْتَسَرَ السَّحَابُ** **انْتَلَّ عَنْهُ** (M,) or **تَبَسَّرَ عَنْهُ** (TA,) i. q. **انْتَلَّ 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. **تَغْرٌ**, (S, K,) meaning *The front*

teeth: (TK:) [and sometimes, perhaps, the **تَبَسُّمِ** mouth:] so called as being the place of **التَّبَسُّمِ** [or smiling: pl. **مَبْسَامٌ**]. (TA.) One says, [of women or girls,] **هُنَّ غُرُ الْمَبْسَامِ** [They are white in the front teeth]. (TA.)

بَسَامٌ : see **مَبْسَامٌ**.

بسل

Q. 1. **بَسَمَلٌ**, (T, S, &c.) inf. n. **بَسْمَلَةٌ**, (S, Msh,) *He said,* (S, Msh, K, KL,) or *wrote,* (T, Msh,) **بَسَمِ اللَّهُ** [In, or with, the name of God I recite, or read, or I begin, &c.]: (T, S, Msh, 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 **مُنْحَوْتٌ**, i. e. compounded of two [or more] words; like **حَمْدٌ** and **حَوْقُلٌ** and **حَسْبٌ** &c.: (Msh, 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 Mtr; 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.)

مُسَمِّلٌ *Discourse,* (TA,) or *amorous behaviour, and coquettish boldness,* (Msh,) *accompanied by the saying بِسْمِ اللَّهِ:* (Msh, TA:) occurring in a verse of 'Omar Ibn-Abec-Rabee'ah [referred to above]. (TA.)

بس

4. **ابسن**, 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 Abou-'Alec El-Kálee, originally **بَسَّ**, inf. n., used in the sense of the pass. part. n., of **بَسَّ السَّوِيْقَ**, 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. **بَشَّ**, first pers. **بَشَيْتُ**, aor. **بَشَيْتُ**, (S, K,) and, accord. to a relation of a verse of Ru-belh, **بَشَيْتُ**, so that perhaps **بَشَيْتُ** was also said, (TA,) inf. n. **بَشَاةٌ** (S, A, K) and **بَشٌ** (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. **بَشٌ** (Lth, K) and **بَشَاةٌ**, (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

of countenance: (Mgh, Mṣb, K, TA:) and happiness, joy, or gladness. (Har p. 192.) You say, *هو حسن البشر* 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 **قَصَبَةٌ** and **قَصَبٌ**, (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-Safwán:) 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 hand*. (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: [see 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 بَشْرَيْتِي**. (S.) You say also, **تَنَابَعَتِ 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. بَشْرَاءٌ (A) and بَشْرٌ (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 بَشْرًا*, and **بَشْرًا**, and **بَشْرِي**, and **بَشْرًا**; [accord. to different readings, meaning † *And He it is who sendeth the winds announcing coming rain:*] in which **بَشْرٌ** 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** **الرِّيَاحِ**, (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-Hilál, neither of generous nor of ignoble breed: or, as some say, half-fattened: (TA:) pl. of the fem. بَشَائِرٌ: (S:) and † **مُبَشِّرَةٌ** 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, *أَعْطَيْتَهُ ثَوْبِي بَشْرَةٌ* 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 J **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** [or **تَحْيَبٌ**] and **وَادِي تَحْيَبٌ** [or **تَضَلَّلٌ**] and **وَادِي تَحْيَبٌ** [or **تَضَلَّلٌ**] (TA,) *A certain bird, called the صُفَارِيَّة*: (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 **تَفَاطِيرٌ** [and **تَبَاكِيرٌ** and **تَبَارِيحٌ**, and probably a few others]; (TA;) † *[Annunciations; foretokens; foretellers; foreshowers; 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 مَخَابِلٌ* [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 gulls 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 **أَمْرَأَةٌ مُؤَدَّمَةٌ مُبَشِّرَةٌ** † *a woman perfect in every respect. (TA.) [See also art. ادمر.]**

بَشِيرٌ and **مُبَشِّرَاتٌ**: see **بَشِيرٌ**.

مُبَشِّرَةٌ: see **بَشِيرٌ**, last sentence.

حَجْرٌ مُبَشِّرٌ [so in two copies of the S: in Golius's Lex. **مُبَشِّرَةٌ**:] *A mare [so I render حَجْرٌ, which Golius renders "vulva,"] desiring the stallion. (S.) [See also مَبَايِرَةٌ, with س.]*

بشع

1. **بَشِعَ**, aor. ʿ, (K, TA,) inf. n. **بَشَاعَةٌ** (S, K) and **بَشَعٌ**, (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. **بَشَعٌ** (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, **بَشِعَ 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** [*In his disposition is evilness. (TA.)*] — **بَشِعَ** 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 **بَشِعَ 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 **بَشِعَ**,] 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. **بَشَعٌ** and **بَشَاعَةٌ**, (TA,) † *He was unable to do, or accomplish, the thing, or affair. (K, TA.)* — **بَشِعَ بِالشَّيْءِ**, and **بَشِعَ بِهِ**, inf. n. **بَشَعٌ**, *He seized the thing in a violent and an abominable manner. (L, TA.)*

4. **أَبْشَعَنِي 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. (IAḩr.)* [See 1.]

10. **عَدَهُ بَشَعًا** *i. q. استبشعهُ [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,] **استبشع المقام في محل كذا** † *He reckoned unpleasant, or uncomfortable, the remaining in such a place of abode; syn. استخشعته. (TA.)* — **استبشع** 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*

Bk. I.

condiment: (TA:) or rough, or coarse; applied to food; (Nh;) and so † applied to clothing; (IAḩr, Nh;) and † to speech, or language; (Nh;) and † applied to speech, or language, signifies † rough, or coarse, and disagreeable. (IAḩr.) — 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 بَشِعَ.]* — 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 بَشِعُ الخَلْقِ** † *He is evil in disposition. (TA.)* — Also, (K, TA,) or **بَشِعَ**, (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-Aḩrāb, K.)* — *He looked sharply, or intently: (Ibn-'Abbād, K:) inf. n. بَشَقٌ. (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. **بَشَقٌ**, *He took, or seized. (Mṣb.)*

نَظَرَ بَشَقًا *A sharp, or an intent, look. (JK.)*

بَاشَقٌ (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 **خاتمر** and **دائق** and **طابع** 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; falco 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 صُغُور, [pl. of صَغُرٌ,] as are also the بَازِي and the شَاهِين and the زُرُق and the يُوَيْوُؤُ: (AHāt in “the Book of Birds,” TA:) pl. بَواشِقٌ. (Mṣb.)*

بشمر

1. **بَشِمِرَ**, 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 supr.)* And **بَشِمِرَ الفَصِيلُ 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 الفَصِيلِ** † [*The young camel turned away with disgust from the milk; was averse from it; &c.]. (K in art. دَق.)*

4. **أَبْشِمِرُهُ** *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. cx. 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 **شام**, which is a mistake for **بشام**;] *a certain odoriferous kind of tree, (S, K,) of sweet taste, (TA,) the leaves of which, (AHn, K,) pounded, and mixed with الحَنَاءِ [or the leaves of the Lawsonia inermis], (AHn,) blacken the hair; (AHn, 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; (AHn, 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 **بشام**. (TA.)

بشنين

بَشْنِينٌ, with fet-ḩ, 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. بَصَّصَ, inf. n. **بَصِصٌ** (S, A, K) and **بَصٌّ**, (TA,) *It (a thing, S, as, for instance, a grain of a pomegranate, TA) shone, or glistened. (S, A, K.)* — **هُوَ يَبِصُّ لِي** [*He looks at me*] is an expression used by the vulgar [in the present day], and is from **البصاصة** signifying “the eye.” (TA.) [By rule it should be **يَبِصُّ**.]

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 بَدَنِيهِ**, (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 وَعَلِمْتَهُ**
• **حَتَّى نَهْنَه بِبَصَّصَاتِ الْأَذْنَابِ**

[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]. (As.) = **بَصَّصَتْ الْإِبِلُ قَرَبَهَا** *The camels performed quickly their night-journey to water.* (K.) [See **بَصَّصَاتٍ**.]

R. Q. 2. **تَبَصَّصَ**: see R. Q. 1.

[**بَصَّ**, and **بَصَّرَ 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, *shining, 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.*]

بُصَّانٌ a name of [The month afterwards called] **رَبِيعُ الْأَخْرِ**: 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, **وَبُصَّانٌ**, and **وَبُصَّانٌ**: (see art. **وَبَص**): or **وَبُصَّانٌ**, and **وَبُصَّانٌ**: (see art. **بَصَن**):] the author of the K mentions it in art. **بَصَن**; [where it is said to be also written **بُصَّانٌ**, i. e., without teshdeed;] but this is its proper place, for it is from **الْبَصِيسُ** [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. ϵ], (Sb, M, K,) and **بَصَّرَ**, [aor. ϵ], (Lh, K,) inf. n. **بَصْرٌ** and **بَصَارَةٌ**, (M, K,) [He saw; i. e.] *he became seeing; syn. مَبْصُرًا*;

(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. **بَصَارَةٌ** [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, Msh, B,) and **بَصَّرَ بِهِ**, and sometimes **بَصَّرَهُ** and **بَصَّرَهُ**, but more chastely with **ب**, inf. n. **بَصَارَةٌ** [and **بَصْرٌ**]; (Mshb;) and **أَبْصَرَهُ**; (B;) *He perceived it mentally; (B;) he knew it [or understood it].* (S, Mshb.) **بَصَّرَتْ بِمَا لَمْ يَبْصُرُوا بِهِ**, in the Kur [xx. 96], means *I knew that which they knew not.* (S.) = **بَصَّرَ الْأَدِيمِينَ**, aor. ϵ , (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 **مَبْصُرٌ**, 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, Mshb,) inf. n. as above, (Mshb,) *I made him to know it; acquainted him with it.* (A, Mshb.) 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 بِدِمَامٍ**, said of the feathers of an arrow, *They were besmeared بِالْبَصِيرَةِ*, i. e. with 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**, (Mshb,) *He saw him, or it, (Lh, S, A, Mgh, Mshb,) بِرُؤْيَا الْعَيْنِ by the sight of the eye;* (Mshb;) 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 **بَصَارَةٌ** and **بَصَارَةٌ**; (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 إِلَيَّ** *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 **مَا أَبْصَرَهُ وَمَا أَسْمَعَهُ** (Jel); *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 **مَا أَسْمَعُهُمْ وَمَا أَبْصُرُهُمْ** (S in art. **سَمِع**, and Jel) *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 بَصِيرَةٌ**, 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, (Mshb,) [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 **مَسْتَبْصِرٌ**.] = *It (a road, TA) was, or became, plain, clear, manifest, or conspicuous;* (K, TA;) as also **أَبْصَرَ**. (A.)

بَصْرٌ: see **بَصْرَةٌ**, in four places: and see **بَصْرَةٌ**.

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 **تَوْبُ جَدِّ 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] (المبصرات) perceives the things seen (الجارية)*: (Mḡb:) pl. **أَبْصَارٌ**. (M, Mḡb, 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: (Kṛ ii. 6, &c.): but the sing. is also used in a pl. sense [like **سَمِعَ**]. (TA in art. **سمع**.) See two exs. voce **بَصِيرَةٌ**.

كَذَّانٌ *Soft stones*; (AA, M, Mḡb;) i. q. **بَصْرَةٌ**; (AA, M;) as also **بَصْرٌ** (M, Mḡb) and **بَصْرٌ**; or, accord. to Zj, this last is not allowable: (Mḡb:) 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, **بَصْرٌ**] *Good red land*. (M, K.) See also **بَصْرَةٌ**.

بَصْرَةٌ: } see **بَصْرَةٌ**.
بَصْرَةٌ: }

أَرْضٌ 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 **مَفْعَلٌ**, (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 **أَبُو بَصِيرٍ**: (Mḡb:) 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, Mḡb, K:) pl. as above. (A.) One says, **أَنَا بَصِيرٌ بِهِ** *I am knowing in it, or respecting it*. (Mḡb.) And **إِنَّهُ لَبَصِيرٌ بِالأَشْيَاءِ** *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 **أَبُو بَصِيرٍ**: (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 **أَبُو بَصِيرٍ** is used as meaning **الأَعْيَى** [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*; (Mḡb;) as also **بَصْرٌ** (S, Mḡb) and **اسْتِبْصَارٌ**: (Mḡb:) *understanding*; *intelligence*; *skill*: (M, K:) **الْبَصِيرَةُ** signifies **الاسْتِبْصَارُ فِي الشَّيْءِ** [which implies all the meanings above: see 10]: (S:) and **بَصْرٌ 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 الأَبْصَارُ أَهْوَنُ مِنْ عَمِيَ البَصَائِرُ** [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 تَصَابُونَ فِي أَبْصَارِكُمْ** [O sons of Hâshim, ye are afflicted in your eyes], the latter replied, **وَأَنْتُمْ يَا بَنِي أُمَيَّةٍ تَصَابُونَ فِي بَصَائِرِكُمْ** [And ye, O sons of Umeiyeh, are afflicted in your perceptive faculties of the mind]. (M.) And the Arabs say, **أَعْمَى اللهُ بَصَائِرَهُ** *May God blind his faculties of understanding!* And one

says, **لَهُ فِرَاسَةٌ ذَاتُ بَصِيرَةٍ**, and **بَصَائِرُهُ**, *He possesses true intuitive perception*. (A.) And **رَأَيْتُ عَلَيْكَ وَإِيَّاتِ ذَاتِ البَصَائِرِ** [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*, (Aḡ, S, K,) by which one is directed to an animal that has been shot, or to the knowledge thereof: (Aḡ, 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 فَرْسِ [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,

• رَاوُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ •
• وَبَصِيرَتِي يَغْدُو بِهَا عَدُوِّ وَأَيَّ •

[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.]) — **أَشْهَدُ**: (Lh, S, M, Mgh, K:) *an observer and a witness*. (A.) **بَلَّ الإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةً**, in the Kṛ [lxv. 14], means **نَايَ**, *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 **رَاوِيَةٌ**; (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 فِيهِ بَصِيرَةٌ** ! *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 like; what is sowed, 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* (**مَلْفَقٌ**) *between two oblong pieces of cloth or two pieces of rag*. (TA.)

بَاصِرٌ: see **بَصِيرٌ**. — **لَمْحٌ بَاصِرٌ** ! *An intent, or a hard, glance*: (M, K:) or *a very intent or hard glance*. (S.) You say, **أَرَيْتَهُ لَمْحًا 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, (Yaakooob, M,) like **لَاهِنٌ** and **تَامِرٌ**, meaning **دُو بَصِيرٌ**, from **أَبْصَرْتُ**, like **مَوْتُ مَائِتٌ** from **أَمِتْتُ**; and it means *I showed him a severe thing*. (S.) And **لَقِيَ مِنْهُ لَمْحًا بَاصِرًا** ! *He experienced from him a manifest, or an evident, thing*. (M.) [See also art. **لَمَحٌ**.] And **رَأَى فُلَانٌ لَمْحًا بَاصِرًا** ! *Such a one beheld a terrible thing*. (Lth, TA.) And **أَرَانِي الزَّمَانَ لَمْحًا بَاصِرًا** ! *Fortune showed me a terrifying thing*. (A.) — It is said in a prov., **خَيْرُ الْغَدَاءِ بَوَاصِرَةٌ وَخَيْرُ الْعَشَاءِ بَوَاصِرَةٌ**, [the word **بَوَاصِرٌ** being pl. of **بَوَاصِرَةٌ**] 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,] † *A watcher, or guard, 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 **جَاءَتْهُمْ آيَاتُنَا مُبَصِّرَةً**, 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 تَجَعَّلِبُهُمْ بَصْرًا: (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 مُبَصِّرَةً**, also in the *Kur* [xvii. 61], † *And we gave to Thamood 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 مُبَصِّرَةً**, 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**.

مُسْتَبَصِّرٌ *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 مُسْتَبَصِّرِينَ**, 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 مُسْتَبَصِّرٌ فِي دِينِهِ وَعَمَلِهِ** *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. **بَسِطٌ**, in all its meanings: (K:) the **س**, with **ط**, is changed into **ص** because of the nearness of the places of utterance. (L.)

بصع

1. **بَصَعٌ**, aor. **بَصَعٌ**, (K,) inf. n. **بَصْعٌ**, (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.) Hence what here follows. (TA.)

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 أَجْمَعُ أَبْصَعُ** [*I took my right, or due, altogether*]: and [the pl. is **أَبْصَعُونَ**]: you say, **جَاءَ الْقَوْمُ أَجْمَعُونَ أَبْصَعُونَ** [*The people, or company of men, came all together*]: and the fem. is **بَصْعَاءٌ**: you say, **جِئْنَا بِبَصْعَاءٍ**: and [the pl. of **بَصْعَاءٌ** is **بَصْعٌ**: you say,] **رَأَيْتُ التِّسْوَةَ جَمْعَ بَصْعٍ** [*I saw the women all together*]: it is a corroborative occurring in a particular order, never before **اجمع**. (S.) [See **أَبْتَعُ**.]

بصق

1. **بَصَقَ**, (Lth, JK, S, K,) [aor. **بَصَقَ**], inf. n. **بَصْقٌ**, (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. **ابصقت** *She* (a ewe) *excerned the milk* [or *biestings into her udder before bringing forth*]; (JK, K;) like **ابسقت** [q. v.]. (TA.) — **ابصق** is also said of the **قَصْدُ**, or small juicy branches, in the [species of mimosa termed] **عُرْقُطٌ** [app. as meaning *They excerned a matter like spittle*]. (TA.)

حَرَّةٌ بَصْقَةٌ *A* [stony tract such as is termed] *somewhat elevated*; [as also **بَسَقَةٌ**]: 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 i. q. **بُرَاقٌ** (S, K) and **بُسَاقٌ** (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 **مُتَبَصِّلٌ**. — 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, Msh, K.) Hence the prov., **أَكْفَى مِنْ الْبَصَلِ** [*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 بَصَل [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 زير, [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 زير, and البَصَلُ الْبَرِّي [the wild onion; but from what follows, it seems that there is a confusion here]. (KL ubi suprâ.) بَصَلُ الذَّرْبِ, 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 rue]: (TA in art. بلبس.) the بلبوس is the wild onion (in Pers. بِيَازُ صَحْرَائِي). (KL voce بلبوس. [This last assertion suggests that the زير and الرند may be mistranscriptions for الزير; the زير mentioned before.]) [Bulbus 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 بَصَل. (S.)

مُبَصَّلٌ (Ish, K) and ذُو تَبَصُّلٍ (Ish, TA) A covering of any kind (قَشْرٌ) consisting of many coats; thick; (Ish, K;) like the coats of the بَصَل [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 عَتَبِ 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 قَتَرِ, 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.) — ذُو بَصْرٍ Thick, or coarse; applied to a man, (M, K,) or a garment, or piece of cloth: (K;) or you say بَصْرٌ لَهُ ثَوْبٌ, meaning a garment, or piece of cloth, that is dense, or compact; close in texture. (M.)

بصن

بُصَانٌ (M, K,) so accord. to Kṭr, (M,) and بُصَانٌ (K,) thus in some of the copies of the Jm of IDrd, (TA,) a name of ربيع الآخر The month 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 Kṭr; but other lexicologists hold that it is بُصَانٌ, like سَبْعَانٌ,

and وَبَصَانٌ, like شَقْرَانٌ; and this is the correct opinion: Aboo-Is-hâq 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 وَبَصَانٌ and وَبَصَانٌ: and Sgh holds بَصَانٌ 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. بَيَّضَ, 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 الرِّكْبَةَ, and بَضَّتْ بِهَائِبًا, 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 تَبَضُّ عَيْنُهُ [His eye does not shed tears]. (TA.) And بَضَّتْ الحَلْمَةَ The nipple streamed with milk. (TA.) It is said in a trad., مَا تَبَضُّ بِلَالٌ or her. (TA.) And in another trad., سَقَطَ مِنَ الفَرَسِ فَإِذَا هُوَ جَالِسٌ وَعَرُوضٌ وَجْهَهُ يَبِضُّ مَاءٌ أَصْفَرٌ [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 القَرْبَةَ: 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 حَجْرَهُ † No good is obtained from him; (TA;) i. q. مَا تَنْدَى صَفَاتُهُ (S:) a prov. applied to the niggardly. (S, K.) [Hence also,] بَضُّضَ لَهُ, [aor., accord. to the TA, يَبِضُّ, but this is evidently a mistake,] † He gave him a little; as also لَهُ ابْضُ (Sh, K,) inf. n. ابْضَاضٌ: (TA:) and بَضُّضَ لَهُ بَشِيءٌ † He did him a small benefit; as also نَضُّضَ. (Aḡ.)

4. ابْضُ 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. خُذْ مَا اسْتَبَضَّ Take thou what is easily

attainable; what offers itself without difficulty. (AA, TA in art. نَدَب.)

بَضُّضَ A man thin-skinned, or fine-skinned, and plump: (S:) or a man having a thin, or fine, and plump, skin, upon which the least thing makes a mark, or an impression: (Mgh:) or a man (Aḡ) soft, or tender, in body; not particularly implying whiteness: (Aḡ, 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: (Aḡ, S:) or fleshy and white: (AA:) or thin-skinned, or fine-skinned, in whom the blood appears [through the skin]: (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 بَضُّضَةٌ; (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 بَضُّضَةٌ, applied to a woman. (TA.)

بَضُّضَ Little water. (S, K.)

بَضُّضَ: see بَضُّضَ, at the end of the paragraph.

بَضُّضَ الرِّكْبَةَ, (K,) or رِكْبَةَ بَضُّضَ (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, بَضُّضَ: in others, بَضُّضَ. (TA.)

بَضُّضَ مِنَ مَاءٍ (K,) or مَا فِي السَّقَاءِ بَضُّضًا (TA,) and بَضُّضًا (K,) There is not in the skin [even so much as] a small quantity of water: (K, TA:) from Aboo-Sa'eed. (TA.)

بَضُّضَ: see بَضُّضَ, near the end of the paragraph. = Rain little in quantity. (Sgh, K.) — See also بَضُّضًا = A thing which the hand possesses. (K.) You say, أَخْرَجْتُ لَهُ بَضُّضِي I produced to him what my hand possessed. (TA.)

بَضُّضًا: see بَضُّضَ, near the end of the paragraph.

بَضُّضَ: see بَضُّضَ, near the end of the paragraph.

مَا فِي البِئْرِ بَضُّضٌ 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, Mḡb,) aor. َ, (Mḡb,) inf. n. بَضْعٌ (S, Mgh, Mḡb, K,) He cut it; (S, Mgh, Mḡb, K;) namely, flesh, or flesh-meat: (S, TA:) and it (a sword) cut a piece off from it; namely, a thing: (Aḡ, 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. (Mḡb, TA.) — He slit it; or cut it lengthwise; (S, Mgh, Mḡb, K;) namely,

flesh, or flesh-meat, (Mṣb,) or a wound, (Ṣ, TA,) and a vein, and a hide. (Ṣ.) — [And hence,] بَضْعًا, (Sb, Mṣb, TA,) aor. ٤, (Mṣb,) inf. n. بَضَعُ (K, TA) and بَضَعُ, like شَكَّرَ and شَغَلَ and كَفَّرَ, for فَعَلَ 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 (Ṣ, Mgh, Mṣb, K) and بَضَاعٌ: (Ṣ, Mṣb, K:) because in the act which it signifies is a kind of slitting. (Mgh.) You say, مَلَكٌ بَضَعَهَا, i. e. جَمَاعَهَا. (Mṣb.) And it is said in a prov., † كَمَعَلِمَةِ أُمِّهَا الْبِضَاعُ † [Like her who teaches her mother الجماعة]. (Ṣ.) — بَضَعُ also signifies † The taking in marriage: (K, TA:) and بَضَعُ, as an inf. n., † The making a contract of marriage. (Mṣb.)

2: see 1.

3: see 1, in two places.

4. ابضعا, (Mgh, Mṣb, K,) inf. n. ابضاعٌ, (Mgh, Mṣb,) † *He gave her in marriage.* (Mgh, Mṣb, K.) It is said in a trad., (TA,) تُسْتَأْمَرُ ابضاعِهنَّ † *Women shall be consulted respecting the giving them in marriage*: (T, Mgh, Mṣb, TA:) or, accord. to one relation, ابضاعِهنَّ, (Mgh, Mṣb,) which [virtually] means the same; (Mṣb;) but this is a pl., namely, of بَضَعُ. (Mgh, Mṣb.) — ابضع الشيء † *He made the thing to be بضاعة* [i. e. an article of merchandise], (Ṣ, K, TA,) whatever it was; (TA;) as also ابضعه †: (Ṣ, K:) or ابضعت الشيء † signifies *I made [or took] the thing as بضاعة [an article of merchandise] for myself*: and you say, ابضعته لغيري † [I made it, or gave it as, an article of merchandise to another than me]: (Mgh, Mṣb:) and ابضعه البضاعة † *he gave him the article of merchandise.* (TA.) Hence the phrase, in a trad. relating to El-Medeeneh, accord. to one relation, تَبضِعُ 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 تَنْضِعُ, with ن and with the unpointed ص; [meaning “it purifies;” (L in art. نضع);] and there are two other relations, which are تَنْضِعُ and تَنْضِعُ. (TA.)

7. ابضع *It was, or became, cut, or cut off.* (K, TA.)

8. ابضع منه *He took, or received, [merchandise] from him.* (TA: [in which the word بضاعة requires to be supplied in the explanation, and is indicated by the context.]])

10. ابضاعٌ 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, ارسلني إلى فلان فابضعي منه † [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.

بَضَعُ: see بَضَعُ, first sentence, and near the end: and see also بَضَعَةٌ.

بَضَعُ *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, Ṣ, Mṣb, TA;) [which has also the first of the meanings given above;] as in the phrase مَلَكٌ بَضَعُ فُلَانًا [explained above (see 1)]: (ISk, Ṣ:) 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 بَضَعُكَ † *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, تُسْتَأْمَرُ النِّسَاءُ فِي ابضاعِهنَّ, accord. to those who thus relate it, others saying ابضاعِهنَّ; (see 4;) ابضاعٌ being pl. of بَضَعُ. (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 البُضُوعِ •
[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 البُضْعُ 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.)

بَضَعُ (Ṣ, Mgh, Mṣb, K, &c.) and بَضَعٌ (Ṣ, Mṣb, K,) some of the Arabs pronouncing it with kesr, (Ṣ, 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 Mebremán; (K;) i. e. Mohammad Ibn-'Alee Ibn-Isma'eel the Lexicologist, Mebremán being his surname: (TA:) or from three to nine; (Ṣ, Mṣb, K) [in the first and last the ns. of number being in the fem. gender; but in the second, masc.]; so accord. to Katádeh; (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: (Mujáhid, 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: (Mukátil [this n. of number masc.]:) or seven; (Mukátil, K) [in the K this n. of number being fem.];) so accord. to some: (AO:) or ten: (Ed-Dalháq [this n. of number masc.]:) or an undefined number; غَيْرٌ مَحْدُودٌ; so says Ṣgh; [and the like is said in the Mṣb;] in the K, erroneously, غَيْرٌ مَعْدُودٌ; (TA;) because it means a portion, (Ṣgh, K,) which is undefined: (Ṣgh, 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 سِنِينَ *From three to nine [&c.] years*: (Ṣ:) and فِي بَضَعِ سِنِينَ [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 بَضَعَةُ عَشْرٍ رَجُلًا *From thirteen to nineteen [&c.] men*: and بَضَعُ عَشْرَةِ أُمَّرَأَةٍ *From thirteen to nineteen [&c.] women*: (Ṣ, Mgh, TA:) like as you say ثَلَاثَةُ عَشْرٍ رَجُلًا and ثَلَاثُ عَشْرَةِ أُمَّرَأَةٍ. (Mgh.) When you have passed the word denoting ten, (Ṣ, K,) [i. e.] to denote a number above twenty, (Mṣb,) it is not used: (Ṣ, Mṣb, K:) you do not say بَضَعٌ وَعِشْرُونَ, (Ṣ, K,) but بَضَعٌ وَعِشْرُونَ وَتَيْفٌ; and so in the cases of the remaining numbers: (Ṣ:) or you do say بَضَعٌ وَعِشْرُونَ: (Ṣgh, K:) accord. to AZ, (Mṣb,) you say بَضَعَةٌ وَعِشْرُونَ رَجُلًا (Mgh, Mṣb, K) meaning *Twenty and odd men*: (AZ, TA:) and بَضَعٌ وَعِشْرُونَ أُمَّرَأَةً (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 بَضَعٌ, (IB, K,) but مِائَةٌ وَتَيْفٌ [and مِائَةٌ وَتَيْفٌ]: (IB:) it occurs in trads. with عِشْرُونَ 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 جَوْشٌ, q. v. (TA.)

بَضَعَةٌ (Ṣ, Mṣb, K,) with fet-h, other words of like meaning being with kesr, as قِطْعَةٌ and فِلْدَةٌ and فِدْرَةٌ, (Ṣ,) 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, Mṣb, 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, Mṣb, 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 **بُضَاعَاتٌ**, (Mṣb, K,) and [quasi-pl. n.] **بُضِيعٌ**, which is extr., like **رَهِينٌ** and **كَلْبٌ** and **مَعِيزٌ** [&c.]. (TA.) Hence the saying [of Moḥammad] in a trad., **فَاطِمَةُ بُضْعَةٌ مَنِيَّ بَرِيئِي مَا رَأَيْتَهَا وَيَوْلَانِي مَا آذَاهَا** *Fátimēh 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 بُضْعَةٌ حَسَنًا** 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 saying, **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. **خَضَع**, and by IB, **خَضَعَةٌ** and **بُضْعَةٌ** 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. **خَضَع**.) [See also **بُضَاعٌ**.]

بُضَاعٌ [The giving and receiving merchandise;] a subst. from **أَبْضَعَهُ** **البُضَاعَةَ** and **أَبْضَعُ مِنْهُ**; [or rather an inf. n. of which the verb, **بُضِعَ**, is not used;] similar to **قَرَأَ**. (TA.)

دَابَّةٌ كَثِيرَةٌ بَضِيعٌ *Flesh*. (Aṣ, S.) You say, **دَابَّةٌ كَثِيرَةٌ بَضِيعٌ** *A beast abounding in what is distinct from the rest of the flesh of the thigh*: n. un. with ة. (TA.) And **رَجُلٌ خَاطِي البَضِيعِ** (Aṣ, S) *A fat man*. (TA.) And **سَاعِدٌ خَاطِي البَضِيعِ** [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, Mṣb,) or with which one traffics; from بَضَعُ signifying the act of "cutting," or "cutting off," and vulgarly pronounced بُضَاعَةٌ: (TA:) pl. بُضَاعٌ. (Mṣb, 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. **بُضَاعَةٌ**: (K:) Fr says that **بُضَاعَةٌ** 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 **دَلَالٌ** 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, Mṣb, 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: (Mṣb:) that from which the blood flows is termed **دَامِيَةٌ** [app. a mistake for **دَامِعَةٌ**]. (S, Mṣb.) — A large flock (فَرْقٌ [in the CK, erroneously, فَرْقُ]) of sheep or goats: (S, Sgh, K:) or a portion separated from the rest of the sheep or goats: (Lth, K:) pl. **بُضَاعٌ**: you say, **فَرْقٌ بُضَاعٌ**. (Lth.)

أَبْضَعُ as a corroborative after **أَجْمَعُ**: see **أَبْضَعُ**, with the unpointed **ص**. Az says that it is an evident mistranscription. (TA.)

مِبْضَعٌ 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. **مِبْضَاعٌ**: accord. to the *Mirkát el-Loghah*, as cited by Golius, it signifies a farrier's fleam; 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.]

مَبْضُوعَةٌ [used as a subst.] A bow: a bow cut from a branch. (TA.)

كَمْتَبِيعٌ تَمْرٌ *كَمْتَبِيعٌ تَمْرٌ* It is said in a prov., **كَمْتَبِيعٌ تَمْرٌ إِلَى هَجَرَ** [Like the taker of dates as merchandise to Hejer]; because Hejer is [famous as] the place of production (مَعْدِنٌ) of dates. (S.) **مَسْتَبِيعٌ** is here made trans. by means of **أَلِي** because it has the meaning of **حَامِلٌ**. (TA.)

بط

1. **بَطٌّ**, (S, Mgh, Mṣb, K,) aor. **بَطَّ**, (Mgh, Mṣb,) *He slit a wound, (S, Mgh, Mṣb, K,) or an ulcer, (S,) and a purse, (K,) &c. (TA.)* [See also R. Q. 1.]

2. **بَطَّطُ**, inf. n. **تَبْطِيطٌ**, *He trafficked in the birds called بَطٌّ*, q. v. (K.)

4. **أَبْطَأُ**, (IAṣr, K,) inf. n. **أَبْطَاطٌ**, (IAṣr,) *He purchased [or became possessed of] a بَطَّةٌ [q. v.] for oil, or of oil.* (IAṣr, K.)

R. Q. 1. **ضَرَبَهُ فَبَطَّطَهُ** *He struck him and clave his skin, or his head.* (TA.) [See 1.] — See also **بَطَّطَةٌ**, below.

بَطٌّ A kind of water-fowl; (S, O, Mṣb;) [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 أَوْزٌ to the large;] i. q. أَوْزٌ, (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, Mṣb, K,) which is applied to the male and to the female, (S, Mṣb,) 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.)

بَطَّاطٌ A maker of **بَطَاطٌ**, pl. of **بَطَّةٌ**. (TA.)

بَطْبِيطَةٌ [app. an inf. n., of which the verb is **بَطَّطُ**,] 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.)

مِبْضَعَةٌ The **مِبْضَعُ** [or scurifying instrument] (K, TA) with which a wound is slit. (TA.)

بطا

1. **بَطُوٌ**, aor. **بَطَّ**, inf. n. **بُطُّ** (S, Mṣb, K) and **بَطَّاءَةٌ**, with fet-ḥ and medd, (Mṣb,) or **بَطَّاءٌ**, like **كِتَابٌ**; (K;) and **أَبْطَأُ**; (S, Mṣb, 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, Mṣb;) meaning [as above; or] *his coming was late, or backward*; (Mṣb;) [and is app. elliptical, for **أَبْطَأَ مَشِيَهُ** *he made his pace, or going, slow, &c.*; or the like; see **أَسْرَعُ**:] and **بَطُوٌ** [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, Mṣb;) **بُطُّ** being the contr. of **سُرْعَةٌ**. (S.) One should not say **أَبْطَأْتُ** for **أَبْطَأْتُ**. (S.) [See also 6.] — **بَطُوٌ ذَا خُرُوجًا**: see **بَطَّانٌ**.

2. **بَطَّأَ بِهِ** [and **بَطَّاهُ**, 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 keep, 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 so **مَا بَطَّأَكَ**. (TA.) And you say, **بَطَّأَ عَلَيْهِ بِالْأَمْرِ**, inf. n. **تَبْطِئُ**; and

به **أبطأ**; *He delayed to him [the doing of] the thing, or affair.* (K.)

4: see 1 and 2; each in two places. — **أبطؤوا** *Their beasts on which they rode were, or became, slow.* (AZ, S, K.) — **مَا أبطَأَ** *How slow, or tardy, &c., is [he, or] it!* (S.)

6. **تباطأ** [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, **تباطأ في مسيره** [*He feigned, or affected, to be slow, &c., in his going, course, or pace.*] (S.)

10. **استبطأ** (S, TA) *He deemed him, or reckoned him, slow, tardy, &c.* (KL.) You say, **كَتَبَ لِيّ يَسْتَبْطِئِي** [*He wrote to me, deeming me, or reckoning me, slow, &c.*] (TA.)

بطأ inf. n. of 1. (S, Mṣb, K.) — One says, in the dial. of Benoo-Yarbooa, (TA,) **لَمْ أفعَلْهُ بَطْأًا** [*I never did it, lit.*] **بَطْأِي**, and **بَطْأِي**, [*I did it not ever, O thou! i. e. الدهر.*] (K, TA.)

بطأ: see **بطأ**.

بطآن, and **بطآن** (S, K.) but the latter is extr., (TA,) i. q. **بطؤ** **ذَا خُرُوجًا** [*Slow, or very slow, or how slow, is this in coming forth!*] (S, K.) the fet-ḥah in [the last syllable of] **بطؤ** is transferred to the ن of **بطآن**, and the ḍammeh of the ط [in the former] to the ب [in the latter]; the meaning being one of wonder; i. e. **مَا أبطَأَهُ**. (S, TA.) [**بطآن** is an enunciative placed before its inchoative: and, being originally **بطؤ**, 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 **رَمَوْ**, meaning "excellent is he in his shooting!" &c., and **قَضَوْ** "excellent is he in his judging!" &c.: or it may be equivalent to **مَا أبطَأَ**, as it is said to be in the S. See also **سَرَعَان**.]

بطيء *Slow, tardy, dilatory, late, or backward*; applied to a man, (S, Mṣb, TA,) and to a horse or the like: (S, TA:) pl. **بطَاء**. (S, K, TA.) — Also an imitative sequent to **حطِي**. (S in art. **حطأ**.)

أبطأ *More, and most, slow, &c.* (Meyd, &c.)

المبطأ for **المبتدأ** is mentioned by AO. (TA on the letter ط.)

بطخ

1. **بطخه**, aor. ʿ, (Mṣb, TA,) inf. n. **بطِخ**, (Mgh, TA,) *He spread it; spread it out, or furth; expanded it; extended it.* (Mgh, Mṣb, TA.) — Also, (S, A, K,) or **بطِخَهُ 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. **تبطِخ** (TA,) inf. n. **تَبْطِخ**; (K;) and **أبطِخه**; (TA;) *He strewed pebbles in the mosque, and made it plain, or level [in its ground,*

or floor]: (K, TA:) and **بَطِخَهُ**, [inf. n. of **بَطِخَهُ**,] occurring in a trad., also signifies the making it plain, or level. (TA.)

4: see 2.

5. **تبطِخ**: see 7. — Also *It (a torrent) flowed widely:* (ISd, A:) or *spread widely in the* **بَطِخًا**. (S, K.) — Also, [and **أنبطح**,] *It (a place &c.) spread; spread out, or forth; became expanded or extended.* (TA.) = And i. q. **اتَّصَب** [*It became set up or upright, erected, &c.: thus the verb bears two contr. significations.*] (TA.) = Also *He (a man) took the* **أبطِخ** *as a place of abode.* (A, TA.)

7. **انبطِخ** *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 **تبطِخ**. (TA.) — *It (a valley) became wide;* (K, TA;) as also **استبطِخ**. (TA.)

10: see 7.

بطِخ: see **أبطِخ**, in two places.

بطِخَة *The stature of a man [app. in a lying posture]: as in the phrase* **هُوَ بَطِخَة رَجُلٍ** [*It is of the stature of a man.*] (K.) — **بَيْنَهُمَا بَطِخَة** *Between them two is a far-extending distance or space or interval.* (L.) — See also **أبطِخ**.

بَطِخَاء: see **أبطِخ**, in four places.

بَطِخٌ بَطِخٌ [*Many wide water-courses in which are fine, or minute, or broken, pebbles:* the former word is pl. of **أبطِخ** or of **بَطِخَاء**]: a phrase like **أَعْوَامٌ عَوْمٌ**. (Aṣ, A 'Obeyd, S.)

بَطِخِيَة: see **أبطِخ**.

بَطِخ applied to a man, i. q. **مُتَبَطِخٌ** [part. n. of 7, q. v.]. (Ḥam p. 244.)

أبطِخ, 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 **بَطِخَاء**, (S, A, K, Ḥam,) fem. of the former, and, like it, an epithet converted into a subst.; (Ḥam ubi suprà;) and **بَطِخِيَة**, (S, K,) and **بَطِخ**: (K:) or *a water-course, or channel of a torrent, in which are sand and pebbles;* as also **بَطِخَاء**: (Mgh:) or *a wide place [app. in a water-course];* as also **بطِخة** [app. **بطِخة**, 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 **بطِخة**; and in like manner Golius explains the former, but mentions the latter as a pl. of **بطِخة**]: (Mṣb:) or, accord.

to **أḤن**, the bottom of a water-course, or channel of a torrent, producing no plants or herbage: (TA:) or **بَطِخَاء** 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 **أبطِخ**: (IAth, TA:) or the *soft earth, such as has been drawn along by the torrents, in the bottom of a* **تَلَعَة** [meaning a water-course &c.] and of a valley; and the **أبطِخ** and **بَطِخَاء** of a valley are its *earth and soft pebbles:* (En-Nadr, TA:) and accord. to AA, **بَطِخ** signifies *sand in a* **بَطِخَاء**: (TA:) the pl. is **أبَطِخ** and **بَطِخ** (S, A, K) and **بَطِخَائِح**; (K;) the first of these, and the second also, contr. to analogy, being pls. of **أبطِخ**; (S;) or both are pls. of **بَطِخَاء**, contr. to analogy; (Ḥam p. 251;) or the first is pl. of **أبطِخ**, 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 **بَطِخَاء**, as is also **بَطِخَاوَاتٌ**; (TA;) and the third is pl. of **بَطِخِيَة**. (M, TA.)

مُتَبَطِخٌ [part. n. of 7, q. v.: often applied to anything *Spread out, expanded, or flat*]: see **بَطِخ**.

بطخ

4. **أبطِخُوا** *They had abundance of* **بَطِخِيَة** [or melons, or water-melons]. (S, A, L, K.)

5. **تبطِخ** *He ate* **بَطِخِيَة**. (A, TA.)

أبْلٌ بَطِخَة, and **رَجَالٌ بَطِخَة**, † *Large, big, bulky, or corpulent, camels, and men:* and **رَجُلٌ بَطِخِي** † *a large, big, bulky, or corpulent, man.* (K, TA.)

بَطِخِي: see what immediately precedes.

بَطِخِيَة, (S, Mṣb, K, &c.) vulgarly and incorrectly pronounced **بَطِخِيَة**, (ISk, Mṣb,) and in the dial. of El-Ḥijáz called **طَبِخِيَة**, (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* **يَعْطِين**, *that does not grow tall, but extends itself upon the surface of the ground:* (K, TA:) and also the **خَرْبِز** [or **خَرْبِز**, a Persian word, and applied to the water-melon, by the Turks termed by this name, and in their own language **قَارِبُوز**]: (CK: [but not found by me in my MS. copy of the K, nor in the L, nor in the TA:] or **البَطِخِيَة البَنْدِي** [the Indian **بَطِخِيَة** is what is called in Persian the **بَطِخِيَة** is applied to many varieties of the water-melon, distinguished by different epithets; as **الأصْفَر** the red, **الأصْفَر** the yellow, **الأَبْيَض** the white, **الأَجْرَب** the mangy, **الْتَمَش** the speckled, **الْبُرْلُي** that of El-Burullus, &c.: it is a coll. gen. n.:] n. un. with ʿ. (S, K.)

مَبْطُخَةٌ (S, A, Mgh, &c.) and مَبْطُخَةٌ (S, L, K) A place where بطخ grow: (S, A, Mgh, &c.): pl. مَبَاطِخ. (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. أَشْرُ, (S, A, L, Mṣb, TA,) and مَرَحٌ; (L, TA;) the former of which signifies شِدَّةَ المَرَجِ (S, A,) and مَجَاوِزَةَ الحَدِّ فِي مَرَجٍ (A:) he was, or became, stupefied, 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, stupefied, 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: (As, 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 [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 في understood before it. (Aboo-Is-hák.) — لَا أَبْطُرُ الغَنَى + 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 disdain of 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 stupefied him, deprived him of his reason, confounded him, or amazed him. (S, K.) You say, مَا أَمْطَرْتُ حَتَّى أُبْطِرْتُ 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.) — ابْطَرُهُ حِلْمَهُ † It stupefied, confounded, or amazed, him, so as to turn him from his clemency, moderation, or gravity. (TA.) — ابْطَرُهُ ذَرْعَهُ † He imposed upon him more than he was able to do; (S;) what was above his power: (K:) ذَرْعُهُ 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: (IAqr, K:) ذَرْعٌ signifying the "body." (IAqr.)

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.)

بَطِيرٌ Cut, or divided, lengthwise; slit; split; (K;) as also مَبْطُورٌ. (TA.) = See also بَيْطَارٌ.

أَمْرَاءُ 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.]

بَطِيرٌ 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, (بَطِيرٌ) and perseveres in error: (ADk:) [it is said in the TA that some say بَطِيرٌ, and that this

is the more approved; but Az says,] Lth cites, from ADk, the phrase أَمْرَاءُ بَطِيرٌ as meaning a clamorous, long-tongued woman; لَثْبًا قَدْ بَطَرَتْ [because of her insolent behaviour]: and says that, accord. to Aboo-Kheyreh, it is أَمْرَاءُ بَطِيرٌ; her tongue being likened to the بَطْرُ: but Lth adds, the saying of ADk is preferable in my opinion, and more correct. (T in art. بَطْر.)

بَيْطَارٌ: see بَيْطَارٌ.

بَيْطَارٌ: see بَيْطَارٌ. — [Hence,] A tailor. (Sh, S, *K.) A poet says, (calling a tailor a بَيْطَارِ, like as one calls a skilful man an إِسْكَافِ, Sh, TA,)

• شَقَّ البَيْطَارِ مَدْرَعَ الحِمَامِ • [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 مَبْطُورٌ (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.)

بَطِيرٌ: see مَبْطُورٌ.

بَيْطَارٌ: see مَبْطُورٌ.

بطرق

قَائِدٌ بَطْرِيْقٌ [or leader of an army], in the language of the رُومِ [or Greeks of the Lower Empire]; (JK;) one who is to the رُومِ like the قائد to the Arabs; (Mgh, Mṣb;) [i. c.] a leader of an army (قائد) of the رُومِ; (S, K;) accord. to Kudámeh, (Mgh,) one who is over ten thousand men: (Mgh, K:) next to him is the طَرْخَانِ [in the CK طَرْخَانِ], over five thousand: then, the قَوْمَسِ, over two hundred: (K:) but in art. طَرْخَانِ in the K, it is said that طَرْخَانِ signifies "a headman, or chief, of high, or noble, rank," in the language of Khurásán; and in art. قَمِيسِ, that قَوْمَسِ signifies "a commander," or the like, syn. of أَمِيرٍ; and قَمَامَسَةٌ, i. q. بَطَارِقَةٌ, (TA,) which is pl. of بطريق, (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 رُومِ and of Syria: or Arabic, agreeing with the foreign word, and of the dial. of the people of El-Hijáz: accord. to El-Jawáleeke and others, in the language of the رُومِ it is بَتْرِكٌ: some say that it signifies skilled in war and its affairs, in the language of the رُومِ; 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. *بَطَارِقَة*. (K.) — [See also *بَطْرُق*, and *جَائِلِيْق*.]

بطرك

بَطْرُق and *بَطْرُق* i. q. *بَطْرِيْق*, (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 *بَطْرِيْك*: (see *جَائِلِيْق*): pl. *بَطَارِيْكَة* and *بَطَارِيْك*: adventitious; not Arabic. (Az, TA.)

[*بَطْرِيْكِي* *Patriarchal*; i. e. of, or belonging to, or relating to, a *Patriarch of a Christian church*; as also *بَطْرِيْكِي*: both modern terms.]

[*بَطْرِيْكِيَة* *A patriarchate*; i. e. the office, or jurisdiction, of a *Patriarch of a Christian church*; as also *بَطْرِيْكِيَة*: both modern terms.]

بَطْرِيْك: see *بَطْرُق*.

بَطْرِيْكِي: see *بَطْرِيْكِي*.

بَطْرِيْكِيَة: see *بَطْرِيْكِيَة*.

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 AḤāt, [and Bḡ 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 الْكَفَّ*, [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 الْيَدُ*: *The hand worked, wrought, or laboured*. (Mḡb.) — *فَلَانٌ يَبْطِشُ فِي الْعِلْمِ بِبَآءٍ بَسِيْطٍ*: [Such a one labours in science with extensive ability]. (A, TA.) — *بَطَشَ مِنَ الْحَمَى*: *He recovered from the fever, being still weak*. (Aboo-Málik, A, K.)

3. *بَاطَشَهُ*, (S, TA,) inf. n. *مَبَاطَشَةٌ* (S, K) and *بَطَّاشَ*, (TA,) *He laboured, strove, struggled, con-*

tended, or conflicted, with him, to prevail, or overcome; syn. of the inf. n. *مَعَايَجَةٌ*. (K, TA.) — *بَاطَشْنَا*, (TK,) inf. n. *مَبَاطَشَةٌ*, (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. *الرِّكَابُ تَبَطَّشَ بِأَحْمَالِهَا*, [for *تَتَبَطَّشَ*] † *The travelling-camels walk with slow steps* [for *تَتَزَحَّفُ*] *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; proness*: 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. (Bḡ.)

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 *مَبَاطِيشٌ*, 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 *الْوَرَقَةُ*: (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, (*بَطَاقَة*), of the unwoven end of the cloth: (S, K:) but this is a mistake: (ISd, TA:) [in Greek, *πιττάκιον*, as observed by Freytag; and hence probably derived:] accord. to some, it is [*نَطَاقَةٌ*] with ن, because it tells (*تَنْطِقُ*) 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 *بَطَاقَة* 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. *بَطْلَانٌ* and *بَطُولٌ* and *بَطْلَانٌ*, [of which the last

seems to be the most common,] (S, Mḡb, K, KL, &c.) *It (a thing) was, or became, بَاطِلٌ*, 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*, *باطلٌ*, (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 chaste, 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) [and app. *بَطُولٌ* also; see *بَطَّالٌ*]; *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. *تَشَجَعٌ*. (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 أُحَقَّ]; 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 1. = اِبْطَلَهُ [and vulgarly بَطَّلَهُ] He made it, or rendered it, [and he proved it to be,] باطل, 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, اِبْطَلْ شَهَادَتَهُ He annulled his testimony. (TA in art. زور.) And لِيُحَقِّقَ الْحَقَّ وَيَبْطِلَ الْبَاطِلَ, in the Kur [viii. 8, meaning That He might establish that which is true, and annul that which is false]. (TA.)

5. تَبَطَّلُوا بَيْنَهُمْ 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 الْبَطْلَانَةُ, (see بَطْل, or بَطْلٌ مِنَ الْعَمَلِ) app. signifies, as its part. n. (q. v. voce بَطَّالٌ) indicates, He became unoccupied and lazy.] = See also 1, near the end of the paragraph.

بَطْلٌ [originally an inf. n. of 1, and mentioned therewith, first sentence:] i. q. باطل, q. v. (Ham p. 114.)

بَطْلٌ, said to be the only epithet of its measure except حَسَنٌ; (TA in art. حَسَنٌ;) 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 بَطَّالٌ; (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 Hamásch; (Mṣb;) but AZ says that this is not allowable: (IDrd, TA:) the pl. of بَطْلٌ is أَبْطَالٌ. (Mṣb, K.)

بَطْلَةٌ: see باطل: = 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-'Abbád, K.) You say, جَاءَ بِالْبَطْلَاتِ He uttered false, or vain things; &c. (El-Moḥeet, TA.)

بَطَّالٌ, applied to a man, signifies بَيْنٌ بَطْلٌ, or بَطْلٌ بَطْلٌ [app. meaning Having a vain, or false,

object or pursuit; manifesting the having such an object or pursuit: or, accord. to an explanation of ذُو باطل by Bḍ in xxxviii. 26, i. q. مَبْطِلٌ and عَابَثَ, i. e. jesting, or joking; (see بَطَّلَ فِي حَدِيثِهِ, or بَطَّلَ;) or saying what is untrue: and playing, or sporting, and doing that in which is no profit; as also بَطَّالٌ, 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 مَبْطِلٌ. (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, 1, 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 أَبْطَالَةٌ and أَبْطَالَةٌ: (K:) the *pl. of بَطْلٌ 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 Aṣ 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, قَدْ قُلْتَ بَاطِلًا [Thou hast said a false, or vain, saying; a lie; a falsehood]; like as you say, قَدْ قُلْتَ حَقًّا. (Ham p. 360.) And يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ [They devour the possessions of men by false pretence]. (Kur ix. 34.) And بَيْنَهُمْ 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 بَطَّالٌ, in two places. [Hence,] باطلٌ In play, or sport; acting unprofitably; or aiming at no profit. (Jel in iii. 188 and xxxviii. 26.) — اِبْطَالُ الْبَاطِلِ Iblees: so in the Kur [xxxiv. 48], where it is said, مَا يَبْدِيْ اِبْطَالُ الْبَاطِلِ [explained in art. بدأ]: (Kátádeh, K:) لا يَأْتِيهِ, where it is said, اِبْطَالُ الْبَاطِلِ 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 باطل; for each in three places.
أَبْطُولَةٌ: }

مَبْطِلٌ 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.]

بَطَّالٌ: see بَطَّالٌ.

بَطْمٌ

بَطْمٌ (S, K) and بَطْمٌ, (K,) the latter allowable accord. to IAṣr, (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 Aṣ: (TA:) or the tree thereof; (K;) [which is called بَطْمٌ 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 the ضَرُو [meaning the cancamum-tree, also called كَمَكَام, but said by IAṣr 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] نَقْوَةٌ, 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

1. بَطْنٌ, aor. ٢, (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. ٢, 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 † i. q. 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. ٢, (S, TA,) inf. n. بَطْنٌ, (TA,) He struck, or beat, his belly; as also بَطْنٌ نَهْ, (S, K,) accord. to some, or the ل is added [only] in verse; (S;) and بَطْنَةٌ, (K,) inf. n. تَبَطَّنَ. (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 تَبَطَّنَهُ signifies the same: or the latter, he went about in it; namely, the valley; as also اسْتَبَطَّنَهُ. (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 **استبطنه** (K, A, TA;) and **تبطنه** † he entered into it so that he knew its inward, or intrinsic, state or circumstances. (Ham p. 688.) — **بطن فلان**, accord. to the § and M, but in the K **من فلان**, (TA,) † He became one of his particular, or special, intimates, friends, or associates, (§, K, TA,) entering into his affair [or affairs]: (TA:) or **بطن به**, aor. ², inf. n. **بطون** and **بطانة**, means † he entered into his affair [or affairs]. (TA.) — And **بطن**, (Msb, K,) aor. ², said of a thing, (Msb,) It was, or became, unapparent, hidden, concealed, or covert; (K, TA;) contr. of **ظهر**. (Msb.) — See also 4.

2. **بطنه**, inf. n. **تبطين**: see 1. — See also 4. — He put a **بطانة**, i. e. a lining, to it; namely, a garment, or piece of cloth; (§, K;) as also **ابطنه**. (K.) — **بطن لحيته**, 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, **تبطين** **لحيته** signifies the not doing so: but this is wrong. (TA.)

3. **باطنت صاحبي** i. q. شدته [app. a mis-transcription for **شاورتته**, meaning † I consulted with my companion in order to know what was in his mind]. (TA.)

4. **باطن البعير**, (IAqr, §, K,) inf. n. **باطان**, (§,) He bound, or made fast, the camel's **باطان** [or belly-girth]; (§, K;) as also **بطنه**, accord. to the copies of the K; but this is a mistake for **بطنه**, aor. ², inf. n. **بطن**; which last verb, however, though said by Az to be a dial. var., is disallowed by IAqr and by AHeyth. (TA.) — **باطنت سيفي كشي** (§, TA) I put the sword beneath my waist. (TA.) And **باطن** **بطانة** † He made his sword to be his **بطانة** [app. meaning his secret companion]. (TA.) [This seems to be from the phrase next following.] — **باطنت الرجل** † I made the man to be one of my particular, or special, intimates, friends, or associates; (§, TA;*) took him as a **بطانة**. (TA.) One says also, **استبطنت فلانا دونك** (Ham p. 688; [there rendered by **خامسته**, app. a mistranscription 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 **مستبطنا سيفي**, which seems to mean † taking my sword as my special companion, or putting it beneath my waist; so that **استبطن** is similar to one, or both, of two phrases mentioned above in this paragraph.] — See also 2.

5. **تبطن** He filled the [meaning his] belly. (Har p. 176.) — **تبطن جارية** (Sh, §, TA) He made his **بطن** to be in contact with that of a girl, skin to skin: (Sh, TA:) or **inivit puellam**; i. e. **أولج ذكراه فيها**. (TA.) — **تبطن الكلاء** 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. **ابتطنت الناقة عشرة ابطني** 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. **استبطن الفرس** He sought to find what young was in the belly of the mare. (TA.) — **استبطن 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.) — **استبطنه** 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] **استبطن** the flesh. (A, TA.) You say, **استبطنت الشيء** [I entered, or penetrated, into the thing, whether actually or mentally]. (§.) See 1, in two places. — See also 4, in two places. — **استبطن** 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, **استبطنت الشيء** in the § means I had, or held, the thing concealed within.]

بطن 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 "Khalḡ el-Insán;" [in which it is erroneously said to comprise also the lungs;]) contr. of **ظهر**; (§, Msb, K;) of a man and of any animal: (TA:) of the masc. gender, (§, K,) and, accord. to AO, fem. also: (AHat, §:) pl. **أبطن** and **بطون** (Az, Msb, K) and **بطنان**; (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, **ألقي ذا بطني** He (a man) ejected his excrement, or ordure. (TA.) And **ألقت ذا بطني** She (a woman, TA) brought forth; (K;) as also **وَصَعَتْ ذَاتَ بَطْنِهَا**: (TA in art. ذو:) and she (a hen) laid an egg. (K.) And **ذات بطنها**, (T and Mgh in art. نشر,) and [elliptically] **نَثَرَتْ بَطْنِهَا**, (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** **يغبط بذي بطنه** [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 **بطن**. **بطن ابن بطنه**. **بطن** means † Such a one is solicitous for his belly. (Er-Rāghib, TA in art. بني.) [Many phrases in which

the word **بطن** occurs will be found explained under other words of those phrases; as **ظهر**, and **الرثة**, **بطن الحوت**: see **الرثة**. — Also The inside, or interior, of anything; syn. **جوف**: and so **باطن**; syn. **داخل**: (K:) pl. of the former as above. (TA.) Thus **باطن** 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 **باطن مكة** means The interior of Mekkeh. (Bq in xlvi. 24.) [Hence,] it is said of the Kur-án, **لكل آية منها ظهر وبطن**, meaning † To every verse thereof is an apparent sense and a sense requiring development. (TA.) [See **ظهر**.] See also **باطن**. [And its pl. **بطنان** is also used as a sing., meaning The middle, or midst, of a thing: and the lower, or lowest, part, or the foundation. Thus,] **بطنان الجنة** means The middle, or midst, of Paradise: (§, TA:) and **بطنان العرش**, The lower, or lowest, part, or the foundation, of the **عرش** [vulgarly held to be the throne of God]. (TA.) You say also **باطن الكف** and **باطن القدم** † The palm of the hand [opposed to **ظهرها** and **ظاهرها**]: and **باطن القدم** † The sole of the foot [likewise opposed to **ظهرها** and **ظاهرها**]: (Zj in his "Khalḡ el-Insán:") and **باطن الحافر** (§ in art. نسر) and **باطن الحافر** (M and K in that art.) † [The sole of the solid hoof;] the part of the solid hoof in which is the **نسر**, q. v. (§ and M and K in that art.) **باطن الراحة** is well known [as another name for **باطن الكف**, explained above; for **الراحة** is often used as syn. with **الكف**]: and **باطن الحف** † is [said to be] † The part of the foot of a camel or the like that is next the leg: and one says, **باطن** **الإبط**, [meaning † The armpit, or hollow of the inner side of the shoulder-joint,] but not **باطن** **الإبط**: (TA:) [and **باطن العنقي** † the throat.] The **باطن** of a feather is: The long, (§,) or longer, (K,) [or wider, i. e. inner,] lateral half: pl. **باطنان**; (§, K, TA;) which is explained as signifying the parts beneath the shaft: opposed to **ظهران**, pl. of **ظهر** [q. v.]. (TA.) — Also A low, or depressed, tract, or portion, of land, or ground; (§, TA;) and so **باطن**: (TA:) [or a bottom, or low land; or a low, soft flat; i. e.] soft, plain, fine, low land or ground; opposed to **ظهر** [q. v.]: (TA in art. ظهر:) pl. of the former, (§,) or of the latter, (K,) **باطنان**, (§, K,) a pl. of mult., (TA,) and **أبطنة**, (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 **بطن**: (AHn, TA:) and accord. to ISh, **باطنان الأرض** 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 **بواطن** and **بطون**. (TA.) — **باطن السماء** and **ظهر 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, Mqb, K, TA:) or near 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 حَيٌّ [said by some to signify a tribe, absolutely,] be meant thereby, it is masc.: (Mqb:) or fem. if used in the sense of قَبِيلَة (TA:) pl. [of pauc.] أَبْطُنٌ and [of mult.] بَطُونٌ. (Mqb, K.) [See شَعْب.]

بَطْنٌ Disease of the belly, (K, TA.) being a state of enlargement thereof arising from satiety; and so بَطْنٌ; whence the phrase مَاتَ بِالْبَطْنِ He died by the disease of the belly. (TA.)

بَطْنٌ 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 مَبْطَانٌ: (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.)

بَطْنَةٌ 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, posterior, &c.]. (TA.) — بَطْنَاتُ الْوَادِي The roads, or beaten tracks, of the valley. (TA.)

بَطْنٌ [The belly-girth of a camel: or] the girth of the [kind of saddle called] قَتَبٌ (S, K,) which is put beneath the belly of the camel, and is like the تَصْدِيرُ to the رَحْلُ: (S:) or the girth of the [saddle called] رَحْلٌ (Mqb:) pl. [of pauc.] أَبْطِنَةٌ and [of mult.] بَطْنٌ. (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 unstrained, in mind. (K, TA.) [See also art. عَرِيضٌ.] And مَاتَ فُلَانٌ وَهُوَ عَرِيضُ الْبَطْنِ, meaning, accord. to A'Obeyd, † Such a one died broad in the fleshy parts (الْمَلَاجِرُ); 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.]

بَطْنٌ, applied to a man, (K,) Big, or large, in the belly; (S, K;) as also مَبْطَانٌ: 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 بَطْنَانٌ. (TA.) — Hence, † Full; applied to a purse [&c.]. (TA.) You say رَجُلٌ بَطْنٌ الْكُرُوزِ † [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 شَاوُ 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 [σ 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 حَمَلٌ though it properly signifies a lamb;] the شَرْطَانٌ being its two horns; and the بَطْنِ, its belly; [or, accord. to our configuration of Aries, the rump;] and the ثُرَيَّا, its rump, or tail; (S;) three obscure stars, forming the points of a triangle, in the belly of the Ram, between the شَرْطَانِ and the ثُرَيَّا; (Kzw, Mir-át ez-Zemán, &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 نَوْءٌ [here meaning effect upon the weather], except wind. (TA.)

بَطَانَةٌ The lining, or inner covering, of a garment, or piece of cloth [&c.]; contr. of طِبَاطَةٌ; (S, Mqb, K;) as also بَاطِنَةٌ: (JK in art. ظَهَرَ:) pl. of the former بَطَائِنٌ. (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 عِلَاقَةٌ, 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 بَاطِنَةٌ.

بَاطِنٌ Unapparent; hidden; concealed; covert: (K, TA:) [and inward; inner; interior; internal; intrinsic; esoteric: in all these senses] contr. of ظَاهِرٌ. (Mqb, 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,] † أَفْرَشَنِي 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 بَطْنٌ 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 الظَّاهِرُ. — 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.)

بَاطِنَةٌ: see بَطَانَةٌ. — Also The middle, and the retired part, of a كَوْرَةٌ [i. e. province, or district, or city]: in the copies of the K erroneously written بَطَانَةٌ, and explained as meaning the “middle of a كَوْرَةٌ.” (TA.)

الْبَاطِنُ A certain vein in the interior of the arm of the horse; one of two veins which are called الْبَاطِنَانِ: (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 س. (S.) — Applied to a horse, White in the back and belly. (K.) — Lined; having a بَطَانَةٌ 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, Mqb, 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. **بَيَّطُو**, 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 **أَبْطَاتُ**, (K, TA,) like as **أَحْبِنَطَاتُ** is of **أَحْبِنَطَاتُ**; 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 **ي** for **ا**], because that would be extr.:" so in the M: (TA:) it is asserted, however, in the **ش** and the **ف** and the **جَامِي** el-Loghah of **ك**z and in other lexicons, that one should not say, **أَبْطِيَتْ**, with **ي**, but **أَبْطَاتُ**, with **ا**. (MF, TA.)

بَاط part. n. of **بَطَا**, mentioned above, accord. to **ز** and Meyd. (TA.)

بَاطِيَةٌ *A certain vessel*; (**ش**;) *أَجُود* [or vessel into which wine is put]; (AA, **ش**, Mgh, **ك**;) *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:) [**ج** says,] "I think it to be arabicized:" (**ش**;) but accord. to **ز** and Meyd, it is from 1, as mentioned above. (TA.)

بظر

1. **بَظَرَتْ**, [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.* (**ش**.)

2. **بَظَرَتْ**, inf. n. **تَبْظِيرٌ**, *She circumcised a female.* (K.) — **هُوَ يُبْظِرُهُ وَيَبْظِرُهُ** (M, K) *He says to him, أَمَّصْ بَظَرَ فَلَانَةَ*: (K:) a prov. of the Arabs. (TA.)

بَظْرٌ, (Lh, T, **ش**, M, &c.,) also pronounced **بَضْرٌ**, (T,) and **بَظْرَةٌ** [which see below] (Lh, T, **ش**, M, **ك**) and **بَظْرَةٌ** (M, **ك**) and **بَظْرٌ** (Lh, T, M, **ك**) and **بَظْرٌ**, (K,) *A certain thing*, (**ش**, M, Mgh, **ك**;) or *piece of flesh*, (A,) *between the two sides of the vulva (الإِسْتِنَانُ, **ش**, M, **ك**, or الشُّفْرَانُ, A, or شُفْرَا الفَرْجِ, Mgh) of a woman*, (M, A, Mgh, **ك**;) *which is cut off in circumcision*, (A,) *not yet cut off*; (**ش**;) *a piece of flesh between the two sides of the vulva (الشُّفْرَانُ) of a woman*; i. e. *the prepuce (فَلَنْةٌ) that is cut off in circumcision*; (Mgh;) also called **كَيْنٌ** and **رَقْرَفٌ** and **نَوْفٌ** (Lh, T) and **قَنْبٌ** [which last properly signifies the "prepuce," or "sheath," of a beast or horse or the like]; (A and **ك** 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 **بُرْبُرٌ**: 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 **بَظُورٌ**, (M, Mgh, **ك**;) and [pl. of pauc.] **أَبْظُرٌ**. (Mgh.) **يَا أَبْنُ يَا أَبْنُ مَقْطَعَةِ الْبَظُورِ** [*O son of her who amputates the بَظُورِ*] 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, **ش**;) 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 **بَظَرَتْ**.]

بَظْرَةٌ, or **بَظْرَةٌ**: see **بَظْرَةٌ**.

بَظْرَةٌ: see **بَظْرٌ**.

بَظْرَةٌ The *lower extremity*, (M,) or a *thing in the extremity*, (**ش**, **ك**;) or a *protuberant, or prominent, thing in the lower part*, (Lh, T, M,) of the vulva (Lh, T, **ش**, M) of a ewe or goat, (Lh, T, **ش**, M, **ك**;) or camel, (Lh, T,) and any animal. (M.) It is metaphorically used by Jereer in relation to a woman. (M.) See **بَظْرٌ**. — Also, (Lh, **ش**, T, M, &c.,) and **بَظْرَةٌ**, (M, **ك**;) or **بَظْرَةٌ**, (IAar, T,) *The thing (M, **ك**) protuberant, (M,) or a protuberant thing, (S, A, Mgh,) in the upper lip, (S, M, A, Mgh, **ك**;) in the middle thereof, (M, A, Mgh, **ك**;) when it is somewhat long, (**ش**;) or somewhat large: (M:) or a pro-*

tubercle in the lip: (IAar, T:) when not long, it is called **حُزْمَةٌ**: (**ش**;) it is not every one that has it: (Mgh:) dim. **بَظْرِيَةٌ**. (T.)

بَظْرِيَةٌ: see what next precedes.

بَظْرِيَةٌ + *A long-tongued, (M,) clamorous woman*: (M, **ك**;) [in the **ك**, erroneously, with **ة**:] but some say **بَظْرِيَةٌ** [q. v.]. (M.) [See **أَبْظُرٌ**.]

بَظْرٌ: see **بَظْرٌ**.

بَظْرٌ: see **بَظْرٌ**. — **يَا بَظْرٌ** is an expression of contumely addressed to a female slave. (K.)

أَبْظُرٌ *A man uncircumcised.* (M, **ك**.) And the fem., **بَظْرَاءٌ**, *A woman, (T, **ش**, Mgh,) or a female slave, (M, **ك**;) having a بَظَرٌ*; (T, **ش**, Mgh;) or *having a long بَظَرٌ*: (M, **ك**;) or a woman *uncircumcised*: (Mgh:) pl. **بَظُرٌ**. (T.) **يَا أَبْنُ الْبَظْرَاءِ** [*O son of the uncircumcised woman!*] is an expression of contumely. (Mgh.) — *A man having what is termed a بَظْرَةٌ in his upper lip*; (**ش**, A, Mgh;) [i. e.] *having a حُزْمَةٌ somewhat long*; (**ش** in art. **حُزْمَةٌ**;) *having a long (T, M) and projecting (M) upper lip, with a protuberance in the middle of it.* (T, M.) — Accord. to some, **بَظْرِيَةٌ** *Clamorous; long-tongued.* (Mgh.) [See **بَظْرِيَةٌ**.]

مُبْظِرٌ *A circumciser*: (M, L:) and **مُبْظِرَةٌ** *a woman who circumcises females.* (K.)

بعث

1. **بَعَثَ** signifies *The removing of that which restrains one from free action.* (TA.) [And hence,] — **بَعَثَهُ**, (**ش**, A, &c.,) aor. **بَعَثَ**, (A, **ك**;) inf. n. **بَعَثٌ** (Mgh, L, Mgh, TA) and **بَعَثٌ**, (L, TA,) *He sent him*; (**ش**, A, Mgh, Mgh, **ك**;) namely, a messenger; (Mgh;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.]; as also **بَعَثَهُ**: (**ش**, A, Mgh, **ك**;) [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-Farábec 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.* (Msb.) Hence, **بَعَثَ عَلَيْهِمُ الْبَعَثَ** *The being sent to the war was appointed them and imposed upon them as an obligation.* (Msb.) 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 الْجُنْدَ 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 النَّاقَةَ**

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 'Aisheh, **فَبَعَثْنَا البَعِيرَ فَإِذَا العَقْدُ تَحْتَهُ** [And we made the camel to rise, and lo, the necklace was beneath him]. (TA.) You say also, **بَعَثَهُ عَلَى الأَمْرِ**, (A,) or **الشَّىءِ**, (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 البَعْثِ** (S, TA) the day [of resurrection,] when those who are in the graves shall be raised. (A, Mgh.) You say, **بَعَثَ اللهُ الخَلْقَ المَوْتَى**, God quickened, vivified, revived, or raised to life, mankind, and the dead. (TA.) — **بَعَثَ**, aor. **بَعَثَ**, (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, **تَبَاعَثُوا بِالخَيْرِ 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 لكذا** [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 لثأنه** Such a one rose, and went away, to perform his affair. (TA.) And **انْبَعَثَ فِي السَّيْرِ** He hastened, made haste, sped, or was quick or swift, in going, journeying, or pace. (S.) And **انْبَعَثَ الشَّىءُ**, i. e. **انْدَفَعَ** [The thing became impelled, or propelled; or went quickly, or swiftly, as though impelled or propelled; &c.]; as also **تَبِعَتْ**. (TA.) [Thus] you say, **انْبَعَثَ المَاءُ** [The water poured out, or forth, as though impelled or propelled]. (TA in art. **فَجَرَ**; &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 بِشَرِّ** [He broke forth with evil, or mischief]. (JK in art. **بَوَق**). — [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 **مُبَعِثٌ**: pl. of the first **بُعُوثٌ**; and of the second **بُعُوثٌ**. (L, TA.) — And [used as a subst., signifying] A person sent; a messenger: pl. **بُعُوثَانٌ**. (L.) You say also, **مُحَمَّدٌ خَيْرٌ مُبَعِثٌ** and **مُبَعِثٌ** [Mohammad is the best person that has been sent]. (A.) And **بَعِثَكَ نِعْمَةٌ**, i. e. **مُبَعِثُوكَ** [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 **رَحْبٌ**. (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 **بُعُوثٌ**; (S, A, Mgh, Mgh, K;) and of the last **بُعُوثٌ**: (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 البُعُوثِ** 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 awake 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]. — **البَاعِثُ** one of the names [or epithets] of God; The Quickener of mankind after death, on the day of resurrection. (TA.)

البَاعِثُ, (L, K,) or, accord. to some, **البَاعِثُ**, q. v., with the pointed **ع** and the double-pointed **ع**, (TA,) [The Christian festival of Easter;] the **اِسْتِسْقَاءُ** of the Christians; (K;) or [rather] what is to the Christians as the **اِسْتِسْقَاءُ** 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, **البَعِثَةُ** 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.

مُبْتَعِثٌ: see **بَعِثَ**.

بعثر

Q. 1. **بَعَثَرُ**, [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 **بَحَثَرُ**: (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 القُبُورِ** When that which is in the graves is raised, and caused to come forth: (AO, S:) [see also **بَحَثَرُ**:] 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 **بَحَثَرُ**, (Fr, S,) and **بَعَثَرُ**. (Yaakoob.) — He demolished a watering-trough or tank, and turned it upside-down. (AO, S, K.)

بعج

1. **بَعَجَهُ**, aor. **بَعَجَ**, (T, S, A, K,) inf. n. **بَعِجٌ**, (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 **بَعِجَهُ**. (K.) — **بَعِجَتْ** [She brought forth many children to her husband; i. q. **تَنَرَّتْ**: see **بَعِجٌ**]. (K.) — **بَعِجْتُ لَهُ بَطْنِي** I disclosed, or revealed, to him my secret [or my whole mind]. (A.) Esh-Shem-mákh uses the phrase **بَعِجْتُ إِلَيْهِ البَطْنَ** [meaning the same]. (TA.) — **بَعِجَ بَطْنُهُ لَكَ** signifies [also] I He took extraordinary pains, or exceeded the usual bounds, in giving thee sincere, honest, or faithful, advice, or counsel. (K, TA.) — **بَعِجَ أَرْضَهُ** He clave, or furrowed, or trenched, his land. (A.) — **بَعِجَ الأَرْضَ أَبَارًا** He dug many wells in the ground. (A.) — **بَعِجَ الأَرْضَ وَبَجَعَهَا** He clave the earth, or land, and subdued it: said of 'Omar, in a trad., alluding to his conquests. (TA.) — **بَعِجَتْ لَهُ الدُّنْيَا مَعَاهَا** The world disclosed to him what it contained, of treasures, and other possessions, and spoil: also said of 'Omar, in another trad. (TA.) — **بَعِجَتْ هَذِهِ الأَرْضُ** A tract of good land intervened in the middle of this land [as though clearing it]. (L.) — **بَعِجَهُ الحُبُّ** Love threw him into mourning, or sorrow; brought grief to him:

(K, TA:) [or occasioned him intense grief: for] you say, *بَعَجَهُ حُبُّ فَلَانٍ* 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, L, TA.) inf. n. *تَبَعِجٌ*, † The rain dug up the stones of the earth by its vehemence. (S, L, TA.)

5. *تَبَعِجَ السَّحَابُ* (S, A, K,) and *أَبَعِجَ* (K,) *بِالْمَطَرِ* (TA,) † The clouds clave asunder, with, or by reason of, rain, (S, A, K, TA,) and vehement rain. (TA.)

7. *أَبَعِجَ* 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.) *أَبَعِجَتْ دُفْعَةً مِنَ المَطَرِ* † [A fall of rain burst forth]. (A.) And *أَبَعِجَ السَّيْلُ* † [The torrent burst forth]. (A.)

بَعِجَ: see *بَعِجَ*. — Also † A man who walks weakly, as though his belly were slit, or ripped, or rent. (S, K.)

بَعِجَ 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 *بَعِجَ*, thought to be after manner of a rel. n.; (L, TA;) and *مَبِجُوعٌ*. (S, K.) — Hence, *بَطْنِي*, 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.] — *بَعِجَ* is also applied to a man, and, without *بَ*, 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., *بَعِجَى*. (TA.) — And [hence,] † A woman who has brought forth many children (*بَعِجَتْ بِطَنِيَّهَا*), 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 *فُقٌّ* [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.)

بَعِجَ: see *بَعِجَ*.

بعد

1. *بَعَدَ*, aor. *بَعَدُ*, inf. n. *بَعْدٌ*; (S, L, Mṣb, K;)

and *أَبَعَدَ*, aor. *أَبَعَدُ*, inf. n. *أَبَعْدٌ*; (L, K;) and *أَبَعَدَ*, inf. n. *أَبَعَادٌ*, which is also trans.; (Mṣb;) and *تَبَاعَدَ*; (S, Mṣb, K;) and *أَسْتَبَعَدَ*; (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 *أَبَعَدَ*, the others, as also *تَبَاعَدَ* and *أَسْتَبَعَدَ*:] it is the general opinion of the leading lexicologists that *بَعَدَ*, as well as *أَبَعَدَ*, is thus used; but some deny this; and some assert that they may be employed alike, but that *بَعَدَ* is more chaste than *أَبَعَدَ* thus used. (TA.) [You say also, of a desert, and a tract of country, and the like, *بَعَدَ*, meaning *It extended far*.] And *أَبَعَدَ زَيْدٌ عَنِ المَنْزِلِ*, meaning *تَبَاعَدَ* [i. e. *Zeyd went, or removed, to a distance, or far, from the place of alighting or abode*]. (IKt, Mṣb.) And *تَبَاعَدَ مِنِّي*, and *أَبَعَدَ*, and *تَبَعَدَ*, [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 *تَبَاعَدَ عَنِّي* [and *بَعَدَ* signify the same]. (Mṣb in art. *كُشِحَ*.) And *إِذَا أَرَادَ أَحَدُكُمْ قَضَاءَ الحَاجَةِ أْبَعَدَ* (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 *أَبَعَدْتُ فِي المَذْهَبِ*, meaning *تَبَاعَدْتُ*, (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 *أَبَعَدَ فِي نَوْعِهِ* *It reached the utmost point, or degree, in its kind, or species*. (IAth.)

And *أَبَعَدَ فِي السُّومِ* *He exceeded the due bounds in offering a thing for sale and demanding a price for it, or in bargaining for a thing*. (A.) — *أَخَذَهُ مَا قَرَبَ وَمَا بَعَدَ* *Recent and old griefs took hold upon him*: a saying similar to *أَخَذَهُ مَا قَدَّمَ وَمَا حَذَّتْ*. (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 *حُسْنٌ*; as in the phrase, in a verse of Imra-el-Kays, *بَعَدَ مَا مَتَمَّلَى* (in which *مَا* 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. *بَعَدُ*, inf. n. *بَعْدٌ*; (S, L, Mṣb, K;) and *بَعَدَ*, aor. *بَعَدُ*, inf. n. *بَعْدٌ*; (L, K;) also signify *He, or it, perished*: (S, L, Mṣb:)

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 K̄ur: 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 *تَبَاعَدَ*, 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 هَلَكْتُ* is an evident mistake for *بَعِدْتُ أَيْ هَلَكْتُ*.)] And *بَعِدَا لَهْ* *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 لَهْ*: the most approved way being to put *بَعَدَ* thus in the accus. case as an inf. n.; but the tribe of Temcem say, *بَعِدْ لَهْ*, and *سُحْقًا لَهْ*. (TA.) — *بَعَدَ* is made trans. by means of [the preposition] *بَ*: see 4. (Mṣb.)

2: see 4, in four places. — [You say also, *أَبَعَدَهُ عَنِ السُّوءِ* *He declared him, or pronounced him, to be far removed from evil*.]

3. *أَبَعَدَهُ* *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. *جَنِبَ*.) — See also 4, in seven places.

4. *أَبَعَدَ*, inf. n. *أَبَعَادٌ*: see 1, in seven places. — *أَبَعَدَهُ* (S, Mṣb, K;) and *بَاعَدَهُ* (S, K,) inf. n. *مِبَاعَدَةٌ* and *بَعَادٌ*; (K;) and *بَعَدَهُ* (S, K,) inf. n. *تَبَعِيدٌ*; (S;) and *بَعَدَ بِهِ* (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, *بَاعَدَ نَفْسَكَ عَنِ زَيْدٍ* [Remove thyself far from; or avoid thou, Zeyd]: and *بَاعَدَ زَيْدًا عَنكَ* [Remove thou Zeyd far from thee]. (TA, voce *أَيًّا*.) And *تَبَعِيدْتُ بَيْنَهُمَا*, inf. n. *تَبَعِيدٌ*, [I made a wide separation between, them two]; as also *بَاعَدْتُ*, inf. n. *مِبَاعَدَةٌ*. (Mṣb.) And *أَلَّفَ اللَّهُ مَا بَيْنَهُمَا* [May God make the space between them two far extending! may He make a wide separation between them two!]; as also *بَعَدَ*. (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 K̄ur xxxiv. 18]: the former of these is the common reading: Yaḥkoob El-Ḥadramee read *رَبَّنَا بَاعِدْ*

[Our Lord, He hath made to be far extending &c.]. (TA.) — *أَبَعَدَهُ اللَّهُ* 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, *أَبَعَدَ اللَّهُ الأَخْرَ*: see *أَخْرَ*.] — See also 10. — *مَا أَبَعَدَهُ 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 ابعدہ. (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* and *من 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, *بعد ذلك* and *من بعد ذلك* *After that*: and *فعلت* and *من بعد أن فعلت* and *من بعد ما فعلت* and *فعلت* and *من بعد أن فعلت*

Bk. I.

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*, *I came after you two.* (K.) And *في الرداءة*, *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.) [بعد and the like are also frequently used as meaning *بعد عهدي* and the like; as in the phrase, *قد تغيرت بعدى* *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 آخذتم 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-'Abbás 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-ei; (K;) or Kuss Ibn-Sá'ideh; or Yaḥrub Ibn-Kaḥṭán. (TA.)* — You also use the dim. form, saying *بعده* [*A little after him, or it*], when you mean by it to denote a time near to the preceding time. (Msb.) You say also, *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 تتضح بين بعدياته* *Verily she laughs after intervals.* (L.) [See also art. بين.] *بعدياته* 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 يميت 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 لآته يتبع أمه 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*

دحاما [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-an*]: (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 بعد, 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 *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*, and *بعدة*, *Verily he is possessed of judgment and prudence: (K:) or penetrating, or effective, judgment; depth, or profundity; far-reaching judgment.* (TA.) [See also *أبعد*.] *أبعد* also signifies *A man who goes to a great length, or far, in hostility.* (L.) — *A cursing; execration; malediction*; as also *بعاد*. (K.) You say, *بعدا له*, as well as *بعدا 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.

بعدة: see بعد, in three places.

بعاد: see بعيد: — and see also *أبعد*.

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) *بعده* (L, K) and of the third, *بعده*, [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 *خادم* is of *خادِم*. (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 *بعيد* [Thou art not distant from us], and *أنتر* [Ye are not distant from us]: and in like manner, *أنت* [But it receives, sometimes, the fem. form when used in this sense; for] *جئت بعيداً منك* and *بعيدة* are phrases mentioned as signifying *I sat distant, or remote in place, or at a distance, or aloof, from thee*; *مكاناً* [and *ناحية* or the like] being understood. (L.) You say also, *منزل بعد*, *A distant, or remote, place of alighting or abode.* (K.) And *تسح غير بعيد* (S, K) and *غير باعد* (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 object, or a mean, or contemptible, or despicable, state.* (S, A.) And *انطلق يا فلان غير باعد* [*Depart thou, O such a one, not far*;] meaning *mayest thou not go away!* (L.) [And *من رأيت من جاء من بعيد* *I saw him, or it, from afar*: and *من جاء من بعيد* *He came from afar*: and the like. And *بعيد* as applied to a desert and the like, meaning *Far extending.*] And *بعيد* *A far distance.* (K.) [And *بعيدة* *A distant, far-reaching, or far-aiming, intention, purpose, or design.*] And *بعيد البهمة* [*Such a one is far-aiming, or far-aspiring, in purpose, desire, or ambition.*] (A.) And *هي بعيدة العهد* [*She was known, or seen, or met, a long time ago*]: in this case, the fem. form, with *ة*, must be used. (L.) And *قول بعيد* [*A saying far from being probable or correct; improbable; far-fetched; extraordinary, or strange.*] (A.) And *أمر بعيد* *An extraordinary thing or affair or case, of which the like does not happen or occur.* (L.) — Also *Distant with respect to kindred or relationship*: in which sense, the word receives the fem. form, [as well as the dual form, and pl. forms, like its contr. *قريب*,] by universal consent. (TA.) [Its pl. *بعداء* signifies *Strangers, that are not relations.* (IAth.) You say also, *فلان من بعدان الأمير* [meaning *Such a one is of the distant dependents, or subjects, of the governor, or prince.*] (S.) And *إذا لم تكن من قربان الأمير* [*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.) — *باعدات* *باعدات*: see *بعد*, in the latter half of the paragraph. — See also *باعد*.

بعيد and *باعدات*: see *بعد*, in four places.

باعد: see *بعيد*, in four places. — Also *Perishing*: (S, L: [in the K it is implied that it signifies *dying*; and so *بعيد* and *باعد*];) or *far distant from his home, or native country; in a state of estrangement therefrom.* (L.)

أبعد *More, and most, distant or remote; further, and furthest*: by poetic licence written *أبعد*: (L:) [pl. *أبعاد*; as in the saying,] *فلان يستجر فلان* [*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,] *إنه لغير أبعد* [in the CK *أبعد*] and *بعده* *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 *بعده*:] said in dispraising one. (TA.) And *ما عنده أبعد* and *بعده* [*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 continence*: (L:) and *stupid; foolish; or having little, or no, intellect or understanding*; syn. *حائن*: (so in a copy of the S and in the L and TA:) or *treacherous, or unfaithful*; syn. *خائن*. (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, *هللك الأبعد* [*May such a one, the remote from good, &c., perish!*]: with respect to a woman, one says, *هلكت البعدي*. (En-Nadr, Az.) One says also, *كذب الله الأبعد* [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 *الأبعد*, or *البعيد*, as meaning the remote from good, &c., and also the remote from the person or persons present. See also *الأخضر*, which is used in a similar manner.] — *A more distant, or most distant, or very distant, relation*; (Lth;) contr. of *أقرب*: (Msb:) pl. *أبعاد* (Lth, S, A, Msb, K) and *أبعدون*; (Lth;) contr. of *أقارب* (Lth, S, K) and *أقربون*. (Lth.)

مبعد *A man who makes far journeys.* (K.)

بعر

1. *بعر*, aor. *بعر*, (S, Mgh, Msb, K,) inf. n. *بعر*, (S, Msb,) said of an animal having the kind of foot called *خف*, (Mgh, Msb, K,) [i. e.,] of a camel, and also of a sheep and goat, (S,) and of a cloven-hoofed animal (Mgh, Msb, 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, Msb, K.) — *بعره* *He threw at him a piece of*

(A.) — *بعرت*, said of a widow, *She threw the piece of* *بعر*; i. q. *رمت بالبعر*; 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 *بعر*, 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* *بعر*.] = *بعر*, aor. *بعر*, (K,) inf. n. *بعر*, (TA,) *He (a camel) became* *بعر*. (K.)

2: see 4.

3. *باعت* *حالبها*, [inf. n., app., *بعا*, 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 *بعا*) = *باعت* *إلى حالبها* *She (a ewe or goat, and a camel,) hastened to her milker.* (TA.)

4. *بعر* *He cleansed an intestine, or a gut, of its* *بعر*; as also *بعر*, inf. n. *تبعر*. (K.)

بعر (S, A, K) and *بعر* (Msb, K) [coll. gen. ns. signifying *Camels', and sheeps', and goats', and similar, dung*]; *دنج* (Msb, K) of animals having the kind of foot called *خف*, (A, Mgh, Msb, K,) [i. e.,] of the camel, and also of the sheep and goat, (S,) and of cloven-hoofed animals (A, Mgh, Msb, 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. un. with *ة*: (S, Mgh, K:) and pl. *أبعاد*. (S, Msb, K.) One says, *هو أهون علي من بعر يرمى بها كلب أنت* [*He is a lighter thing to me than a piece of* *بعر* *that is thrown at a dog*]. (A.) And it is said in a prov., *أنت في البعرة كصاحب البعرة* [*Thou art like the owner of the piece of* *بعر*, or *صاحب البعرة*]; (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 *بعر*, and said, "I am about to throw this my piece of *بعر* 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 *بعرت*, above.

بعر: see *بعر*.

بعا, 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.)

بعر (S, Msb, K, &c.,) sometimes pronounced *بعر* (K,) which latter is of the dial. of Benoo-Temcem, but the former is the more chaste, (TA,) *A camel, male or female*; (S, Msb, K;) as applied to a camel, like *إنسان* applied to a human being; (S, Msb;) whereas *جمل* is applied only to a male camel, and *ناقة* to a she-camel;

بَكْرٌ and بَكْرَةٌ are respectively terms like قَتِي and قَتَاةٌ; and قَلْوُصٌ is like the term جَارِيَةٌ; so say, among others, ISk and Az and IJ; and it is added in the Mutaḥaffidh, 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, أُعْطُونِي 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 حَلَبْتُ 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.) نَيْلَةُ 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 Kṣur 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 Kṣur 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 مَبْعَرَةٌ : }

مَبَاعِرٌ A ewe or she-goat, (K,) or a she-camel, (TA,) that befouls with her dung (تَبَاعِرٌ) her milker. (K, TA.) [See مَبَاعِرٌ.]

بعض

1. بَعْضُهُ الْبَعُوضُ, [aor. ى,] inf. n. بَعْضٌ, *The gnats, or mosquitoes, bit him; and annoyed, or molested, him*. (TA.) And بَعْضُوا بَعْضًا *They were bitten by the gnats, or mosquitoes*: (A:) or *were annoyed, or molested, thereby*. (K.) بَعْضُهُ is not used in relation to anything but بَعُوضٌ. (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 بَعْضًا 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 عَصَى 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.)

4. بَعْضُوا *They had gnats, or mosquitoes, (K,) or abundance thereof, (A,) in their land*. (A, K.)

5. تَبْعِضٌ *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 يُشَبِّهُ 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 لَيْسَا يَوْمًا أَوْ بَعْضُ يَوْمٍ [We have tarried a day or part of a day]. (Kṣur 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 تَرْكِ الْكُلِّ *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 جَزْءٌ, 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 Kṣur [xl. 29], يُصَبِّئُكُمْ بَعْضُ الَّذِي يُصَبِّئُكُمْ *as meaning All of that with which he threateneth you will befall you*: and the saying of Lebeed,

• أَوْ يَتَلَقَّى بَعْضُ النَّفُوسِ حِمَامَهَا •

[as meaning *Or their death shall cling to all living creatures*: or, accord. to another relation, او يَتَلَقَّى, which means the same as او يَرْتَبِطُ; thus also AHeyth explains the above-cited verse of the Kṣur; 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 Abou-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 بَعُوضَةٌ *A land abounding with gnats, or mosquitoes*; (K;) as also مَبْعُوضَةٌ, like as you say مَبْعُوضَةٌ. (TA.) And نَيْلَةُ بَعْضَةٍ *A night in which are many gnats, or mosquitoes*. (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 ة: (S:) or pl. of بَعُوضَةٌ, (K,) which signifies i. q. بَقَّةٌ. (A, K.) A poet speaks of the humming of the بَعُوضِ 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 بَعُوضَةِ 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 : }
نَيْلَةُ مَبْعُوضَةٍ : }

بعق

1. بَعَقَ, (TA,) [aor. ٤,] inf. n. بُعَاقٌ, (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 كَذَا, (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 المُنْرُنُ † [The clouds, or white clouds, or clouds containing water,] *clave usunder, with, or by reason of, ruin, or violent rain; syn. ابْتَعَجَ* ابْتَعَقَ; (S, K, TA;) or *opened vehemently with rain; (Z, TA;) and تَبَعَقٌ signifies the same.* (S.) — ابْتَعَقَ فلَانٌ بالجوْدِ والكرمِ † [Such a one was profuse in bounty and generosity]. (TA.) — ابْتَعَقَ في الكلامِ (S, K) † *He was profuse in speech; (K, TA;) as also تَبَعَقَ (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.* (AḤu, 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-Aḡráb, TA.)

بعل

1. بَعَلَ, (S, Mṣb, K,) aor. ٤, (K,) or ٢ [contr. to rule]; (Mṣb;) or the pret. is بَعَلٌ; (so in the Ḥam p. 337;) inf. n. بَعُولَةٌ (Mṣb, K) and بَعَالَةٌ also (Ḥam ubi suprâ) [and app. بَعَلٌ, for it is said in the Ḥam 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.* (Mṣb.) And in like manner, بَعَلَتْ, inf. n. بَعُولَةٌ, *She became a wife: (TA;) [and it seems to be indicated in the Ḥam p. 359 that بَعَلَتْ and تَبَعَلَتْ signify the same:] and بَعَلَتْ she took to herself a husband. (K.) — بَعَلَ عَلَيْهِ [as though originally signifying *He became a بَعْلٌ, 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 whoso 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 بَعْلٌ, (TA,) not knowing what to do. (K.)**

3. باعلت: see 1. — باعل القوم قوماً *The people intermarried with a people. (K.)* You say also, *بَاعَلُوا بَنُو فلَانٍ لَا يُبَاعَلُونَ* *The sons of such a one, none is married to them, nor are they married [to any but persons of their own tribe].* (Ḥam p. 337.)

— [The inf. n.] بَعَالٌ signifies also *The playing, or toying, together, of a man with his wife; (S, Mṣb, K;) and so مِبَاعَلَةٌ [also an inf. n. of the same verb], (Mṣb, K,) and تَبَاعَلٌ [inf. n. of 6]. (K.)* You say, *بَاعَلَ امرأته* *He played, or toyed, with his wife. (Mṣb.)* And *تَبَاعَلَ زَوْجَهَا* *She plays, or toys, with her husband. (S.)* And *بَاعَلَتْ بَيْنَهُمَا مِبَاعَلَةً* *Between them two is playing, or toying. (TA.)* And *بَاعَلَا هُمَا* *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 مِبَاعَلَةٌ. (TK.)*

You say, *بَاعَلَهَا*, meaning † *He lay with her. (TK.)* — And *بَاعَلَ فلَانٌ فلَانًا* † *Such a one sat with such a one: (K, TA;) the idea of playing, or toying, being imagined to be implied. (TA.)*

5. تَبَعَلَتْ: see 1. — Also *She was obedient to her husband; (K;) [so too بَعَلَتْ, as will be seen from what follows;] and so تَبَعَلَتْ زَوْجَهَا*: (TA:) or *she adorned herself for her husband. (K.)* You say † *أمرأة حسنة الإبتعال* *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 بَعْلٌ, q. v., (S, TA,) and great. (TA.)* — And, said of a place, *It became what is termed بَعْلٌ: (K:) or it became elevated. (TA.)*

بَعْلٌ *A husband: (S, Mṣb, K;) pl. بَعُولَةٌ (S, Mṣb, K) and بَعُولٌ and بَعَالٌ. (K.)* And *A wife; as also بَعْلَةٌ; (S, Mṣb, K;) like زَوْجٌ and زَوْجَةٌ. (S, Mṣb.)* — *A lord, a master, an owner, or a possessor, (S, Mṣb, 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 king: (IAḡr, 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 Bayla-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 بَعْلٌ, 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 فلَانٌ 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, Mṣb, K;) metaphorically so applied: (Mṣb.)* AA says that it is *syn. with عَدَى*, meaning *what is watered by the rain: but Aḡ says that this latter word has the meaning just given, whereas بَعْلٌ signifies what imbibes with its roots, without irrigation or rain: (S, Mṣb:) 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.)**

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 king: (IAḡr, 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 Bayla-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 بَعْلٌ, 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 فلَانٌ 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, Mṣb, K;) metaphorically so applied: (Mṣb.)* AA says that it is *syn. with عَدَى*, meaning *what is watered by the rain: but Aḡ says that this latter word has the meaning just given, whereas بَعْلٌ signifies what imbibes with its roots, without irrigation or rain: (S, Mṣb:) 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, Mṣb, K,) inf. n. بَغْتٌ and بَغْتَةٌ (S, A, Mṣb, K) and بَغَتْ (MF) and بَغَتَهُ (K) and بَغَتَتْ, with teshdeed to the ت, of the same measure as جَرَبَةٌ, accord. to AA's

reading of the Qur 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, Mṣb, K;) as also *بَاغَتْهُ*, (A, Mṣb,) inf. n. *مَبَاغَتُهُ* (S, K) and *بَغَاتُ*. (TA.) It is said in the Qur 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, Mṣb.) And *بَغْتَهُ لَقِيَهُ* *He met, or found, him, or it, suddenly, &c.* (S.) And *لَسْتُ أَمِنَ 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, الباغوت [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. *بَغِثُ*, (Mṣb, K,) aor. *بَغَثَ*, (K,) inf. n. *بَغِثَةٌ*, (Mṣb,) or this is a simple subst., and the inf. n. is *بَغِثٌ*, (TA,) *He (a bird) was, or became, of a colour resembling that of ashes: (Mṣb:) or he (a sheep or goat) was of the mixed colours of those to which the epithet بَغِثٌ is applied. (K, TA.) [See أَبْغَثُ, and بَغِثَةٌ, and بَغِثٌ.]*

بَغِثٌ *Dust-colour. (A.) [But see بَغِثَةٌ. Accord. to the TA, the former is the inf. n. of 1, q. v.]*

بَغِثَةٌ *Whiteness inclining to خُضْرَةٌ [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 بَغِثٌ is applied. (K, TA.) [See أَبْغَثُ.]*

بَغِثَةٌ: see *أَبْغَثُ*, of which it is the fem.

بَغَاتٌ (T, S, A, Mgh, Mṣb, 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; (Mṣb;) *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, Mṣb:) or small birds that do not prey, such as sparrows and the like; [a coll. gen. n.]; n. un. with ḍ: (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 *أَبْغِثُ*; pl. [of the latter] *بُغِثٌ* and *أَبَاغِثُ*: (T:) [but this appears to be wrong; for AM says, in the T,] Lth makes the *بَغَاتُ* and the *بُغِثُ* 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 *بَغِثَةٌ*, i. e. white inclining to خُضْرَةٌ [explained above, voce *بَغِثَةٌ*]: 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, Mṣb,*) a little less than the *رُخْمَةٌ* [or vultur percnopterus], (S,) or less than the *رُخْمَةٌ*, (Mṣb,) slow in flight: (S, Mṣb:) 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 ḍ, like as is that of *حَمَامٌ*; and secondly, because it applies to the class of birds that do not prey; but the *أَبْغِثُ* 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 ḍ: 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, Mṣb, K,) accord. to those who make *بَغَاتُ* a sing., (Yoo, S, Mṣb, TA,) or accord. to those who make the sing. to be with ḍ; (T, TA;) or those who apply *بُغَاتَةٌ* [as a n. un.] to the male and the female make *بَغَاتٌ* to be pl. [or rather a coll. gen. n.]; (Yoo, S, Mṣb;) as is done in the case of *نَعَامَةٌ* and *نَعَامٌ*: (Yoo, S:) ISd says that *بُغَاتَةٌ*, with fet-ḥ, 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 kesr to the first letter: (Mṣb:) 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 الْبَغَاتَ بَارِضًا يَسْتَسْبِرُ* (S, A, Mṣb, K*) *Verily the بَغَاتُ in our land becomes [like] a vulture, or become [like] vultures: (Mṣb:) applied to the low person who becomes of high rank: (A:) meaning † the weak in our land becomes strong: (Mṣb:) 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.)*

بَغِثٌ *Wheat (حِنْطَةٌ 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 غَلِيبٌ and نَغِيبٌ. (Th, TA.)*

بُغِثَةٌ [dim. of *بَغِثَةٌ* fem. of *أَبْغَثُ*, q. v.,] *The*

place of the حَقِيبَةُ [q. v.] in a camel. (K.) [So called because of its colour, produced by chafing.]

أَبْغِثُ *Of a white colour inclining to خُضْرَةٌ [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 أَحْمَرُ: [fem. بَغِثَةٌ; and] pl. بَغِثٌ: and sometimes, when used as a subst., it has for pl. أَبَاغِثُ. (IB, TA.) You say طَائِرٌ أَبْغِثٌ *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 صَفْرٌ أَبْغِثٌ [a hawk of that colour]; (ISH, A;) as well as أَحْوَى and أَبْيَضٌ; i. e., that where-with men take game. (ISH, TA.) أَبْغِثٌ applied to sheep or goats, (S, K,) or, as in some lexicons, to sheep, (TA,) is like رُقَطَةٌ; (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 بَغِثَةٌ and غَمْرٌ بَغِثٌ 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 أَبَاغِثٍ. (T, TA.) You say, هُوَ مِنْ أَبَاغِثِ الطَّيْرِ [He is of the birds thus called]. (A.)—And أَبْغِثُ signifies The lion; (TS, K;) because he is of the colour termed بَغِثَةٌ. (TA.)—And الْبَغِثَاءُ † *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 الْبَغِثَاءِ † Such a one went forth among the medley, &c., of the people. (A.) And دَخَلْنَا فِي الْبَغِثَاءِ † We entered among the commonalty, or vulgar, and the collective body, of the people. (S.)****

بغش

1. *بَغِشَ* *السَّمَاءُ*, aor. *بَغَشَ*, (S, K,) inf. n. *بَغِشٌ*, (S,) *The sky rained a rain such as is termed بَغِشَةٌ*, q. v. (S, K.)—*بَغِشَتِ الْأَرْضُ* *The land was watered by a rain such as is termed بَغِشَةٌ*, (S,) or *بَغِشٌ*. (TA.)

بَغِشٌ: see what next follows.

بَغِشَةٌ *A weak shower of rain; (S, K:) above what is called طَشَّةٌ: (S:) or weak rain, small in its drops; as also بَغِشٌ [originally an inf. n.]: or both signify a cloud that pours forth its rain in one shower: Aṣ says that the lightest and weakest of rain is that called طَلٌّ; then, the رَدَادٌ; then, the بَغِشُ: the dim. of the last is بَغِشٌ. (TA.)*

مَطَرٌ بَاغِشٌ *Weak rain. (S, K.)*

أَرْضٌ مَبْغُوشَةٌ *Land watered by a rain such as is termed بَغِشَةٌ*, (S,) or *بَغِشٌ*. (TA.)

بغض

1. *بَغِضُ*; (S, A, Mṣb, K;) and *بَغِضٌ*; aor. [of

both] ²; and **بَغَضَ**, aor. ²; (**ك**;) inf. n. **بَغَاظَةٌ**, (**س**, **ا**, **م**ش**ب**, **ك**;) inf. n. of the first; (**ت**ا;) *He*, or *it*, (a man, **س**, or a thing, **م**ش**ب**), *was*, or *became*, *hateful*, *odious*, or *an object of hatred*. (**س**, **ا**, **ك**;) — **بَغَضَ جَدُّهُ** † *His fortune, or good fortune, fell*; syn. **عَثَرَ**. (**ا**;) And **بَغَضَ جَدُّكَ**, (**ل**, **ك**, **ت**ا,) or **بَغَضَ**, (as in one copy of the **ك**;) or **بَغَضَ**, (as in the **ك**;) † *May thy fortune, or good fortune, fall*: syn. **تَعَسَّ**, (**ك**, **ت**ا,) and **عَثَرَ**: (**ت**ا;) a phrase ascribed by **IB** to the people of **El-Yemen**. (**ت**ا;) — See also 4, in three places.

2. **بَغَضَهُ اللَّهُ إِلَى النَّاسِ**, (**س**, **ت**ا,) or **لِلنَّاسِ**, (**م**ش**ب**;) [but this I think doubtful, from what is said in explanation of the verb of wonder, (see 4,)] inf. n. **تَبْغِضُ**, (**س**, **ك**;) *God rendered him hateful, odious, or an object of hatred, to men*; (**س**, **م**ش**ب**;) ²; **تَبْغِضُ** being the contr. of **تَحْبِبُ**: (**ك**;) or *very hateful or odious*. (**ت**ا;) You say also, **حَبَّبَ إِلَيَّ زَيْدٌ وَبَغَضَ إِلَيَّ عَمْرُو** [*Zeyd was rendered an object of love to me, and 'Amr was rendered an object of hatred, or of much hatred, to me*]. (**ا**, **ت**ا.)

3. **بَاغَضْتُهُ**, inf. n. **مُبَاغَضَةٌ**, *I rendered him [hated, or] vehement hatred, reciprocally*. (**ا**, **ت**ا.) You say also, **بَيْنَهُمَا مَبَاغَضَةٌ** [*Between them two is reciprocal hatred, or vehement hatred*]. (**ا**.)

4. **ابْغَضَهُ**, (**س**, **ا**, **م**ش**ب**, **ك**;) inf. n. **ابْغَاظُ**, (**م**ش**ب**;) *He hated him*. (**س**, **ا**, **م**ش**ب**, **ك**;) It is said that **ابْغَضَهُ** is not allowable: (**م**ش**ب**;) or **يَبْغِضُنِي** is a bad form; (**ا**ه**أ**ت, **ك**;) used by the lower class; and sanctioned by **Th** only; for he explains **قَالَيْنِ**, as occurring in the **Qur** [xxvi. 168], by **بَاغِضِينَ**, which shows that he held **بَغَضَ** to be a dial. var.; for otherwise he would have said **مُبْغِضِينَ**: (**ا**ه**أ**ت;) but the epithet **بُغُوضٌ** affords a strong evidence in favour of the opinion of **Th** here mentioned; for **فَعُولٌ** is mostly from **فَاعِلٌ**, not from **مَفْعُلٌ**. (**ت**ا.) — **مَا ابْغَضَهُ إِلَيَّ** (**س**;) or **لِي**, (**ك**;) is [said to be] anomalous; (**س**, **ك**;) because the verb of wonder is not regularly formed from a verb of the measure **أَفْعَلٌ**; but this is not anomalous; for it is from **بَغَضَ** **فُلَانٌ** [“such a one was, or became, hateful, or odious, to me:” *ما ابغضه اليّ* signifying *How hateful, or odious, is he to me!* but *ما ابغضه لي*, *How he hates me!* for] the lexicologists and grammarians relate that **مَا ابْغَضَنِي لَهُ** is said when thou hatest him; and **ما ابغضني إليه**, when he hates thee: (**IB**;) **ISd** says, on the authority of **Sb**, that **ما ابغضني له** means that thou art an object of hatred (**مُبْغِضٌ** [so in the **ت**ا, but this is evidently a mistake for **مُبْغِضٌ**, a hater,]) to him; and **ما ابغضه اليّ**, that he is an object of hatred with thee, or in thine estimation. (**ت**ا.) — **أَنْعَمَ اللَّهُ بِكَ عَيْنًا وَأَبْغَضَ بَعْدُوكَ عَيْنًا**, (so in the **ا**, and the latter verb thus in the **ج** and in the **ل**;) or the former verb is **نَعِمَ**, (**ل**, **ك**;) and the latter **بَغَضَ**, (**ك**, **ت**ا,) like **نَصَرَ**, (**ت**ا,) or **بَغَضَ**, (**ك**;) is a form of imprecation (**ت**ا) † [app. meaning *May God make thine eye to be refreshed by the sight of him whom thou lovest,*

and make the eye of thine enemy to be pained by the sight of him whom he hateth: or may God make an eye to be refreshed by the sight of thee, and make an eye to be affected with hatred by the sight of thine enemy].

5. **تَبَغَضَ** *He manifested, or showed, hatred; or he became, or made himself, an object of hatred; contr. of تَحَبَّبَ*. (**ك**;) You say, **تَحَبَّبَ لِي فُلَانٌ وَتَبَغَضَ لِي أُخُوهُ** [*Such a one manifested love to me, or made himself an object of love to me, and his brother manifested hatred to me, or made himself an object of hatred to me*]. (**ا**, **ت**ا.)

6. **تَبَاغَضَ الْقَوْمُ** *The company of men hated one another*: (**م**ش**ب**;) **تَبَاغَضَ** is the contr. of **تَحَابَّبَ**. (**س**, **ك**;) You say, **مَا رَأَيْتُ أُمَّتًا تَبَاغَضًا مِنْهَا** [*I have not seen any more vehement in mutual hatred than they two*]. (**ا**, **ت**ا.)

بَغُوضٌ *Hatred; contr. of حُبٌّ*: (**س**, **ا**, **ك**;) a subst. from **ابْغَضَهُ**. (**م**ش**ب**.)

بَغِيضَةٌ *Vehement hatred*; as also **بَغِيضَةٌ**, (**س**, **ا**, **م**ش**ب**, **ك**;) and **بَغَاظَةٌ** [but see 1]. (**ت**ا.) — See also **بَغِيضٌ**.

بَغِيضَةٌ: see what next precedes.

بُغُوضٌ: see what next follows.

بَغِيضٌ *Hateful; odious; an object of hatred*: (**س**, **ا**, **م**ش**ب**, **ك**;) *hated*; as also **بُغُوضٌ** (**ت**ا) and **مُبْغِضٌ**: (**م**ش**ب**, **ت**ا;) pl. of the first, **بَغِيضَةٌ**. (**ا**, **ت**ا.) — Some say that it has also the contr. signification of *Hating*; i. q. **مُبْغِضٌ**: (**ت**ا;) and **Skr** explains **بَغِيضَةٌ** as signifying people *hating thee*. (**ل**, **ت**ا.)²

بَغَاظَةٌ: see **بَغِيضَةٌ**.

مُبْغِضٌ }
مُبْغِضٌ } see **بَغِيضٌ**.

مُبْغِضَةٌ [*A cause of hatred: a word of the same class as مَسْخَلَةٌ and مَجْبَنَةٌ*]. (**ا**.)

بغل

1. **بَغُلٌ**, aor. ², inf. n. **بُغُولَةٌ**, said of a man, i. q. **تَبَدَّدَ** [i. e. † *He affected stupidity, dulness, or want of intelligence; or he became submissive, and humble; &c.*]. (**ت**ا.) [See also 2.] — **بَغْلُهُمْ**: see 2.

2. **تَبْغِيلٌ**, the inf. n., signifies † *The being big, thick, or rude, and hard, strong, or sturdy, in body; or said of the body: and hence, accord. to some, is derived بَغْلٌ*. (**ت**ا.) — **بَغْلٌ**, inf. n. as above, † *He was impotent and weak, or languid, and fatigued*, (**ج**, **ك**, **ت**ا,) *in going, or pace*. (**ت**ا.) — **بَغِلَتِ الإِبِلُ**, (**ك**;) inf. n. as above, (**س**, **ك**;) † *The camels went a pace between that termed هَمْجَةٌ and that termed عَتَقٌ*: (**س**, **ك**, **ت**ا;) and hence **بَغْلٌ** is derived accord. to **IDrd**: (**ت**ا;) or *they went in a certain manner, with wide step*: (**ج**, **ك**;) [see also 5:] or the inf. n. signifies the *going in a gentle manner*: and one says, **أَعْيَا بَغْلًا**, i. e. [*he was fatigued, so*] *he went as a camel, but a*

quick, pace; syn. هَمْجٌ. (**ت**ا.) — **بَغْلُهُمْ**, (inf. n. as above, **ت**ا,) † *He made their children to be base-born, or ignoble*, (**ك**, **ت**ا,) *by marrying among them*; (**IDrd**, **ت**ا;) as also **بَغْلُهُمْ**, aor. ²: (**ك**;) from **بَغْلٌ**; because the **بغل** [or mule] is unable to equal the heat, or course, of the horse. (**ت**ا.)

5. **تَبَغَّلَ** *He (a camel) became like the بَغْلٌ [or mule] in the width of his step*. (**ت**ا.) [See also 2.]

بَغْلٌ *The mule; i. e. the animal generated between the he-ass and the mare [or sometimes between the horse and the she-ass]*; (**ت**ا;) also called **بَغَالٌ**; so in a verse of **Jereer**: (**س**, **س**غ**ه**;) pl. **أَبْغُلٌ** [a pl. of pauc.] (**ج**, **ك**) and **أَبْغَالٌ**, [also] a pl. of pauc., (**م**ش**ب**;) and **بَغَالٌ**, (**ج**, **ك**, **س**, **م**ش**ب**, **ك**;) a pl. of mult.; (**م**ش**ب**;) and quasi-pl. n. **مَبْغُولَةٌ**, (**ك**;) meaning *a number of mules (بَغَالٌ) together*: (**ج**, **ك**, **س**;) the female is termed **بَغْلَةٌ**; (**س**, **م**ش**ب**, **ك**;) pl. **بَغَالَاتٌ** and **بَغَالٌ**. (**م**ش**ب**.) See 2, in two places. You say **طَرِيقٌ فِيهِ أَبْوَالُ الْبَغَالِ** [*A road in which is the urine of mules*]; meaning † *a difficult road*. (**ت**ا.) And **فُلَانَةٌ أَعْقَرٌ مِنْ بَغْلَةٍ** [*Such a woman is more barren than a she-mule*]. (**ت**ا.) And **الْبَغْلُ نَعْلٌ وَهُوَ لَهُ أَهْلٌ** [*The mule is a bastard, and he is a relation to him*]; meaning † *he is a bastard*. (**ت**ا.) And as the mule suggests the idea of evil disposition, or perverseness, and roughness, you say, in describing him who is low, or ignoble, **هُوَ بَغْلٌ نَعْلٌ** † [*He is a mule, a bastard*]. (**ع**-**Rúghib**, **ت**ا.) The people of **Egypt** say, **اشْتَرَى فُلَانٌ بَغْلَةً حَسَنَةً**, meaning † [*Such a one bought a beautiful female slave*: and **فِي بَيْتِ بَنِي فُلَانٍ بَغَالٌ** † [*In the house of the sons of such a one are slaves, or female slaves*]: and **اشْتَرَيْتُ مِنْ بَغَالِ الْيَمَنِ وَلَكِنْ بَغَالِي التَّمَنِ** † [*I bought of the slaves, or female slaves, of El-Yemen, but for a high price*]. (**ت**ا.)

بَغَالٌ [n. un. of **بَغَالَةٌ**, which is a coll. gen. n., like **حَمَارَةٌ** and **جَمَالَةٌ**, but explained by **Freytag** as meaning “*he who possesses many mules*;”] *An owner, or attendant*, (**س**, **س**;) *of mules*, (**س**, **ت**ا,) or *of the mule*. (**س**;) — See also **بَغْلٌ**, with which it is syn.

بَغَالَةٌ: see what next precedes.

بَغْلٌ † **هُوَ مِنَ التَّوْرِ أَثْقَلُ وَمِنَ الْحِمَارِ أَثْقَلُ** † [*He is more mulish than the bull, and more heavy, or sluggish, than the ass*]. (**ت**ا.)

بَغْلٌ: see **مَبْغُولَةٌ**.

بغمر

1. **بَغَمَتْ**, aor. ², (**س**, **ك**) and ² and ², (**ك**;) inf. n. **بُغَامٌ** (**ج**, **ك**, **س**, **ك**) and **بُغُومٌ**; (**ج**, **ك**, **ك**;) and **تَبْغَمَتْ**; (**ك**;) *She (a gazelle) uttered a cry*: (**س**;) or *uttered her softest, or gentlest, cry* (**ج**, **ك**, **ك**) *to her young one*: (**ك**;) and sometimes it is said of a [wild] cow: (**ت**ا;) so too **بُغَمَرٌ** said of a male gazelle: and the verb is also used transitively, said of a female gazelle uttering this cry to her young one. (**ج**, **ك**.) Also, (**س**, **ك**;) **بُغَمَرٌ** both verbs, (**ك**;) *She (a camel) uttered a cry without clearness*: (**س**;) or *uttered a broken, or an interrupted, not a prolonged, yearning cry, to, or for,*

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 بَغِمَ and تَبَغِمَ said of the ثَيْتَل and إِبِل and وَعَل, [all of which words are said to signify the mountain goat,] He uttered a cry. (K.) — بَغِمَهُ, (S, K,) and بَغِمَ لَهُ, (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 الطَّبَاةُ, [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.)

بُغْمَةٌ 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.]

بُغَامٌ The crying, or cry, of the female gazelle, and of the she-camel, as explained above: see 1. (S.)

بُغُومٌ A female gazelle uttering, or that utters, the cry termed بَغَامٌ. (S, K.) — † A woman having a soft, or gentle, voice. (JK, TA.)

مَبْغُومٌ A young gazelle, and a young camel, to which the cry termed بَغَامٌ is addressed by its mother. (JK.) — One says, also, بَغَامٌ مَبْغُومٌ [A cry &c. uttered]; like as one says, قَوْلٌ مَقُولٌ. (TA.)

بغو

1. بَغَا الشَّيْءَ, inf. n. بَغُو, 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. بَغَا, (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, (Lh, K,) but the first is better known, and is the chaste term, 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 تَبَغَى (S, Msb, K) and استَبَغَى: (K:) or ابْتَغَى signifies he sought, &c., diligently, studiously, sedulously, 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 seeking 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 بِشَرٍّ [He sought him with an evil purpose; or sought to do him evil]. (S and K in art. عَقِبَ.) — And بَغَاهُ He sought, &c., a thing for him; like بَغَى لَهُ. (Lh, Mgh, K, S.) You say, ابْغَاهُ الشَّيْءَ He sought, &c., the thing for him; (S, K;) as also ابْغَاهُ الشَّيْءَ: (K:) thus you say, ابْغِ لِي or ابْغِنِي كَذَا and ابْغِ لِي كَذَا Seek thou for me such a thing; (TA;) and ابْغِي ضَالَّتِي Seek thou for me my stray-beast: (Mgh:) or ابْغَاهُ الشَّيْءَ signifies He aided, or assisted, him to seek the thing: (Ks, 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 الْفِتْنَةَ 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 ج. (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 لَهُ Good was not appointed to betide him. (TA.) — بَغَى عَلَى أُخِيهِ, 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., الْبَغَى 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 exercise 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 Ka, the saying, مَا لِي وَلَبِغٌ بَعْضُكُمْ عَلَى بَعْضٍ [What have I to do with wrongful conduct, the wrongful conduct of one of you towards another?], for وَلَبِغِي; 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 بَغَتْ السَّمَاءُ, (S, K,) inf. n. بَغَى, (TA,) The sky rained vehemently: (A'Obeid, 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.) — بَغَتْ, (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, Msb,) inf. n. بَغَا, (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. بَغَا, (IKh, K,) and مِبَاغَاةٌ, (K,) said of a female slave: (Msb:) or مِبَاغَاةٌ signifies the committing fornication, or adultery, with another. (KL.) It is said in the Kur [xxiv. 33], وَلَا تَكْرَهُوا قِيَابَتِكُمْ, [And compel not ye your young women to prostitute themselves]. (Mgh.) And you say, خَرَجَتِ الْمَرْءَةُ تَبَاغَى [The woman went forth for prostituting herself]. (S.) Accord. to the Jemā et-Tefāreek, بَغَا 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 عَلَىٰ بَغَىٰ** *His wound healed having somewhat of corruption in it.* (S.) — **بَغَىٰ**, (K,) aor. , inf. n. **بَغَىٰ**, (TA,) also signifies *He lied; said what was untrue.* (K.) **مَا تَبَغَىٰ**, 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. **بَغَىٰ**, (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 تُبَاغَىٰ**, 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. — **أَبْغَاهُ الشَّيْءَ** 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. **انْبَغَىٰ** is said in the S to be quasi-pass. of **بَغَىٰ**, like as **انْكَسَرَ** is of **كَسَرَتْهُ**; and Esh-Shiháb says of the aor. that it is quasi-pass. of **بَغَاهُ**, aor. **بَغَىٰ**, in the sense of **طَلَبَهُ**: (TA :) [Fei says,] it has been asserted that **انْبَغَىٰ** is quasi-pass. of **بَغَىٰ**; 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 **انْبَغَىٰ** 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 aor.: 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'ee: it is, however, very rare. (TA.) You say, **يَتَّبِعِي 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, **انْبَغَىٰ 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 يَتَّبِعِي لَكَ أَنْ تَفْعَلَ هَذَا**, (Lh, K,) and **مَا يَتَّبِعِي**, (K, TA,) with fet-h to the غ, (TA,) and **مَا انْبَغَىٰ**, and **مَا انْبَغَىٰ**; (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 **يَتَّبِعِي 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 يَتَّبِعِي 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, **اسْتَبَغَىٰ الْقَوْمَ قَبْغُوهُ** and **بَغُوا لَهُ** [*He asked the people, or company of men, to seek a thing for him, and they sought it for him.*] (Lh, K.)

بَغَىٰ [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 **البغى الكثير من المطر**: and in the CK, **البغى السام**:] or **البغى الكثير من الشطر** 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 بَغَىٰ 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. **دَفَع**].

بَغِيَّةٌ: see what next follows.

بَغِيَّةٌ and **بَغِيَّةٌ** (JK, S, Msb, K) and **بَغِيَّةٌ** (K) *A thing sought;* (JK, K;) as also **بَغِيَّةٌ** [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 بَيْتِي بَغِيَّةٌ** and **فُلَانٌ بَغِيَّةٌ** [*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 **بَغِيَّةٌ**. (JK.) [*The thing that he sought was refused to such a one*] is said of one who finds not what he seeks. (TA.)

بَغُو: see what next follows.

بَغِيَّةٌ, accord. to some, of the measure **فَعِيلٌ**; **مَبَغِيَّةٌ** [A place where a thing is sought: and

accord. to others, of the measure **فَعُولٌ**, originally **بَغُوِيٌّ**; [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 **بَغُوِيٌّ** [of the measure **فَعُولٌ**, and therefore anomalous, like **نَبُوِيٌّ**]: (M, K:) **بَغِيَّةٌ** is not applied to a man, (Lh, Msb,) nor **بَغِيَّةٌ** to a woman: (Lh, TA:) pl. **بَغَايَا**. (S, Mgh, Msb.) [See an ex. voce **مَهْرٌ**.] — 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 vilement, 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 عَلَىٰ 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 **بَغِيَّةٌ**. (TA.)

بَغِيَّةٌ: see **بَغِيَّةٌ**. — Also, pl. **بَغَايَا**: see **بَغِيَّةٌ**, last sentence.

بَغِيَّةٌ: see **بَغِيَّةٌ**.

بَاغٌ *Seeking; seeking for, or after; seeking, desiring, or endeavouring, to find, and take, or get:* pl. **بُغَاةٌ** and **بُغَايَانٌ** (K) and **بُغَاةٌ**. (TA: [there mentioned as a pl., but not said to be of **بَاغٌ**, 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 Aboo-Bekr to a man who asked him "Who are ye?"), alludes to the seeking of religion and the guiding from error.* (TA.) One says, **فَرَّقُوا 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. **بُغَاةٌ**. (Msb. [See 1.]) **غَيْرُ 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 briskness or liveliness or sprightliness:* (JK, Ham p. 210:) [but] Kh disallows its being thus used. (S.) — [The pl.] **بُغَايَانٌ** also signifies *What the sportsman, or hunter, seeks, of game, or objects of the chase.* (JK.)

مَبَغِيَّةٌ [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 الْمَالِ مِنْ مَبْغَاتِهِ** [I sought wealth by the way, or manner, whereby it should be sought]; like as **مَاتَى** is meant in the saying, **أَنْتِ الْأَمْرُ مِنْ مَاتَاتِهِ**. (S.)

مَبْغَاةٌ: see what next precedes.

الْمُبْتَغَى, (K,) or, as in the Tekmileh, **الْمُبْتَغَى**, (TA,) *The lion*: (K:) because he is always seeking prey. (TA.)

الْمُبْتَغَى: see what next precedes.

بقي

1. **بَقِيَ**, (JK, M,) aor. **يَبْقَى**; and **بَقِيَ**, [first pers. **بَقَيْتُ**,] aor. **يَبْقَى** [in the TA **يَبْقَى**, 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 specificative, is **يَبْقَى**] 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 talked, 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 **بَقَّتْ**, said of a woman, *She had many children*: (JK, S, M, K;) or, as Sb says, **بَقَّتْ 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. **يَبْقَى**, (M,) or **يَبْقَى**, (TA,) inf. n. **بَقِيَ**, (M, TA,) *He gave largely, or amply*: (IF, M, K, TA:) in some of the copies of the K, **العظيمة** is erroneously put for **العظيمة**. (TA.) And **بَقِيَ لَنَا الْعِطَاءُ** *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 الشَّيْءُ**, aor. **يَبْقَى**, *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.) — **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 الْمَكَانُ**, [aor., app., **يَبْقَى**, or **يَبْقَى**] *The place abounded with بقى [i. e. gnats, or musquitoes; or bugs]; as also ابْقَى*. (M, TA.)

2: see 1.

4: see 1, in five places. — **ابْقَى وَوَلَدَ فُلَانٌ**, inf. n. **ابْقَاةٌ**, *The children of such a one multiplied; became many, or numerous*. (TA.) — **أَبَقَّتِ الْغَنَمُ** **ابْقَتْ** **فِي الْجَذْبِ**, accord. to the K, (TA,) or **ابْقَتْ** **فِي الْجَذْبِ**, (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.) — **أَبَقَّتِ الْوَادِي** *The valley put forth its plants, or herbage*. (O, L, TA.) In the K, **خَرَجَ بَقَاةٌ** is erroneously put for **خَرَجَ نَبَاتُهُ**. (TA.) — **أَبَقَّتِ** **شَرًّا**, or **خَيْرًا**, *He did to him much, or ample, good, or evil*. (Ibn-'Abbád, JK, K.)

7: see 4.

R. Q. 1. **بَقِيَ الْكُوزُ**, (S, M,) **بَالِمَاءِ**, (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**. — **بَقَّةٌ** *A woman having many children*: (Ibn-'Abbád, JK, K;) and **مَبْقَةٌ** *a woman that brings forth many children*. (M, TA.) — **أَثَرٌ بَقِيٌّ** [*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 coll. gen. n.]; sing., (S, TA,) or n. un., (JK, M, Mṣb, K,*) **بَقَّةٌ**; (JK, S, M, &c.;) *Gnats, or musquitoes; 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.) **يَا عَيْنَ بَقَّةٍ** [*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. (Ḥar p. 619. [See an ex. voce **خُرُقٌ**].) — 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 **بَقِيٌّ مُنْتِنٌ**,] found in bed-frames, or couch-frames, and in walls, [and therefore termed **بَقِيٌّ الْحَسْبِ** and **بَقِيٌّ الْحَيْطَانِ**,] (M, TA,) called also **بَنَاتُ الْحَصِيرِ** [from being found in mats]; (TA;) *when one kills them, he smells [what resembles] the odour of bitter almonds proceeding from them*. (M, TA.) — **شَجَرَةُ الْبَقِيِّ** [*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 **بَقِيٌّ**; (so written in a copy of the M;) as also **بَقَاةٌ**, (JK, S, K,) but this has a more intensive signification, (S, TA,) and **بَقِيٌّ**, (M, Sgh, K,) and **بَقِيٌّ**, (JK, S, M,) or **بَقِيٌّ**, (K,) and **بَقِيٌّ**, (K,) which last occurs in a trad., but accord. to one recital it is **بَقِيٌّ**, 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 **تُرْتَارُونَ** [*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 **بَقِيٌّ**, (JK, K,) *A kind of clamorous bird*: (JK, K:) but Sgh writes it [**بَقِيٌّ**,] 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.)

بَقَاةٌ: 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**. — **مَبْقَةٌ** [its fem.]: see **بَقِيَ**.

أَرْضٌ مَبْقَةٌ *A land abounding with بقى [i. e. gnats, or musquitoes; or bugs]; (M, TA;) like as you say مَبْعُضَةٌ*. (TA in art. بعض.)

جِرَابٌ مَبْقُوقٌ [*A bag, or receptacle, for travelling-provisions &c.] opened: (JK:) or slit, ripped, or rent, and opened*. (Ibn-'Abbád, TA.)

بقر

1. **بَقَرَ**, (S, K, &c.,) aor. **بَقَرَ**, (JK, S, A, Mgh, Mṣb,) or **بَقَرَ**, (K,) [but this seems to be a mistake,] inf. n. **بَقْرٌ**, (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, **أَبْقَرَهَا 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 **هُدْهُدٌ** [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 Kurch. xxvii.] (T.) — **بَقَرَ فِي 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, aor. ٤, He (a dog) became confounded, (S, K,) and stupified, (TA,) with joy, (K,) at seeing بَتْرُ الوَحْشِ, (S, K,) i. e., بَقْرُ الوَحْشِ [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 بَيَّقِرُ: or the former, he feared, so that he was astonished, amazed, or stupified, at seeing many بَقْرُ: (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 بَقِرْ; (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 بَيَّقِرَ. (S, K.)

2. بَقَرِ 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 تَبَيَّقَرَ. (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. تَمَتَّقَ 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 أَبْقَرُ [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 بَوَاتِرٌ (Aq, T, K) and أَبْقُورٌ; (K;) [or rather this last is a quasi-pl. n.]; and the following [also] are quasi-pl. ns., namely, بَيَّقُورٌ, (K,) which is syn. with بَقْرٌ, (S,) and بَيَّقِيرٌ, (K,) or this signifies a collection, or herd, of بَقْرُ, (S,) and بَاقِرٌ, (K,) or this signifies a collection, or

herd, of بَقْرُ 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 الوَحْشِ [and البَقْرُ الوَحْشِيُّ] signify The wild ox, or bull, and cow; and wild oxen, or bulls, and cows, collectively: n. un. بَقْرَةُ الوَحْشِ and البَقْرَةُ الوَحْشِيَّةُ; 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 antelope 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 الوَحْشِ explained as meaning] a kind of animal of which there are four different species: the first called مَهَابَةٌ [i. e. مَهَابٌ, a coll. gen. n. of which the n. un. is مَهَابَةٌ]; the second, ايل [i. e. اَيْلٌ]; the third يَحْمُورٌ [i. e. يَحْمُورٌ, or يَامُورٌ]; the fourth, ثَيْثَلٌ [or ثَيْثَلٌ], and also [i. e. يَامُورٌ]; and وَعَلٌ [i. e. وَعَلٌ]: (Ed-Demcree, cited by De Sacy, erroneously written by him "Domairi," in his Chrest. Ar. sec. ed. ii. 435 et seq. :) or what is called in Persian كوزن [كوزن (see also اَيْلٌ 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 بَقْرُ الوَحْشِ] as ominous of evil, because of the sharpness of their horns. (Ham p. 285.) — مِلَّةٌ مَسْكُ البَقْرَةِ [The quantity that fills the hide of the bull, or cow,] means † a large quantity. (A.) — الطَّبَاءُ عَلَى البَقْرِ [or الكِلَابُ and الكِرَابُ عَلَى البَقْرِ] [or الكِلَابُ and الكِرَابُ] are provs. of the Arabs. (TA.) [See arts. طِبْيٌ and كَرَبٌ and كَلْبٌ.] عَيْنُ البَقْرِ † [The buphthalmum, or ox-eye;] i. q. بَهَارٌ, q. v. (S in art. بهر.) — عَيْنُ البَقْرِ † A species of grape, black, large, round, and not very sweet. (K, TA.) In Palestine, applied to † A species of إِبْجَاصٌ [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 فُلَانٌ يَجُرُّ بَقْرَهُ † Such a one came dragging along his family, or household. (A, TA.) And عَلَى فُلَانٍ 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;) and in like manner you say,

فُلَانٌ 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] مَاسِكَةٌ 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,] (Aq,) without sleeves, (Aq, K,) and without a جَيْبٌ [or an opening at the bosom]; (Aq;) i. q. اِتْبٌ [q. v.], which is a kind of shirt without sleeves, worn by women. (S.) = See also بَقِرَ.

بَقِيرَةٌ: see بَقِرَ.

بَقَارٌ A grave-digger; syn. حَقَّارٌ. (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 بَقَارِيَّةٌ 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 عَلِيمٌ 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.) = See also بَقِرَ.

بَاقِرَةٌ: see بَاقِرٌ.

بَيَّقِرَةٌ Abundance of wealth, or of camels or the like, and of commodities, or household goods or utensils and furniture. (K.)

بَاقُورٌ:

بَيَّقُورٌ:

بَاقُورَةٌ:

أَبْقُورٌ:

مَبْقُورٌ:

بَقِيرٌ.

بَقِيرَةٌ.

بَقِيرَةٌ.

بَقِيرَةٌ.

بَقِيرَةٌ.

بَقِيرَةٌ.

بَقِيرَةٌ.

بَقِيرَةٌ.

بَقِيرَةٌ.

بَقِيرَةٌ.

بقس

بَقْسٌ and بَقْسِيٌّ, (K,) the latter written, in some copies of the K, بَقْسِيٌّ, (TA,) [The box-tree; Greek πύθος;] a certain kind of tree, resembling the أَسِي [or myrtle] in leaves and berries: or i. q. شَمْسَادٌ [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 وَثِي (K,) i. e., a fracture [of the flesh]. (TA.)

بقس: see بقس, above.

بقش

بقش 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 بقس, which may be the same: IDrd says that بقش is a post-classical word. (TA.)

بقع

1. بقع, aor. ٔ, (Msb, K,) inf. n. بَقَعُ, (S, Msb, K,) It (a bird, and a dog,) was black and white; syn. بَلَقَ; (K;) [or rather بَقَعُ 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.) — ما أدرى أين بَقَعُ I know not whither he went; (S, K;) as though one said, to what بَقَعَة of the بَقَاع of the earth he went; (S;) not used except negatively; (TA;) as also بَقَعُ (Fr, K.) — بَقَعْتَهُمُ الدَّاهِيَةُ The calamity, or misfortune, befell them. (TA.) — بَقَعُ, (S, K,) like عَنِ, (K,) He was assailed with bad, or foul, speech, or language: (S, O, K:) or with calumny, slander, or false accusation. (S.) And بَقِعَ بَقِيعَ 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 التَّمْطِرَ فِي مَوَاضِعَ مِنَ الْأَرْضِ, inf. n. تَبْقِيعُ, The rain fell in places of the land, not universally. (TA.) — ما أدرى أين بَقِعَ: see 1.

7. انْبَقِعَ He went away quickly; (K;) and ran. (TA.)

8. انْتَبَعَ, with damm, i. q. انْتَبَعُ, and انْتَبَعُ; (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.)

بَقَعَةٌ 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] بَقَاعُ, which is its pl.,

signifies the contr. of مَشَارِعُ [or watering-places to which men and beasts are accustomed to come]. (TA.) — See also what next follows.

بَقَعَةٌ (S, Mgh, Msb, K) and بَقْعَةٌ (AZ, Msb, 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. بَقَاعُ, (S, K,) or this is pl. of بَقْعَةٌ, (Msb, TA,) and the pl. of بَقْعَةٌ is بَقْعُ. (Mgh, Msb, TA.) You say أَرْضٌ فِيهَا بَقْعٌ مِنَ الْجَرَادِ [meaning Land in which are bare places occasioned by the locusts]. (Lh, K.) And فِي الْأَرْضِ بَقْعٌ مِنَ نَبْتٍ 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. بَقْعُ Places in a garment, or piece of cloth, which has been dyed, remaining undyed. (Mgh.) And بَقْعُ 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 جَلْبَةٌ.]

بَقْعٌ مِنَ الْجَرَادِ أَرْضٌ بَقَعَةٌ [meaning bare places occasioned by the locusts]: (Lh, K:) and land of which the herbage is unconnected [or in patches]. (TA.)

بَقَاعٌ, like أَصَابَهُ خُرٌّ بَقَاعٌ, [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 skin, like what are termed لَبِيعُ. (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-Medceneh 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 مَشَارِعَ [or watering-places to which men and beasts are accustomed to come], (K, TA, [but in the CK, for مَشَارِعَ is put مَشَارِبُ,]) and the frequented waters, (TA,) from fear of being caught, but only drinks from the بَقْعَةَ, i. e., the place in which water remains and stagnates. (K, TA.) — Hence, as being likened thereto, † 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 (بَقَاعُ) of the earth, and often traverses countries, and possesses much knowledge thereof: to such, therefore, is likened † a man knowing, or skilful, in affairs, who investigates them much, and is experienced therein; the ٔ being added to give intensiveness to the signification: (TA:) and † 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 فَلَانٌ إِلَّا بَاقِعَةٌ مِنَ الْبَوَاقِعِ † Such a one is none other than a very cunning man of the very cunning. (TA.) — Also † A calamity, or misfortune, (S, TA,) that befalls a man. (TA.)

أَبْقَعُ, 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 غُرَابُ الْبَيْنِ: (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 بَقْعُ. (Msb.) — Hence, as being likened to such a bird, † Anything bad, evil, wicked, mischievous, [ill-omened,] or the like. (TA.) — And † Leprous. (IAqr, K.) — بَقْعَانُ الشَّامِ (S, K,) with damm, (K,) mentioned in a trad., (S,) † 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 أَبْقَعُ; (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, بَقْعَانُ signifies † those in whom is blackness and whiteness; and one who is white without any admixture of blackness is not called ابْقَعُ: how then should the Greeks be called بَقْعَانُ 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.) — بَقْعُ is also applied to Waterers (سُقَاتُ); 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.) — الْاَبْقَعُ The mirage; because of its varying, or assuming different hues.

(TA.) — *أَرْضُ بَقْعَاءَ* Land containing [or diversified with] small pebbles. (TA.) — *سَنَةٌ بَقْعَاءٌ* † A barren, or an unfruitful, year: (S, K:) or a year in which is fruitfulness and barrenness. (S, Mgh, K.) And *عَامٌ أَبْقَعُ* † A year in which the rain falls in places of the land, not universally. (TA.) And *عَامٌ أَبْقَعُ* (K,) the dim. form being used to denote terribleness, (TA,) † A year of little rain. (K, TA.)

أَبْقَعُ, dim. of *أَبْقَعُ*, which see, last sentence.

هُوَ مَبْقَعُ الرَّجْلَيْنِ He has his legs netted by water in some places, so that their [general] colour is different from the colour of those places. (TA.)

بقل

1. *بَقَلُ*: see 4, in two places. — [Hence,] said of a boy's face, (S, Mgh, K,) aor. *بَقَلُ*, inf. n. *بُقُولُ*, (S,) † It put forth its beard, (S, TA,) or hair; (K;) as also *بَقَلُ* and *بَقَلُ*; (K;) or this last is not allowable: (S:) similar to *أَخْضَرَ* 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 *بَقَلُ*, q. v. (TA.) — He collected [plants, or herbs, of the kind termed] *بَقَلُ* for his camel. (Fr, K.) — *بَقَلُ البَقَلِ* He cut the *بقل*: so in the "Mufradat." (TA.)

2. *بَقَلُ*, inf. n. *تَبْقِيلُ*, He (a pastor) left camels to pasture upon *بَقَلُ*. (TA.) — And, [hence, app.,] inf. n. as above, i. q. *سَأَسُ*. (Sgh, K.) You say, *بَقَلُ الدَّابَّةِ*, i. e. *سَأَسَهَا*, meaning *H. tended*, or took care of, the beast well. (TK.) — See also 1.

4. *ابْقَلت الأَرْضُ* The land produced [plants, or herbs, of the kind termed] *بَقَلُ*: (Mgh, K:) or produced its *بقل*: (S:) or produced plants, or herbage: (K:) or became green with plants, or herbage: (Mgh:) and *بَقَلتُ* signifies the same: (IDrd, K:) both are chaste words. (IDrd, TA.) In like manner one says also of a place, *ابْقَل*, (JK, Mgh,) from *بَقَلُ*. (Mgh.) — *ابْقَل الرِّمْتُ* The [tree, or shrub, called] *رِمْثُ* became green; as also *بَقَلُ*: (K:) or it put forth what resembled young wingless locusts, and the greenness of its leaves became apparent. (S. [See also *حَنْطُ*].) And *ابْقَل الشَّجَرُ* The trees put forth their *باقل* [q. v., app. buds,] in the days of the *رَبِيعِ* [or spring], before their leaves became apparent: (JK:) or they put forth, in the time of the *رَبِيعِ*, in their sides, what resembled the necks of locusts. (TA.) — See also 1. — *ابْقَل القَوْمُ* The people, or company of men, found [plants, or herbs, such as are termed] *بَقَلُ*. (Mgh.) — See also 8. — *ابْقَل وَجْهَهُ* † He (God) made his (a boy's) face to put forth its hair, (K, TA,) meaning, its beard. (TA.)

5. *بَقَل* He went forth seeking [plants, or herbs, of the kind called] *بَقَلُ*. (K.) — See also 8, in three places.

8. *ابْتَقَل الحِمَارُ*, and *تَبْقَلُ*; (S;) or *ابتقلت*

المَاشِيَةَ (K,) or *الإِبِلُ*, (JK,) and *تَبْقَلتُ*; (JK, K;) The ass, or the beasts, or camels, pastured upon [plants, or herbs, of the kind called] *بَقَلُ*: (S, K:) or became fat from pasturing upon *بَقَلُ*. (JK.) — And *ابْتَقَل القَوْمُ* The people, or company of men, had their cattle pasturing upon *بَقَلُ*; as also *تَبْقَلُوا* and *ابْقَلُوا*: (K:) or they pastured their cattle upon *بَقَلُ*. (JK.)

بَقَلُ 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 *رَبِيعِ*: (Mgh:) or whatever herbs, or plants, grow from seed, (AHn, Mgh, K,*) not upon a permanent *أرْوَمَةٌ* [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 *بُقُولُ* [pl. of *بَقَلُ*, meaning sorts, or species, of *بَقَلُ*], not of those termed *فَوَاكِهِ*: (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, Mghb:) [pl. of pauc. *أَبْقَالُ*: the pl. of mult. has been mentioned above:] the n. un. is with *ة*, i. e. *بَقْلَةٌ*. (S, K.) Hence the prov., *لَا تَنْبُتُ البَقْلَةُ إِلَّا الحَقْلَةَ*, [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. *حَقَل*.) The saying *بَاعَ الزَّرْعَ وَهُوَ بَقَلُ* means [He sold the seed-produce] when it was green, not yet ripe. (Mgh.) — *البَقْلَةُ*, also, and *البَقْلَةُ الحَمِيقَةُ*, (S,) or *بَقْلَةٌ*, (K,) or all these, (TA,) signify the same as *الرِّجْلَةُ* [i. e. Purslane; called by these names in the present day]; (S, K;) and so *البَقْلَةُ اللَّيْنَةُ* and *البَقْلَةُ المَبَارِكَةُ*: or this last, i. q. *البَنْدَبَاءُ* [i. e. wild and garden succory, or endive]. (K.) — *بَقْلَةُ الأَنْصَارِ* i. q. *الكُرْنُبُ* [q. v., the name now given to Cabbage: in the CK *الْكُرْنُبُ*]. (K.) — *بَقْلَةُ الخَطَاطِيفِ* [Chelidonium, or celandine; thus called in the present day;] i. q. *العُرُوقُ الصُّفْرُ*. (K.) — *بَقْلَةُ المَبْلِكِ* i. q. *الشَّاهْتَرَجُ* [Fumaria officinalis, or common fumitory]. (K.) — *البَقْلَةُ البَارِدَةُ* i. q. *اللَّبْلَابُ* [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.) — *البَقْلَةُ الدَّهَبِيَّةُ* i. q. *القَطْفُ* [or *القَطْفُ*, 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.) — *البَقْلَةُ المَبُودِيَّةُ* [Sonchus, or son-thistle; thus called

in the present day]. (TA voce *خُبَّازُ*, q. v.) — *البَقْلَةُ المَبُودِيَّةُ* [Blitum, or blite; and particularly the species called *stranberry blite*;] a certain herb. (K.) — *البَقْلَةُ الأُرُجِيَّةُ* [Citrigo, or balm-gentle;] a certain herb. (K.) — *بَقْلَةُ الصَّبِّ* and *بَقْلَةُ الرَّمْلِ* and *بَقْلَةُ الرَّمْلِ* and [in the CK "or"] *بَقْلَةُ البَرَارِيِّ* and *بَقْلَةُ الحَمَضَاءِ*, (K, TA,) or *البَقْلَةُ الحَامِضَةُ*, (CK,) are also Certain herbs. (K.) — *بُقُولُ الأَوْجَاعِ* A certain plant proved by experience to remove pains from the belly. (K, TA.)

بَقْلُ بَلَدٍ and *مَبْقَلُ* [A country, or region, or district, producing plants, or herbs, of the kind termed *بَقَلُ*]. (JK.) And *أَرْضُ بَقْلَةٍ*, (Mgh, K,) [in the CK *بَقْلَةٌ*, but it is] like *فَرِحَةٌ*, (TA,) and *بَقْلَةٌ* and *مَبْقَلَةٌ*, (JK, Mgh, K,) Land producing *بَقَلُ*: (Mghb:) or producing plants, or herbage: (K:) and the first and † second of these, (K,) and *بَقْلَةٌ*, erroneously written in the copies of the K *بَقْلَةٌ*, without teshdeed, (TA,) and *مَبْقَلَةٌ* and *مَبْقَلَةٌ*, (K,) land having, or containing, *بَقَلُ* (K, TA) of [the rain, or season, called] the *رَبِيعِ*: (K:) or *مَبْقَلَةٌ* [used alone, as a subst.,] signifies a land having, or containing, *بَقَلُ*; (JK;) or a place of *بَقَلُ*: (S:) and *بَاقِلُ* [app. as meaning producing *بَقَلُ*] is applied as an epithet to a place; (JK, Mgh;) but not *مَبْقَلُ*; (JK;) or this last sometimes occurs, thus applied. (IJ, IB.)

بَقْلَةُ The [plants, or herbs, termed] *بَقَلُ* of [the rain, or season, called] the *رَبِيعِ*. (JK, K, TA.)

أَرْضُ بَقِيلَةٍ: see *بَقِلُ*, in two places.

بَقْلُ بَقُولِي Of, or relating to, the plants, or herbs, termed *بَقَلُ*: from the pl. *بُقُولُ*.

بَقَالُ [properly A green-grocer; i. e.] a seller of *تَرَةٌ* [Persian for *بَقَلُ*]: 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 *catables* [of various kinds, and particularly of dried and salted provisions, cheese, &c.; a grocer]; correctly, *بَدَالُ*. (AHeyth, T in art. *بَدَل*.) — *أَرْضُ بَقَالَةٍ*: see *بَقَلُ*.

بَاقِلُ: see *بَقَلُ*. — Also, as an epithet applied to the [tree, or shrub, called] *رِمْثُ*, (S, K,) *Be-coming green*: (K:) or putting forth what resemble young wingless locusts, and showing the greenness of its leaves: they did not say *مَبْقَلُ* [in this sense], in like manner as [it is commonly asserted that] they did not say *مُورِسُ*, from *أورسُ*, but *وَارِسُ*. (S.) — Also *What comes forth, or come forth, in the sides of trees, in the days of the رَبِيعِ* [or spring], before their leaves become apparent. (JK.) [See 4.]

بَاقِلِي and *بَاقِلِيَّةٌ*, (JK, S, Mgh, Mghb, K,) the former with teshdeed and the latter without teshdeed, (S, Mgh, Mghb,) and *بَاقِلِي*, (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 **ترمس**];) [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 **بُوقَيْلَةٌ** and **بُوقَيْلِيَّةٌ**, the latter with the ل quiescent because kesreh is disapproved in so long a word; [both forms indicating that **بَاقِلِي** is held to be fem.]; and that of **بَاقِلَةٌ** is **بُوقَيْلَةٌ** [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 **بُوقَيْلَةٌ**, suppressing the augmentative meddeh, and adding ة to indicate the fem. gender; and that of **بَاقِلَةٌ** is **بُوقَيْلَةٌ**. (TA.) — **الْبَاقِلِيُّ الْقَبِطِيُّ** [app. the same as **الْبَاقِلِيُّ الْبَصْرِيُّ** mentioned in the K voce **ترمس**, &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 **الْجَامِصَةُ**, with **جيمر**, and with the unpointed **سين**: he who says that it is the **ترمس** is in error. (Ibn-Beyṭar, 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 *bokal*, (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 **طاس**, or like a **كأس**; syn. **طَرَحِبَارَةٌ**. (IAḥr, TA.) [See also **بُاقُولٌ**.]

بُوقَيْلَةٌ: }
بُوقَيْلَةٌ: } see **بَاقِلِي**, in four places.
بُوقَيْلِيَّةٌ: }

مُبْقَلٌ: see **بَقِلٌ**, in three places: — and see **بَاقِلٌ**.

مُبْقَلَةٌ: }
مُبْقَلَةٌ: } see **بَقِلٌ**, in three places.

بقر

بَقْرٌ [Brazil-wood; the wood of the Brazil-tree, a species of *Cæsalpinia*;] a well-known dye; (S, Mṣb;) i. q. **عَنْدَمٌ**; (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.)

بقو

1. **بَقْوَةٌ** [and **بَقَاوَةٌ**], [aor. 2, 3,] inf. n. **بَقَاوَةٌ** [and **بَقَاوَةٌ**], 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** **بَقَاوَتَكَ مَالِكَ** and **بَقَاوَتَكَ مَالِكَ** **Guard thou**, or **preserve thou**, him, or it, as thou guardest, or preservest, thy property. (M, Tekmilch, K.)

بُقُوِي and **بُقُوِي**: see art. **بَقِي**.

بقي

1. **بَقِي**, aor. **بَقِي**, inf. n. **بَقَاءٌ** (JK, S, Mṣb, K) and **بَاقِيَةٌ**; (Mṣb; [but see this latter below;]) [and accord. to the CK, **بَقِي** and **بَقِي**; but this is a mistake; **وَبَقِيًا** and **وَبَقِيًا** being there erroneously put for **وَبَقِيًا** and **وَبَقِيًا**, explained by what here follows;] and **بَقِي**, [by some written **بَقَا**,] (JK, S, Mṣb, K,) aor. as above, (JK,) inf. n. **بَقِي**, (K,) of the dial. of Bellhārith Ibn-Kaṣb, (TA,) or of that of Teiyi, (JK, S, TA,) who in like manner say **بَقَت** instead of **بَقِيَت**, (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 **بَقِي** and **نَسِي** and **فَنِي**, or accidental, as in the pass. verbs **هَدِي** and **بُنِي**; (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 **ثَبَّتَ**; (Mṣb;) **contr.** of **فَنِي**: (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. **دور**.) 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 **تَبَقِيَ**. (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 2, (S,) inf. n. **بَقِي**, [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. **بقو**;) as also **بَقَوْتُهُ**; (K in that art. ;) but the former is the more approved. (TA in that art.) [See also art. **بقو**.] You say also, **فَلَانَ يَبْقَى الشَّيْءُ بِبَصْرِهِ** **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 **تَبَقَاهُ** (S, K) all signify the same, (S,) and **استَبَقَاهُ** 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. **حبس**.) 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 نَعْلِيكَ وَأَبْدُلُ 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 keeping 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 قُوَّةَ إِلَّا بِاللَّهِ (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 بَقِيَّةٌ, last explanation. (TA.) — بَقِيَّةٌ is sometimes put in the place of an inf. n.; (S, K;) or it is an inf. n.; (Msb;) syn. with بَقَاً; (S, Msb, TA;) with which بَقِيَّةٌ, also, is syn. (TA in art. سَرَعَ.) So in the Kur [lxix. 8], قَبَلْ تَرَى لَهُم مِّن بَقِيَّةٍ [And dost thou see them to have any continuance?]; (S, TA;) so says Fr: (TA:) or, as some say, the meaning is, بَقِيَّةٌ [i. e. a remnant]: (TA:) or جَمَاعَةٌ بَقِيَّةٌ [a company remaining]: (Er-Rághib, TA:) or نَفْسٌ بَقِيَّةٌ [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 بَقِيَ بَقِيَّةٌ وَلَا قَاهَرٌ مِنَ اللَّهِ وَاقِيَّةٌ [One remaining remained not, nor did one preserver preserve them from God]. (TA.)

أَبْقَى *Longer continuing*. (Bd and Jel in xx. 74, &c.) — أَكْثَرَ أَبْقَاءَ عَلَى هُوَ أَبْقَى الرَّجُلَيْنِ قَوْمَهُ [He is the more merciful, or pitiful, or compassionate, of the two men, towards his people]. (TA.)

نَاقَةٌ مُّبْقِيَةٌ *A she-camel [that retains some milk;] that does not exhaust her copious supply of milk*. (JK.) — مُبْقِيَاتُ الْخَيْلِ (K,) or rather الْمُبْقِيَاتُ 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 الْمُبْقِيَاتُ *The places that retain some of the pools in which water has collected, and do not drink it up*. (TA.)

بَكَأَ

1. بَكَأْتُ, aor. ʔ; and بَكَوْتُ, aor. ʔ; inf. n. بَكَؤٌ (S, K) and بَكَؤًا (AZ, TA) and بَكَأَةً, or بَكَأَةً, (accord. to different copies of the K,) or بَكَأَةٌ, (as in the O and CK,) and بَكَؤُهُ, (S, K,) which is inf. n. of بَكَؤٌ, (S, TA,) as is also that next preceding it, (TA,) and بَكَأًا, (AZ, K, TA,) in some copies of the K: بَكَؤٌ, (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,] بَكَأْتُ عَيْنِي *My eye had few tears*. (TA.) — And بَكَؤٌ, inf. n. بَكَأَةً, [app. † *He became poor; had little wealth; being*] said of a man. (TA.) [See also 4.] — And بَكَئِي *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 أَبْكَدَهُ 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 بَكَؤٌ.]

بَكَؤٌ [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.)

بَكِيَّةٌ 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. بَكَايَةٌ (S, K) and بَكَايَا (K.) — And [hence,] دَرٌّ 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 ة changed into ي to assimilate it to the former. (TA.) — And عَيُونٌ بَكَاؤٌ † *Eyes having few tears*. (TA.) — And أَيْدٍ بَكَاؤٌ † *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 بَكَؤٌ; and see بَكِيٌّ, in art. بَكَئِي]: pl. بَكَاؤَةٌ. (TA.)

بَكَتَ

1: see 2, in four places.
2. تَبَكَّتْ, inf. n. تَبَكُّوَةٌ, *He reprehended, reproved, 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*; (Aḡ, A, K;) as also تَبَكَّتَهُ, (Aḡ, K,) aor. ʔ, inf. n. تَبَكَّتٌ. (TA.) — *He overcame him, by the argument, allegation, or plea*; (S, A, K;) as also تَبَكَّتَهُ; (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 تَبَكَّتَهُ, *He overcame him [by an argument, &c.,] so that he silenced him*. (A, TA.) — Also, (Lth, TA,) and تَبَكَّتَهُ, (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. ʔ, inf. n. بُكُورٌ; (T, S;) and بَكَرَ, (T, S, A,) inf. n. تَبَكُّيرٌ; (T, S;) and ابَكَرَ, and ابْتَكَرَ, (S, A,) and بَاكَرَ; (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*; syn. خَرَجَ فِي الْبُكْرِ:

(T, A:) or ابَكَرَ, inf. n. ابْتِكَارٌ, 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 ابَكَرَ, and ابْتَكَرَ; and بَاكَرَهُ; meaning *أَتَاهُ بُكْرَةً* [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. ʔ; (ISd, K;* [but see a remark respecting this verb above;]) and بَكَرَ إِلَيْهِ, (S, Msb, TA,) and عَلَيْهِ; (TA;) and ابَكَرَ إِلَيْهِ, (S, K,) and عَلَيْهِ; [and ابَكَرَهُ;] and بَاكَرَهُ; (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 السَّحَابَةِ † [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 ابَكَرَ الْوَرْدَ, (TA,) and الْغَدَاةَ, (AZ, S, TA,) † *He hastened to come to water, and to take the morning-meal*. (TA.) Lebeed says,

بَاكَرْتُ 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. بَكَرَ, [app. بَكَرَ,] 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. تَبَكُّيرٌ: 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 *بَكَرَ* and *تَبَكَرَ*. (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 الْفَاكِهَةَ*: 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, Mṣb:) 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 betake himself to an action 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, Mṣb:) [and] *ابْكَرَ الخطبة* has this meaning. (Mgh.) *وَأَبْكَرَ* [the prayers of] Friday, (S,) means † *Whoso hasteneth, (S, Mṣb,) and arriveth in time to hear the first portion of the خطبة*, (S,) or *heareth the first portion thereof*: (Mṣb:) 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, Mṣb,) or obtained possession of, (S, TA,) its بَاكُورَةَ*, (S, TA,) i. e., (TA,) *the first of it*: (A, Mṣb, TA:) which is the primary signification [of the trans. verb]. (TA.) — And *ابْكَرَ*, (K,) or *ابْكَرَ الْفَاكِهَةَ*, (A, Mgh, Mṣb,) and *بَكَرَهَا*, (TA,) † *He ate the first that had come to maturity of fruit, or of the fruit*. (A, Mgh, Mṣb, K.) — And hence, (Mgh,) *ابْكَرَ الْجَارِيَةَ*; *He took the girl's virginity*: (A, Mgh:) or *he did so before she had attained to*

puberty. (Mṣb 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-Beydā,) or *ابْكَرْتُ*, (AHeyth,) *She brought forth her first offspring*: (AHeyth, Abu-l-Beydā:) or the former signifies *she (a woman) brought forth a male at her first birth*. (K.)

بَكَرَ (S, Mgh, Mṣb, 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, Mṣb, K;) and also *بُكَرَ*, 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 *بُعِيرٌ*, 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* (تَنِي) [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. *إِبْنُ ثَلَاثٍ*: (K:) and *a camel that has just entered upon his fourth year*: and *a camel in his fifth year*: (IAar, 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, Mṣb,) like as *فِرَاحٌ* is pl. of *فِرَاحٌ*; (S;) or this is pl. of *بُكَرَةٌ*; (Mṣb, K;) and there are other pls. of *بُكَرٌ*, namely, *بُكَرَانٌ* (K) and *بُكَارَةٌ*; (S, Mṣb, 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, *وَهْدَعُ 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 *سِنَّ* في *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 تَبَّ*, applied to a man as well as to a female: (Mgh, Mṣb:) pl. *أَبْكَارٌ*. (S, Mṣb, 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 النَّحْلِ*; † *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, Mṣb, K) and *father*; (Mṣb, 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* (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 *بَاكُورَةٌ*: (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 بَكَرٌ 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 بَكُورٌ, S, or قَوِيٌّ عَلَى الْبَكُورِ, K,) to do, or accomplish, the thing that he needs, or wants: (S:) بَكَرٌ and بَكَرٌ [and بَكِيرٌ] are [said to be] possessive epithets; for they have no simple trilateral verb. (TA.) [But see I, last sentence.]*

بَكَرٌ: 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 مَحَالَّةٌ [or large sheave of a pulley]: (M, K:) [but MF disapproves of this last explanation: sometimes, by a synecdoche, it is used to signify a pulley complete:] the pl. is بَكَرٌ, (S, Mṣb, K,) a pl. of the former, anomalous, like حَلَقَةٌ pl. of حَلَقَةٌ, and حَمَاهُ pl. of حَمَاهُ, (S,) or of the latter; (Mṣb;) or a coll. gen. n., of which بَكْرَةٌ is the n. un.; (MF;) and بَكَرَاتٌ, (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.] بَكَرَاتٌ signifies † *the rings that are attached to the ornamental part [of the scabbard] of a sword, (K,) resembling the [rings called] قَتَنٌ [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 بَكْرَةِ 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: (Aṣ:) [accord. to some, from بَكْرَةٌ as explained in the next preceding sentence; and, if so, عَلَى is used in the sense of مَعَ, or مُسْتَبِيلِينَ 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 بَكَرْتُ 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 بَكَرٌ The early morning, or first part of the day; (Bḡ and Jel in xix. 12 and xxxiii. 41 and xlviii. 9, as relating to the former word; and K;*) between the time of the prayer of daybreak and sunrise; syn. غَدُوَةٌ; and بَكَرٌ 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]

the inf. n. of أَبَكَرَ: (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, أَبَكَارٌ, and [of mult.] بَكَرٌ. (T, Mṣb.) You say, بَكَرَةٌ أَتَيْتَهُ (S, A, Mṣb) and بَكَرًا, (A,) meaning † *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 decl.; [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 بَكَرًا, using this word as an epithet, you use بَاكِرَةٌ for the fem. (TA.) You say also, سِرٌّ عَلَى فَرَسِكَ بَكْرَةٌ, and بَكَرًا [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.

بَكُورٌ (A, K) and بَاكُورٌ (K) and بَاكِرٌ (A) and مُبَكِّرٌ (K) † *Rain that falls in the first of its season: (A:) or that comes (TA) in the commencement of [the season of] the وَسْمِيُّ [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 بَكُورٌ † [A cloud that comes in the latter part of the night, in the first of its season, bringing rain]: (A:) and سَحَابَةٌ مَبَكَّرَةٌ † *a cloud that comes in the end of the night. (TA.)*—Also بَكُورٌ (S, A, Mṣb, K) and بَكِيرَةٌ (S, K) and بَاكُورَةٌ (Mṣb, K) and بَاكِرٌ (A) and مُبَكَّرٌ (A in art. اِخْر.) and ك) † *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 مُتَخَارٌ: (A in art. اِخْر.) pl. (of the first, Mṣb, K) بَكُورٌ; (S, Mṣb, K; [in the CK بَكَرٌ;]) and [pl. of بَاكِرٌ] بَاكِرَةٌ or بَاكِرٌ. (K voce تَبَاشِيرٌ.) بَاكُورَةٌ is fem. of بَاكُورٌ, (K, TA,) which signifies † *Anything that hastens its coming (TA) and its attaining to maturity. (K, TA.)* You say also أَرْضٌ مُبَكَّرَةٌ † *Land that produces plants, or herbage, quickly. (K.)**

بَكِيرٌ, and its fem., with ة: see بَكَرٌ and بَكُورٌ.

بَكَارَةٌ Virginity: (S, K:) the virginity, or maidenhead, of a woman. (Mgh, Mṣb.)—See also بَكَرٌ.

بَاكِرٌ [part. n. of بَكَرَ]: see بَكْرَةٌ, in two places:—and see بَكُورٌ, in three places:—and see an ex. of the pl. of its fem. بَاكِرَةٌ, i. e. بَاكِرٌ, voce بَاكِرٌ. —Also † *Fruit when first ripe: pl. بَكَارٌ, like as صَاحِبٌ is pl. of صَاحِبٌ. (TA.)*

بَاكُورٌ, and its fem. بَاكُورَةٌ: see بَكُورٌ, in three places.

بَاكُورَةٌ [as a subst.]: see بَكَرٌ. —Also, (S, K,) or بَاكُورَةُ الْفَاكِهَةِ, (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:*

(AHát, Mṣb:) pl. بَوَاكِيرٌ and بَاكُورَاتٌ. (Mṣb.) —The pl. بَوَاكِيرٌ also signifies † *Winds that announce [coming] rain. (A in art. بَشْر.)*

بَكْرَةٌ: see بَكْرَةٌ.

بَكْرٌ dim. of أَبَكَرٌ, pl. of pauc. of بَكَرٌ: see its pl. أَبَيْكُرُونَ voce بَكَرٌ.

تَبَاكِيرٌ + *The colours of palm-trees when the fruit begins to ripen. (TA voce تَبَاشِيرٌ.)*

بَكُورٌ: see بَكُورٌ.

مَبَكَّرٌ: see بَكُورٌ, in three places.

صَرَبَاتٌ مُبَكَّرَاتٌ: see بَكَرٌ, last sentence.

بكم

1. بَكْمٌ, aor. -, (Mṣb, K,) inf. n. بَكْمٌ, (S, K,) *He was بَكْمٌ [meaning dumb, either by natural conformation or from inability to find words to express what he would say]; (S, Mṣb, K;*) بَكْمٌ being syn. with خَرَسٌ, as is also بَكَامَةٌ [accord. to rule an inf. n. of بَكْمٌ, which may also have the same signification as بَكْمٌ, 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 أَبَكْمٌ:] (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.)* —بَكْمٌ, aor. -, (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. تَبَكَّمَ عَلَيْهِ الْكَلَامُ *His speech was, or became, impeded; he was unable to speak freely. (A, K.)*

بَكِيمٌ: see what follows, in two places.

أَبَكْمٌ (T, S, Mṣb, K, &c.) and بَكِيمٌ (S, K) i. q. خَرَسٌ [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: (IAth, TA:) fem. بَكْمَاءٌ: (TA:) pl. بَكْمٌ (Mṣb, K) and بَكِيمَانٌ, (K,) both pls. of أَبَكْمٌ, like as أَصْرٌ and صَيَانٌ are pls. of أَصْرٌ; and the pl. of بَكِيمٌ is أَبَكْمٌ. (TA.)* In the Kur ii. 166, بَكْمٌ 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 بَكْمَاءٌ 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 *بُكَاءٌ* (S, Mṣb, K) and *مُبْكِيٌّ*, (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 *بُكَاءٌ*: (TA:) or the former means the *crying, or uttering of the voice [of lamentation]*, (S, IKṭṭ, Mṣb, TA, &c.) that *accompanies البُكَاءُ* [so in copies of the S and in the TA, but correctly البُكَاءُ]; (S, IKṭṭ, TA:) and the latter (*بُكَاءٌ*), the *shedding of tears*: (S, IKṭṭ, 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 نَعَاءٌ 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.) *تَبْكَاةٌ* and *تَبْكَاةٌ* [may be inf. ns. of *بَكَى* or of *بَكَى*, and] signify the same as *بُكَاءٌ*: or *much بُكَاءٌ* [or *weeping, &c.*]: (K:) MF asserts that *تَبْكَاةٌ* (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 *تَبْكَاةٌ*, because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like *تَبْكَاةٌ* and *تَبْكَاةٌ* &c.; and IAqr says that *تَبْكَاةٌ*, with fet-h, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure *تَفْعَالٌ* voce *بَيِّنَ*.] 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*: ('Ināyeh, MF, TA:) and *بَكَاهُ* and *بَكَاهُ*, (Aṣ, AZ, S, Mṣb, K,) inf. n. of the former *بُكَاءٌ* (K) [and *بُكَاءٌ*], and of the latter *تَبْكَاةٌ*, (TA,) signify the same as *بَكَى عَلَيْهِ*; (Aṣ, AZ, S, Mṣb, K:) the object being a man: (Aṣ, 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. *رَوَّاهُ*: (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 *بَكَيتُهُ* is originally *بَكَيتُ مِنْهُ*: (TA:) [and *بَكَاهُ* may have an intensive, or a frequentative, meaning; for it is said that] *بَكَى*, addressed to the eye, signifies *weep thou much, and repeatedly*. (Ham p. 461.) — [Hence,] *بَكَتِ السَّحَابَةُ* † *The cloud rained*. (Mṣb.) — *بَكَى* also means *He sang*: [in the CK, *وَبَكَى عَنَى* is erroneously put for *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 *رَتَى*; [for in the performance of *رَتَاءٌ*, it is a common practice to sing;] but *رَتَاءٌ* is generally accompanied by lamentation, and *عَنَاءٌ* by rejoicing. (TA.) — *بَاكِيَةٌ بَكَيتُهُ*: see 3.

2: see 1, in three places: = and see also 4.

3. *بَاكِيَةٌ بَكَيتُهُ*, (S, TA,) aor. of the latter *بَاكِيَةٌ*, (TA,) or *أَبْكِيهِ*, 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 *ي* 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 (أَبْكِي) than he*. (S, TA.)

4. *أَبْكَاهُ* [*He made him, or caused him, to weep*; or] *he did to him what made him to weep*; (S, K;) as also *أَبْكَاهُ*. (S.) And *بَكَاهُ عَلَيْهِ* † *بَكَاهُ*, inf. n. *تَبْكَاةٌ*, *He excited him to weep for him, or it*; (K, TA;) namely, a person dead, (K,) or a thing lost. (TA.)

6. *تَكَلَّفَ البُكَاءَ تَبَاكِي* [i. e. *He affected weeping*; or *endeavoured, or constrained himself, to weep*]. (S, K.) Hence, in a trad., *فَإِنْ لَمْ تَجِدُوا بُكَاءَ قَتَبَاكُوا* [And if ye experience not weeping, endeavour to weep]: (TA:) [or the words of the trad. are] *أَتَلُّوا القُرْآنَ وَأَبْكُوا فَإِنْ لَمْ تَبْكُوا قَتَبَاكُوا* [Peruse ye the Kur-án, and weep; or, if ye weep not, endeavour to do so]. (Bd in xix. 59.) — And *He feigned, or made a show of, weeping*. (Har p. 602.)

10. *أَبْكَاهُ*: 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 عَيْبٌ بَكَى* A man unable to speak. (Mbr, TA.) [But perhaps this should be *بَكَى*: see art. *بَكَاهُ*.]

بَكَاهُ: see *بَكَى*.

بَاكٍ part. n. of *بَكَى* [i. e. *Weeping, &c.*]: (K:) pl. *بُكَاةٌ*, (S, K,) of the measure *فُعُولٌ*, with the *و* changed into *ي* [and the second dammeh con-

sequently into a kesr, wherefore it is also, sometimes, pronounced *بُكِيٌّ*], (S,) and *بُكَاءَةٌ*, (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 *بَاكِيَةٌ*, is *بَاكِيَاتٌ* and *بُوكَاةٌ*.]

أَبْكِي [A greater weeper, or one who weeps more, than another: see 3]. (S, TA.)

بل

1. *بَلَّهَ* (S, M, &c.) aor. *بَلَّ*, (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, *بَلَّهَهُ*, (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-h, 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 kindred*; syn. *وَصَلَّاهُ*, (T, S, M, K,) and *نَدَّاهُ*: (T:) for, as some things are conjoined and commixed by moisture, and become disunited by dryness, *بَلٌّ* is metaphorically used to denote conjunction, as above, and *بَيِّنٌ* to denote the contrary. (TA.) A poet says,

• وَالرَّحِمَ قَابِلَهَا بِخَيْرِ البَلَّانِ •
• فَإِنَّا اسْتَقَّتْ 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 *البَلَّانِ* 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 وَتَوُّوا 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 اسْتَقَّتْ مَا بَيْنَكَ وَبَيْنَ اللَّهِ قَابِلَهُ*, † [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, *بَلَّلْتُهُ*, meaning † *I gave to him*. (T.) And *لَا تَبَلِّدْ عِنْدِي بِأَلَّةٍ* † *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.) = [† *بَلَّ* 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. بُلُولٌ, The wind was cold and moist. (M, K.) [See بَلِيلٌ.]—[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 بُلُولٌ and بُلُولٌ; (M, K;) and بَلَّلَ, and بَلَّلَتْ; (S, M, K;) He recovered from his disease: (S, M:) and بَلَّلَ and بَلَّلَتْ he became in a good condition after leanness, or meagerness: (M, Z:) or all have this latter signification: and the second (بَلَّلَ) has the former also. (K.)—And بَلَّ, (M, K,) aor. َ, (M,) inf. n. بُلُولٌ; and بَلَّلَ; He (a man, TA) escaped, or became safe or secure, (M, K,) from difficulty, weakness, or straitness. (TA.)—بَلَّ فِي الْأَرْضِ, (M, K, TA,) aor. َ, inf. n. بَلٌّ; (M, K;) and بَلَّلَ; (M, K;) He (a man, M) went away in, or into, the land, or country. (M, M, K, K.) And بَلَّتْ نَاقَتُهُ His she-camel went away. (TA.) And بَلَّتْ عَلَيَّ ابْنَتٌ عَلَى وَجْهِهَا, (Fr, T, TA,) and بَلَّتَتْ عَلَيَّ وَجْهَهَا, (K,) His camel, or riding-camel, ran 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 teshdeed, is written هَمَّتْ.])—بَلَّلْتُ بِهِ, (As, T, S, &c.) inf. n. بَلَّلٌ, (M,) I got him; got possession of him; (As, 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 بِأَنْوَقٍ 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 بَلَّلْتُهُ, (M, K,) I kept, or clave, to him, (T, M, K,) namely, a man, (T, K,) and constantly associated with him. (T.) And بَلَّلَ بِالشَّيْءِ, inf. n. بَلٌّ, He became devoted, or attached, to the thing, and kept to it constantly. (TA.)—And بَلَّلْتُ بِهِ, (M, K,) aor. َ, (TA,) inf. n. بَلَّلٌ and بَلَّلَةٌ and بُلُولٌ, I was tried by him (app. meaning بِحَبِيْبِهِ by love of him), and loved him (عَلَّقْتُهُ [in the CK عَلَّقْتُهُ]); as also بَلَّلْتُ بِهِ, (AA, M, K,) aor. َ, inf. n. بُلُولٌ. (AA, TA.) And بَلَّلْتُ بِهِ I was tried by him, as though by fire, (صَلَبْتُ بِهِ, [in the CK صَلَبْتُ,]) and suffered distress, or misery, or fatigue (شَقِيتُ, for which شَفِيتُ is erroneously put in the copies of the K: TA). (M, K.)—مَا بَلَّلْتُ بِهِ, (K,) aor. َ, inf. n. بَلَّلٌ, (TA,) I did not light on, or meet with, or find, nor know, him, or it; expl. by مَا أَصَبْتُهُ وَلَا عَلِمْتُهُ (K.)—بَلَّلَ, (Th, M, K,) inf. n. بَلَّلٌ, (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. أَبَلَّ It (wood, or a branch or twig,) had the sap, (O, 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. (As, T, S. [See also أَبَلَّ.]) And أَبَلَّ عَلَيْهِ He overcame him. (M, K.) [See an ex. in a verse of Sá'ideh, cited voce حَسَفَ.]—He wearied by badness, or wickedness: (M, K:) or he wearied another in aiding him to accomplish his desire. (TA. [See مَبِلُّ.])—أَبَلَّتُهُ I made him to go away. (M, K.)

5: see 8:—and see also بَلَّ.

8. ابْتَلَّ It became moist or moistened (S, M, M, K) with water (M, M, K) &c.; (M;) and in like manner, [but signifying it became much moistened, being quasi-pass. of بَلَّتَهُ,] ابْتَلَّتْ. (M, K.)—See also بَلَّ.

10: see بَلَّ.

R. Q. 1. بَلَّلَ, inf. n. بَلَّلَةٌ and بَلَّلَالٌ, (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. بَلَّلَةٌ, (K,) He scattered, dispersed, or put asunder, his goods, commodities, or household-utensils and furniture. (IA, 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 بَلْبَلَةٌ below.]

R. Q. 2. تَبَلَّلَ He (a man) was moved by grief [or anxiety: see بَلْبَلَةٌ, 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 بل is of frequent occurrence, and بن 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 آتَاكَ الرَّحْمَنُ وَوَدَّأَ سُبْحَانَ بَلَّ عِبَادَ 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 أَلْفَحَ مَنْ تَرَكَّى وَذَكَرَ أَسْرَرِيهِ 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, M, M, 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], (M, M, K,) and قَامَ زَيْدٌ بَلَّ عَمْرًا [Zeyd stood: no, 'Amr], (M, M, K,) or جَاءَنِي أَخُوكَ بَلَّ أَبُوكَ [Thy brother came to me: no, thy father], (S,) it makes what precedes it to be as though nothing were said respecting it, (S, M, M, K,) making the command or affirmation to relate to what follows it: (S, M, M, K:) [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 رَأَيْتُ زَيْدًا 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-Wáarith 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 Koofees 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 إِيَّاكَ [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 كَسْفَةٌ وَأَقُولُ

[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], وَرَأَاهُمْ مُحِيطٌ بَلَّ هُوَ قُرْآنٌ مُجِيدٌ [And God from behind them is encompassing: and it is a glorious Kur-án: 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 deenár and a dirhem]. (M, K.)—In the fol-

lowing saying in the *Kur* [xxxviii. 1], وَالْقُرَّانِ ذِي، اَلَّذِيْنَ كَفَرُوا فِي عِزَّةٍ وَشَفَاقٍ, it is said to signify اِنْ; [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 رَبِّ, (§, Mughnee,) as in the saying of the rájiz,

• بَلِّ مَهْمِهَ قَطَعْتَ بَعْدَ مَهْمِهَ •

[*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 هَلْ and قَدْ: it may be a final و, or ي; or they may be originally بَلِّ and هَلْ and قَدْ. (Akh, §.)

[بَلِّ Moist, or containing moisture: or rather moistened; being, app., an inf. n. used in the sense of a pass. part. n.; like خَلِّقُ in the sense of مَخْلُوقٌ. Hence,] رِيحٌ بَلِّةٌ and بَلِّيلٌ and بَلِّيلةٌ 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 'بَلِّلٌ' also signifies a cold north wind: (Ibn-'Abbád, TA:) بَلِّيلٌ is used alike as sing. and pl.: (K:) it has no pl. (M.) — بَلِّ بَشِيءٌ 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 بَلِّ, 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 أَبَلِّ, in two places.

بَلِّ 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 بَلِّ مِنْ مَرَضِهِ [q. v.]: (A'Obeyd, T, §, M:) or it is an imitative sequent to حَلِّ, (M, K,) as some say: (M:) so Aš 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 حَلِّ by وَ: (T:) and A'Obeyd says, We have seldom found an imitative sequent conjoined by وَ. (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-'Abbás the son

of 'Abd-El-Muṭṭalib, respecting [the well of] Zemzem, هِيَ لِشَارِبٍ حَلٌّ وَبَلٌّ It is to a drinker lawful &c. (T, §, M.)

بَلِّةٌ [A single act of moistening. — And hence,] The least sprinkling (بَلِّلٌ اُدْنَى بَلِّلٌ lit. the least moisture) of good. (TA in art. هل.) You say, جَاءَنَا بَلِّةٌ [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 الفَرْحُ and الاستِهْلَالُ, and بَلِّةٌ from البَلِّلُ and الخَيْرُ. (§.) And مَا أَصَابَ هَلَّةٌ from البَلِّلُ and الخَيْرُ. (§.) And هَلَّةٌ 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 بَلِّى. (K.) — Remains of herbage or pasture, (K;) as also بَلِّةٌ. (Fr, T, K.) — The freshness of youth; as also بَلِّةٌ; (M, K;) but the former word is the more approved. (M.) — See also an ex. voce بَلِّلٌ.

بَلِّةٌ: see بَلِّلٌ, in two places: — and see also بَلِّةٌ, in two places. — Also A state of moisture. (M.) — The moisture of fresh pasture. (§, M, K.) The rájiz (Iháb Ibn-'Omeyr, TA) says, describing [wild] asses.

• حَتَّى إِذَا أَهْرَأْنَ بِالْأَصَابِلِ • وَفَارَقَتْهَا بَلِّةٌ 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. (§.)

بَلِّةٌ: see بَلِّلٌ, 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 بَلِّةَ لِسَانِهِ [How good is the fluency, &c., of his tongue!]. (T, M, TA.)

بَلِّةٌ Moisture; (§, M, Msh, K;) as also بَلِّلٌ (§, M, K) and بَلِّلٌ and بَلِّلَةٌ (M, K) [and several other dial. vars. occurring in phrases in this paragraph]: or بَلِّةٌ signifies an inferior, or inconsiderable, degree of moisture; (Ith, T, K;) [an ambiguity in the K in this place has occasioned several mistakes in Freytag's Lex. voce بَلِّلٌ;] and بَلِّلٌ is an anomalous pl. of this word; (M, TA;) and is pl. also of بَلِّةٌ: (§, TA:) and بَلِّلَانٌ, occurring in a verse cited above (see 1) may be pl. of بَلِّلٌ. (M.) [Using syns. of بَلِّلٌ in the sense explained above,] you say, طَوَيْتُ بَلِّةً عَلَى بَلِّتِهِ, (§, K,) and بَلِّتِهِ, (K,) or بَلِّتِهِ, (T, M,) I folded the shin while it was moist, (T, §, M, X,) before it should break in

pieces, (T,) or lest it should break in pieces. (M.) And [hence,] طَوَيْتُ فَلَانًا عَلَى بَلِّتِهِ, (T, §, M, K,) and بَلِّتِهِ, (T, §, K,) and بَلِّتِهِ, (S,) and بَلِّلَتِهِ, and بَلِّلَتِهِ, (K,) and بَلِّتِهِ, (S, K,) and بَلِّتِهِ, (M, K,) and بَلِّلَتِهِ, (S, K,) and بَلِّلَتِهِ, (K,) and بَلِّلَتِهِ, (S, K,) which is of the dial. of Temcem, (TA,) and بَلِّلَتِهِ, (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 manner, عَلَى بَلِّلٍ نَفْسِهِ, (§, TA.)

And بَلِّلَهُ عَلَى بَلِّلِهِ, and بَلِّلَهُ, † 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 بِبَلِّلَتِهِمْ, and بِبَلِّلَتِهِمْ, and بِبَلِّلَتِهِمْ, † 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, بِبَلِّلَتِهِمْ. (T.) — Abundance of herbage; or of the goods, conveniences, or comforts, of life. (TA.) — See also بَلِّلٌ. — بَلِّلٌ مَا أَحْسَنَ بَلِّلَهُ 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.)

بَلِّلٌ, like صَرَدٌ, (K,) or بَلِّلٌ, (so in a copy of the T, accord. to the T' T,) Seed; grain for sowing. (Ish, T, K.)

بَلِّلَةٌ and its pl.: see four exs. voce بَلِّلٌ.

بَلِّلَةٌ and its pl.: see three exs. voce بَلِّلٌ — The sing. also signifies Garb, guise, aspect or appearance, external state or condition. (Ibn-'Abbád, K.) You say, إِنَّهُ لَحَسَنٌ ابِلِّلَةٌ Verily he is goodly, or beautiful, in garb, &c. (Ibn-'Abbád, TA.) — You say also, كَيْفَ بَلِّلَتِكَ, and بَلِّلَتِكَ, meaning How is thy state, or condition? (Ibn-'Abbád, K.)

بَلِّلَةٌ: see three exs. voce بَلِّلٌ.

بَلِّلٌ 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 بَلِّلَةٌ; q. v. (TA.) [See also بَلِّلٌ.]

بَلِّلٌ: } see what next follows.
بَلِّلٌ: }

بَلِّلٌ: see بَلِّلٌ, in four places. — Also Water; (T, §, M, K;) and so بَلِّلٌ and بَلِّلٌ. (K.) You say, مَا فِي بِلِّغَائِهِ بَلِّلٌ There is not in his skin 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 الْبَيْتِ 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, **انضَحُوا 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 **بَلٌّ رَحِمَهُ**; and see also **بَلَالٌ**. (S.)

بَلُولٌ: see two exs. voce **بَلَّلٌ**.

بَلِيلٌ: see **بَلٌّ**.

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 suprâ;) as also **عَلَانَةٌ**. (Har ubi suprâ.) You say, **مَا فِيهِ بَلَانَةٌ وَلَا عَلَانَةٌ** *There is not in it anything remaining.* (T, and Har ubi suprâ.)

بَلُونَةٌ: see two exs. voce **بَلَّلٌ**: — and see an ex. voce **بَلَّلَةٌ**.

بَلِينَةٌ: see **بَلٌّ**. — 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 **بَلْبَلٌ**:] the **عَنْدَلِيْبٌ** [q. v.]: and the **كُعَيْبٌ** [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 **نُغْرٌ** [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 **بَلْبَلٌ**, (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 **بَلْبَلٌ**; (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, (K,) **بَلْبَلٌ**. (S, K.) = *A certain fish, of the size of the hand.* (Ibn-'Abbád, K.) = *The spout (قَنَاةٌ) of a mug (كُوْزٌ), that pours forth the water.* (M, K.)

بلج - بد

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 **بَلْبَلٌ**, *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 **بَلْبَلٌ**, (so in the M, accord. to the TT,) or **بَلْبَلٌ**: (so in copies of the K:) this last [however] is pl. of **بَلْبَلٌ**; (T;) which also signifies *vehement distress in the bosom;* (M, K;) and so does **بَلْبَلَةٌ**: (IJ, M:) or **بَلْبَلٌ** 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 (كُوْزٌ) 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**.

بَلْبَلٌ: see **بَلْبَلَةٌ**, in three places. = Also *A putting people in motion; and rousing, or exciting, them:* a subst. from R. Q. 1. (M, K.)

بَلْبَلَةٌ } see **بَلْبَلَةٌ**.
بَلْبَلٌ }

بَلْبَلٌ: see **بَلْبَلٌ**, in two places: = and see **بَلْبَلَةٌ**.

بَلَّةٌ [properly *A thing that moistens.* — And hence,] † *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.]

بَلَانُولٌ: see **بَلَالٌ**.

[**أَبْلٌ** *More, and most, moist:* fem. **بَلَّةٌ**: and pl. **بَلْبَلٌ**. Hence,] **الْجَنُوبُ أَبْلُ الرِّيَّاحِ** *The south is the most moist of the winds.* (S.) — [Hence, also,] **مَا شَيْءٌ أَبْلُّ لِنَجْسٍ مِنَ النَّبْوِ** *Nothing is more healthful and suitable to the body than sport.* (TA.) — And **صَفَاةٌ بَلَّةٌ** *A smooth stone or rock.* (S.) — And **أَبْلٌ**, applied to a man, (T, S, &c.) *Violent, or vehement, in contention, altercation, or dispute;* (T, M, K;) as also **بَلٌّ**: (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 **بَلَّةٌ** 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 snearing* (T, S, K) *and to wronging,* (S, K,) *withholding the rightful property of others;* (TA;) as also **بَلٌّ** [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. **بَلَّةٌ**: (M, K:) and pl. **بَلٌّ**: (K:) or it signifies *one who pursues his course at random, not caring for what he meets.* (Ham p. 383.)

مِئَلٌ *One whose aiding thee to accomplish thy desire wears thee.* (A'Obeyd, T, K, TA. [In the CK, for **مَا تَرِيدُ عَلَى مَا تَبَاعَدُ عَلَى مَا تَرِيدُ** we find **مَنْ يُعِينُكَ أَي تَبَاعَدُ عَلَى مَا تَرِيدُ**])

خَصْمٌ مِئَلٌ *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 wide 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. **أَبْلَجٌ**, below.] — And [hence,] aor. as above, (K,) and so the inf. n., (TA,) † *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**. (Aq, TA.) And **بَلَجَ بِهِ** **الصَّدْرُ فَرَحًا** *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 **بَلَجٌ**; (S, K,) or **بَلَجٌ**; (so in copies of the A and M, K;) and **بَلَجٌ**; (S, A, K;) and **بَلَجٌ**; (M, K;) † *It (the dawn, or daybreak,) shone, was bright, or shone brightly.* (S, A, M, K.) And **أَبْلَجَتِ الشَّمْسُ** † *The sun shone, was bright, or shone brightly.* (TA.) And **أَبْلَجَ الشَّيْءُ** † *The thing shone, was bright, or shone brightly.* (TA.) — And hence, (M, K,) and **بَلَجَ**; (M, K;) or **بَلَجٌ**; (A, TA;) † *The truth became apparent, (A, M, K, TA,) manifest, evident, or clear.* (A, M, K.) And **أَبْلَجَ**, inf. n. **أَبْلَجَانٌ**, (S, and so the inf. n. is written in a copy of the K: in another copy of the K it is written **أَبْلَجَانٌ** [inf. n. of **أَبْلَجَ**], and the verb is written **أَبْلَجَ** in a copy of the S: accord. to the CK, the inf. n. is **أَبْلَجَانٌ** [of which the verb is **أَبْلَجَ**]: said of anything, (S, TA,) signifies † *It was, or became, apparent, manifest, evident, or clear.* (S, K,

TA.) = بَلَج, aor. ٤, (K,) inf. n. بَلَج, (TA,) *He opened*; syn. فَتَح. (K.)

4: see 1, in three places. = اِبْلَجُه + *He made it apparent, manifest, evident, or clear.* (K.) — And † *He made him joyful, glad, or happy*; syn. فَرَّحَه. (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. فَرَّحَه. (So accord. to the CK.)

5. بَلَج † *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 بُلْجَة.

بَلَج † *Joyful, glad, or happy.* (TA.) [S e also اَبْلَج.]

بَلَج, with two dammehs, *Men clear of hair in the [parts of the face called the] قَسَمَات.* (IAar, K.)

بَلْجَة: see what next follows.

بَلْجَة *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 بَلَج [which is the inf. n. of بَلَج]. (TA.) One says, مَا أَحْسَنَ بَلْجَتَهُ 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 † بَلْجَة, † *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 بَلْجَةَ الصُّبْحِ † I saw the light of the dawn. (S.) And لَقِيتُهُ عِنْدَ الْبَلْجَةِ † [I met, or found, him, or it, at the break of the dawn]. (A.) And سَرَيْتُ الدُّنْجَةَ وَالْبَلْجَةَ † [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 بَلْجَةٌ † *The night of the qadr is bright [like the dawn]. (TA.)***

بَلِج: see اَبْلَج, in two places.

بَلِج, with kesr to the ب and to the first ل, and with fet-ḥ to the second ل; (Mṣb;) or بَلِج; (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-Seenā (Avicenna), book ii. p. 144. See also اِبْلِج, 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. بَلْجَة. (TA.) — [Hence,] *Bright of countenance; the Prophet being said by Umm-Maʿbad 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 † بَلِج, † 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 † بَلِج, † 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 † بَلِج, 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 بَلِج. (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 الشَّرِّ, 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] الشَّرُّ [sugar]: by the people [who are makers] of الْحَا and الْقَطِيف, [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ٥, pl. اَمْلُوج.] it is called اَمْلُوج. (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 بُر: (Mṣb:) or *dates in the state between that in which they are called خَلَال and that in which they are called بِر; (S, Mgh, K;) for dates in their incipient state are termed طَلَع; then, خَلَال; then, بَلَج; then, بِر; 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 ٥. (S, Mṣb.)*

بلد

1. بَلَد, aor. ٤, [inf. n. بَلُوْد] *He (a man) remained, stayed, abode, or dwelt, in the بَلَد [i. e. country, or town, &c.]: (Mṣb:) or بَلَدٌ بِالْمَكَانِ, (T, S, M, L, K,) aor. ٤, (M, L,) inf. n. بَلُوْد, (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 بَلَد [or country, or town, &c.], (M, L, K,) and kept to it. (M, L.) — And بَلَدُوا, aor. ٤; (M, K;) and بَلَدُوا, aor. ٤; (K;) or the latter is correctly † بَلَدُوا; (M, TA;) *They kept to the ground, fighting upon it: (M, K:) said to be derived from بِلَادُ الْأَرْضِ. (TA.) = بَلَد, aor. ٤, His skin had بِلَاد, or marks, [pl. of بَلَد,] remaining upon it. (M, L.) — Also, (M, K,) inf. n. بَلَد, (S, M,) He (a man, M) had a space clear from hair between his eyebrows: (S, M, K:) or had eyebrows not joined. (M.) = بَلَد, aor. ٤, (S, M, Mṣb, K,) inf. n. بِلَادَة, (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 بَلَد, aor. ٤, (K, TA,) inf. n. بَلَد. (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 السَّحَاب: see 2.**

2. بَلَد, inf. n. تَبَلِيد, He remained, stayed, or abode; [like بَلَد;] or cast, 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 بَلَد.] — He was niggardly, or avaricious; was not liberal, nor generous. (M, K.) [And hence,] بَلَدَتِ السَّحَابُ, (K,) or بَلَدُ السَّحَاب, (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, تَبَلَدَتِ 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 بَالَدٌ] 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 مَبْلَدٌ.] — 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 مَبْلَدٌ.]

5. تَبَلَّدَ He obtained, or exercised, dominion over a بَلَدٌ [i. e. country, or town, &c.,] belonging to others. (K.) — He alighted, or sojourned, in a بَلَدٌ [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 بَلْدَةٌ, 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 اَبْلَدٌ. (TA.) — He fell to the ground, (K,) by reason of weakness. (TA.) [See also 2.] — He became submissive, and humble; (T, TA;) contr. of تَجَلَّدَ. (T, M, K.) — He affected بَلَادَةٌ [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. صَقَّ (M, K) بِالتَّكْفِ. (TA.) [See بَلْدَةٌ.] — [And hence, app.,] † He felt, or expressed, grief, sorrow, or regret. (M, A, L, K.) — تَبَلَّدَتِ الْبِلَادُ: see 2. — Accord. to AAF, تَبَلَّدَ also signifies It (the dawn, or daybreak,) shone, was bright, or shone brightly; i. q. تَبَلَّجَ. (M.)

بَلْدٌ (which is masc. and fem., Mṣb) and بَلْدَةٌ both signify the same; (M, A, Mṣb, 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 مُسْتَحِيزَةٌ, and in like manner it is rendered in the TK,] cultivated, or inhabited, or uncultivated, or uninhabited: (M, Mṣb, *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-Baṣrah 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 بَلْدٌ; but this appears to be a mistake occasioned by the accidental omission of the word اَلْبَلْدَةُ:]) you say, هَذِهِ بَلَدُنَا [This is our land, &c.] like as you say, هَذِهِ بَحْرُنَا: (S, TA:) the pl. (of the former, S, Mṣb) is بَلْدَانٌ (S, M, Mṣb) and (of the same, S, or of the latter, Mṣb) بِلَادٌ: (T, S, M, Mṣb:) [which latter, regarded as pl. of بَلْدَةٌ in a more limited sense than بَلْدٌ, is often used as meaning provinces collectively; i. e. a country:] بَلْدَانٌ is syn. with كُحُورٌ [which signifies districts, or tracts of country; quarters, or regions; and also, cities, towns, or villages]. (T.) اَلْبَلْدُ and اَلْبَلْدَةُ are names applied to Mekkeh; (M, K;) in like manner as التَّجْمُرُ is a name applied to the Pleiades. (M.) [So too اَلْبَلْدُ الْاَمِينُ and اَلْبَلْدُ الْحَرَامُ &c.] بَلْدٌ مَيْتٌ means A tract of land without herbage, or pasture: (Mṣb:) and بَلْدٌ alone, a [desert, a waterless desert, or such as is termed] مَفَازَةٌ. (TA voce ت; under which see an ex.) — بَلْدٌ 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] دَارٌ: (M, K:) of the dial. of El-Yemen. (M.) Sb mentions the saying, هَذِهِ الدَّارُ هَذِهِ اَلْبَلْدُ [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 بَلْدَةٌ. (T, M, K.) — The place in which an ostrich lays its egg, in sand. (S, M, L, K.) And hence, بَيْضَةُ الْبَلْدِ 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 اَلْبَلْدِيَّةُ and ذَاتُ الْبَلْدِ. (M.) You say, بَلْدَةٌ بَلْدَةٌ [† 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. بِيضٌ.] You also say, هُوَ اَوْ اَدْلٌ مِنْ بَيْضَةِ الْبَلْدِ † 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. بِيضٌ.] Also هُوَ اَعَزُّ مِنْ بَلْدَةٍ † [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. فَرُوحٌ.) [See more in art. بِيضٌ.] — 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. اَبْلَادٌ. (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 بَلْدَةٌ.

بَلْدَةٌ: see بَلْدٌ, in three places. You say, اِنْ لَمْ تَفْعَلْ كَذَا فَبِي بَلْدَةٌ بَيْنِي وَبَيْنَكَ ; 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,] لَقِيْتَهُ بِبَلْدَةٍ اِصْبَتْ I found him, or met him, in a desert, or desolate place, in which there was no one beside. (M.) [See also art. اِصْبَتْ.] — And [hence, app.,] اَلْبَلْدَةُ 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 سَعْدُ الدَّابِحِ and نَعَائِمُ: (M, K:) sometimes the moon declines from it, and takes as its mansion the قَلَادَةُ: it [app. القلادة, accord. to the K, but accord. to the TA اَلْبَلْدَةُ,] consists of six stars resembling a bow, (K,) in the sign of Sagittarius (القوس): (T:) or اَلْبَلْدَةُ 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 مَنَازِلُ الْقَمَرِ, in art. نَزَل:] in the K it is also said that اَلْبَلْدُ is a Mansion of the Moon; but this appears to be a mistake, occasioned by the accidental omission of the word اَلْبَلْدَةُ; though اَلْبَلْدُ would seem to be an appropriate name for the mansion next after the نَعَائِمُ:] IF says that اَلْبَلْدَةُ is a star, or an asterism, (نَجْمٌ) said to be the بَلْدَةُ, i. e. breast, of the Lion; not meaning the mansion thus called in the sign of Sagittarius: El-Hareerec finds fault with him for using this expression, [the بَلْدَةُ of the Lion,] but Ibn-Dhafr replies that it occurs in the language. (TA.) — اَلْبَلْدَةُ also signifies The earth, or ground. (S.) — Also (S, M, L, TA, [in the K بَلْدٌ, by the accidental omission of the word اَلْبَلْدَةُ,]) 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 فَلَكَ (which are six in number) of that part of a horse's breast which is called the زَوْرُ: or the part called الزور رَحَى الزور: (M:) or [so accord. to the M, but accord. to the K “and,”) the breast, syn. صَدْرٌ, (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,

• اُبْحَثْتُ فَالْقَتُّ بَلْدَةً فَوْقَ بَلْدَةٍ •
She (the camel) was made to lie down, and thren her breast upon [a tract of] ground. (S, M.) And you say, فَلَانٌ وَاِصْبُ الْبَلْدَةِ 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**, *He smote the palm of his hand upon his breast.* (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 **بَلْدَةٌ** 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**.

بَلْدَةٌ: see **بَلْدٌ**.

بَلِيدٌ (S, M, K) and **أَبْلِيدٌ** (M, K) *Stupid, dull, wanting in intelligence;* (S, Mṣb;) *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 **بَلَدٌ**) 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, Mṣb,) *in a بلد* [i. e. country, or town, &c.], (Mṣb,) 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.)

أَبْلِيدٌ *A man having a space clear from hair between his eyebrows: or having eyebrows not joined: i. q. أَبْلَجٌ.* (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, **أَبْلِيدٌ مِنْ نُورٍ** [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:* (IAṣṣ, 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:* (Aṣ, 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 ἰλὺς with the Egyptian masc. art. π, were it not that ἰλὺς is fem.: (see his "Abd-allatif," p. 8:) if we might suppose **ابليز** to be an old mistranscription for **ابليز**, we might with good reason derive it from ἰλὺς, which, as pronounced by the modern Greeks, very nearly resembles **ابليز** in sound]: (K:) [some of] the vulgar pronounce it with **س**. (TA.) — [Also applied to *Clay; plastic clay; or potters' earth.*]

بلس

4. **ابلس**, (inf. n. **إِبْلَاسٌ**, S, &c.) *He despaired,* (Aboo-Bekr, S, M, Mṣb, K,) or *gave up hope,* (Aboo-Bekr, TA,) **مِنْ رَحْمَةِ اللَّهِ** *of the mercy of God.* (Aboo-Bekr, S, TA.) — *He became broken [in spirit], and mournful.* (S, TA.) — *He was, or became, silent,* (S, M, A, Mṣb,) *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-'Arafch, 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.)

بَلَسٌ *Despairing, (مَبْلِسٌ,) and silent respecting what is in his mind,* (K, TA,) *by reason of grief or fear.* (TA.)

بَلَّاسٌ, (S, Mṣb, K,) like **سَلَامٌ**, (Mṣb,) and **بَلَّاسٌ**, (K,) [in a copy of the M written **سَلَابٌ**,] *A [garment, or piece of stuff, of the kind called] مَسْحُوحٌ* [i. e. of hair-cloth]: (S, M, Mṣb, K:) used in this sense by the people of El-Medeench: (S:) a Persian word; (AO, S, Mṣb;) originally **بَلَّاسٌ**, without **ال**: (TA:) arabicized: (S, Mṣb:) also called by the Arabs **بَلَّاسٌ**, with the **ب** termed **مَسْبُوعٌ**: (TA:) pl. **بَلَّاسٌ**. (M, Mṣb, K.) [The pl.] **بَلَّاسٌ** is also applied to *Large sacks of مَسْوُوحٌ* [i. e. hair-cloths], in which figs are put, [or, more probably, in which straw is put, for **التَّيْنِ**, which I find in two copies of the S and in the TA, can hardly be doubted to be a mistranscription of

التَّيْنِ], 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, **أَرَانِيكَ اللَّهُ عَلَى الْبَلَّاسِ** [May God show me thee upon the large hair-cloth-sacks]. (S, TA.)

بَلَّاسٌ [The balsam-tree; or the species that produces the balsam of Mekkeh; 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 [carpobalsamum], 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 'Eyn-Sheems, in the neighbourhood of El-Kāhīrch, the place called El-Maṭareeych; 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 Hārameyn and El-Yembo', whence it is conveyed to all countries: the truth, however, is, that it ceased to grow at 'Eyn-Sheems in the latter part of the eighth century [of the Flight], and it was endeavoured [successfully] 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.)

إِبْلِيسٌ [A name of Satan]; from **أَبْلَسٌ**, (S, M, Mṣb, K,) in the first of the senses assigned to it above, (S, M, Mṣb,) accord. to some; (M, Mṣb, K;) his former name being **عَزَازِيلٌ**: (S, TA:) or it is a foreign word, (Aboo-Is-hāq, M, Mṣb, K,) and for this reason, (Aboo-Is-hāq, M, Mṣb, TA,) and its being also determinate, (Aboo-Is-hāq, M, TA,) or a proper name, (Mṣb,) it is imperfectly decl.; (Aboo-Is-hāq, M, &c.;) for if it were an Arabic word, it would be perfectly decl., like **إِخْرِيطٌ** and **إِجْفِيلٌ**. (Mṣb.)

بلسان

بَلَّاسَانٌ: see art. **بلس**.

بلط

1. **بَلَطٌ**, (IDrd, K,) [aor., accord. to a rule observed in the K, 2,] inf. n. **بَلَطٌ**, (IDrd, TA,) *He spread, or paved,* (K, TA,) a house, (K,) and the ground, (TA,) with **بَلَّاطٌ** [or flag-stones], (K, TA,) or with *baked bricks;* (TA;) as also **بَلَطٌ**, (K,) inf. n. **تَبْلِيطٌ**; (TA;) and **بَلَطٌ**:

(K:) or, as also † the second, he made [or constructed] a wall with بَلَط: (IDrd, TA:) or † the second, he made a house plain, or even. (TA.) = He struck him, or it, with the بَلَط [q. v.]. (TA.)

2: see 1, in three places. — The vulgar phrase بَلَطُ السَّفِينَةِ signifies *Make thou fast the ship*; as though it were an order to make it cleave to the ground. (TA.) [You say, بَلَطُ السَّفِينَةِ فِي الرَّمْلِ, meaning *He ran the ship aground upon the sand.*]

3. بالظ 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 بَلَطُ signifying the “earth,” or “ground;” or “even, smooth ground.” (TA.) بالظ 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 † تبالطوا: (S, K:) مِبَالِطَةٌ is only upon the ground; (Z, TA;) and you do not say تبالطوا when the people are riders. (TA.) — هالطنى *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* [بَلَطُ, 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* بَلَطُ: (AHcyth:) *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* بَلَطُ [or surface] *of the earth,* (K, TA,) so that no dust was seen upon it. (TA.) — See also 1.

6: see 3.

بَلَطُ and بَلَطُ [An axe;] i. q. مخرط; (K, TA;) i. e. the iron instrument with which the بخرط barks and planes [a branch of a tree]: an Arabic word: the vulgar call it بَلَطَةٌ [now mostly applied to a battle-axe; in Turkish بَلَطَةٌ]. (TA.) AHn says, An Arab of the desert quoted to me,

فأبلط يبرى حيد الفرفار

[And the axe pares off the knobs, or knots, of the tree called farfár]: 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.)

بَلَطُ: } see بَلَطُ.
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.

بَلَطُ 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, Mṣb, K,) and any other things, (Mṣb,) which are spread in a house (S, K) &c., (S,) or with which a house is spread or paved. (Mṣb.) — 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, مَاذَا يَأْخُذُ الرِّيحَ مِنَ البَلَطِ [What will the wind take from the pavement?]. (TA.) — And بَلَطُ رَجُلٌ + *A man poor, or in want.* (TA.) — And إِنَّهَا حَسَنَةُ البَلَطِ إِذَا حُجِرَتْ + *Verily she is goodly, or beautiful, in skin when she is stripped.* (TA.)

بَلُوطُ [The acorn;] a certain thing well known; (S;) the fruit, or produce, of a kind of tree, [namely, the oak,] which is eaten, (Mgh, Mṣb,) sometimes, (Mṣb,) and with the bark of which one tans, (Mgh, Mṣb,) sometimes: (Mṣb:) or [the oak; or this kind of tree is properly called شجر البَلُوطِ;] 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] قَلَاعُ, and فروع [app. a mistake for قروح, 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 غفص. — Forskål, in his Flora Aegypt., p. lvi., mentions this name as applied to The common ash-tree; *fraxinus excelsior.*] — بَلُوطُ المَلِكِ, 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 Minháj. (TA.) — بَلُوطُ الأرض [applied in the present day to The herb germander, or chamædryd,] a certain plant, the leaves of which resemble the هندباء [or endive]: it is diuretic; aperient; and wasting to the spleen. (K.)

بَلَايِطُ Level, or even, lands, or tracts of ground: (K:) no sing. to it is known. (Seer.) [See also بَلَطُ.]

[مبَلِطُ and مِبَلِطُ, as epithets applied to a man, part. ns. of أَبْطُ and أَبْطُ, which see above.]

بلع

1. بَلَعَهُ, (S, Mṣb, K,) aor. ٤, (Mṣb, 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; (Mṣb;) and بَلَعَهُ, aor. ٤, inf. n. بَلَعُ; (Mṣb;) and † ابتلعهُ; (S, Mṣb, K;) and † تبلعه; (IAgr;) and † بَلَعَمَهُ, inf. n. بَلَعَمَةٌ; (S* and TA in art. بلعم;) *He swallowed it.* (IAgr, TA.) It is said in a proverb, لَا يَصْلُحُ رِيقًا [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, بَلَعَمَ اللُقْمَةَ meaning *He ate the morsel.* (TA in art. بلعم.) And بَلَعَ الطَّعَامَ and † ابتلعهُ also signify [*He swallowed the food without chewing it;*] he did not chew the food. (TA.)

2. بَلَعُ الشَّيْبِ فِيهِ, (K,) or فِي رَأْسِهِ, (S, TA,) inf. n. تَبْلِيعُ, (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.] Ḥassán says,

قَدْ بَلَعَتْ بِي ذُرَّةٌ فَأَلْحَفْتُ

[Hoariness, or grayness, or the like, had begun to appear, &c., upon me, and marred me]; making the verb trans. by پ because it has the meaning of قَدْ أَلْحَفْتُ [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, تَبْلَعُ فِيهِ الشَّيْبُ *Hoariness appeared upon him.* (IAgr.)

4. ابْلعه 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, أَبْلَعْنِي رِيقِي [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 † مَبْلَعُ (K) and † بَوْنَعُ: (IAgr, K:) [بَلَعُ signifies the same:] and † هَبْلَعُ, (S and K in art. هبلع,) in which the ه is said by some to be augmentative, (TA,) and † مَبْلَعُ (Lth, K) and † هَبْلَعُ, (IDrd, K,) also signify the same; (S in art. هبلع;) or voracious, or a great eater, who takes large mouthfuls, and is wide in the حَنَجُور [app. here meaning the fauces]: (Lth, and K in art. مبلع:) and † بَلَعَةٌ, applied to a woman, one who swallows everything. (Fr.) † يَا بَلَعُ الأبر [app. meaning يَا مَأْبُونُ] is an expression of vituperation used by the people of Syria. (TA.) — سَعَدُ 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 كُنَّا نَسْفِدُ مِنْكَ [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-proser of the Arabs says, إِذَا طَلَعَ سَعْدٌ بَلَعٌ إِقْتَحَرَ الرَّبِيعُ وَلِحِقَ الْبَهْجُ وَصِيدٌ إِذَا طَلَعَ سَعْدٌ بَلَعٌ وَصَارَ فِي الْأَرْضِ لَمَعٌ [When Saad-Bula' rises aurorally,] the ربيع [or young camel brought forth in the season called ربيع, 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 بَكْرَةُ [or sheave of a pulley]: n. un. with ة: (K:) or the hole, or perforation, in the قَامَةُ of the بَكْرَةُ [which here means the pulley, or sheave with its apparatus]: (S:) or بَلْعَةٌ has this latter signification; and بَلْعٌ 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 بَلَعٌ, in two places: — and as a subst.: see the same, last sentence.

بَلَعَمٌ, applied to a man, (S,) That eats much, and swallows food vehemently. (S, K,*) The م is augmentative, (S,) accord. to most authorities. (TA.)

بَلَعَمٌ: see what next follows.

بَلَعَمٌ and بَلَعَمٌ; (Msb, and S and K in art. بَلَعَمٌ;) the latter a contraction of the former; the 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. بَلَعَمٌ.) — And The whiteness that is upon the lip of the ass, (K in art. بَلَعَمٌ,) at the extremity of the mouth. (TA in that art.)

بَلْعُغٌ a subst. signifying A medicine which is swallowed. (TA.) — Beverage: or wine: syn.

شَرَابٌ. (TA.) = قَدْرٌ بَلْعُغٌ † A wide cooking-pot, (A, K, TA,) that swallows what is thrown into it. (A, TA.)

بَلْعٌ: see بَلَعٌ, in two places.

بَلَاعَةٌ: }
بَلْوَعَةٌ: } see بَالْوَعَةٌ.
بَلْيَعَةٌ: }

بَالِعٌ: }
بَوَلَعٌ: } see بَلْعٌ.

بَالْوَعَةٌ, (S, Msb, K,) of the dial. of El-Baḡrah, (TA,) and بَلْوَعَةٌ, (S, Msb, K,) and بَلَاعَةٌ, (K,) and بَلْيَعَةٌ, (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] بَوَالِيعٌ (Sgh, K) and [of the others] بَلَالِيعٌ. (S, Sgh, K.)

بَلْعُومٌ: see مَبْلَعٌ.

مَبْلَعٌ: see بَلْعٌ.

مَبْلَعَةٌ A well (رَكِيَّةٌ) cased with stones, or with baked bricks, from the bottom to the brink: (O, TS, K:) from Ibn-'Abbád. (TA.)

مَبْلَعٌ: }
مَبْلَعٌ: } see بَلْعٌ.
مَبْلَاعٌ: }

بَلَعَمٌ

بَلَعَمٌ: }
بَلَعَمٌ: } see art. بَلَعٌ.
بَلَعَمٌ: }

بَلْعٌ

1. بَلْعُغٌ [inf. n. of بَلَعٌ] and بَلْعُغٌ [inf. n. of بَلَعٌ], but it seems that بَلْعُغٌ is here a mistranscription for بَلَاعٌ, which is, like بَلْوَعٌ, an inf. n. of بَلَعٌ, 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 بَلَاعٌ signifies The reaching, attaining, arriving at, or coming to, a thing.]) You say, بَلَعُ الْمَكَانِ, (S, K,) and الْمَنْزِلِ, (Msb,) [aor. 2,] inf. n. بَلْعُغٌ (S, K) [and

بَلَاعٌ, 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.) فَبَلَعْنِ أَجَلَهُنَّ, in the Kur [ii. 232], means And they have fully attained, or ended, their term. (Msb.) But فَإِذَا بَلَعْنَ 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, بَلَعُ أَشُدُّهُ [Kur xii. 22 &c., He attained his manly vigour, or full maturity, &c.]. (TA.) And in بَلَعُ أَرْبَعِينَ سَنَةً [Kur xlvi. 14, He attained the age of forty years]. (TA.) And in بَلَعُ مَعَهُ السَّعْيَ [Kur xxxvii. 100, He attained to working with him]. (TA.) In the Kur [iii. 35], occurs the phrase, وَقَدْ بَلَعْنِي الْكِبَرُ [When old age hath come to me, or overtaken me]: and in another place [xix. 9], وَقَدْ بَلَعْتُ مِنَ الْكِبَرِ عَتِيًّا [And I have reached the extreme degree of old age: so explained in the Expos. of the Jel]: phrases like أَدْرَكْتَهُ and أَدْرَكْتَنِي الْجَهْدُ. (Er-Rághib, TA.) You say also, لَزِمَهُ ذَلِكَ بِالْعَا مَا بَلَعُ 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 بَلَعٌ بَالْعَا مَا بَلَعُ, explained above. (Msb.) [But مَا بَلَعُ 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 بَلَعُ فُلَانٌ مَبْلَعَهُ and مَبْلَعَتَهُ [Such a one reached, or attained, his utmost point or scope or degree]. (TA.) And بَلَعُ فِي الْعِلْمِ الْمَبَالِغُ [He attained, in knowledge, or science, the utmost degrees of proficiency]. (TA.) And بَلَعُ فِي الْجَوْدَةِ مَبْلَعًا [It reached a consummate degree in goodness]. (S, K, TA.) And بَلَعُ مِنَ الْجَوْدَةِ مَبْلَعًا [He attained a consummate degree of goodness]: said of a boy that has attained to puberty. (O, TA.) And بَلَعُ غَايَتَهُ فِي الطَّلَبِ [He did his utmost, or used his utmost power or ability, in seeking to attain an object]. (Msb in art. جَمِدَ.) And بَلَعُ أَقْصَى مَجْهُودٍ بِعِيْرِهِ فِي السَّيْرِ [He exerted the utmost endeavour, or effort, or power, or strength, of his camel, in journeying]. (S in art. نَكَثَ.) And بَلَعُ جَهْدًا دَابَّتَهُ [He jaded, harassed, distressed, fatigued, or wearied, his beast]: (K in art. جَمِدَ.) and in like manner, بَلَعُ مَشَقَّتَهُ and شَقَّ عَلَيْهِ جَهْدَهُ [and شَقَّ عَلَيْهِ, i. e. He, or it, jaded 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. جَمِدَ.) [And, elliptically, بَلَعُ مِنْهُ الْمَشَقَّةُ, 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 **بَلِّغْ مِنْهُ** is followed by **بَلِّغْ** as an explicative: see also **بَلِّغْ**.] And **كُلُّ الْبَلِّغِينَ**, (S, K,) and **بَلِّغْتَ مِنَّا الْبَلِّغِينَ**, (S, K,) and **بَلِّغْتَ مِنْ**: (K:) see **الْبَلِّغِينَ** below. And **بَلِّغْتَ مِنَ الْأَمْرِ الشَّقِيَّةِ** [I experienced distress from the affair, or event]. (TA in art. **مَضَى**.) [See also an ex. voce **أَبَدَى** 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 **أَنَّ**, or by **أَنْ** as a contraction of **أَنَّ**: for exs., see these two particles. And in like manner, **بَلِّغْنِي 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 **بَلِّغْ** said of a letter or writing, inf. n. **بَلَّغَ** and **بَلَّوْغَ**, *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. **بَلَّغَ**, inf. n. **بَلَّوْغَ**, or, as IḲoof says, **بَلَّغَ**, (Msb,) *He attained to puberty, virility, ripeness, or maturity;* syn. **أَدْرَكَ**, (T, S, Msb, K,) and **اِحْتَلَمَ**; (M, Msb,) and *attained a consummate degree of goodliness (بَلَّغَ 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, **بَلَّغَ**, (T, TA,) or **بَلَّغَتْ**. (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 الْعَمْرِ**, 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 **فَعَلْتُ بِهِ مَا بَلَّغَ بِهِ** **الْأَذَى وَالْمَكْرُوهَ** [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) And **بَلَّغَ بِهِ الْبَلِّغِينَ**: see the last word of this phrase below. — **بَلَّغَ**, like **عُنِيَ**, *He (a man) was, or became, jaded, harassed, distressed, fatigued, or wearied.* (K.) = **بَلَّغَ**, [aor. **بَلَّغَ**.] (S, Msb, K,) inf. n. **بَلَّغَةٌ**, (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 **بَلَّغَةٌ** 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:) **بَلَّغَةٌ** 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 **بَلَّغَ** and **أَبْلَغَ**] signify *The causing to reach, attain, arrive, or come; bringing, conveying, or delivering:* (S, K, TA:) the former is the more common. (Er-Rághib, 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 **الْحَبْرَ**, (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 IAqr; as also بَلَّغَ, with the unpointed ع: the Baqrees assert that the former is a mistranscription; but it is related as heard from Th, by Aboobekr Es-Soolce.* (TA.)

3. **مُبَالَغَةٌ**, (S, Msb, K, &c.,) inf. n. **بَالِغٌ**, (S, K, &c.) and **بَلَّغٌ**, (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.) [**بَالِغٌ 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 **مُبَالَغَةٌ** in explanations of words; meaning *Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole; &c.; and sometimes, frequentative signification.* Thus, **أَسْرُ مُبَالَغَةٌ** 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. **أَبْلَغَ**: 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 بَلَّغَ بِهِ** **الْأَذَى وَالْمَكْرُوهَ** [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 **بَلَّوْغَ**; but this is app. a mistake. = **مَا أَبْلَغَهُ** [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.) — **تَبَلَّغَ بِهِ** *He was satisfied, or content, with it,* (S, Msb, K,) and *attained his desire [thereby].* (TA.) — **تَبَلَّغَتْ بِهِ الْعِلَّةُ** *The disease, or malady, distressed him; afflicted him; became vehement, or severe, in him.* (S, Z, Sgh, K.)

6. **تَبَالُغَ الدَّبَاغِ 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 وَلَكِنْ يَتَبَالُغُ* [He is not eloquent, but he affects eloquence]. (TA.)

بَلَّغَ: see what next follows, in three places: = and see **بَالِغٌ**, in two places: — and **بَلِّغْ**, in two places.

سَمِعَ لَا بَلَّغَ, and **اللَّهْمَّ سَمِعَ لَا بَلَّغَ**, (Ks, Fr, S, K,) and **سَمِعْنَا لَا بَلَّغًا**, (Ks, S, K,) and **سَمِعْنَا 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. **سَمِعَ**.] = **أَحْمَقٌ بَلَّغٌ**, (S, K,) and **بَلَّغٌ**, and **بَلَّغَةٌ**, (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 **بَلِّغْ**.

بَلِّغْ: see **بَلِّغْ**.

بَلَّغَةٌ: see **بَلَّغٌ**.

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 **بَلَّغٌ**, (JK, S, Msb, K,) meaning *a thing that suffices, or contents, and enables one to attain what he seeks;* (TA;) and **تَبَلَّغٌ**. (JK, Msb, TA.) You say, **تَبَلَّغَ**, and **بَلَّغَ**, and **بَلَّغَتْ**, *In this is a sufficiency, or enough.* (Msb, TA.) And it is

said in the *Kur* [xxi. 106], **إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ** *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.)

الْبَلَّغِينَ, (S,) or **الْبَلَّغِينَ**, (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 الْبَلَّغِينَ**, (S, K,) and **الْبَلَّغِينَ**, (K,) i. e., **الدَّاهِيَةَ**; meaning **بَلَّغْتِ مِنَّا كُلَّ مَبْلُغٍ** [*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 **الْبُرْحِينَ** [and **الْبُرْحِينَ**] and **الْأَطْوَرِينَ**; all meaning *calamities, misfortunes, or disasters:* (A'Obeyd, TA:) and is as though they said **بَلَّغْتِ** [and **بَلَّغْتِ**], meaning **بَلَّغْتِ**, 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 **الْبَلَّغُونَ**, and in the accus. and gen. **الْبَلَّغِينَ**. (O, K.) You say also, **بَلَّغْتِ بِهِ الْبَلَّغِينَ** [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.)

بَلَّغٌ 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* **رُفِعَتْ عَلَيْنَا**,] it means *What is communicated, or announced, (مَا بَلَّغُ) of the Kur-án and of the [statutes, or ordinances, &c., termed] سُنَنِ: 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 **حَدَاتٍ** in the sense of **مُحَدِّثُونَ**: (TA:) and some say, **مِنَ الْبَلَاغِ**, meaning **مِنَ الْمُبَلِّغِينَ 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 **بُلْغَةٌ**, in three places.*

بَلَّغٌ: see **بَلَاغٌ**.

بَلَّغٌ i. q. **فَصِيحٌ** [properly signifying *Chaste in speech, but here meaning eloquent*]; (S, * Msb,

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 **بُلْغَاءٌ**. (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, *) 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 **أَمْرٌ آتَى 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 الْحَقِيقِ** *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 **ن**, 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**]. — **مَبْلُغٌ** **فِيهِ** **نَاءٌ** **أَبْلَغٌ** i. q. **فِيهِ** **مَبْلُغٌ** [*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.)

تَبْلِغَةٌ *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.* (AHn, TA.)

تَبْلِغٌ [an inf. n. (of **ب**, q. v.,) used as a subst.]: see **بُلْغَةٌ**, in two places.

مَبْلُغٌ [*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 deenárs: in this sense, post-classical: pl. مَبَالِغُ.* (TA.) You say, **مَبْلُغَتُهُ** and **بَلَّغٌ فَلَانٌ مَبْلُغُهُ** and **بَلَّغٌ فِي الْعِلْمِ الْمَبَالِغِ** and **بَلَّغٌ فِي الْجُودَةِ مَبْلُغًا** and **بَلَّغٌ فِي الْجُودَةِ** and **بَلَّغٌ مَبْلُغُهُ**: see 1. And **بَلَّغْتِ مِنَّا كُلَّ مَبْلُغٍ**: see **الْبَلَّغِينَ**.

بَلَّغٌ فَلَانٌ مَبْلُغَتُهُ: see 1.

مَبْلُغٌ *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 **بَلَّغْتِ اللَّهُ بِهِ** [which see, and the phrase next following it]. (TA.)*

أَبْلَغٌ: see **مَبَالِغٌ 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 babbler.* (TA.)

بَلْغَمِيٌّ [*Of, or relating to, phlegm; phlegmatic.*]

بلق

1. بَلَقَ and بَلَقٌ: see 9. — بَلَقٌ, (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 اَبْلَقٌ, q. v.]. (Zj, K.) — See also 1.

7. اِنْبَلَقَ *It* (a door) *became opened wholly*: (JK, S, K:) or *became opened with vehemence.* (K.)

9. اِبْلَقٌ, inf. n. اِبْلِقَاتٌ; (IDrd, S, K;) and اِبْلَقٌ, (IDrd, K,) inf. n. اِبْلِقَاتٌ; (IDrd, TA;) and اِبْلِقٌ, inf. n. اِبْلِقَاتٌ; (TA;) and اِبْلِقٌ, aor. ʿ, (JK, K,) inf. n. بَلَقٌ; (K, TA; [accord. to the CK بَلَقٌ, but this is a mistake;]) and اِبْلِقٌ, 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 بَلَقٌ, (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 Mejd.)

بَلَقَةٌ: see what next precedes.

بَلَقٌ a contracted dim. of اَبْلَقٌ. (TA.)

بَلَقٌ: see what next follows.

بَلَقَةٌ, (JK, S, &c.) [said to be] like عَجَوْرَةٌ, (K,) [but this is wrong, and is probably a mis-transcription, for عَجَوْرَةٌ, with teshdeed and the unpointed ر, n. un. of عَجَوْرٌ,] 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] رَحَامَى, (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. بَلَائِقٌ; (JK, S, K;) which is *syn. with مَوَامِر* (A'Obeyd, S) and سَبَارِيتٌ, meaning *lands wherein is nothing*: (A'Obeyd, TA:) in poetry, بَلَائِقٌ occurs as its pl. (K, TA.)

بَلَقَةٌ: see what next precedes.

اَبْلَقٌ, 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. بَلَقٌ: 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.) اَبْلَقٌ means *He sought an impossible thing*; because ابلق is applied to a male, and عقوق means pregnant: or ابلق means *the dawn*; because it breaks, (lit., cleaves,) from عَقَّ 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. اَبْلَقَعَ *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 بَلَقَعَ اَرْضٌ; for] you say مَنَزِلٌ بَلَقَعَ [a vacant, or void, place of alighting or abiding], (S, TA,) and دَارٌ بَلَقَعَ [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, اَتَهَيَّنَا 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. بَلَائِقٌ. (S, Mgh, K.) It is said in a trad., اَلْيَمِينُ الْفَاجِرَةُ تَذَرُ الدِّيَارَ بَلَائِقَ (S, Mgh, TA; but in the second and third of these, in the place of تَذَرُ, we find تَدْعُ;) *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 بَلَائِقٌ [Vacant, or void, places of abode]; as though the places were one place: (TA:) and Ru-beh says,

فَأَصْبَحَتْ دَارُهُمْ بَلَائِقًا

[And their abode became vacant]: (TA:) and it is said in a trad., أَصْبَحَتِ الْأَرْضُ بَلَائِقَ [as though meaning *the land became altogether vacant*]; the pl. being used to render the meaning intensive, as in the phrases اَرْضٌ سَبَابٌ and ثَوْبٌ أَخْلَاقٌ; (Iath, TA;) or because every portion thereof is considered as being بَلَقَعَ. (TA.) — Also, without ة and ʾ with ة, † *A woman devoid of every good quality.* (K, TA.) — IF says that the ل in بَلَقَعَ is augmentative. (TA.)

بَلَقَعَةٌ: see بَلَقَعَ, in four places.

بَلَقَعِي An arrow, or a spear-head, *bright, or free from rust, in the point.* (K.)

صَلَقَعَ بَلَقَعَ 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. بَلَهُ, (S, Msh, K,) aor. ʿ, (Msh, K,) inf. n. بَلَاهَةٌ, (S, Msh, K, TA,) [and irregularly بَلَاهَةٌ and بَلَاهِيَةٌ, (see بَلَهُ, below,)] *He was, or became, ابله* [q. v.]; as also ʾ *تبله*; (S, K;) and ʾ *ابتله*: (TA:) or *he was, or became, weak in intellect.* (Msh.) — 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. مَبَاهَةٌ *The showing stupidity [in an action or in one's actions, i. e. the acting stupidly,] with any one.* (KL.) [You say, *باله* *He acted stupidly, or in the manner of him who is termed ابله, with him.*]

4. اِبْلَهُ *He found him, or knew him by experience, to be ابله* [q. v.]. (K.)

5. تَبَلَهُ: 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. اِبْلَهُ *He feigned* بَلَهُ, or the attribute denoted by the term ابله: (S:) or *he made use of that attribute [as a mask]; i. q. اسْتَعْمَلَ الْبَلَهَ*; as also ʾ *تبله*. (K.)

8: see 1.

بَلَهُ 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, **رُوَيْدًا 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 اَتَرَكَ and دَع], 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 **اَتَرَكَ زَيْدًا تَرَكَ**, like as **فَضْرَبَ الرَّقَابَ** in the Kur xvii. 4 is originally **فَأَضْرَبُوا الرَّقَابَ 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, Kaab Ibn-Malik, (S,)

• تَذُرُ الْجَمَاجِمَ ضَاحِيًا هَامَانِيًا •

• بَلِّهْ الْأَكْفَافَ 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 (**دَعُ الْأَكْفَافَ**): 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 **دَعُ الْأَكْفَافَ**: (S:) the verse is thus recited in two different ways: and also **بَلِّهْ الْأَكْفَافَ** [how then must be the case of the hands?]. (Mughnee.) And hence the prov., **تُحَرِّقُكَ النَّارُ إِنْ تَرَاهَا بَلِّهْ أَنْ تَصَلَاهَا**, 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 Şaheeh of El-Bukháree, in the explanation of the آتِ of the chapter of السَّجْدَةِ [the 32nd ch. of the Kur]: he says, God says [by these three letters], **أَعْدَدْتُ 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 **أَجَلٌ** [app. a mistranscription for **أَجَلٌ**; 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 أَخُنْ عَهْدًا**, which may mean *because I have not broken a covenant, or yea, verily I have not &c.*, accord. as we read **أَنِّي** or **إِنِّي**: or as meaning **كَيْفَ** [or rather **عَنْ كَيْفَ**] and **دَعُ** [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-Ahmar, it means, in this trad. [as commonly known], **كَيْفَ** [how? which seems to be the least suitable of all these explanations]. (TA.) IAmr relates, on the authority of others, that **بله** 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 يَأْتِيكَ** [What is thy state, or condition, or case?]: (K, TA:) or **مَا لَكَ** [which often has this meaning: see the letter ل]. (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 **مَنْ 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 **عَيْشٌ أَبْلَهُ** [q. v.]: (Har p. 216:) the word **بلهية** is rendered quasi-coordinate to the quinqueliteral-radical class by **ل** at the end, which is changed into **ي** because of the kesreh before it: (S in art. **بلهين**;) it is like **رَفْعِيَّةٌ** and **رَفْعِيَّةٌ**: IB says that it should be mentioned in art. **بله**, and means **عَيْشٌ أَبْلَهُ**; the **ن** and **ي** being augmentative, to render it quasi-coordinate to **خَبْعِيَّةٌ**: it is mentioned in the K [and S] in arts. **بلهين** and **بله**: (TA in art.

بلهين;) the **ن** is augmentative accord. to Sb. (S in the present art.) One says, **لَا زَيْتَ مُنْتَقَى 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**.

بَلِّهِ: see **بَلَاهَةٌ**.

أَبْلَهُ 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*: (Mugh:) accord. to En-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*: (Al-Hamad Ibn-Hambal, TA:) fem. **بَلْهَاءٌ**: (S, Mugh, K:*) pl. **بَلْهَةٌ**: (S, Mugh:) 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 أَبْلَهُ** [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 الْأَبْلَهُ الْعُقُولُ** † [The best of our children is the heedless, &c., that has much intelligence]; (S, Mugh;) a saying of Ez-Zibrikan Ibn-Bedr; (S;) meaning such as, by reason of his bashfulness, is like the **ابله**, (S, Mugh,) so that he feigns heedlessness, and passes over things, (Mugh,) 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 الْبَلْهَةُ**, 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*, (Mugh,) for **المريرة** 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 أَيْدُهُ. (ISh, TA.) — شَبَابٌ أَيْدُهُ: Soft, or delicate, youth; (T, A, K;) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, K.) — And عَيْشٌ أَيْدُهُ: 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 بُلْبُلِيَّةٌ.]

بلو

1. بَلَّاهُ, (T, S, Mgh, Mṣb,) aor. 2, (T, Mṣb,) inf. n. بَلَّأٌ, (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;] as also ابْتَلَاهُ, (T, S, Mṣb,) inf. n. ابْتِلَاءٌ; (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 بَلَّأٌ, (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 ابْتَلَيْتُهُ, also, signifies the act of trying, proving, or testing. (S.) It is said in the Kṣur [xxi. 36], وَبَلَّوْكُمْ بِالْأَشْرِ وَالْخَيْرِ فِتْنَةً [And we try you by, or with, evil and good, by way of probation]. (TA.) And in the same [ii. 118], وَإِذْ أْتَيْنَا إِبْرَاهِيمَ رُبَّهُ بِكَلِمَاتٍ [And when his Lord tried Abraham by certain words, meaning commands and prohibitions]. (TA.) And you say, لَا تُبَلِّئْنَا إِلَّا بِأَلْسِنَتِنَا مِنْ أَحْسَنِ [Try Thou not us save by those things that are best]; (T;) from a trad. (TA.) [See also 4 and 8 below.] — [Hence,] بَلَّوْتُهُ also signifies † I smelt it. (T in art. بول, and A and TA.) — [And بَلَّاهُ He knew it, or became acquainted with it. (See بَالٌ.)] — See also 4, in the latter half of the paragraph. = بَلَّى, aor. 2, inf. n. بَلَّأٌ, or بَلَّى, [in the CK, erroneously, بَلَّى,] and بَلَّأٌ, [in the CK, erroneously, بَلَّى,] (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. ال, 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. رَم.) — And of a man's reputation, meaning † It became worn out of regard or notice. (TA in art. دثر.) — And [hence,] بَلَّيْتُ, (M,) or بَلَّيْتُ, (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 chastely made trans. without the preposition بِ, (A, TA,) inf. n. مَبَالَاةٌ (M, Mgh, Mṣb, K) and بَلَّأٌ (M, K, TA [in the CK, erroneously, بَلَّأٌ,] and بَالَةٌ; (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 بَالِيَّةٌ, 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 excellence, 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 وَهَؤُلَاءُ 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 أَقْبَتٌ [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]. (Mughnee 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 صَدِيقُكَ وَلَكِنْ بَالَى عَبْدُكَ [Thy friend cared not for thee, but thy slave cared]; and as in the saying of Zuheyr,

لَقَدْ بَالَيْتُ مَطْعَنَ أُمِّ أَوْفَى •
وَلَكِنْ أُمُّ أَوْفَى لَا تَبَالِي •

[Verily I cared for the departure of Umm-Owfa, but Umm-Owfa cares not]. (Ḥam p. 94.) One says also, لَمْ أَبَلْ and لَمْ أَبَال [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.] بَالَةٌ, (S, Mgh, Mṣb,) originally بَالِيَّةٌ, (S, Mṣb,) and in أَدْرٍ: (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 l is made quiescent. (Kh, Sb, M.) And, accord. to Kh, (Sb, M,) some of the Arabs say, لَمْ أَبَلِيَهُ [I did not care for him, or it], (Sb, M,) or لَمْ أَبَلِ, [in the CK, erroneously, لَمْ أَبَلِ,] 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.) — IAqr says that بَالَى, inf. n. مَبَالَاةٌ, is like ابْتَلَى meaning He exerted himself in a description of a war, or battle, or of generous conduct; as when one says, ابْتَلَى ذَلِكَ [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 قَائِمًا تَبَالِي • وَأَنْتَ قَدْ مِتَّ 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 تَبَالَى 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, اِبْلَاهُ also signifies he contended with him in contradiction. (T, TA.)

4. اِبْلَاهُ, inf. n. اِبْلَاهُ: see 1, in two places. — [Hence,] بَلَاءٌ حَسَنًا (T,) or اِبْلَاهُ اللَّهُ اِبْلَاهًا حَسَنًا (S,) God did to him a good deed. (T.) [And hence,] it is said in the Kur [viii. 17], وَيُبَلِّئُ وَبَلِّئِي (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 اِبْلَيْتُهُ 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 اِبْلَاهُ, (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.) — اِبْلَاهُ also signifies He made him to swear; [as though he tried his veracity by so doing;] (M, K;) or so اِبْلَاهُ يَمِينًا (TA.) [See also 8.] — And He swore to him: (M, K;) or this, (TA,) or اِبْلَاهُ 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 مُضْمَرٌ 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, اِبْلَيْتُ فُلَانًا 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] اِبْلَاهُ عُدْرًا signifies He gave him an excuse which he accepted: (M, K;) and in like manner, اِبْلَاهُ جَهْدَهُ [He gave him his endeavour, or energy, in an acceptable manner]; and نَائِلُهُ [his gift]. (M.) Hence, اِبْلَاهُ عُدْرَهُ signifies also He strove, laboured, or exerted himself, [and thus manifested his excuse,] in work. (Mgh.) And hence, اِبْلَاهُ 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 اِبْلَاهُ is given, in the latter portion of the paragraph. — اِبْلَاهُ الثَّوْبِ [He wore out the garment;] trans. of بَلَى; (T, S, M, K;) as also بَلَاهُ; (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], اِبْلَاهُ وَيُخْلِفُ اللَّهُ اِبْلَاهُ [Wear out thy garment, and God will replace it

with another; or, may God replace &c.]. (S.) And اِبْلَاهُ وَاحِدًا وَوَأَجِدُ وَوَأَحْبِدُ الْكَاسِي Wear out, and make new, [or put on new,] and praise the Clother [meaning God]. (S in art. جَمَد) — [Hence,] بَلَاهُ السَّفَرُ [Journeying, or travel, wore him, or wasted him]; namely, a man; (M, K;) but in the copies of the latter, بَلَاهُ [which I think an evident mistranscription]; as also عَلَيْهِ بَلَى; and اِبْلَاهُ: (M:) and so اِبْلَاهُ [anxiety], (M, K,) and the like, (M,) and اِبْلَاهُ التَّجَارِبِ [tryings, or trying events]: (K:) and اِبْلَاهُ 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,

- وَانْمَرُ يُبْلِيهِ بَلَاءُ 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, اِبْلَاهُ السَّرْبَالِ, or بَلَى السَّرْبَالِ. (M.) And Ibn-Ahmar says,

- لَبِئْتُ أَبِي حَتَّى تَمَلَّيْتُ عُمَرَهُ
- 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, تَمَلَّيْتُ is put in the place of تَمَلَّيْتُ; and hence it is there said that تَمَلَّيْتُ is like بَلَاهُ; but I think that تَمَلَّيْتُ is a mistranscription.] — اِبْلَاهُ 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 بَلَيْتُهُ, and مَبَلَّيْتُ.]

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

6. اِبْلَاهُ النَّبَايِ [inf. n. of تَبَايَى]: see 1. — تَبَايَى الْقَوْمِ 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, اِبْتَلَيْتُ بِكَذَا (vulg. اِبْتَلَيْتُ) 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 اِبْتَلَيْتُ signifies also He conjured, or adjured, and asked if any had knowledge; syn. اِسْتَعْرَفَ and اِسْتَحْلَفَ [explained by what here follows]. (M, K, TA. [In the CK, both the verb and the explanation are here wrong: the former is written اِبْتَلَيْتُ; and the latter, اِسْتَحْلَفَ وَاِسْتَعْرَفَ.] A poet says,

- تَبَعَى أَبَاهَا فِي الرِّقَاقِ وَتَبَلَّيْتُ
- وَأَوْدَى بِهِ فِي نَجَّةِ الْبَحْرِ تَبَسَّحَ

[She seeks for her father among the travelling-

companions, and conjures, or adjures, and asks if any have knowledge, when a crocodile had destroyed him in the depth of the great river: تَبَعَى is for تَبَلَّيْتُ: 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 Aboo-Sa'eed says that تَبَلَّيْتُ 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., اِتِّدْرُ مَا اِبْتَلَيْتُ 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 السَّفَرِ (T, S, M, A,) with kesr to the ب, (S,) and بَلَى السَّفَرِ (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. اِبْلَاهُ. (S, M.) And بَلَى شَرٌّ and بَلَى شَرٌّ [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 خَيْرٌ and بَلَى خَيْرٌ [tried, &c., by good, or prosperity]. (TA.) And بَلَى اِبْلَاهُ مِنَ اِبْلَاهِ 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 kesreh, and the weakness of the intervening letter, ل; as is the case in اِبْلَاهُ: so says IJ. (M.)

- بَلَى: see art. بَلَى.
- بَلَاةٌ: } see what next follows.
- بَلِيَّةٌ: }
- بَلَاةٌ: }

بَلَاهُ (T, S, Mgh) and بَلَاةٌ (T, S, M, Mgh, K) and بَلِيَّةٌ (S, M, Mgh, K) and بَلَاةٌ (S, M, K,) with kesr, (S, K,) and بَلِيَّةٌ (so in a copy of the S, beside the third,) thus in the handwriting of Aboo-Zekereyà, in the place of the third, (TA,) subst. (T, M, Mgh, K) from بَلَاهُ اللَّهُ (T, Mgh,) or from اِبْتَلَاهُ اللَّهُ, [which is the same in meaning,] (M,) or from بَلَاةٌ (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 بَلِيَّةٌ (TA) is بَلَايَا, of the measure فَعَائِلٌ

changed to **فَعَالِي** : (§, TA:) [or **بَلَاءٌ** is [properly, or originally,] an inf. n., (§, M, K,) and signifies the act of trying, proving, or testing, by, or with, good, and by, or with, evil : (§, 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-Rāghib, 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**, §, K) is syn. with **البَلَاءُ** : (§, M, K:) occurring in the saying, **نَزَلَتْ بَلَاءٌ عَلَى الْكُفَّارِ** [Trial, or affliction, befell the unbelievers]: (§, M, K:*) mentioned by El-Aḥmar, as heard by him from the Arabs. (§.)

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. (Mṣb. [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 K,) or a mare, or beast of the equine kind, (M in art. **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 **بَلَيَاتٍ**, [pl. of **بَلِيَّةٌ** in the sense above explained, (T, TA,)] or walking if their beasts whereon they rode were not bound, with the head turned backwards, at their graves: (§:) 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 **مَبَلِيَّةٌ**. (TA.) Et-Tirmidhī says,

- مَنَايِلَ لَا تَرَى الْأَنْصَابَ فِيهَا
- وَلَا حُفَرَ الْمَبَلِيِّ لِلمُنُونِ

[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-Islām, exclusively of the pagans. (§.) IAḥr says that **بَلِيٌّ** and **بَلِيَّةٌ** signify Such as is wearied, or jaded, and emaciated, and dying. (TA.)

بَالٌ [act. part. n. of **بَلَّاهُ**; Trying, proving, or testing. —And hence,] Knowing, or being acquainted [with a thing]; as in the phrase, **جَعَلْتُهُ بَالِيًا بَعْدِي** 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. (Mṣb.) —[Hence,] **بَالِيَاتٌ** is used as meaning The places of tents. (Ham p. 492.)

مَبَلِيَّةٌ, fem. of **مَبَلِيٌّ**: } see **بَلِيَّةٌ**.
مَبَلِيٌّ, and its fem. **مَبَلِيَّةٌ** }

مَبَلِيَّاتٌ 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, waiting for him. (T, §:*) You say, **قَامَتْ مَبَلِيَّاتٌ فَلَانٍ يَنْحَنُّ عَلَيْهِ** [The women that bound, or placed, the **بَلِيَّةٌ** by the grave of such a one stood around it waiting for him]. (T, §.)

بلور

بَلْوَرٌ (M, Mṣb, K) and **بَلْوَرٌ** (Mṣb, K) and **بَلْوَرٌ** (K,) or the last only, (IAḥr, T,) [a coll. gen. n., signifying Crystal;] the kind of stone called **مَهًا**, (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); (Mṣb;) 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 **ة**: (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. **ابلي التَّوْبِ** :
- بَلِيٌّ** : and **بَلِيٌّ سَفَرٍ** : &c. :

بَلِيٌّ is a particle; (§, Mṣb, Mughnee;) contr. of **بَلِيٌّ** : (§:) not a noun: (Sb, §:) it is a replicative; (§, Mughnee;) an affirmative of what is said [in that to which it is a reply]; (§, Mṣb;) [with very few exceptions] relating only to a negation, which it annuls: (Mṣb, 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, Mṣb, 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 بَقَائِرٍ** [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], **أَيَحْسَبُ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلِيٌّ** [Doth man think that we will not collect his bones? Yes], (Mṣb, Mughnee,) i. e., we will collect them; (Mṣb;) 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, (Mṣb, 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]. (Mṣb.) 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 هَدَيْتُ** [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 **بَلٌ أَقُومُ** [Nay, I will stand], adding the alif [written **ي**] to make the pause good; for if he said, **بَلٌ**, 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 **بلي** 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

بِمٌ [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 **بِمٌ** of the lute is well known: (M, K: [in the CK, **البِمُّ مِنَ البِمِّ** مِنْ **الْعُودِ** او **الْوَتْرِ** **الْبِمُّ** مِنْ **الْعُودِ** **مَرَّ** **أَوْ** **الْوَتْرِ** **الْبِمُّ**]) or (so in the K) it is the thick [or bass] chord of the lute: (§, K:) the

word is foreign: (M:) [in Persian *بهر*:] Az says that it is not Arabic. (TA.)

بهر i. q. *بهر*, q. v. (K.)

بن

1: see 4.

2. *بَنَنَ*, (K,) inf. n. *تَبْنِينٌ*, (TA,) *He tied a sheep, or goat, in order to fatten it:* (K:) from *بَنَ بِالْمَكَانِ*. (TA.)

4. *ابْنُ بِالْمَكَانِ*, (T, S, M, Mṣb, K,) inf. n. *ابْنَانٌ*; (Lth, T;) and *بَنَ بِهِ*, aor. *بَيْنَ*, (M, K,) inf. n. *بِنٌ*; (M, TA;) but Aṣ allows only the former verb; (M, TA;) *He remained, continued, stayed, dwelt, or abode, in the place;* (T, S, M, Mṣb, K;) *he kept, 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 *أَبَّتْ السَّحَابَةُ* + *The cloud remained, or continued raining,* (M, TA,) *some days,* (TA,) *and kept its place.* (M.)

5. *تَبَنَ* *He acted, or proceeded, deliberately, not hastily.* (T, TA.) An Arab of the desert said to Shureyh, on his desiring to pronounce judgment against him hastily, *تَبَّنْ*, meaning *Act thou deliberately, not hastily.* (T.)

بِنٌ is a dial. var. of *بَلٌ*, (M, K,) and so is *بِنٌ* of *بَلٌ*; or, as some say, formed by substitution [of ن for ل; not peculiar to any dialect]. (M.) One says, *بِنٌ 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 Bahlilees say, *لَا بِنٌ*, meaning *بَلٌ* [or *بَلٌ*]: but IJ says, I do not trace up *بِنٌ* [to any authority] as being an independent word of a particular dialect. (TA.) — [*بِنٌ* and *بِنٌ* and *بِنٌ*, for *أَبْنٌ* &c.: see art. *بنى*.]

بِنٌ [*Coffee-berries, whether green or roasted, whole or reduced to powder by pounding or grinding;*] expl. in the K as *يَتَّخَذُ كَالْمُرِّيِّ شَيْءٌ*: [*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, *هُوَ شَيْءٌ فِي الْكَوَامِيخِ* [app. meaning *it is a thing reckoned among what are termed كواميخ*, pl. of *كَامِخٌ*, which signifies the same as *مُرِّيٌّ*, for it seems that *فِي* is here used in the sense of *مِنْ*, or it may be a mistranscription for *مِنْ*]; the physician Dáwood 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 أبيب* [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 قَبْوَةٌ. (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* *Abcama* 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.]

بِنٌ *A place having a fetid odour.* (Fr, T, K.) = It also signifies *طَرِقٌ مِنَ الشَّحْمِ* (T, K) and *السَّمِنِ* (K, TA: in the CK *السَّمِنِ*): [said in the TA to mean *قُوَّةٌ مِنْهَا*, i. e. *Strength arising from fat and from fatness*: but I think that *السَّمِنِ* 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 *طَرِقٌ*, as *طَرِيقَةٌ* and *طَرِيقٌ* and *طَرِيقٌ* &c.] One says (T, K) of a beast (*دَابَّةٌ*) when it has become fat, (T,) *رَكِبَهَا بِنٌ* and *طَرِقَ عَلَى طَرِيقٍ* (T, K*) and *عَلَى بِنٍ* (T) [clearly I think, meaning *Layer upon layer, of fat, has accumulated upon it*.]

بَنَةٌ *A sweet, or pleasant, odour;* (Aṣ, 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 خَمِطَةٌ*: (M, TA:) and *an unpleasant odour;* (Aṣ, T, S;) *a fetid odour;* (M, K;) whence *بَنَةُ الْغَزْلِ* [*the odour of the yarn*] occurring in a saying of 'Alee, respecting a weaver; (M;) which shows that A'Obeid erred in asserting it to have only the first of the foregoing significations; (IB, TA;) which Suh, in the R, assigns also to *بَنَانَةٌ*: (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 بِنٌ [or coffee-berries].* (TA.) = Also, [vulgarly pronounced *بِنِيٌّ*] *A species of fish;* (K;) [the *cyprinus Bynni* of Forskål; described by him in his *Descr. 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, Mṣb, 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, Mṣb, K:) said to be so called because by their means are ordered those circumstances whereby man continues in existence; from *أَبْنٌ بِالْمَكَانِ*: (Mṣb:) 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 AHeith, the *whole اصبع*; or, as some say, the *highest عَقْدَةٌ* [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 بِنَانٍ قَانِي الْأَطْفَارِ* •
[*Five fingers, or ends of fingers, intensely red from the dye of hinnà in the nails*], meaning *بِنَانٌ مُخَضَّبٌ*: and one says, *خَمْسًا مِنَ الْبِنَانِ* [*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.,

• *لَا هُمْ أَكْرَمَتْ بَنِي كِنَانَهُ • لَيْسَ لِحَيِّ فَوْقَهُمْ بِنَانَةٌ* •
meaning [*O God, Thou hast honoured the sons of Kinàneh: there belongs not to any tribe*] excellence of the measure of a *finger* above them. (T, TA.)

بَيْنِينٌ *Deliberate and intelligent:* (AA, T, K:) from *بِنَ بِالْمَكَانِ*. (TA.)

بِنَانَةٌ n. un. of *بِنَانٌ*. (Lth, T, S, M, K.) = See also what next follows.

بِنَانَةٌ: see *بَنَةٌ*. — 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 *بَنَةٌ* 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. *تَبْنِجٌ*, [*He dosed him, or stupefied him, with بنج, q. v.;*] *he gave him بنج to eat.* (K.) [See the act. part. n. below.]

بَنَجٌ [*Hyoscyamus, or henbane;*] an arabicized word, [said to be] from [the Persian] *بَنَدُ*; [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: (Msb:) a certain torpifying plant, well known; different from **حَشِيشُ الْحَرَفِيشِ**; disordering the intellect (**مُحْصِبٌ 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 بُسْتَانِي**, or **شَهْدَانِج**, 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. **حَشَّاشِينَ** (hemp-eaters, or persons who intoxicate themselves with hemp,) for **حَشَّاشِينَ** 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.)

مَبْنِجٌ 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 **سُبْحَةِ** to mark the place where the performer of **تَسْبِيحٍ** pauses on the occasion of a thing's diverting his attention: so in the Comm. on the Toḥfeh by the seyid 'Omar El-Baṣree:

(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. **قِمَطٌ**;) pl. **بُنُودٌ**. (T.) You say, **فُلَانٌ 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 (مُنْعَقِدٌ, in the CK مَتَعَقِدٌ), 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 **كُورٌ** in El-'Irak, and **مَخَالِفٌ** in El-Yemen. (Yáḳoot.)

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.)

بَنْدُقٌ [The hazel-nut; or hazel-nuts; so in the present day;] *a certain thing that is eaten;* (Msb;) 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 **بَلْعَيْنِينَ**, we here find **لَبْعَيْنِينَ** [for the impotent in respect of the venereal faculty]: (TA:) [it is said in the Msb 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. **بَنْدَقٌ**. (Msb.) — [Hence, *Bullets, i. e.] certain things that one shoots, (S, Msb, K,) made of clay:* (Msb:) n. un. with ة: (S, Msb, 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 Shifā el-Ghaleel to be an arabicized word: (TA:) pl. as above. (S, Msb.) [See a prov. voce **حَدَاةٌ بَنْدُقٌ**. Hence *قَوْسُ الْبَنْدُقِ* The cross-bow. In modern Arabic, **بَنْدُقٌ** is also applied to *Balls of any kind of the size of hazel-nuts:* n. un. with ة.]

بَنْدُقِيٌّ *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 **الْبَنْدُقِيَّةُ** [or Venice]. (TA.) [In modern Arabic, *A Venetian sequin:* pl. **بَنْدَقَةٌ**.]

بَنْدُقَانِيٌّ [app. a post-classical word,] *A maker of cross-bows (قَيْسِي الْبَنْدُقِ).* (El-Makreezee's *Khiṭāṭ*, art. **الْبَنْدُقَانِيَّةِينَ**.)

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: (Msb in art. **بَصْرٌ**, and K:) of the fem. gender: (K:) pl. **بَنْصِرٌ**, (S,) or **بَنْصِرَةٌ**. (Msb.) 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**, (Msb,) [an arabicized word, from the Persian **بَنْفَسَجٌ**; The violet; *viola odorata* of Linn: and accord. to Forskål (Flora A Egypt. 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 *بَنِقَّة* (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.)

بنق: }
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 *بنقة*, (JK, S, &c.) and syn. with *دخاريص*. (JK.) AZ cites, from Mejnoon,

• كَمَا صَرَ أَزْرَارُ الْقَمِيصِ الْبَنَائِقِ •
(S, IB,) which is an inverted phrase; the meaning being,

• كَمَا صَرَ أَزْرَارُ الْقَمِيصِ الْبَنَائِقَا •

[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-Sheybáne 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 وَالِدَهُرُ دُو بَنِيقِ •

[in the last word of which, *ة* is elided; lit., Sometimes I go forth early in the morning, when the time has a *بنقة*;] Lth says that the whiteness of the dawn is likened to the whiteness of the

بنقة; citing another verse, in which a shirt is described as having white *بنائق*. (TA.)

جَعْبَةٌ مَبْنُوقَةٌ † A quiver that is widened: (Ibn-'Abbád, TA:) or in the upper part of which is added what resembles a *بنقة*, to enlarge it. (A, TA.) — *طَرِيقٌ مَبْنُوقٌ* † A wide road. (TA.)

أَرْضٌ مَبْنُوقَةٌ + Land joined (*مَوْصُولَةٌ*) to other land, like as the *بنقة* of a shirt is joined. (ISd, TA.) And *مَفَازَةٌ مَبْنُوقَةٌ*, (JK,) or *مَبْنُوقَةٌ بِأُخْرَى*, (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. *بنى*.

بنو

1. *بَنَاءٌ*, aor. 2: see art. *بنى*.

بَنُو held by some to be originally *بَنُو*: see art. *بنى*.

بَنُو: }
بَنَوِي: } see art. *بنى*.

بنى

1. *بَنَاءٌ*, (T, S, M, &c.) aor. 2, (M, Mgb,) and 2, but the former is the more common, (M,) [or rather the only form commonly known,] inf. n. *بَنَاءٌ* (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 *بَنِي* and *بُنِيَانٌ* and *بِنِيَّةٌ* and *بِنَايَةٌ*, (M, K,) *He built it; framed it; constructed it; contr. of هَدَمَهُ*; (M, K;) namely, a house, (S, Mgh, Mgb,) or tent, (S, * Mgb,) &c.; (Mgb;) as also *بِنَاءُهُ*, (S, M, Mgb, K,) and *بِنَاءٌ*; (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, *بَنِي 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, *بَنِي أَرْضًا*, for *بَنِي فِي أَرْضٍ* [He built in, or upon, land]. (Mgh.) — [Hence,] *بَنِي عَلَى أَهْلِهِ*, (T, S, M, Mgb, K,) or *بَنِي عَلَى أَمْرَاتِهِ*, (Mgh,) and *بَنِي بِنَا* also, (M, Mgh, Mgb, K,) accord. to IDrd (Mgh, Mgb) 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 Mgb,) and by some said to be not allowable, (M,) but the former is the more chaste, (Mgb,) inf. n. *بِنَاءٌ*; (S, TA;) as also *بِنَتِي*, (K,) i. e. *بِنَتِي عَلَى*, (ISk, Mgb,) or *بِنَتِي بِنَا*, (IJ, M,) *He had his wife conducted to him on the occasion of the marriage*: (ISk, T, S, Mgb, K;) or *he went in to his wife [for the first time]*: (Mgh,

Mgb;) originating from the fact that the bridegroom used, on that occasion, to pitch a tent for her, (ISk, T, S, Mgh, Mgb,) a new tent, (Mgh, Mgb,) and furnish it with what was requisite, (Mgb,) or a new tent was set up for him, (Mgh, Mgb,) in honour of him. (Mgb.) [See also *بِنِيَّتٌ*.]

— *بِنَايَةٌ* is sometimes used in relation to nobility: (M, K;) and the verb thus used is *بَنِي*, as above, (T, M,) having [also] *بِنِي* for its inf. n., (IAgr, T,) and *بِنَاءٌ*; held by many to be tropical, but by some to be proper. (MF.) Lebeed says,

• فَبَنِي لَنَا بَيْتًا رَفِيعًا سَمَكُهُ • فَمَا إِلَيْهِ كَهْلِبَا 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.) — *بَنِي بَدَنُهُ* It (food) fattened his body, (K,) and made it large: (TA:) and

بِنَاءٌ, (T, M, K,) aor. 2, (TA,) inf. n. *بِنَاءٌ*, (M,) or *بِنِي*, (TA,) It (food) made his flesh to grow, (T, M, K,) and to become large. (T, TA.)

— *بَنِي الرَّجُلِ* He reared, brought up, or educated, the man; (M, K;) as also *بِنَاءُهُ*. (M.) — [

بِنِي] — *بِنَاءٌ*, inf. n. *بِنَاءٌ*, *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 *بِنِي*, 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 السُّكُونِ* It was made indeclinable, with a quiescent letter for its termination; and *بِنَتِي عَلَى الْفَتْحِ* with *fat-h* for its termination; &c. — And in like manner you say, *بِنِي الْقَصِيدَةَ عَلَى الْبَاءِ* b, &c., for its rhyme-letter, or its chief rhyme-letter.] = *بَنَتِ 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. *بِنَاءُهُ* 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 *بِنَاءُهُ بِنَاءٌ* he gave him a house, or tent, to build or frame or construct. (T.) It is said in a prov., *بِنَتِي 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 *أُخْبِيَّة*, 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. *بُهَو*.) 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 تَجْعَلِنِي أُنْبِيَّ بَرُوجَتِي*, accord. to IATH properly meaning *مَتَى تَجْعَلِنِي أُنْبِيَّ بَرُوجَتِي* [When wilt thou make me to have my wife conducted to me? or, to go in to my wife?]. (TA.)

5. *تَبَتْ*, 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 *قَبَّة* of skin; by reason of her *fatness*, (T, IATH, TA,) and *largeness*, (T, TA,) or *fleshiness*: (IATH, TA:) or *she parted her legs*; as though from *مَبْنَاة*, i. e. a *قَبَّة* of skin, which, when pitched, is spread out by the ropes: so this woman, sitting cross-legged, spread apart her legs. (T, TA.) And *تَبَتْ*, 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 *تَبَتْ* signifies the same. (Zj, TA.)

8. *ابنتي*: see 1, in three places. = Also *It became built, framed, or constructed*. (Msb.)

بُنْتُ; pl. *بُنَات*: fem. of *ابن*, which see, in three places.

بُنِي: } see *بِنَاء*.
بُنَى: }

بِنَاءُ اللَّحْمِ, (IB, TA,) the former of which words is incorrectly written in the *ك* *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.)

بُنَات: pl. of *بُنْتُ*; and sometimes of *ابن*: see *ابن*.

بُنُون: pl. of *ابن*, which see below.

بِنَاء: see *بِنَاء*.

بِنِيَّة A form, mode, or manner, of building or framing or construction; a word like *مَشِيَّة* and *رَكْبِيَّة*. (T, TA.) [The form, or mode of formation, of a word.] Natural constitution: as in the phrase, *فَلَانٌ صَحِيحُ الْبِنِيَّةِ* [Such a one is sound in natural constitution]. (S.) — See also *بِنَاء*.

بُنِيَّة: see what next follows.

بُنِيَّة Of, or relating to, a son; rel. n. of *ابن*; as also *بُنِيَّة* [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 *بُنْتُ*; as also *بُنِيَّة*: (S, M, Msb, K:) the latter accord. to Yoo; (S, M;) but rejected by Sb. (TA.) — Also *Of, or relating to, what are termed* *بُنِيَّاتُ الطَّرِيقِ*

الطَّرِيقِ, i. e., *the small roads that branch off from the main road*. (S.)

بُنِيَّانَ and *بُنِيَّانَةَ*: see what next follows.

بِنَاء [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. *بُنِيَّانَ*, and pl. *بُنِيَّات*: (M, K:) and *بُنِيَّانَ* [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 *بُنِيَّانَةٌ*, and as such may be masc. and fem.: (Er-Rághib, TA:) *بُنِيَّة* and *بُنِيَّة* also signify [the same as *بِنَاء* 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 *بُنِيَّات* and *بُنِيَّات*; (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] *الْبُنِيَّة* is like *الْبُنِيَّة*; one says, *بُنِيَّة* and *بُنِيَّة*, and *بُنِيَّة* and *بُنِيَّة*; (S;) [and ISd says that] *بُنِيَّة* and *بُنِيَّة* signify as above, and so *بُنِيَّات* and *بُنِيَّات*; or, accord. to Aboo-Is-hák, *بُنِيَّات* is pl. of *بُنِيَّة*; or it may be used by poetic licence for *بِنَاء*: (M:) accord. to IAsr, *بُنِيَّات* signifies *buildings, or structures, of clay*: and also [tents] of wool; (T;) and *بِنَاء* likewise signifies *a tent* (M, TA) in which the Arabs of the desert dwell, in the desert, (TA,) such as is called *خَيْمَاء*; (M, TA;*) and *طِرَاف* and *قَبَّة* and *مَضْرَب* are names applied to dwellings of the same kind; (TA;) pl. *بُنِيَّات*: (M:) the moveable dwelling, such as the *خَيْمَة* and *مِظَلَّة* and *فُسْطَاط* and *سُرَادِق* and the like, is called *بِنَاء* as being likened to the building of burnt bricks and of clay and of gypsum. (M.) [See also *بِنِيَّة*.] — Also The roof, or ceiling, of a house or chamber or the like; as in the Kur [ii. 20], *الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً* [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 (قَبَّة) pitched over you*. (Bd.) — 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.)

بُنِيَّة, [said to be] originally *بُنِيَّة*, *A little son*; [used as a term of endearment;] (Msb;) dim. of *بُنِيَّة*. (S, Mgh, Msb.) You say, *يَا بُنِيَّة* and *يَا بُنِيَّة*, [O my little son, or O my child], with *kesr* to the *يَا* and with *fet-ḥ* also; like as you say, *يَا أَبَت* and *يَا أَبَت* [which see in art. *ابو*, voce *أب*]. (Fr, S, K.) [The fem. is *بُنِيَّة* *A little daughter*; dim. of *بُنْت*. And hence,] — *بُنِيَّاتُ الطَّرِيقِ* The small

roads that branch off from the main road; (S;) what are termed *التَّرَهَات*. (S, K.) — The Arabs say, *الرِّفْقُ بَنِيَّ الحَلِيمِ*, meaning *الرِّفْقُ* is like *الحلیم*. (IAar, ISd.)

بُنُوَّة Sonship: (Lth, Zj, S, M, Msb, K:) [it may be originally *بُنُوَّة*, for Az says, app. on the authority of Zj,] it is not a decisive proof that the last radical is *و*, since they say *بُنُوَّة*, though the dual [of the word from which this is derived] is *بُنِيَّان*; (T;) [and ISd says that] *بُنُوَّة* is thus because of the *ḍammeh*. (M.)

الْبِنِيَّة [properly *The building*, like *الْبِنَاء* &c.: but particularly applied to] *the Kaqbeh*; (S, M, K;) because of its nobleness. (M, K.) One says, *لَا وَرَبِّ هَذِهِ الْبِنِيَّةِ مَا كَانَ كَذَا وَكَذَا* [No, by the Lord of this building (the Kaqbeh), such and such things were not]: (S, TA:) and this was a common form of oath. (TA.) The Kaqbeh is also called *بِنِيَّةُ إِبْرَاهِيمَ* [The building of Abraham]; because he built it. (TA.)

بِنَاء 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 *بَانَاء*; and in like manner, *أَجْنَاء* is pl. of *أَجْنَاء*: and hence the prov., *أَجْنَاؤُهَا أَبْنَاؤُهَا*, (M,) or *أَجْنَاؤُهَا أَبْنَاؤُهَا*, 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 بَنِي* [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* *بَانَتْ* [q. v.]: (S and M in art. *بين*;) and so *بَانَاء* (T, M, K) in the dial. of Teiyi: (T, M:) or the latter signifies *widely separate from its string* [like *بَانَتْ*]. (TA.)

بَانَاء: see *بَان*. — Also, (in [some of] the copies of the *ك* 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*.)

بَانِيَّة 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 sky 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*; (Mṣb;) 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, Mṣb) in the nom. case, and بنين in the accus. and gen.; (Mgh;) and ابنا (T, S, M, Mgh, Mṣb, K,) which is a pl. of pauc.: (Mṣb:) [and hence it is argued that] the sing. is of the measure فَعْلٌ with the final radical letter elided and the conjunctive ل prefixed; (M;) originally بنى (M, K,) with ي, as we judge, because [the aor.] يبني is more common than يتنو: (M:) or originally بتو, (S, Mṣb, 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 بتون]; (Mṣb;) and because it has for a pl. ابنا, like as جمال has جمال; (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 بنوة 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 بتو, with kesr to the ب, like حمل, because they say بنت, and a change [of a vowel] in a case of this kind is rare: (Mṣb:) [but J says,] it may not be of the measure فَعْلٌ nor فَعْلٌ, because it has بتون; with fet-h to the ب, for a pl.; nor of the measure فَعْلٌ, because this has [generally] for its [broken] pl. أفعول or فعول: (S:) Zj says that it is originally بنى or بتو, or it may be originally بتا; that it is app. the last accord. to

those who say بتون; and that ابنا 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 ابني, of the same measure as أعنى; (Mgh, TA;*) a sing. denoting the pl.: or, as some say, ابن has for pls. ابنا and ابني. (TA.) Lh mentions the phrase, هؤلاء ابنا ابنائهم [or هؤلاء ابنا ابنائهم *These are the sons of their sons*]. (M.) Sometimes م is affixed to ابن [so that it becomes ابنم or ابنم at the beginning of a sentence, and ابنم or ابنم in other cases]: the word is then doubly declinable [like امرؤ or امرأ]: you say, هذا ابنم [This is a son], and رأيت ابنا [I saw a son], and مررت بابنم [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 امرؤ]; saying, هذا ابنمك [This is thy son], and رأيت ابنمك [I saw thy son], and مررت بابنمك [I passed by thy son]. (AHeyth, TA.) Hassán says,

- ولدنا بنى العنقا وآبئى محرقى
- فأكرم بنا خلا وأكرم بنا ابنا

[We begot the sons of El-'Anka, 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-beh says,

- بكاء تكلى فقدت حبيما • فبى تنادى بأبى وآبئما

[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, Mṣb, 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:) [Mṣr 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: (IAar, Mṣb:) [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 بنى or بتو, so ابنة and بنت are both originally بنوة or بتوة, 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, IAar, S, Mṣb) 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, Mṣb) 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 Bāri' 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 Temcem]; 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. (Mṣb.)—When ابن is applied to that which is not a human being, (IAmb, Mṣb,) to an irrational being, (Mṣb,) it has for its pl. بنات: (IAmb, Mṣb:) thus the pl. of ابن مخاض [A young male camel in his second year] is بنات مخاض: (Mgh, Mṣb:) that of ابن لبون [A male camel that has entered upon his third year] is بنات لبون: (Mṣb:) 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, Mṣb.)—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 'Aishah speaks of her playing therewith (S, Mgh) when, being nine years of age, she was conducted as a bride to Moḥammad. (Mgh.)—ابن is often prefixed to some other noun (T, M, Mṣb) that particularizes its signification, because of a close connexion between the two meanings: (Mṣb:) 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 اللئيل** and **ابن الطريق** The thief, or robber. (T.) Also the former, *The wayfarer, or traveller*; (Er-Rāghib, TA;) and so **ابن السبيل**. (Msb, Er-Rāghib.) **ابن حرب** A warrior: (Er-Rāghib, TA:) and **ابن الحرب** [the warrior; or] he who suffices for war, and who defends. (Msb.) **ابن الدنيا** The rich man. (Msb.) — **ابن آوى** [The jackal;] 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 طبق** and **بنات بفس** and **بنات برج** and **بنات اودك** Calamities, or misfortunes. (T.) — Ru-beh said of a man who was mentioned to him, **كان احدى 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 **بنوي**.

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 Aḥabeh (see **جمرة**) until the sun rise], (TA,) or **ابني الذ** [O my little sons &c.]: (Mgh, TA:) IATH 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 **بني**, 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.)

ابينا: } see what next precedes.
ابيون: }

نطح (T, S, M, K) and **مبناة** (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 skins, or hides: (IAar, T:) or a thing of skins, 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 **مبناة**]; 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-'Adnān, 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 (**الحصر**) upon the **انطاع** [pl. of **نطح**], and go round about with them [in the market]: the **مبناة** is thus called because it is made of skins joined together: (T:) also a receptacle of the kind called **عبيبة**: (M, K:) such is said to be its meaning: (S:) pl. **مبان**. (T.)

ارض مبنيّة [Built, &c.: see 1]. **ارض مبنيّة** means **ارض مبنيّة فيها** [Land built in or upon]; and is deemed a chaste phrase. (Mgh.)

مبني Raised high; applied to a palace, or pavilion. (M, TA.)

مبني [pass. part. n. of **ابنناه**] 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. ء,] and **بهو** (K,) [aor. ء,] inf. n. **به** and **بهو** (AZ, S, K) and **به**: (K;) and **به** (Aboo-Sa'eed, 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'eed, 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-Aṣḥā, for **بيتي**. (Aṣ, O, TS, 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.)

ب: see **ل**, in two places.

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, Msb, 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, Msb, K,) aor. ء; (Msb, K;) and **بہت**, (S, L, Msb, K,) in which the dammeh is said to give intensiveness to the signification, as in **قضو الرجل**, (TA,) aor. ء; (Msb, K;) and **بہت**, (S, L, Msb, K,) in which the dammeh is said to give intensiveness to the signification, as in **قضو الرجل**, (TA,) aor. ء; (Msb, K;) and **بہت**, aor. ء (K) and ء; (TA;) inf. n. **بہت**; (JK, K;) *He was, or became, confounded, perplexed, or amazed, and unable to see his right course*; (JK, S, Msb, 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, (انقطع, K, TA,) 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], **فہت الذي كفر**, &c., (IJ, TA,) explained in the Wā'ce 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 **فہت**, the word **الذي** may hold the place of a noun in the accus. case [as will be seen from what follows]. (IJ, TA.) = **بہت**, aor. ء, (S, Msb,) inf. n. **بہت**, (S, K,) *He, or it, caused him to become confounded, perplexed, or amazed, not seeing his right course*: (Zj, Msb: [Golius, on the authority of Ibn-Maaroof, 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], **تاتيه بغتة فہتہم**, 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 **الہت**. (MF, TA.) [But it is said also that] **مباہتہ** [inf. n. of **باہتہ**] signifies *The taking, or coming upon, [one] unawares, by surprise, or unexpectedly*. (JK.) — **بہت**, aor. ء, (S, A, K, &c.,) inf. n. **بہت** and **بہت** and **بہتان**, (S, K,) or the last is a simple subst., (Msb.) *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 **بُهْتَانٌ**, below :) he lied against him; forged a lie, or lies, against him; and i. q. **قَابِلُهُ بِالْكَذِبِ** [he accused him to his face falsely, or with falsehood]; (TA;) **الْبُهْتَانُ** signifies **اسْتَقْبَالَكَ أَخَاكَ بِمَا** [thy accusing thy brother, or fellow, to his face, of that which is not in him]: (JK:) and **بُهْتَانًا**, aor. ٢, inf. n. **بُهْتَانٌ**, he accused her falsely of adultery; and forged a lie against her. (Mṣb.) [See also **اِغْتَابَهُ**.] In the saying of Abun-Nejm,

سَيِّئِ الْحَمَاءِ وَأَبْهَتِي 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, **بُهْتَانٌ عَلَيْهَا**, but only **بُهْتَانُهُ**. (S.) Upon this, F says, in the K, that **فَأَبْهَتِي عَلَيْهَا** [thus in the K] is a mistake; that J is in error, and that the right reading is **فَأَبْهَتِي 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 **أَبْهَتِي** 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], **يُخَالِفُونَ عَنْ أَمْرِهِ**: he adds that, accord. to J, **عَنْ** in this ex. should be considered redundant; but that **عَنْ** and **على** are not used redundantly like **ب**. (TA.) — **رَمَتْ الْفَحْلَ عَنِ التَّافَةِ** 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. **مُبَاهَتَةٌ**, inf. n. **بَاهَتُهُ**: 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, **بَيْنَهُمَا مُبَاهَتَةٌ** [Between them two is mutual calumny, &c.]: and **عَادَتُهُ أَنْ يُبَاحَثَ وَيُبَاهَتَ** [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumny, &c.]: and **لَا تَبَاهَتُوا 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.

بُهْتَانٌ: see **بُهْتَانٌ**. — A certain well-known kind of stone. (K.)

بُهْتَانٌ: see **بُهْتَانٌ**, 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.)

بُهْتَانٌ and **بُهْتَانَةٌ** signify the same [when the former is used as a subst.; i. e. A calumny, slander, or false accusation]: (S, A, Mṣb: [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 **بُهْتَانٌ** signifies the same:]) from **الْبُهْتَانُ** 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: (Mṣb:) and **بُهْتَانًا** the latter, [and the former also, simply,] a lying, or lie, or falsehood; (K;) and so **بُهْتَانٌ** (K) and **بُهْتَانَةٌ**. (TA.) **بُهْتَانًا وَإِنَّمَا مَبِينًا** 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, **رَمَاهُ بِالْبُهْتَانَةِ** [He accused him with, or of, calumny, &c.]. (A.) And **يَا لِلْبُهْتَانَةِ** 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 لِلْبُهْتَانَةِ**, with fet-h to the prep. ل, i. e. O the calumny! &c.]

بُهْتَانٌ [A great, or frequent, calumniator, slanderer, or false-accuser; as also **بُهْتَانٌ**, mentioned in the S only as an epithet applied to him who calumniates, slanders, or accusely falsely;] an intensive epithet from **الْبُهْتَانُ**; (IAth:;) [i. e.] an intensive form of the act. part. n. from **الْبُهْتَانُ** [inf. n. of **بُهْتَانَةٌ**]: (Mgh:;) or i. q. **مُبَاهَتَةٌ** (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: (Mṣb:) pl. **بُهْتَانٌ** (IAth, Mgh, Mṣb, K) and **بُهْتَانَةٌ**, and, accord. to the K, also **بُهْتَانٌ**; but ISd and MF hold it to be pl. of **بَاهَتٌ**, not of **بُهْتَانٌ**; the former observing, that a word of the measure **فَاعِلٌ** is one of those which have a pl. of the measure **فُعُولٌ**, but not so one of the measure **فَعُولٌ**; and that, as to the saying of A'Obeyd, that **عُدُوبٌ** is pl. of **عُدُوبٌ**, it is a mistake; for it is only pl. of **عَادِبٌ**, and the pl. of **عُدُوبٌ** is **عُدُوبٌ**. (TA. [But see art. **عَدَبٌ**])

بُهْتَانٌ, see **مُبُهْتُونٌ**, in two places.

بُهْتَانَةٌ: see **بُهْتَانٌ**, in five places.

بُهْتَانٌ: see **بُهْتَانٌ**: = and see **مُبُهْتُونٌ**.

بَاهَتٌ: see **مُبُهْتُونٌ**, in two places. = Also act. part. n. [of **بُهْتَانَةٌ**; signifying *Causing to become confounded, &c.*: and *calumniating, &c.*:] from **الْبُهْتَانُ**: (Mgh:;) **بُهْتَانٌ**, as mentioned above, is held by ISd and MF to be a pl. of this word; not of **بُهْتَانٌ**, q. v. (TA.)

مُبُهْتُونٌ Confounded, perplexed, or amazed, and unable to see his right course: (S, K:;) [other (similar) meanings may be seen from explanations of **بُهْتَانٌ**:] accord. to Ks and the S and Sgh and the K, one should not say **بَاهَتٌ** nor **بُهْتَانٌ**; but there is no reason in analogy why he who says **بُهْتَانٌ**, like **نَصَرَ** and **مَنَّعَ**, should not say thus: (TA:) Lb says, in the Expos. of the Fg, that they said **بَاهَتٌ** and **بُهْتَانٌ** [which latter is an

intensive form] and **بُهْتَانٌ**, which [last] may be considered as having the meaning of the measure **فَاعِلٌ**, like **مُبُهْتُونٌ**, or that of the measure **فَاعِلٌ**, like **بَاهَتٌ**; but the former is the more agreeable with analogy, and the more probable. (MF, TA.) — Also *Calumniated, slandered, or falsely accused*. (S.)

بُهْتَانٌ: see **بُهْتَانٌ**.

بِهَج

1. **بِهَجٌ**, aor. ٢, (AZ, S, Mṣb, &c.,) inf. n. **بِهَاجَةٌ** (AZ, S, L, K) and **بِهَجَةٌ** (AZ, L, [but some seem to regard this as a simple subst.,]) and **بِهَجَانٌ**, (L,) He, or it, was, or became, beautiful, or goodly: (AZ, S, L, Mṣb, 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, **بِهَجٌ** with kesr, meaning *The plant, or herbage, was, or became, beautiful* [&c.]. (TA, [but this is probably a tropical signification, from **بِهَجٌ** in the sense here following.]) — **بِهَجٌ**, (S, A, L, K,) with kesr, (S,) aor. ٢, (K,) inf. n. **بِهَجٌ**; (L;) and **بِهَجٌ**; (S, A, L, Mṣb, K:;) He was, or became, joyful, glad, or happy. (S, A, L, Mṣb, K.) You say, **بِهَجٌ بِهِ**, (S, A,) and **لَهُ**; (TA;) and **بِهَجٌ بِهِ**; (A, Mṣb:;) He rejoiced in it, or at it; or became rejoiced by it, or at it. (S, A, Mṣb, TA.) [See also 10.] = **بِهَجٌ**, (S, K,) aor. ٢; (K:;) and **بِهَجٌ**; (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. **بِهَجٌ**, (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 وَيَبْهَجُ حَسْبًا مَبْهَجًا

as though meaning [Leave thou this subject, and] beautify, or adorn, the more this nobility [already beautified, or adorned,] by thy describing it. (L.)

3. **بَاهَجَةٌ**, (A, K,) inf. n. **مُبَاهَجَةٌ**, (A,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodliness; [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. — **أَبْهَجَتِ الْأَرْضُ** 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 goodliness: see 3]. (K, TA.)

8: see 1, in two places.

10. استبهج i. q. استبشّر [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.]

بهج, fem. with ة: see بهج, in two places.

بهج Joyful, glad, or happy; (S, K;) as also بهج (S, A, K) and بهج. (A, TA.) — See also بهج.

بهجة Beauty, or goodness: (S, A, L, Mṣb, 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 بهجة غالية [A meadow, or garden, of surpassing beauty, &c.]. (A.) And رجل ذو بهجة A man possessed of beauty, or goodliness: (S;) or of beauty and brightness, &c. (L.) — Also Happiness, joy, or gladness. (Ham p. 403.)

بهج Beautiful, or goodly; (S, A, L, Mṣb, 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 بهجة; (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. as above. (A, TA.) — See also بهج.

بهج: see بهج, in two places.

بهج: see بهج.

بهر

1. بهر (S, A, Mṣb,) aor. بهر, (Mṣb,) inf. n. بهر, (S, Mṣb, K,) He overcame him: (S, A, Mṣb, K:) he overpowered him; subdued him: (TA:) he surpassed him; excelled him. (Mṣb.) See also 3. You say, بهرت 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 السجور, (TA,) aor. بهر, (K,) inf. n. بهور, (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. بهر, (TA,) inf. n. بهر and بهور, (K,) † It shone, or shone brightly: (K, TA:) and بهرت السحابة † The cloud shone, or shone brightly. (K.) = بهر, (S, A,) aor. بهر, 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 بَهْرَهُ •

Verily the niggardly, when thou askest of him, thou stoppest his breath. (Ish, TA.) — [Hence,] بهر, i. q. انهر, as explained below. (K.) = بهرها, (JK,) or بهرها بهتان, (TA,) inf. n. بهر, (K,) He reproached her, or accused her, falsely; (JK;) he aspersed her; calumniated her; or brought a false accusation against her. (K, TA.) You say, بهرها بكذا He reproached her falsely with, or accused her falsely of, such a thing. (JK.) [See also 8.]

3. مباهرة (K, TA,) inf. n. مباهرة, (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 بهر, (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 مَدَّحْتَهُمْ أَبْتَاهُ •

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.) — بهرها He asserted falsely that he had had sexual intercourse with her: (M, TA:) بهرها 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.) ابتهر بفلانة 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. ابتهر الليل (S, A, K,) inf. n. ابتهر, (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 ابتهر علينا الليل The night became long to us. (S.) And ابتهر النهار The day reached the point when the sun had become high. (TA.)

بهر inf. n. of 1 [q. v.]. (S, Mṣb, K.) You say, بهرا, an imprecation, meaning May he be overcome! (A:) or i. q. تغسا 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, قهرا و بهرا, with damm to each. (TA in art. قهر.) And بهرا ما بهرا [May he fall, having stumbled! &c.: how bountiful is he!], like as one says تغسا 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, بهرا meaning عجباً [for أعجب عجباً I do wonder: or wonderful!]. (S.) So [sometimes] in the phrase بهرا له [I do wonder at him, or it]. (IAgr, TA.) — Love. (K.) Accord. to some, بهرا 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 بهرة [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, (سبر, and خبير, for the former of which words we find شر erroneously put in the copies of the K, TA,) of a valley; as also بهرة [q. v.]. (K, TA.)

بَهْرَجَة Plain, or even, or soft, land or ground: or a wide tract of land between mountains. (L.) — See also **بَهْرَج**, 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.)

بَهْرَج A certain plant, of sweet odour; (K;) the [plant called] **عَوَار**, which is also called **عَيْنِ البَقْرِ**; [buphthalmum, or ox-eye;] it is the **بَهْرَج البَرِّ**, a crisping, or curling, plant, having a yellow flower; growing in the days of the spring (الرَّبِيع), and called **عَوَارَة**: (S:) Aṣ says, The **عَوَار** is the **بَهْرَج البَرِّ**: and Az says, The **عَوَارَة** is the **خَسْوَة**; and I regard **بَهْرَج** as a Persian word. (TA.) — Perfume. (Mṣb.) — And hence applied to The flowers of the desert. (Mṣb.) — And Anything goodly, or beautiful, and bright, or shining. (K, TA.)

بَهْرَج A certain thing with which one weighs; (S, Mṣb, K;) the weight of three hundred pounds: (Fr, IAṣr, 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: (Aṣ:) and commodities, or utensils, or the like, of the sea; expl. by **مَتَاع البَحْرِ** [perhaps a mistranscription for **مَتَاع التَّجَار** or **التَّجَار**, commodities, or goods, of the merchants: the poet Bureyḳ El-Hudhalee speaks of camels bearing **بَهْرَج**]. (JK, K.) It is said that Ṭalḥah the son of 'Obeyd-Allah left a hundred **بَهْرَج**, in each **بَهْرَج** of which was three hundred-weight of gold (S, TA) and silver; (TA;) **بَهْرَج** being thus made to signify a receptacle: (S, TA:) accord. to Aṣ and Kt, the meaning is, a hundred camel-loads. (TA.)

بَهْرَجَة and **مَبْهُورَة** (A, K) and **مَنْبَهْرَة** (A) [and **مَنْبَهْرَة**] † 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.)

بَاهِر [act. part. n. of 1, Overcoming; &c. And particularly,] † Overcoming in light. (JK.) [Hence,] **قَمَر بَاهِر** † A moon that overcomes with its light the light of the stars. (S, A.) And **البَاهِر** † The moon; because it outshines the stars: (Mṣb:) or the full moon. (JK.)

أَبهر [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 corda 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 **وَرِيد** [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 **أَصْحَل**: (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 **نَامَة**; and hence the saying, **أَسَكَّتَ اللهُ نَامَتَهُ**, meaning "God killed him," or "may God kill him!" and it extends to the throat, and is there called the **وَرِيد**; and to the chest, and is there called [especially] the **أَبهر** [meaning the aorta ascendens]; and to the back, and is there called the **وَتِين** [meaning the aorta descendens]; and the heart is suspended to it; and it extends to the thigh, and is there called the **نَسَا**; and to the shank, and is there called the **صَافِن**: the . in it is augmentative. (TA.) You say, **قَطَعَ أَبهرَهُ** [It severed his aorta]; meaning † it (pain) destroyed him. (A.) — Also The back: (K:) or the place of the vein [or artery] so called. (Aṣ, in art. **خَدَع** of the S.) One says, **فَلَانٌ شَدِيدُ الأَبهرِ** Such a one is strong in the back: (TA:) or strong in the place of the vein [or artery] called the **أَبهر**. (Aṣ, ubi supr.) — And The back of the curved part of the extremity of a bow: (K:) or the part between the **طَائِف** and the **كَلِيَة**: (S, K:) in the bow is its **كَبِد**, which is the part between the two extremities of its string or the like; then, next to this, the **كَلِيَة**; then, next to this, the **أَبهر**; then, the **طَائِف**; then, the **سَنَة**, which is the curved part of the extremity. (Aṣ.) — And A tent-pole. (JK.) — And The shorter side of a feather: (K:) [or] so **أَباهر** [which is the pl.]: (JK:) [or] the latter signifies the feathers (Lḥ, S) of the wing (Lḥ) of a bird (Lḥ, S) next after those called **الخَوَافِي**, (Lḥ,) [and] next [before] those called **الكَلِي**: (S:) the first of them are those called **القَوَادِم**, (S,) four in number, in the fore part of the wing; (Lḥ;) the next, **الْمَنَاقِب**, (Lḥ, S,) also four; (Lḥ;) the next, **الخَوَافِي**, (Lḥ, S,) also four; (Lḥ;) the next, **الأَباهر**, (Lḥ, S,) also four; (Lḥ;) and the next, **الكَلِي** [which are also four]. (S.)

مَبْهُور }
مَنْبَهْر } see **بَهْرَج**.
مَنْبَهْر }

بهرج

Q. 1. **بَهْرَج**, in the pass. form, (Kt, Mṣb,) inf. n. **بَهْرَجَة**, (K,) † It (a thing) was taken otherwise than by, or in, the right way: (Mṣb:) 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 **بَهْرَج بِهِم** † It (the road, A) lead them otherwise than in the beaten track.

(T, A, TA.) [See **بَهْرَج**, 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. (Mḡh.) And **بَهْرَج دَمَهُ** † He made his blood to be of no account, &c. (TA.) — Hence, (TA,) **أَمَا إِذْ بَهْرَجْتَنِي فَلَا أُشْرِبَهَا** (K, TA) † Verily, since thou hast made me [meaning my offence] to pass unnoticed, or hast taken no account of me, (**هَدَرْتَنِي**), by annulling in respect of me the prescribed castigation, (K, TA,) I will not drink it (i. e. wine) henceforth: (TA:) said by Aboo-Milḡen (K, TA) Eth-Thaḡafee, (TA,) to Ibn-Abec-Waḡḡās. (TA.) — You say also, **بَهْرَج المَكَانَ** † He made the place free to the people in general to pasture their beasts in it. (IAṣr, L.)

Q. 2. **تَبَهْرَج** † It (a place) became, or was made, free to the people in general to pasture their beasts in it. (IAṣr, L.)

بَهْرَج an arabicized word, (T, S, Mḡh, L, TA,) from **بَهْرَجَة**, (T, Mḡh, L, TA,) which is Persian; (L, TA;) or, as some say, it is an Indian word, originally **بَهْرَجَة**, meaning *Bad*, whence the Persian **بَهْرَجَة**, and hence the arabicized **بَهْرَج**; (TA;) applied to a dirhem, as meaning *bad*; (Kr, S;) *false*; (S, El-Marzooḡee;) *adulterated*; (Shiffā el-Ghaleel, El-Marzooḡee;) *of bad silver*; (A, Mḡh, L, Mṣb;) *with which one cannot buy*: (IAṣr, TA:) or, as some say, *in which the silver is predominant*: or, accord. to IAṣr, *of which the die has been falsified*: (Mḡh:) or *not coined in the government-mint*: (Lḥ, TA:) and **مَبْهُورَة** signifies the same, applied to a dirhem; (Lḥ, A, Mḡh;) and so **تَبَهْرَج**; (Lḥ, El-Marzooḡee;) but [Mṣr says,] I have not found it with **ن**, except on the authority of Lḥ; (Mḡh;) and IKḥ says that it is a word of the vulgar: (TA:) the pl. [of **بَهْرَج**] is **بَهْرَجَات**, and [of **بَهْرَجَة**] **بَهْرَجَات**. (TA.) — Hence, metaphorically, (Mḡh,) † *Bad*; (S, A, Mḡh, L, Mṣb, K;) and *false*, or *of no account*; (S, A, Mḡh, K;) applied to a thing (S, A, Mḡh, L, Mṣb) of any kind: (A, Mḡh, L:) anything rejected; not received or accepted; rejected as *wrong* or *bad*; as also **تَبَهْرَج**: (TA:) and a thing is termed **مَبْهُورَة** when it is *as though it were cast away, and not an object of emulous desire or envy, or not in request*. (El-Marzooḡee, TA.) You say, **كَلَامٌ بَهْرَج** † *Bad language*. (A, L.) — And **عَمَلٌ بَهْرَج** † *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, **دَمٌ بَهْرَج** † *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 **مَبْهُورَة**. (K.) And **مَكَانٌ بَهْرَج** † *A place free to the people in general to pasture their beasts in it*. (IAṣr, L.) And **مَاءٌ مَبْهُور** † *A water left free to those who come to water at it*. (A, K, TA.)

بہرج: see بہرج, in four places.

نہرج: see بہرج, in two places.

بہظ

1. **بَهْظُهُ**, aor. -, inf. n. **بَهْظُ**, *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 بَهْظُهُ, as heard by Aboo-Turab from an Arab of the desert; but no one has followed him in this. (Az, TA.) You say also, **بَهْظُ الرَّاحِلَةِ** *He loaded the riding-camel heavily, and fatigued it. (K.)**

أَمْرٌ بَاهِظٌ † *A distressing, grievous, or difficult, affair. (S, CK, but wanting in two MS. copies of the K.)* And **بَاهِظٌ** [alone], (CK, but wanting in two MS. copies of the K,) or **بَاهِظَةٌ**, (O, TA,) † *A calamity, or misfortune. (O, K, TA.)*

بَاهِظَةٌ: see **بَاهِظٌ**.

مَبْهُوظٌ *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 مَبْهُوظٌ** † *An opponent, or an adversary, overcome, or vanquished. (TA.)*

بہق

1. **بَهَقَ**, aor. -, inf. n. **بَهَقٌ**, *It (the body) was, or became, affected with [the disease termed] بَهَقٌ. (Msb.)*

بَهَقٌ [The mild species of leprosy termed "alphus," or "vitiligo alba;" in Hebrew **בִּהַק**;] a whiteness, less than what is termed **بَرَصٌ**, that comes upon the external skin 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 **يُعْتَبِرِي**), the skin 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. **حَرَّازُ الْحَجَرِ** [more commonly called **حَرَّازُ الصَّخْرِ**: (TA:) or **الجَوْزُ جَنْدَمٌ**, (K, TA,) or **الجَوْزُ جَنْدَمٌ**, (CK,) [evidently from the Persian **جَوَزُ گَنْدَم** explained in Johnson's Pers. Ar. and Engl. Dict. as "sandix-gum, juniper:" but SM says that] this is a certain plant, the body [or substance] of which is **مُحَبَّبٌ** [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. **بَهَلُ النَّاقَةِ**, [aor. -, inf. n. **بَهَلٌ**,] *He left the she-camel without a صَرَارٌ [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 صَرَارٌ, 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** *May God curse such a one! (K, TA.)* = **بَهَلْتُ**, aor. -, inf. n. **بَهَلٌ**, *She (a camel) had her صَرَارٌ loosed, and her young one left to suck her. (K.)**

3. **مَبَاهَلَةٌ** *The act of cursing each other: (S, Mgh, Msb:) inf. n. of **باهله** 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 سَوْرَةَ 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 **لَاعَنْتُهُ**: for when they differed respecting a thing, they used to come together, and say, **بَهَلَةٌ** † **اللَّهُ عَلَيَّ**, **بَاهَلُ بَعْضُهُمُ الظَّالِمِ مِمَّا** [The curse of God be upon such of us as is the wrongdoer!]. (Mgh.) **بَاهَلُ بَعْضُهُمُ** **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 نَبَيْتُهُ**, in the Kur [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning **ثُمَّ نَبَيْتُهَا**, 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 **بَهْرَتُهُ**.]

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;) 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 **مُبْتَلُونَ** [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 نَبَيْتُهُ**, 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. (Jcl.)*

10. **استبهلها** *He milked her (namely, a camel,) without a صَرَارٌ. (K.)* [See 1, first sentence.] — **He** (a young camel) **أَصْرَهُ** [pl. of **صَرَارٌ**] *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.)* — **استبهلتهم البادية** (S) and **استبهلتهم السواحل** † *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.)*

بَهْلَةٌ (S, Mgh, K) and **بَهْلَةٌ** (S, Msb, K) *A curse: (S, Mgh, Msb, K:) from **بَهَلُ النَّاقَةِ** in the sense first explained above. (Bd in iii. 54.)* You say, **بَهْلَةٌ** † **عَلَيْهِ بَهْلَةٌ** and **بَهْلَةٌ** † *The curse of God be on him! (S.)* For another ex., see 3.

بَهْلَةٌ: see what next precedes, in two places.
بَهْلَةٌ *The quality of shrinking from foul things, and of generosity, or nobleness. (JK.)*

بَهْلٌ *One that shrinks from foul things, and is generous, or noble; applied to a man (Ibn-'Abbád, JK) and to a woman: (JK:) pl. **بَهَائِلٌ**. (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 صَرَارٌ 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 عَرَانٌ [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 mark, or brand, upon her: (JK, S, K:) pl. **بَهَائِلٌ** (JK, S, K) and **بَهَائِلٌ**: (JK, K, TA: [the latter in the CK like **بَرْدٌ**]) and **مَبَاهِلَةٌ** † signifies *left in the state of her that is termed **بَاهِلٌ**, (S,) or having her صَرَارٌ loosed, and her young one left at liberty to suck her: (K:) and **مَبَاهِلٌ** is applied in the same sense [as its pl.]. (S, K.)* [In the CK the latter is written **مَبَاهِلٌ**, as a sing.] — [Hence,] **أَتَيْتُكَ بِبَاهِلٍ غَيْرِ ذَاتِ صَرَارٍ**, 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. **أَيْمَر**. (K.)

أَهْلُ The produce, or fruit, of a certain tree, which is the **عَرَعَر** [a name applied to the cypress and to the juniper-tree]: (S:) so says Ibn-Scenā [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 **سَرُو** [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 **طَرْفَاء** [or tamarisk], the taste thereof is like [that of] the **سَرُو**, 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 **طَرْفَاء**, and the fruit of which is like the **تَبَق** [or fruit of the lotus-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 **دَاءُ التَّغْلِبِ** [alopecia]: and with honey, it cleanses foul ulcers. (K.) [In the present day, it is applied to the juniper-tree; as is also **عَرَعَر**; and particularly to the species thereof called the **سavin**. See **قَطِرَان**.]

بَاهِلٌ and **مَبَاهِلٌ** [its pl.]: see **بَاهِلٌ**.

بهر

2. **بَهَرُوا** **الْبَهْرَ**, inf. n. **تَبَهَّرَ**, They separated the **بهر** [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. **أَبْهَرُ**, (K,) inf. n. **أَبْهَرُ**, (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 **أَسْتَبْهَرُ**; (JK, K, TA;) for which grammarians often use **أَبْهَرُ**; 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 **شَبْهَةٌ**, 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 **مُبْهَرٌ**);] 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. **غَمَضُ**, &c.,) and of information, or news, or a narration; (Mṣb;) contr. of **أَوْضَحَ**; (TA in art. **غَمَضُ**;) i. q. **يُبَيِّنُ**. (Mṣb.) — † He made, or held, a thing to be vague, or indefinite. (Mgh.) — 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. (Mgh.) [See **مُبْهَرٌ**.] — † He made a man to turn away, or withdraw, or retire, (JK, K,) **كَذَا** **عَنْ كَذَا** from such a thing, (JK,) or **عَنِ الأَمْرِ** from the affair. (K.) — **أَبْهَرَتِ الأَرْضُ** The land produced what is termed **بَهْرِي**: (JK, K;) or produced much thereof. (S.)

5: see 10.

7: see 4.

10: see 4. — You say, **أَسْتَبْهَرَ عَلَيْهِ الأَمْرُ** † 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. **أُزْتُجَ عَلَيْهِ**. (TA.) And **أَسْتَبْهَرَ عَلَيْهِ**, (K,) or **أَسْتَبْهَرَ عَلَيْهِ الكَلَامَ**, (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 عَلَيْهِ كَلَامَهُ** [signifies the same]; syn. **أُزْتُجَ**; (JK, S,*) on the authority of AZ. (S.) And **أَسْتَبْهَرَ الخَبْرَ** † 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. **أَسْتَعْلَقَ**, and **أَسْتَعْجَمَ**. (Mṣb.)

بَهْرٌ is pl. of **بَهْمَةٌ**, (S, Mṣb, 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, Mṣb,) and **بَهْمَاتٌ** is a pl. pl. [i. e. pl. of **بَهْرٌ**]: (K:) **بَهْمَةٌ** signifies A lamb, and is applied to the male and the female; (S, Mṣb;) 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 **سَخَالٌ** is to kids when they are alone, is also applied to lambs and kids together: (S, Mṣb;) or, accord. to IF, **بَهْرٌ** signifies young lambs or goats: (Mṣb:) and accord. to AZ, (Mṣb) or A'Obeyd, (TA,) **بَهْمَةٌ** is applied to a lamb or goat, whether male or female, after the period when it is termed **سَخَالَةٌ**, which is when it is just brought forth; (Mṣb, TA;) and its pl. is **بَهْرٌ**: (Mṣb: [so in my copy of that work, as though meant for **بَهْرٌ**;] but perhaps a miscription for **بَهْرٌ**;) or it is applied to a lamb or goat when just brought forth, i. e., before it is termed

سَخَالَةٌ: (Mgh: [and this is agreeable with its application in a trad. cited by IAth:]) or to the young one, not, as in the K. 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:) Lebeed 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. **سَعْدُ**, q. v.)

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

بَهْرٌ an epithet of which only the fem. form is mentioned. You say] **أَرْضٌ بَهْمِيَّةٌ** Land abounding with what is termed **بَهْمِي**: (AHn, K:) the word **بَهْمِيَّةٌ** 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 Nawádir, **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. **بَهْمَةٌ**. (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 يَتَجَّهُ 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 **الْبَهْرُ** † The three nights in which the moon does not [visibly] rise. (TA.)

بَهْمِي, a word both sing. and pl., (Sb, S, K,) its alif [written **ي**] being a denotative of the fem. gender, wherefore it is without tenween; (Sb, S;) or [it is written **يَهْمِي**, with tenween, for it is a coll. gen. n., and] its n. un. is **بَهْمَاةٌ**, (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. **بَهْمَاةٌ** is anomalous; (El-'Ash-

moonee's Expos. of the Alfeeyeh of Ibn-Málik, التانيث؛) [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.)

بهيمة Black: (K:) pl. بهيم. (TA.) And [app. used also as a subst., signifying] A black ewe (K, TA) in which is no whiteness: pl. as above and بهيم. (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. بهيم. (S.) لا أغر ولا بهيم [Not having a star, or bluze, 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 شبهة: (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 شبهة. (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 مهيمة: pl. بهيم: so in the phrase in a trad. (respecting the day of resurrection, TA), يُحْشِرُ النَّاسَ بَهِيْمًا, 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-Khattābee, TA.) — See also إبهام.

بهيمة [A beast; a brute;] any quadruped, (Akh, M, Mṣb, K,) even if in the water, (Akh, M, K,) [i. e.,] of the land and of the sea; (Mṣb;) and (so in the Mṣb, but in the K "or") any

animal that does not discriminate: (Zj, Mṣb, K:) pl. بهائم. (S, Mṣb, K.)

[بهيمة] Of, or relating to, beasts, or brutes.]

[بهيمة] The nature of beasts, or brutes.]

أبهيم: see مهيمة, 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, Mṣb,) accord. to common repute; (Mṣb;) 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, Mṣb, K) and أباهم, (M, K,) which latter is used by poetic license for the former, (M,) and إبهامات. (Mṣb.) أقصر من إبهام الصب [Shorter than the great toe of the (lizard called) صب], and إبهام القطة [than the back toe of the (bird called) القطة], and من إبهام الحباري [than the back toe of the (bird called) حباري], are proverbs of the Arabs. (Har p. 335.)

مهيمة, 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 lock [by means of which it may be opened]. (Iamb, TA.) — I. q. مضمت [as meaning Solid; not hollow; in the CK مضمت, which signifies the same]; as also أبهيم: (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,] مهيمة + Difficult things, or affairs, such that one cannot find the way to perform them. (TA.) And الأسماء المهيمة, so termed by the grammarians, † The nouns of indication, (S, K,) such as هذا and هؤلاء and ذاك and أولئك: (S:) accord. to Az, مهيمة 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 مهيمة على الرجل † [absolutely prohibited to the man; as though she were closed against him, or inaccessible to him]. (Mṣb. [But in this last work it seems to be مهيمة, which is not agreeable with common usage.]) In the copies of the K, بهيم and بهيم 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 بهيم, as shown above. (TA.) — † In a state of swooning or insensibility, speechless, and without discrimination; in consequence of a blow [&c.]. (TA.) — See also بهيم.

مستبهم عن الكلام † Debarred from the faculty of speech. (Nisfaweyh, TA.)

بهو

1. بهو (JK, Mṣb, K,) aor. بهيا, (JK,) or بهيو; (Mṣb, K;) and بهو, 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 goodness [&c.]. (JK, S, Mṣb, K.) — بهوته and بهيته: see 3. — بهي (S, K,) aor. بهي, (K,) inf. n. بهيا, (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. بهيا [q. v.]. (JK.) And بهو occurs in a trad., as they relate it, for بهوا. (A'Obeyd, TA in art. بها.)

2. بهاء, inf. n. تبهية, 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 به, as will be seen from what follows,] inf. n. مباحاة, (S, TA,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodness, or in glorying, or boasting, or in glory, or excellence; he emulated, or rivalled, him therein; or, simply, he vied with him; syn. باراه; (TA in art. بهج;) and فاحره. (S, *TA.) Hence, in a trad. respecting 'Arafah, تباهي بهم الملائكة [The angels vie with them]. (TA.) You say, باهاني فبهوته (Lh, JK, K*) and بهيته (Lh, JK) i. e. [He vied, or competed, with me, or contended with me for superiority, in beauty, or goodness, &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 goodness [&c.]. (K.)

4. ابي He (a man) was, or became, beautiful, or handsome, in face. (K.) — ابهأ [He deprived

it of beauty, or goodliness; the l being a privative, as it often is, like the Greek α: 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, المعزنى الثبى ولا ثبى [explained in art. بنى]: (JK, S:) applied to him who injures and does not profit. (JK.) — *He emptied it*; namely, a vessel. (A'Ohayd, 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. تباهاوا 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. يتبى occurs in a verse of El-Aashà for يتبى. (O, TS, L, on the authority of Aš, in art. بها. q. v.)

بهو 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. (Aš, TA.) — Anything ample, wide, or spacious. (K.) [Hence,] ناقة بهوة الجبين 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.] أبها 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.] أبها and أبه 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. أبها. (JK.) In a trad., Arabs are spoken of as removing with their أبها. (TA.)

به [originally بهو]: see بهى, in two places.

بهى Beauty, or goodliness: (S, Mšb, K:) beauty of aspect, of mien, or of external state or condition: (Mšb:) a beautiful aspect, that excites

admiration, and satisfies the eye: (TA:) and, as an attribute of God, (Mšb,) greatness, or majesty. (Mšb, 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.)

بهى Possessing the quality, or attribute, of بهى [i. e. beauty, or goodliness, &c.]; (JK, S, Mšb;) the beauty of which, (JK,) or the pleasing appearance of which, (TA,) satisfies the eye; (JK, TA;) as also به and به: the fem. of بهى is بهى; of which the pl. is بهيات and بهايا; and the fem. of بهى is بهى; and the pl. is أبها. (TA.)

بهى: see بهى. — 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.) — بئر باهية A wide-mouthed well. (K.)

أبهى [More, and most, beautiful, or goodly;] surpassingly, or superlatively, beautiful, or goodly: fem. بهيا; which is applied to a woman, and, by Honeyf El-Hanitim, to a she-camel. (Az, TA.) [Hence,] one says, إن هذا نهبياى [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 بهيته: 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 ثمار [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; (IAar, T, K;) applied to a man: (IAar, T:) fem. بوة. (K.) — And البو (K,) or بو الأثافى (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

بوا, also written بوى: see art. جوز. — خير بوا: see art. خير.

بوا

1. بوا, (M, Mgh, * Mšb, * K,) aor. بيو, (M, Mgh, Mšb,) inf. n. بهو, (M, Mgh,) He returned, went back, or came back, (M, Mgh, Mšb, 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 بوا being [said to be] that of equalling, or being equal with. (Bd in ii. 58.) [See a similar phrase, also from the Kur, below.] — بوا به إيه [I returned with it to him: and hence,] I returned it, took it back, or brought it back, to him; (M, K;) as also أباته, (Th, M, K,) and بوته, (Ks, M, K,) but this last is rare. (M.) — بوا يائمه, aor. and inf. n. as above, (T, S,) signifies, accord. to Akh, He returned [laden] with his sin: (S:) or, accord. to Aš, he acknowledged it, or confessed it: (T:) or, accord. to others, (TA,) بوا بذنبه, (T, * M, Mšb, K,) aor. as above, inf. n. بوا and بوا, (M, K,) he bore, or took upon himself, the burden of his sin, or crime, or offence; syn. احتمله; (Aboo-Is-hak, T, M, K, TA;) and became [as though he were] the abiding-place thereof: (TA:) or he became burdened, or laden, with it: (Mšb:) or he became, or made himself, answerable, responsible, or accountable, for it, by an inseparable obligation; syn. التزم به; for the primary signification of بوا 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 Nli, and expressly stated by Z and Er-Raghib: (TA:) or he acknowledged it, or confessed it. (M, K.) إني أريد أن تبوء بإثمي وإثمك, 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 إثم 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, *أَبُو، إِلَيْكَ بِنِعْمَتِكَ*, 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 بِكَفَى*, in a poem of *Ṣakhr-el-Ghef*, means *It [referring to a sword] became in my hand; my hand became to it a مَبَاةٌ, i. e. مَأْوَى [or place of abode]; it returned, and became in my hand*: or, accord. to *Ibn-Habeesh*, *i. q. اسْتَقَلَّ* [supp. a mistranscription for *استَقَرَّ* it rested, or remained; the verb *بَاءَ* in this phrase being from *بَوَّأَ* signifying *لَزِمَ*, explained above]. (Skr p. 16.) = *بَاءَ* also signifies *It* (a thing, TA) *suitcd, matched, tallied, corresponded, or agreed.* (K.) [Hence,] *بَاءَ فَلَانٌ بِفُلَانٍ* (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 Bil in ii. 58,) *because his equal*: (Ksh ibid.:) or *was slain for him, and so became equal with him*; (K, TA;) as also *بَوَّأَهُ*, 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 عَرَارٌ بِكَحَلٍ*; 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.] — *بَاءَ دَمَهُ بِدَمِهِ*, (T, M, K,) inf. n. *بَوَّأَ* and *بَوَّأَ*, (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*, [or *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 Sultán has retaliated for a man upon another man: and *بَوَّأَهُ*, inf. n. *بَوَّأَهُ*, signifies *he* (the Sultán, 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 *ل*] 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 لَهٗ 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 لَهٗ دَارًا* *I lodged him in a house*: (Mgh:) and *بَوَّأْتُ لَهٗ دَارًا* *I took for thee a house*: and *بَوَّأْتُ لِقَوْمِكُمْ مَبَصْرًا* [in the *Kur* x. 87] means *take ye two, for your people, in Egypt, houses*: (Akh, T:) or *بَوَّأْتُ [or تَبَوَّأْتُ مَكَانًا]* signifies a man's *putting a mark upon a place, when it pleases him, that he may abide there*: (El-'Itreefee, T:) or *بَوَّأَهُ* *he put it [a place] into a right, or proper, state; and prepared it*: (Sh, T:) or *بَوَّأَتْ* *he took a house as a place of abode, or as a dwelling*: (Mgh:) or *بَوَّأَ مَنَزَلًا* *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 *بَوَّأَ اسْتِبَاءَهُ* *he took it as a مَبَاةٌ [or place of abode]*: (S:) and *بَوَّأَ الْمَكَانَ* and *بَوَّأَ يَهٗ* (K) and *بَوَّأَ يَهٗ* (Sh, T, K) *he alighted in the place, and stayed, or dwelt, in it*: (Sh, T, K;) or *بَوَّأَ يَهٗ* *he stayed, or dwelt, in it, i. e., a place*: (Akh, T:) and *بَوَّأَ 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 *بَوَّأَ الْمَكَانَ 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 front, 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*),] *بَوَّأَ* (inf. n. *بَوَّأَ*, K) + *Inivit* [feminam]: and *he married [a woman]; took [her] in marriage*: syn. *تَزَوَّجَ*. (M, K:) and also *تَزَوَّجَ*. (TA. [There mentioned as a distinct signification.] The verb is trans. in these two senses. (TK.) = *بَوَّأَ الرَّوْحَ* *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. *بَاءَ فَلَانٌ بِفُلَانٍ*: see *بَوَّأَهُ*.

4. *بَوَّأَتْ بِهِ إِلَيْهِ*: see *بَوَّأَتْ*, near the beginning of this art. — *بَوَّأَ الْإِبِلَ*, (T, S, O, L, and so in some copies of the K, in other copies of which we find *بَوَّأَ الْإِبِلَ* inf. n. *بَوَّأَهُ*, (T,) *He brought back the camels to the مَبَاةٌ* (T, S, O, L) or *مَعَطِنَ*, (K,) both of which signify the place where they are made to lie down, at the watering-place. (L.) And *بَوَّأَ الْإِبِلَ*, (T, M,) inf. n. as above, (T,) *He made the camels to lie down [in the مَبَاةٌ], one*

beside another. (T, M.) And *بَوَّأَتْ 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,] *بَوَّأَتْ 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. — *بَوَّأَتْ إِبَاهُ الْأَدِيمَ* *He put the skin, or hide, into the tanning liquid.* (K.) In the O, the action is ascribed to a woman. (TA.) = *بَوَّأَتْ مِنْهُ* *He fled from him.* (M, K.) — *بَوَّأَتْ فِي فَلَاةٍ* *A desert that extends (lit. goes away) into a desert, (T, S, K,) by reason of its amplitude.* (TA.) = *بَوَّأَتْهُ* *I made him to acknowledge, or confess.* (M.) [It seems to be indicated in the M that one says, *بَوَّأْتُ بَدِمَ فُلَانٍ*, 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 يَتَبَوَّأُ مِنْ 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, Msh.) — See also 10.

6. *تَبَوَّأَا* *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 يَتَبَوَّؤُوا*; incorrectly related as being *يَتَبَوَّؤُوا*; (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. *استِبَاءَهُ*: see 2. — In the following verse of *Zuheyr Ibn-Abec-Sulmā*, *فَلَمَّا رَأَى مَعْشَرًا أُسْرُوا هَدِيًّا • وَلَمَّا رَأَى جَارَ بَيْتِ يَسْتَبَاءَهُ •* *ISk* says that the *هَدِيًّا* is *one who is entitled to respect, or honour, or protection*; and that *يَسْتَبَاءَهُ* is syn. with *يَتَبَوَّأُهُ*, meaning *whose wife is taken as a wife [by another man]*: but *Aboo-Amr Esh-Sheybānee* says that *يَسْتَبَاءَهُ* 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 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. — *اسْتَبَاءَتْ الْحَكَمَ*, and *بَوَّأَتْ الْحَكَمَ*, *I asked the judge to retaliate upon a slayer; to slay the slayer for the slain.* (M.)

بَابُ: see بَاءَةٌ. — A libidinous man. (TA in باب الالف اللينة.) — The name of the letter ب, q. v.; as also بَا: pl. of the former بَاءَات; and of the latter أَبْوَاءُ. (TA ubi supr.) The dim. is بَيْتَةٌ, meaning A little ب: and a ب faintly pronounced: [and app. بُوَيْتَةٌ 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 حَاء, in TA, باب الالف اللينة.)

بَاءَةٌ: see مَبَاءَةٌ, in three places. — Also, (T, S, M, Mgh, Mṣb, K,) and بَاءَةٌ, (IAḡr, T, S, M, K,) and بَاءَةٌ, with the ء changed into ه, (TA,) and بَاءَةٌ, (IAḡr, T, Mgh,) with ل and ه, but IKt asserts this last to be a mistranscription, (Mṣb, TA,) [though it is of very frequent occurrence,] and IAMB says that بَاءَةٌ is sing., or n. un., of بَاءَةٌ, and بَاءَةٌ [or بَاءَةٌ] has for pl. بَاءَات, (TA,) † *Coitus conjugalis*: and marriage: syn. جَمَاعٌ (T, Mṣb) and نِكَاحٌ (Aḡ, Fr, T, S, M, Mgh, K) and تَزْوِيجٌ (T): from بَاءَةٌ signifying a place of abode; [see مَبَاءَةٌ;] (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:) بَاءَةٌ 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 بَاهٌ, in art. بَوِه.] It is said in a trad., مَنْ أَسْتَطَاعَ مِنْكَرَ الْبَاءَةِ فَلْيَتَزَوَّجْ *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 (مُونٌ) of marriage, let him marry.* (Mṣb, TA.) And one says, فُلَانٌ حَرِيصٌ عَلَى الْبَاءَةِ *Such a one is vehemently desirous of marriage.* (Aḡ, T.)

بَيْتَةٌ a subst. from بَوَاهُ مَنَزَلًا. (M, K.) [See 2; and] see also مَبَاءَةٌ. — 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, إِنَّهُ لَحَسَنُ الْبَيْتَةِ *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 هَاتَتْ بَيْتَةً سَوَاءً *He passed the night in an evil state or condition* (AZ, T, S, M.)

بَوَاهُ *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, فُلَانٌ بَوَاهُ فُلَانٍ *Such a one is the equal, &c., of such a one if slain in retaliation for him*: (M:) and هُوَ بَوَاهُ *He is an equal, &c.*; and so هِيَ *she*: and هُمُ بَوَاهُ *They are equals, &c.*; and so هُنَّ *they*, referring to females: (Mgh:) and هُمُ بَوَاهُ *They are equals in this affair.* (T.) Hence, in a trad. of 'Alee, respecting witnesses, إِذَا كَانُوا بَوَاهُ *When they are equals in number and rectitude.* (Mgh.) And مَا فُلَانٌ لِفُلَانٍ بَوَاهُ *Such a one is not an equal, &c., to such a one.* (T.) And دَمُ فُلَانٍ بَوَاهُ لِدَمِ فُلَانٍ *The blood of such a one is an equivalent for the blood of such a*

one. (S.) And الْجَرَاحَاتُ بَوَاهُ *Wounds are to be retaliated equally*: a trad. (T, Mgh.) And الْقَوْمُ عَلَى بَوَاهُ *The people, or company of men, are in a state of equality.* (T.) And قِسْمَ الْبَالِ *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 عَنِ بَوَاهُ; perhaps a mistranscription.]) And كَلَّمَانَهُمْ فَأَجَابُوا عَنْ بَوَاهُ وَاحِدٍ [in a copy of the M عَلَى بَوَاهُ وَاحِدٍ] *We spoke to them, and they replied with one reply*: (T, S, O, K:*) i. e., their reply was not discordant: عَنْ 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, تُرِيدُ الْبَوَاهُ [It desires retaliation]; i. e., it hurts like as it is hurt. (TA.)

بَانِي and بَاوِي rel. ns. of بَاءَةٌ and بَا the names of the letter ب; (TA in باب الالف اللينة); and بَيَوِي is a rel. n. of the same. (M in art. ب.)

بَاوِي: } see بَانِي.
بَيَوِي: }

مَبَاءَةٌ *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 مَبِيئًا: (L, TA:) or the place to which camels return; (Mgh;) as also مَبَاءَةٌ: (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 مَبِيئًا (Bḡ and Jel in x. 93) and مَبِيئَةٌ (M, K) and مَبَاءَةٌ; (S, M, Mgh, Mṣb, K;) which last is hence applied in another sense, explained before, voce مَبَاءَةٌ: (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 بَوَاهُمُ مَنَزَلًا;] as also مَبَاءَةٌ. (T.) [Hence,] هُوَ رَجِيْبُ الْمَبَاءَةِ *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 مَبِيئًا. (K.) — *A well has what are termed مَبَاءَتَانِ, 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 مَبَاءَةٌ;) and the place where stands the driver of the سَانِيَةٌ [q. v.]. (M.) [See also مَبَابَةٌ; and مَبَابٌ.]

حَاجَةٌ مَبِيئَةٌ *A want that is vehement, or pressing, and necessary.* (TA.)

مَبِيئًا: } see مَبَاءَةٌ, in three places.
مَبِيئَةٌ: }

بواب

1. بَابٌ لَهُ, aor. بَيَّوْبُ, (M, K,) quasi-inf. n., if there be such a verb, بَوَّأَةٌ, 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 Sulṭān (M) [or other person].

2. بَوَّبَ [app., †] *He practised what are termed 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 kinds, or sorts; or I disposed, arranged, distributed, or classified, the things under distinct heads.* (Mṣb.) And بَوَّبَ الْأَبْوَابَ † [*He disposed, arranged, distributed, classified, or set in order, the kinds, sorts, classes, chapters, heads, or the like.*] (TA voce أَصَلَ, q. v.) And بَوَّبَ الْمُؤَلَّفَ كِتَابَهُ † [*The author disposed, or divided, his book in, or into, distinct chapters.*] (A.) [See بَابٌ.]

3. تَبَوَّبَ, (A,) or تَبَوَّبَ 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 wood &c.: (MF, TA:) pl. أَبْوَابٌ (S, M, Mṣb, K) and بِيَابٌ (M, K) and أَبْوَيْتَةٌ, (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),

هَتَاكَ أُخْبِيَّةٌ وَوَلَّاحٌ أَبْوَيْتَةٌ

[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, بَابُ الدَّارِ [The door of the house]; and بَابُ الْبَيْتِ [the door of the house, and of the chamber, and of the tent]; (Mṣb;) and بَابُ الْبَلَدِ [the gate of the town or city]. (The Lexicons &c. passim.) And Bishr Ibn-Abee-Hāzīm assigns a باب to a grave; calling the latter بَيْتٌ. (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. بِيَابٌ 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, TḲ:) as in the saying, هَذَا الْعِلْمُ بَابٌ إِلَى عِلْمٍ كَذَا † *This science is a means of attainment to such a science.* (B, TḲ.) — [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 **بَابُ مِنَ النُّجُومِ** a process of the science of the stars, meaning astrology or astronomy; and **بَابُ مِنَ التَّحْرِ** a process of enchantment; see an ex. voce **سِحْرٌ**. 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. **أَبْوَاب** in relation to rhymes; saying,

- **أَتَيْتُ بِأَبْوَابِ الْقَوَائِي كَأَنَّهَا**
- **أَدُودٌ بِهَا سِرْبًا مِنَ الْوَحْشِ نُرْعَا**

‡ [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,*] **بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا** † [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 **حُدُود** [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. **بَابَاتٌ**. (K.) [See also **بَابٌ**, 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;) **هَذَا سَائِلٌ لِي**: (IAmb, TA:) and **هَذَا شَيْءٌ مِنْ** **هَذَا شَيْءٍ**; (S,) **هَذَا 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, **فَلَانٌ 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-'Omeythil, TA.) [Hence, perhaps, the last of the exs. cited above from the A.] — † *A condition*; syn. **شَرْطٌ**: as in the saying, **هَذَا بَابَةٌ هَذَا** † [This is the condition of this]. (M, K, *) — **بَابَاتُ الْكِتَابِ** † *The lines of the book or writing*: (M, A, K:) or it may mean its **أَبْوَاب** [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 **مُومَةٌ**; (T, MF;) the **ب** being changed into **م**, as is often the case. (MF.) [It is mentioned in the S, and again in the K, in art. **بُو**, as syn. with **مَغَارَةٌ**.]

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

بَاخٌ; pl. **أَبْوَاخٌ**: see art. **بَاخٌ**. AZ mentions it as without **ء**: ISk, as with **ء**. (ISd, TA.)

بوح

1. **بَاخٌ**, (A, Mṣb, K,) aor. **بَوَّخَ**, (Mṣb,) inf. n. **بُوَّخٌ**, (A, Mṣb,) *It (a secret, A, or a thing, Mṣb) became apparent, or manifest*. (A, Mṣb, K.) You say, **بَاخٌ مَا كَتَمْتُ** [What I concealed became apparent]. (A.) And **أَعُوذُ بِاللَّهِ مِنْ بُوَّخِ السِّرِّ** **وَكَشْفِ السِّرِّ** [I seek protection by God from the appearing of the secret, and the removing of the veil, or covering]. (A.) = **بَاخٌ بِهِ**, (S, A, Mṣb, K,) [aor. as above,] inf. n. **بُوَّخٌ** and **بُؤُوحٌ** and **بُؤُوحَةٌ**, (K, TA,) *He revealed, or disclosed, it*; (S, A, Mṣb, K;) namely, a secret, (S, A, K,) or a thing; (Mṣb;) as also **أَبَاخَةٌ**. (A, Mṣb, K.) It (the former) is said to be from **إِبَاخَةٌ** [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, **أَبَاخَهُ سِرًّا قَبَّاحٌ بِهِ**, **He revealed to him a secret, and he (the latter) [revealed it, i. e.] did not conceal it**. (TA.) And **بُحٌّ بِأَسْمِكَ وَلَا تَكُنْ عَنْهُ** [Reveal thou thy name, and make not a mere allusion to it]. (A.)

4. **إِبَاخَةٌ**, inf. n. **إِبَاخَةٌ**: see 1, in three places. — **إِبَاخَةٌ** and **إِسْتِبَاخَةٌ** 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, **إِبَاخَ الشَّيْءِ** *He made the thing allowable, or free*. (L.) And **إِبَاخَ 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 **أَبَحْتُكَ 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] **إِبَاخَةٌ** bears a signification similar to that of **نَبِيٌّ** [i. e. *Spoliation; a taking of spoil; or the taking a thing*

as spoil; a signification more properly belonging to the inf. n. of **إِو**, q. v.]. (L.)

10. **اسْتَبَاخَهُ** *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 **اسْتَبَاخَهُمُ**, (K,) or **اسْتَبَاخَهُمْ**, (S,) *He, or they, extirpated, or exterminated, them*. (S, K.)

بُوَّحٌ has the following various significations assigned to it in explanations of the saying, **أَبْنُكَ** **أَبْنُ بُوَّحِكَ يَشْرَبُ مِنْ صَبُوحِكَ**: (S, TA:) **الْفَرْجُ**: (S, K, Ḥar p. 336:) the **فَرْجُ** [or *pudendum*, app. meaning, of a woman]: (K, Ḥar p. 328 on the authority of AO:) the **نَفْسُ** [meaning one's self]: (IAar, T, S, Meyd, L:) *coitus*; syn. **وَطْءٌ** (S) or **جَمَاعٌ**: (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*: (IAar, and Mṣr in Ḥar p. 328:) or **بُوَّحٌ**, here, is pl. of **بَاخَةٌ**; (A, TA, Ḥar 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, Ḥar,) not in the house of another: (TA:) or **بُوَّحٌ** is here a subst. from **بَاخٌ بِالْشَيْءِ**; and the meaning is, *thy son is he whom thou hast openly acknowledged* (**بُحَّتْ بِهِ**), and whom his mother hath also, agreeably with thee: (Ḥar p. 328:) [accord. to some,] it signifies also *i. q. أصل* [i. e. *origin; or race, or stock, which it may mean in the saying above: or original, or primary, state, or condition*]; (K, Ḥar p. 328;) [for] one says, **رَجَعَ إِلَى بُوَّحِهِ**, or **رَجَعَ إِلَى بُوَّحِهِ**, *He returned, or reverted, to his original, or primary, state, or condition*. (Ḥar p. 328.)

بَاخَةٌ The court; or a spacious vacant part, or portion, in which is no building; syn. **سَاخَةٌ**, (S, A, K,) and **عَرَصَةٌ**; (A, TA;) of a house or dwelling: (S, TA:) pl. **بُؤُوحٌ** [q. v.]. (A, TA.) Hence [is said to be derived] **بُؤُوحَةُ الدَّارِ** [mentioned in art. **بِج**]. (TA.) One says also, **نَحْنُ فِي بَاخَةِ الدَّارِ**, meaning *We are in the middle, or midst, or best part, of the abode, or district, or country*; i. e. **تَبَخُّجٌ**. (TA.) And hence, accord. to Fr, **أَوْسَطُهَا** [explained in art. **بِج**]. (Az, TA.) It is said in a trad., **لَيْسَ لِلنِّسَاءِ مِنْ بَاخَةِ 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, IAar, K.)

أَمَرَهُ بِمَعْصِيَةِ بُوَّاحًا *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 **بُرَاخًا**. (TA.)

هو بُوِّح بِمَا فِي صَدْرِهِ He is one who reveals, or discloses, what is in his bosom; as also بِيْحَانٌ and بِيْحَانٌ; (K;) the ي being originally و. (TA.)

مُبَاحٌ 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. مَحْظُورٌ. (S, A.)

المَيْبِخِ The lion. (K.)

بوح

1. بَاخَتِ النَّارُ, (S, A, L, K,) aor. تَبُوخٌ, inf. n. بُوخٌ, (L,) The fire abated; or became allayed: (S, L, K:*) or became extinguished, or quenched. (A.) And باخ الحرُّ The heat abated, or became allayed. (S, A, TA.) — [Hence,] بَاخَتِ الْحُمَى + The fever abated, or became allayed. (S.) And باخ عنه الورْدُ † His fever abated, or remitted. (A, TA.) And باخ غضبه † His anger abated, or became assuaged. (S, A, K:*) And بينهم حربٌ ما يبُوخُ سعيها † 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) flaggied; or became remiss, or languid. (TA.) — Also, inf. n. بُوخٌ, † It (flesh-meat) became altered, or changed in odour or otherwise for the worse, (K, TA,) and corrupted, or tainted. (TA.)

4. اباح He extinguished, or quenched, fire. (A, K.) And He (God) abated, or allayed, the heat. (A.) — [Hence,] اباح التائِرةَ بينهم † [He extinguished, or assuaged, the discord, or rancour, or enmity, that was between them]. (A, TA.) — And ابِخْ عَنْكَ مِنَ الظَّهِيرَةِ † 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.)

بُوخٌ A state of confusion, or perplexedness. (S, K.) You say, هم في بُوخٍ 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 دُوْكَةٍ وَبُوخٍ, meaning They fell into evil, or mischief, and altercation. (Meyd, TA.)

بود

1. بَادَ, inf. n. بُوْدٌ and بَوَادٌ: see art. بيد.

بور

1. بَارَ, (S, M, Mṣb,) aor. يَبُوْرُ, (Mṣb,) inf. n. بَوَارٌ (Lth, T, S, M, K) and بَوْرٌ (M, K,) or بُوْرٌ, (Mṣb,) He, (S,) or it, (Mṣb,) perished. (Lth, T, S, M, Mṣb, K.) You say, بَادُوا وَبَارُوا [They became extinct, and perished]. (A.) — [Hence,]

بَارَتِ الْأَرْضُ; The land was, or became, in a bad, or corrupt, state, and uncultivated; (K,* TA;) was unsown. (A.) — And بَارَ عَمَلُهُ † His work was, or proved, vain, or ineffectual: such is the signification of the verb in the Kur xxxv. 11. (S, K.) — And بَارَ, (T, S, &c.) aor. as above, inf. n. بَوَارٌ, (Mṣb,) † It (a thing, Mṣb, or commodity, T, S, A, Mgh) was, or became, unsaleable, or difficult of sale, or in little demand: (T, S, A, Mgh, Mṣb:) because a thing, when neglected, becomes of no use, and thus resembles that which perishes. (Mṣb.) — And بَارَتِ السُّوقُ, (T, M,) inf. n. بَوْرٌ and بَوَارٌ, (K,) † The market was, or became, stagnant, or dull, with respect to traffic. (T, M, K.) — And بَارَتِ الْأَيْمَرُ, (A,) inf. n. بَوَارٌ, (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.) — [بَارَ is also used as an imitative sequent of حَارَ; like as بَاتِرٌ is of حَاتِرٌ: see exs. in art.

حور.] = بَارَ النَّاقَةَ, (T, S, A, K,) aor. as above, (T, S, A,) inf. n. بَوْرٌ, (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. بَوْرٌ; (T, M, K;) and ابتاره (M,) inf. n. ابتيارٌ; (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 نَعْتُ الْفَتَا * إِمَّا ابْتِهَارًا وَإِمَّا ابْتِيَارًا * (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 (مَا عِنْدَهَا) [i. e. نَفْسَهَا, agreeably with an explanation given above]: (S, TA:) or ابتيارًا, which is without ء, 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.

بَارَ بُوْرٌ, (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 بَوَارٌ, [likewise an inf. n. used as an epithet,] of which the pl. is بَوْرٌ: (A, IAth:) or land before it is prepared for sowing (AHn, M, K) or plant-

ing: (AHn, M:) or land that is left to lie fallow one year, that it may be sown the next year: (K:) and بَارَ بَائِرٌ, (Zj, M, K,) and بَائِرَةٌ, (Zj, K,) and بَوْرٌ, [which is originally an inf. n.,] (K,) or بَوْرُ الْأَرْضِ, [in which the former word may be pl. of بَوَارٌ, 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 بَوْرًا † Their abodes became void, having nothing in them. (Fr, T.) — See also بَوْرٌ.

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 نَائِمٌ is of نَوْمٌ, and صَائِمٌ of صَوْمٌ; (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 بَوْرٌ, in three places. =

جور [but in the latter, جور is put for حور.] Verily they are in a state of deficiency, or detriment. (TA.) See also بَائِرٌ. [And see حَوْرٌ.] 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 بُورِيَّةٌ and بَارِيَّةٌ (Aṣ, S, M, K) and بُورِيَّةٌ (M, K) and بُورِيَّةٌ and بُورِيَّةٌ (S, M, K,) all arabicized words, from the Persian, (M,) A woven mat, (M, K,) made of reeds; (S;) what is called in Persian بُورِيَا (Aṣ, K:) or a rough حصير [or mat]. (Mṣb 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 بُورِيٌّ.] It is said in a trad., كَانَ لَا يَرَى بُورِيَّةً عَلَى الْبُورِيِّ 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. طَرِيْقٌ: (K, M:) [so, perhaps, in the trad. cited above:] arabicized. (K.)

بُورِيٌّ: see بَارِيٌّ, 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 بَطَارِخٌ, and, accord. to Golius,] so called from a town in Egypt, named بُورَةٌ, (K,) between Tinnes and Dimyât, of which there are now no remains. (TA.)

بَارِيَّةٌ : }
بُورِيَّةٌ : }
بَارِيَّةٌ : }
بُورِيَّةٌ : }
sec بَارِيٌّ

بَوَار, an inf. n. of 1: see بُوْر, last sentence. — [Hence,] بَوَار, like قَطَام, [an indecl. noun,] *Perdition*: (El-Aḥmar, Ṣ, M, K:) as in the saying, نَزَلَتْ بَوَارٌ عَلَى الْكَفَّارِ *Perdition fell upon the unbelievers.* (El-Aḥmar, Ṣ, TA.) — See also بُوْر.

بَوَارِي A seller of mats of the kind called بَارِي &c. (K.)

رَجُلٌ حَائِرٌ بَائِرٌ: see بُوْر. — You say also فِي حُورٍ وَبُورٍ (A,) meaning *A man who does not apply himself rightly, (T, Ṣ, M, A, K,) or has not applied himself rightly, (T, Ṣ, TA,) 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] بَائِر is here an imitative sequent of حَائِر. (Ṣ.) [Respecting the latter phrase, see also art. حُور.] — See also بُوْر, in two places.*

فَحْلٌ مَبُورٌ 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. بَزُو] (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. بَاسَةٌ, aor. يَبُوسُهُ (Ṣ,) inf. n. بَوَسٌ, a Persian word, arabicized, (Ṣ, A, K,) *He hissed him.* (Ṣ, A, K.) You say also, بَاسَ لَهُ الْأَرْضَ *He kissed the ground to him.* (A, TA.)

كَبَّسَ: you say, الْيَوْمَ بَسَّطَكَ مَبُوسٌ وَعَدَا *Kissed: to-day thy carpet is kissed, and to-morrow thou art imprisoned.* (A.)

بوش

1. بَاشٌ, aor. يَبُوشُ, inf. n. بَوُوشٌ, *He mixed, or confounded.* (Fr.) See also شَابٌ, in art. شُوب. — *He associated with بَوُوشٌ, meaning, people of the lowest or basest or meanest sort.* (IAḥr.) — 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. بَوُوشُوا, inf. n. تَبَوُوشُ, *They became mixed, or confused: (K:) or numerous, and mixed or confused: (TA:) and تَبَوُوشُوا signifies the same.* (K.)

5. see 2.

بَوُوشٌ 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 بَوُوشٌ, in these several senses: (K:) and, accord. to the women of Temeem, of beasts also: (Aboo-'Adnān, TA in art. هَوْش) or people of the lowest or basest or meanest sort: (IAḥr:) 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 الْإِبَاءِ, [app. a mistake for بَنُو الْأَبِّ, meaning sons of the same father,] when assembled together, are not called by this name: (TA:) أُوْبَائِشٌ is a pl. of this word, formed by transposition. (Ṣ.) You say, جَاءُوا فِي هَوْشٍ وَبَوُوشٍ *They came in assemblage and multitude.* (A.) And جَاءَ مِنَ النَّاسِ الْهَوْشُ وَالْبَوُوشُ *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 بَوُوشٌ بَائِشٌ (Ṣ, K,) or بَوُوشٌ بَائِشٌ (CK,) [app. A numerous, or large, assembly of mixed or confused people.] And جَاءَ بِالْبَوُوشِ الْبَائِشِ *He came with multitude, or the multitude.* (TA.)

بَوُوشٌ: see بَوُوشٌ, in three places.

بَوُوشِي 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 بَوُوشِي (K.)

بَوُوشِي: see what next precedes.

بَائِشٌ: see بَوُوشٌ, in three places.

بوع

1. بَوُوعٌ, (Ṣ, TA,) aor. يَبُوعُ, (TA,) inf. n. بَوُوعٌ, (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 تَبَوُوعٌ (K.) — He (a camel) stretched forth his fore legs to the full (مَدَّ أَبْوَاعَهُ); as also تَبَوُوعٌ; 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 يَبُوعٌ, and يَتَبَوُوعُ, *He went along stretching forth his fore-legs to the full extent of his step.* (L.) — بَاعٌ بِالْمَالِ, aor. يَبُوعُ, (TA,) inf. n. بَوُوعٌ, (Lth, K,) *He extended his arm, or hand, [liberally, or bountifully,] with the property.* (Lth, K, TA.) You say also, بَعَّ بَعٌّ, meaning † *Stretch forth thine arms, or hands, (بَاعَيْكَ) in acts of obedience to God.* (IAḥr.) And تَبَوُوعٌ † *He stretched forth his arms [to attain means of honour and elevation].* (TA.) And † مَا يَدْرِكُ تَبَوُوعَهُ † *The point to which he has reached is not to be attained: (K, TA:) and, as Lh says, لَا تَبْلُغُونَ تَبَوُوعَهُ † Ye will not, or shall not, reach the point to which he has attained: originally, his length of step.* (TA.) — إِذَا بَاعَ آتِبَاعُ † *When he accomplishes his want,**

he goes away. (Ḥar p. 592.) — بَاعَ الْحَبْلُ (Mṣb, TA,) first pers. بَعْتُهُ (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, يَبُوعٌ from التَّبِيرِ. (Ṣ, TA.) — [And hence,] يَبُوعٌ *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 تَبَوُوعٌ, 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.) — Also 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. خَرَبِق,) *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, (TA in art. خَرَبِق:) 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. خَرَبِق:) accord. to one relation, لِيَنْبِاقَ, i. e. to bring about, or effect, a بَائِقَةٌ, meaning a calamity, or misfortune: (K:) or لِيَنْبَاعَ may be for لِيَنْبَعِ, from النَّبَعِ. (Ḥar p. 62.) [Hence also,] انْبَاعَ الشُّجَاعِ 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, انْبِيعًا, as used by Ṣakhr-el-Ghei in describing the conduct of a man towards a beautiful woman, or, accord. to one relation, انْبِيعًا, *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 بَاعٌ, aor. يَبُوعُ.* (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,*

* يَنْبَاعُ 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]: *ينبوع* being originally *يَنْبُوع*; or, as most of the lexicologists say, originally *يَنْبُوع*, the *ل* being inserted after the fet-ḥah of the *ب* to render its sound full. (TA.)

8. *ابْتِئَاع*: see 7, in the latter half of the paragraph.

بَاع 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 *بُوع* and *بُوع*; (K;) the last of the dial. of Hudheyl: (TA:) said by AHāt to be of the masc. gender: (Mṣb:) pl. *أَبْوَاع* (Mṣb, K) and *بِيعَان*. (Ham p. 475.) — [And hence,] †The body, including the limbs; [because a fathom in height;] as in the phrase *رَجُلٌ طَوِيلُ 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 *قَصْرُ بَاعِهِ عَنِ ذَلِكَ* †He was unable to attain, or to do, or effect, that: in this case, *بُوع* 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, *بُوع* 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 طَوِيلُ الْبَاعِ* †A man of large generosity. (TA.) And *قَصِيرُ الْبَاعِ* †Niggardly: a phrase which has also another meaning, mentioned above. (TA.)

بُوع and *بُوع*: see *بَاع*, in four places. — The former also signifies A place that is broken, or crushed, (*مَكَانٌ مُنْبَعِرٌ*) in a small ravine (*لُصْب*) 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 (*يَبُوعٌ*) in going along: (K, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. *بُوعٌ* (K) and *بُوانِعٌ*. (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. *بُوانِعٌ*. (TA.) And *فَرَسٌ يَبُوعٌ*

(K,) originally *يَبُوعٌ*, (TA,) A horse that steps far, or takes long steps. (Z, K.)

بِيعٌ: } see *بَانِعٌ*.
أَبْوَاعٌ: }

مُنْبَاعٌ Anything that flows; or extends: (Mṣb:) anything sweating, or exuding sweat. (TA.)

بوق

1. *بَاقٌ* (K,) aor. *يَبُوقُ*, inf. n. *بُوقٌ*, (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 *البَاقَةُ*, (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 بَاقَةٌ شَرٌّ* A calamity, &c., burst upon them; syn. *انْقَطَعَتْ*; (S, K;*) like *انْبَاجَتْ*, (S,) from which IF thinks it to be changed: (TA:) and *انْبَاقَتْ عَلَيْهِمُ الدَّهْرُ* Fortune assaulted them, or assailed them, with calamity, like as the sound issues from the trumpet (*البوق*): (S;) and *بَغْتَمَهُمُ* [I assaulted them, or assailed them, with a calamity, &c.]. (JK.) And in like manner, one says, *بَاقَتَهُمُ بُوقٌ*, (S, TA,) inf. n. *بُوقٌ* and *بُوقٌ*, A vehement calamity or misfortune or disaster befell them, or smote them. (TA.) — Also *بَاقٌ* (K,) aor. as above, inf. n. *بُوقٌ*, (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 *انْبَاقٌ*: (K:) [or,] as some say, *انْبَاقٌ عَلَيْهِمُ* they slew him: (TA:) and *انْبَاقٌ بِهِ* he wronged him. (K.) And *بَاقٌ بِكَ* He (a man, JK) came up, or forth, upon thee, from a low, or depressed, place. (JK, K.) And *بَاقٌ بِهِ* He encompassed, or surrounded, him. (JK, K.) And *بَاقٌ الْقَوْمَ عَلَيْهِ* (K,) inf. n. *بُوقٌ*, (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 *بَاقَهُمُ*, (Ibn-'Abbād, JK, K,) aor. as above, (JK,) inf. n. *بُوقٌ*, (Ibn-'Abbād, TA,) He stole from them; robbed them. (Ibn-'Abbād, JK, K.)

7: see 1, in five places. *مُخَرَّنَبِقٌ لِيَبْنِاقَ*, a prov., thus related by some, instead of *لِيَبْنِيعَ*, means *سَاطِئَةٌ*, i. e., a calamity, or misfortune: (K in art. *بُوع*, 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 بِالضَّحْكِ* He broke forth with laughter. (JK.) And *انْبَاقَتِ الْمَطْرَةُ* 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 As, 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 *أَبْوَأَقٌ*, 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] *مَنْقَافٌ*, 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, fall, 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 *دَاهِيَةٌ بُوقٌ*, A vehement calamity or misfortune or disaster. (TA.) — And the former, applied to a man, Thievish; a great thief. (JK.)

بَاقَةٌ A calamity, misfortune, or disaster; (JK, S, Mṣb, K;) a vehement evil or mischief; (Mṣb;) a trial that befalls a people: (TA:) pl. *بُوانِعٌ*. (S, Mṣb, K.) It is said in a trad., *لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَاقَتَهُ*, meaning, accord. to Kátádch, [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 *بوق* 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.]

بول

1. *بَالٌ* (T, S, &c.,) aor. *يَبُولُ*, (S, M, Mṣb,) inf. n. *بُولٌ* (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 فَاجِرًا* †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

rises [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 **سَهَيْلٌ**.] — **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 أَصَلَ الشَّجَرَةَ** (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. **أَبَالِ الْخَيْلِ**, and **أَبَالَهَا**, [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:) **نَبِيلَنَ 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** †An ass staled, and caused some (other) asses to stale: applied to a case in which people help one another to do what is disagreeable. (Meyd.)

10. **أَسْتَبَالَ** He desired, or required, to make water. (KL.) — See also 4, in two places. — El-Farazdaq 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* **إِبِهِ**.] When it was said to a man, in former times, “How hast thou entered upon the morning?” he used to reply, **بَخِيرَ أَصْلَحَ اللَّهُ بِأَكْمَرٍ** [With good fortunes: may God make good your state, or condition]. (Ḥam p. 77.) **وَيُضْلِحُ بَالَهُمْ**, 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 رَجِيٌّ**, **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 **رَخَاءُ 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 كَاسِفٌ** 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 ذِي بَالٍ لَمْ يَبْدَأْ فِيهِ بِحَمْدِ اللَّهِ فَهُوَ أَتَبَرُّ**, 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 suprā,) 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 فُلَانٌ بِبِيَالِي**, 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 **بَحْرٌ** [here meaning sea]; (S:) a certain bulky 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 lamps:] 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 **سَرَابٌ** [or mirage: in the *الشَّرَابُ*]. (Aṣ, K, TA.) It is also applied to

the road of El-Yemen, which is not travelled but by mules: see also art. **بِغَالٌ**. (TA.) — **بَوْلُ الْعَجُوزِ** †Cow's milk. (TA.) — **بَوْلٌ** signifies also †Offspring. (M, K, TA.) — And †A large number. (K, TA.) — See also **أَبْوَالٌ**.

قَارُورَةٌ A [flask, 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 musk 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 **بَيْلَةٌ**, (T, S, M,) or **بَالَةٌ**: (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 **بَلَوْتُهُ** meaning “I smelled it, and tried, proved, or tested, it;” originally **بَلَوْتُ**; 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 **جِلْسَةٌ** 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.)*

بَوَلَةٌ That discharges much urine; syn. **كَثِيرٌ** applied to a man; (M, K;) and so **بَوَالٌ** applied to a camel. (TA.)

بَوَالٌ A disease occasioning much, or frequent, [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, **أُخِذَهُ بَوَالٌ** He was taken with much, or frequent, [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 **فَرْجٌ** [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 هَام [or owl-kind]; and the latter is its n. un.: (M, TA, *) said by Az to be genuine Arabic: (TA, *) pl. of the former أَبُومٌ. (IB, TA.)

بُومٌ بَوْمٌ [An owl, or male owls,] that cries, or that cry, much. (TA.)

بون

1. بَانَةٌ, aor. بَيُونُ, (S in art. بَيْن, Mḡb, K, *) inf. n. بُونٌ, (Mḡb, TA, *) i. q. بَانَةٌ, aor. بَيِينُ, (S ubi suprā, K, *) inf. n. بَيِّنُ, (TA, *) meaning *He excelled him; (S* ubi suprā, Mḡb;)* he surpassed him in excellence and in manly virtue: so in the Iktitūf. (TA.)

بَانٌ [a coll. gen. n., The ben-tree; a species of moringa; so in the present day;] a kind of tree, (S, Mgh, Mḡb, K, *) well known: (Mḡb, *) n. un. with ة: (S, Mgh, Mḡb, *) its seed, or grain, [called الْبَانُ and جَوْزُ الْبَانِ and فَسْتَقُ 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, Mḡb, *) 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. بِنَى) its seed, or grain, is good for [removing] the [affections of the skin termed] بَرَشٌ and نَمَسٌ and كَلْفٌ and حَصْفٌ and بَهَقٌ and سَعْفَةٌ and the mange, or scab, 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 مَقَالٌ 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 tamarisk called] هَدَبٌ, and its leaves are [of the kind termed] اَثَلٌ, like those of the اَثَل, but its wood has no hardness: the n. un. is with ة: Abou-Ziyād says, it is of the [trees called] عَضَاهُ, and has long هَدَبٌ, intensely green; it grows upon [hills, or what are termed] هَضْبٌ; and its fruit resembles the pods of the [species of kidney-bean called] نُوبِيَاءَ, except that its greenness is intense; and in it is a seed, or grain, from which is extracted the oil of the بَان: 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 كَانَتْهَا بَانَةٌ [As though she were a ben-tree], and كَانَتْهَا غُصْنُ بَانٍ [As though she were a branch of

the ben-tree], &c.: thus does Keys Ibn-El-Khaṭem: (M in art. بَيْن:) and so does Imra-el-Kays. (TA.) [See an ex. voce بَرَهْرَهَةٌ.] — [It is also applied in the present day to A species of willow, the salix Aegyptia of Linnæus, properly called in Arabic خَلْفٌ: and this is said to be meant by modern Arab poets when they liken an elegant girl to a twig of the بَان; 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. بَيْن, Mḡb, *) as also بُونَةٌ: (IAḡr, T, *) or the distance, space, or interval, between two things; as also بُونٌ. (M, K, *) You say, بَيْنَهُمَا بُونٌ بَعِيدٌ (T, S, Mḡb, *) 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: (Mḡb, *) the former phrase is the more chaste: (S, *) when corporeal distance is meant, one says, بَيْنَهُمَا بَيْنٌ, with ي; (Mḡb, *) or in the case of [literal] distance, one says, إِنَّ بَيْنَهُمَا بُونٌ; not otherwise. (S, *)

بُونٌ: see بُونٌ.

بُونَةٌ: see بُونٌ. — Also Mutual separation. (IAḡr, T, *)

بوه

1. بَاهَةٌ, (JK, K, *) [aor. بَيُوهُ,] inf. n. بُوهُ, (TA, *) *He lay with her; syn. جَامَعَهَا; (K, *) like بَاكَهَا. (JK, *)* = بَاهَةٌ, aor. بَيُوهُ, (JK, K, *) inf. n. بُوهُ; (K, *) as also بَاهَةٌ, aor. بَيَاهُ, (JK, *K, *) inf. n. بِيَهُ; (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 بَاهَةٌ, and أَبَهُ or أَبَهُ. (TA, *)* And مَا بَهْتُ 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 بُوهُ; and that of the latter, بِيَهُ. (TA, *)

بَاهَةٌ a dial. var. of بَاءَةٌ (IAḡr, S) and of بَاءَةٌ, (IAḡr, 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, It increases the venereal faculty:] IKt says, of this word, بَاهَةٌ, [though it is of very frequent occurrence,] that it is a mistranscription [app. meaning for بَاءَةٌ]. (Mḡb and TA in art. بَوَأ.) [See also بَاءَةٌ.]

بَاهَةٌ: see بَاهَةٌ. = 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

بَيَّيْتُ الشَّيْءَ 2. (T, K, *) inf. n. تَبَيُّيْتُ, (K, *) *I made the thing apparent, manifest, evident, clear, plain, or perspicuous.* (Aḡ, T, K, *) = Also, (K, *) as in the TA, or تَبَيَّنْتُ 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; (Aḡ, S, *)* or قَصَدَكَ بِالتَّحِيَّةِ [which is the same]: (IAḡr, T, *) or اِعْتَمَدَكَ بِالتَّمْلِكِ [may He bring thee dominion]; (M, *) so too says IAḡr: (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 Aḡ: (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'eed Ibn-Jubeyr: (T, *) or it means *may He bring thee near [unto Himself]: (Abou-Malik, Aḡ, T, M, K, *) or may He bring thee: (IAḡr, S, M, *) or may He prepare for thee an abode; i. q. بَوَأَكَ, (K, *) or بَوَأَكَ مَنْزِلًا; the verb being here altered in order to assimilate it to the preceding verb, حَيَّا: (El-Aḡmar, T, S, *) this explanation was approved by Aḡ: (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 الطَّعَامَا * اَلْكَبْدُ وَالْمَلْحَاةُ وَالسَّامَا *
[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 IAḡr, explaining بَيَّاكَ as meaning اِعْتَمَدَكَ بِالتَّحِيَّةِ, cites the following verse:

* لَمَّا تَبَيَّنَّا * اَبَا تَمِيمٍ * اَعْطَى عَطَاةَ اللِّحْزِ اللِّتِيمِ *
(T, *) Accord. to J, the meaning in this instance may be agreeable with the explanation of بَيَّاكَ by اِعْتَمَدَكَ بِالتَّحِيَّةِ [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 تَمِيمٍ), 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, *)* = حَسَّنَا [I made, or wrote, a beautiful] (TA in art. اللَّيْنَةُ). (TA, *)

5. *It was, or became, apparent, manifest, evident, clear, plain, or perspicuous, being near; syn. تَبَيَّنَ مِنْ قُرْبٍ.* (Aḡ, T.) = See also 1, in two places.

The low, ignoble, mean, or contemptible, man; as also *ابن بَيَّانٍ*, (IAḡr, T, K,) and *ابن هَيَّانٍ*, (IAḡr, T,) and *ابن بَيِّ*, (K,) or *هَيُّ بَنُ بَيِّ*, and *هَيَّانُ بَنُ بَيَّانٍ*: (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 Ṣ, both there and in the present art. :) and one says, *مَا أَدْرِي أَيُّ هَيِّ بَنُ بَيِّ هُوَ*, meaning *I know not what man he is..* (Ṣ.) Accord. to some, (Lth, T,) *هَيُّ 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.)

ابن بَيَّانٍ: see *الْبَيِّ*, in two places.

قَصِيدَةٌ بَيَّوِيَّةٌ rel. n. of *بَا* or *بَاءٌ*: whence *قَصِيدَةٌ بَيَّوِيَّةٌ* [as also *بَاوِيَّةٌ* and *بَائِيَّةٌ*] *A قصيدة of which the ب is in art. (M in art. (ب.))*

بيب

ابو البيب: see *أَب*, in art.

بيت

1. *بَاتَ*, (T, Ṣ, M, &c.,) aor. *بَيَّيْتُ* and *بَيَّيْتُ*, (Ṣ, Mḡb, K,) inf. n. *بَيَّوْتُ* (Lth, T, Ṣ, A, Mḡb, K) and *مَيَّيْتُ* (Mḡb, K) and *مَيَّيْتُ* (Mḡb) and *بَيَّيْتُ* and *بَيَّيْتُ*, (K,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (Mḡb:) 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*: (Ṣ, Mḡb, 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, *كَذَا يَفْعَلُ كَذَا* as meaning “he did such a thing by day,” or “at day-time:” (Ṣ, Mḡb:*) IKoof and Es-Sarakuṣṭee and IKṭṭ say that it has this meaning, and not “he slept:” (Mḡb:) [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 Kṛ [xxv. 65] *وَالَّذِينَ يَبْتَغُونَ لِرَبِّهِمْ سُجْدًا وَقِيَامًا*, [And those who pass the night prostrating themselves to their Lord and standing up in prayer]: (Mḡb:) Fr says that *بَاتَ الرَّجُلُ* means *The man remained awake all the night, engaged in acts of obedience or of disobedience*: (T, Mḡb:) [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, الْبَيَّوْتُ 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 أَرَأَيْتَ النُّجُومَ [I entered upon, or passed, the night] looking at the stars: and how can he be sleeping who is looking at them? (T, Mḡb:) 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 بَاتٌ (T) or طَيِّبَةٌ (A) [He passed, or entered upon, the night, or a night, in a good manner]. And *بَاتَ بَهْرٌ* and *بَاتَ الْقَوْمَ* [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]; (Mḡb;) 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.* (Mḡb.) 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.* (Mḡb.) — [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. *بَيَّيْتُ*, (T, A,) inf. n. *بَيَّيْتُ*, (T, M, K,) also signifies † *He married, or took a wife*: (T, A:) [see *بَيَّيْتُ* below:] or † *he gave in marriage*; syn. of the inf. n. *تَرَوِيحٌ*. (Kr, M, K.)*

2. *بَيَّيْتُ* *He constructed, or built, the tent* [i. e. *tent, or house, &c.*]. (M.) = *بَيَّيْتُ 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, Ṣ, M, A, Mḡb, K,) or *entered into it*, (Zj, T,) *by night, or at night.* (Zj, T, Ṣ, M, &c.) And one says, *بَيَّيْتُ بَلِيلٌ*, (T, A,) meaning the same as *دَبَّرَ بَلِيلٌ* [*It was thought, or meditated, upon, &c., by night, or at night*]: (T:) [for] *بَيَّيْتُ الشَّيْءَ* also signifies [simply] *the thing was thought upon, and considered as to its end, issue, or result*; syn. *قَدَّرَ*. (Ṣ.) Accord. to El-Marzooḡee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, *هَذَا أَمْرٌ قَدَّرَ بَلِيلٌ*, [in the text from which this is taken, without the syll. signs;]

and hence the saying in the Kṛ [iv. 83], *بَيَّيْتُ طَائِفَةً 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, يَبْتَغُونَ*, in the continuation of the same passage of the Kṛ, is explained in the T as meaning *يُدَبَّرُونَ*, and *لَيْلًا* (i. e. *مِنَ السَّوَةِ*.)] but Abou-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 Kṛ. (Ḥam p. 130.) And hence, in the Kṛ [iv. 108], *إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ* [*When they meditate, &c., (Ṣ, M, Bd, Jel,) by night, (Ṣ, M,) [what He will not approve, of speech,] and prepare it [in their minds] (يُزَوِّرُونَ [see art. زور]).* (Bd.) It is said in a trad., *لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتِ 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 *بَيَّيْتُ*.)] And you say, *بَيَّيْتُ النِّيَّةَ* *He decided upon the purpose, or intention, by night, or in night-time.* (Mḡb.) And *بَيَّيْتُ رَأْيَهُ* *He thought upon his opinion, and concealed it, or conceived it, in his mind.* (TA.) — *بَيَّيْتُهُمْ*, (inf. n. *تَبَيَّيْتُ*, (Mḡb, TA,) *He came upon them, (Mḡb, but the verb is there pl.,) or made a sudden attack upon them, and engaged with them in conflict, (Mḡb,) or made a great slaughter among them, or engaged with them in vehement conflict, (Ṣ, M, K,) namely, the enemy, (Ṣ, Mḡb, K,) or a people, (M,) by night: (Ṣ, M, Mḡb, Mḡb, 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 يَبَيِّتُ 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. = *بَيَّيْتُ الشَّخْلَ* *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*], (Ṣ,) and *إِبَاتَهُ حَسَنَةً* [*in a good manner of doing so*]. (T, A.) And [in like manner,] *بَيَّيْتُكَ* [*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. *تَبَيَّيْتُ عَنْ حَاجَتِهِ* [so in the TA and in a MS. copy of the K: in the CK: *تَبَيَّيْتُ*] *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 مُسْتَبْتٌ:) and also to have the contr. signification; i. e. — *He possessed food: for you say, لَا يَسْتَبِتُ لَيْلَةً He possesses not a night's food.* (T, K.) And لَا يَسْتَبِتُ *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 (شَعْر), (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. بنى:) a بيت is a small بيت of wool or of hair: a بيت is what is larger than a حَبَاء: next is the مِظَلَّة, which is larger than the بيت; but the term بيت is also applied to a مِظَلَّة when it is large and مَرُوق [i. e. furnished with a رِوَق, q. v.]: (T:) Ibn-El-Kelbee says that the Arabs have six kinds of بيت; namely, a قَبَّة, which is of skins, or tanned hides; a مِظَلَّة, of hair; a حَبَاء, of wool; a بَجَاد, of soft hair (وَبْر); a حَمِيَّة, of trees; an أَقْنَة, of stone; and a سَوَط, of hair; or this is the smallest of them: El-Baghdadee says that the حَبَاء is a بيت made of soft hair (وَبْر), or of wool, or of hair [commonly so called] (شَعْر), 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 حَبَاء 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 أُخْبِيَّة [or tents]; (M;) signifying a habitation [of any kind; an abode; a dwelling]: (Mṣb:) a man's house; syn. دَار: (T:) [and particularly a chamber; i. e.] a single roofed structure (Mgh, Kull) having a place of entrance; مَنزِل being applied to what comprises more than one [such] بيت, and a roofed صَحْن [or vacant part, and a kitchen, inhabited by a man with his family]; and دَار, to that which comprises more than one [such] بيت and more than one [such] مَنزِل and a [court, or] صَحْن without a roof: (Kull:) the pl. is بُيُوت, (S, M, K, &c.) also pronounced بُيُوت, (TA,) and أُبْيَات, (S, M, K,) the latter a pl. of pauc.; (TA;) and pl. pl. بُيُوتَات (M, Mgh, K) and أُبْيَات (Sb, S, M, K) and أُبْيَاوَات, (Fr, M, K,) which last is extr.: (M:) the dim. is بُيُوتِيَّة, also pronounced بُيُوتِيَّة; (S, K;) and the vulgar say, بُيُوتِيَّة, which is not allowable. (K.) You say, هُوَ جَارِي بَيْتِي 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 حَمِيَّة عَشْر, and some make the former a prefixed noun governing the latter in the gen. case, [saying بَيْتِي بَيْتِي] except when used as a denotative of state: (M:) one says also, بَيْتِي بَيْتِي, and بَيْتِي بَيْتِي; (Fr, T;) which last, or بَيْتِي إِلَى بَيْتِي, is the original form. (Har p. 353.) بَنَى فُلَانٌ عَلَى بَيْتِي [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.) أَهْلُ بَيْتِي [The people of the house of the Prophet,] means the Prophet's wives and his daughter and 'Alee: and so أَهْلُ الْبَيْتِ [i. e. أَهْلُ الْبَيْتِ] He means particularly, or peculiarly, the people of the house], in the Kur xxxiii. 33: مَعْشَرٌ وَأَهْلٌ 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,] عَلَى الْإِخْتِصَاصِ. (M.) — It also signifies A [pavilion, palace, or mansion, such as is called] قَصْر: (T, K:) whence the saying of Gabriel, بَشِّرْ خَدِيجَةَ بِبَيْتٍ مِّنْ قِصْبٍ, i. e. [Rejoice thou Khadeejah by the announcement of] a pavilion (قصر) of hollow pearls, (T, TA,) or of emerald. (TA. [See also art. قِصْب.]) بُيُوتًا غَيْرَ مَسْكُونَةٍ [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 بُيُوت 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 (بَيْتُ الْمَقْدِسِ); the pl. being applied to it as a mark of honour. (Zj, M.) الْبَيْتُ [The House] applies particularly to the Ka'beh [of Mekkeh]; (K;) and also بَيْتُ اللَّهِ [the House of God]; (AAF, M;) and الْبَيْتُ الْحَرَامُ [the Sacred House]; (T;) and الْبَيْتُ الْعَتِيقُ [the Ancient House]; (S and K &c. in art. عَتَق) and accord. to some, الْبَيْتُ الْمَعْمُورُ, q. v. (Bd in lii. 4.) بَيْتُ الْمَالِ signifies The treasury of the state. And بَيْتُ الْمَاءِ is a euphemism for The privy; because water is put there for the purpose of ablution: also called الْفِرَاقُ, &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: كَيْفَ تَصْنَعُ إِذَا مَاتَ النَّاسُ حَتَّى يَكُونَ الْبَيْتُ بِالْوَصِيفِ when men shall die so that the grave shall be sold for the [servant-] boy? (IAth.) — † The habitation of the سُرْفَة, which it constructs in a beautiful manner, (A'Obeyd, M,) of fragments of sticks; (Yaqkoob, M;) and of the صَيْدَانِي, 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 بَيْت of a man. (M.) — † A man's household. (S, K, TA.) — † The wife (Aṣ, IAqr, T, M, A) of a man. (M, A.) So in the saying,

أَكْبَرُ غَيْرَتِي أَمْرِي

[Hath old age altered me, or a wife?]: (Aṣ, T:) or here it means a household. (S.) — The nobility of the Arabs; (T, Mṣb, K;) as when one says, بَيْتُ تَمِيمٍ فِي بَنِي حَنْظَلَةَ [The nobility of Temeem is in the sons of Handhaleh]: (T, Mṣb:) or the family that comprises the nobility of a tribe; as حَارِثِيُونَ of the فَزَارِيُونَ, and آلُ الْحَدِيدِيْنَ of the حَارِثِيُونَ, and آلُ عَبْدِ الْمَدَانِ of the شَيْبَانِيُونَ; 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 أَخْضَرُ:] pl. بُيُوتَات and بُيُوت, (T, M,) the latter being pl. of the former. (T.) You say, هُوَ مِنْ أَهْلِ الْبُيُوتَاتِ He is of the people of nobility: and مِنْ بَيْتِ كَرِيمٍ [of a generous, or noble, house, or family]. (A.) [See also بَنِي] — A noble person: (M, Mgh, K:) pl. بُيُوتَات and بُيُوت. (Mgh.) You say, فُلَانٌ بَيْتُ قَوْمِهِ Such a one is the noble person of his people. (Abu-l-'Omeythil El-Aarabee, M.) — † The [furniture termed] فَرْش, (A, Mgh, K,) or مَتَاع, (TA,) of a tent or house, (Mgh, K,) or that is sufficient for a tent or house. (A.) You say, تَزَوَّجْتُ فُلَانَةَ عَلَى بَيْتِي † 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 بَيْت 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 التَّفْعِيلِ 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 سَقْف and كِفَاء and رِوَق and عَمْد: (T:) it is derived from the same word signifying a حَبَاء [or tent], and applies to the small and the great, as the رَجَز and the طَوِيل; and is [said to be] thus called because it comprises words like as the tent comprises its inhabitants; wherefore its component parts are termed أُسْبَاب and أُوتَاد of tents: (M:) pl. أُبْيَات and بُيُوت, (M, A, Mṣb,) the latter mentioned by Sb and IJ, (M,) [but rare,] and [pl. pl.] أُبْيَاتِيَّة: (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 يَرُوعُفُ

[Many a بيت upon the back of the camel have I

constructed with a horny thing slit in the nose and bleeding], is meant, many a بیت of poetry have I written with the reed-pen. (S.) [البیت, written after a quotation of a part of a verse of poetry, means اقرأ البیت Read thou the verse.] بیت 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 وبیت القصيدة † [Such a one is the first of the detachment of horsemen, and the chief verse of the poem]. (Har p. 441.)

بیت: see بیتة, in two places.

بیتة 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 بیت: (A, K:) [or particularly, of a night: for] you say, بیتة ليلة, ما له بیتة ليلة, (S, M, A, K,) and بیتة ليلة, (T, S, M, A,) من القوت, (T.) He has not a night's food, or victuals. (T, S, M, A, K.)

بیتات 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 2; (S, M, Mgh, Msb;) like سلام from سلم. (Mgh.) — أتاهم الأمر بیاتاً The thing, or event, happened, or came, to them in the latter part of the night. (T.)

بیتت, also pronounced بیتت, dim. of بیت, q. v. (S, K.)

بیتت That has remained throughout a night [and so become stale; stale from being a night old]; as also بیتت: 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 بیوت 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 قری بیوتاً •

the meaning seems to be, قری حوض بیوتاً, 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 بیوت † An affair, or event, for which, or on account of which, one passes the night in anxiety or grief. (S, K.) — أمر بیوت † Anxiety, or grief, that has remained during the night in the bosom. (M.) — سن بیوتة 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 بیوت.

مبیت A place in which one passes, or enters upon, the night. (M, A.)

مبیتة A woman who has obtained a بیت [i. e. tent or house, or the furniture thereof,] and a husband. (M, K.)

مستبیت Poor, or needy; [as though meaning asking for, or requiring, بیت or بیتة, i. e. food; or possessing food, and nothing beside;] syn. فقیر [q. v.]. (IAgr, T, K.)

Quasi بیح

بیحان and بیحان: see بیوح, in art. بوح.

بید

1. بَاد, aor. بیید, inf. n. بید (T, S, M, &c.) and بیاد (S, M, L, Msb, K) and بیاد (M, L, Msb, K) and بیودة (Lh, M, L, K) and بیود (L, K) and بیود, (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 بیود, inf. n. بیود, The sun set. (Sb, M, K.)

4. أبادهم 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.)

بید, (T, S, M, L, Mughnee, K,) as also بید, (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 غیر, (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'Obeyd, 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 الآخرون السابقون يوم القيامة بيد أنهم أوتوا

الكتاب من قبلنا وأوتيناهم 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 I Hsh in the Mughnee:]) accord. to one recital, it is باند; (L;) or باند; so in the Musnad of the Imám Esh-Sháfi'ee: (Mughnee:) I Ath says, I have not found this in the classical language in the sense of على: some say that it is باند, 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 Mohámmad, أنا أفصح العرب بيد أبي من قریش 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-Málik and others say that it here, also, means غير, after the manner in which the latter is used in the saying [of a poet],

• وَلَا عَيْبَ لِيَهُمْ غَيْرَ أَنْ سَيُوفَهُمْ •
• بَيْنَ قُلُوبٍ مِنْ قِرَاعِ الْكُتَابِ •

[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 Mohámmad Ibn-Yezced استنبات. (Ham p. 474.) — مبد is also a dial. var. of the same. (A'Obeyd, T, Mughnee.)

بیدة 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. بید: (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 بیداوات. (M, K.)

بیدانة A she-ass; a subst. applied to that animal: (S:) or a wild she-ass: (M, K:) or one that inhabits a desert. (بیداء); (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 بیداء; 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 بیدانات. (L, K.)

بید, or باند: see بید.

Quasi بیر

بیر; pl. of پاوار: see بیتر, in art. بیتر.

بيض

وَقَعَ فِي حَاصِّ بَاصٍ, and حَيَّصَ بَيْصًا, &c.: see art. حيص

بَيْصٌ Difficulty; straitness; (IAqr, K;) as also بَيْصٌ. (K.) See above.

بَيْصٌ: see above.

بيض

1. بَاضَهُ, (S, K,) first pers. بَضَتْ, (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.) = بَاضَتْ, (S, M, Mṣb, K, except that in the M and Mṣb we find the masc. form, بَاضٌ, followed by (الطَائِرُ,) aor. تَبِيضٌ, (Mṣb,) inf. n. بَيْضٌ, (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 السَّعَامُ 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 النعائم is in the hot season, [when that asterism sets aurorally, (see مَنَازِلُ الْقَمَرِ, in art. نزل)] whereupon there grows, at the roots of the حَلِيٍّ, a plant called نَشْرٌ, 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 نَوْءُ [by which we are here to understand the setting aurorally] of النعائم; and that when this rain falls, the wise flees and the stupid remains. (O.) — بَاضَ الْبَاطِنُ †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 كَبَاةٌ [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. بَيْضٌ, (S, M, K,) inf. n. تَبِيضٌ, (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. شمس; &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. بَايَضَهُ, (S, M,) inf. n. مُبَايَضَةٌ, (TA,) He contended with him for superiority in whiteness. (S, M.) — بَايَضَنِي فَلَانٌ †Such a one acted openly with me; syn. جَاهَرَنِي: from التَّهَارُ †بَايَضٌ [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 [أَبِيضٌ and أَبَاضٌ, 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.) = ابْتَاضَهُمُ 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 ابْتَيْضَاهُمْ 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. ابْيَضَ, (S, M, Mṣb, K,) and, by poetic license, ابْيَضَّ, [of which see an ex. voce خَفَضَ, and see also 9 in art. حو.] (M, TA,) inf. n. ابْيَاضٌ, (S, Mṣb,) It was, or became, white; (S, M, Mṣb;) contr. of اسْوَدَ; (K;) as also ابْيَاضٌ, inf. n. ابْيَاضٌ; (S;) contr. of اسْوَدَ; (K;) and ابْأَضَ: which †last also signifies it (herbage or pasture) became white, and dried up. (M, TA.) [You say also, ابْيَضَ 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.

بَيْضٌ: see بَيْضَةٌ, in three places.

بَيْضَةٌ An egg (Mṣb) of an ostrich, (Mgh,) and of any bird, (S, Mgh, Mṣb, K,) and the like, i. e. of anything that is termed صَمُوعٌ [or having merely an ear-hole] as distinguished from such as is termed أُذُونٌ [or having an ear that is called

أُذُنٌ]: so called because of its whiteness: (TA:) n. un. of بَيْضٌ: (S, M, *Mṣb, K:) pl. [of the former] بَيْضَاتٌ (M, Sgh, K) and بَيْضَاتٌ, which latter is irreg., (M, Sgh,) and only used by poetic license; (Sgh;) and (of بَيْضٌ, M) بَيْبُوضٌ. (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 الْبَلْدِ signifies The egg which the ostrich abandons. (S, M, K.)

And hence the saying, هُوَ أَذَلُّ مِنْ بَيْضَةِ الْبَلْدِ †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 الْبَلْدِ 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 بَلَدٌ [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.

بلد. And for another meaning of الْبَلْدُ see below.] — †A helmet of iron, (AO, S, *M, *Mgh, *K,*) which is composed of plates like the bones of the skull, the edges whereof are joined together by nails; and sometimes of one piece: (AO:) so called because resembling in shape the egg of an ostrich: (AO, M, Mgh:*) 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. (Mgh.) — †A testicle: (S, K:) pl. بَيْضَانٌ. (TA.) — †The bulb of the saffron-plant [&c.]: as resembling an egg in shape. (Mgh.) — †[A tuber: for the same reason.] — †A kind of grape of El-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 الْبَلْدِ, 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, (حَوْزَةٌ,) 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: (Mgh:) or this signifies the congregation, or collective body, of the Muslims. (AZ, M.) And الْقَوْمُ بَيْضَةٌ

‡ *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] أَتَاهُمُ الْعَدُوُّ فِي عَشِيرَةٍ: (TA:) but when you say, فِي عَشِيرَتِهِمْ, 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.) بَيْضَةٌ 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.] — بَيْضَةٌ also signifies † *White land, in which is no herbage*; opposed to سَوْدَةٌ: (TA:) and † بَيْضَةٌ, with kesr, *white, smooth land*; (K:) thus accord. to IAqr, with kesr to the ب: (Sh:) and † بَيْضَةٌ أَرْضٌ signifies *smooth land, in which is no herbage*; as though herbage blackened land: or *untrodden land*: as also بَيْضَةٌ. (M.) — بَيْضَةٌ النَّهَارِ *The whiteness of day*: [daylight:] i. q. † بَيَاضُهُ; (K:) i. e. *its light*. (Har p. 222.) You say, أَتَيْتُهُ 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 سَهِيلٌ*; [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.)

بَيْضَةٌ: see بَيْضَةٌ, 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, Mṣb, K:) they said بَيَاضٌ and † بَيَاضَةٌ, (S, M, K,) like as they said مَنَزِلٌ and مَنَزِلَةٌ: (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 إِبَاضِ

[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 وَاتَّتَدَّ أَكْلُهُمْ
- فَأَنْتَ 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 أَفْعَلٌ that is followed by مِنْ to denote excess: but it is only like the instances in the sayings هُوَ أَحْسَنُهُمْ وَجْهًا and كَرِيمُهُمْ وَحَسَنُهُمْ وَجْهًا and أَكْرَمُهُمْ أَبًا; so it is as though he said 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 Tarafeh, 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 يَزَالُ 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 Mṣb 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 بَيُوضٌ. (M.)

بَيَاضَةٌ: see بَيَاضٌ.

بَانِضٌ *A hen, (Az, K,) or bird, (S, Mṣb,) and the like, (Mṣb,) laying an egg or eggs*: (Az, S, Mṣb, 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.)

بَيَاضٌ *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*: (Mṣb:) fem. بَيْضَةٌ: (Mṣb:) pl. بَيْضٌ, originally بَيْضٌ, (S, Mṣb, K,) the damm being converted into kesr in order that the ي may remain unchanged, (S, K,) [i. e.] to suit the ي. (Mṣb.) In the phrase أُعْطِنِي أَبْيَضَةً, mentioned by Sb, as used by some of the Arabs, meaning بَيْضٌ, [i. e. Give thou to me a white one,] ة is subjoined as it is in هُنَّ 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-Alee says, [app. of the ة,] that it should properly have neither fet-ḥ 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 بَيْضَاءُ الْوَجْهِ and فَلَانٌ 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 بَيْضَانٌ (S, K,) a pl. of أَبْيَضٌ, (TA,) in the contr. of the sense of سَوَادَانٌ (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 بَيْضَاءٌ 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*.] — *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.) — الأَبْيَضُ *The sword*: (S, A, K:) because of its whiteness: (TA:) pl. بَيْضٌ. (S:) — *Silver*: (A, K:) because of its whiteness: like as gold is called الأَحْمَرُ [because of its redness]. (TA.) — *The saliva* (رَضَابٌ) *of the mouth*. (Ham p. 348.) — *A certain star in the margin of the milky way*. (A, K.) — *The sun*: because of its whiteness. (M.) — *Waste, or uncultivated, or uninhabited, land*: (K, TA:*) [in the CK الحَرَابُ is erroneously put for الحَرَابُ:] opposed to السَّوْدَاءُ: because dead lands are white; and when planted, become black and green. (TA.) See also بَيْضَةٌ, near the end. — *Wheat*: (K:) as also السَّمْرَاءُ. (TA.) — *Fresh* [grain of the kind called] سُلْتُ. (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 أَمْرٌ بَيْضَاءُ. (AA, K.)

— The snare with which one catches game. (IAgr, K.) — Milk and water. (ISk, S, M, A, K.) A poet says,

وَمَا لِي إِلَّا الْبَيْضُ 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, IAgr, M, A, K.) You say, ذَهَبَ أَبْيَاضُهُ 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-Jawāleekce, 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 the الأَوَاضِحُ by أَيَّامُ الْبَيْضِ. (TA.) — سَنَةٌ بَيْضَاءُ + A year [of scarcity of herbage,] such as is a mean between that which is termed شَهَاءٌ and that which is termed حَمْرَاءُ. (TA in art. شهب.) — كَلَامٌ أَهْبُضُ † Language expounded or explained. (M.) — كَلِمَتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَاءً وَلَا بَيْضَاءً: I spoke to him, and he did not return to me a bad word nor a good one. (M.) — يَدٌ بَيْضَاءُ † 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.] — الْمَوْتُ الْبَيْضُ † 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 unawares; from بَيَّضَ 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 سَلِيمٌ applied to one who is stung by a scorpion or bitten by a serpent. (TA.) — بَيْضَاءُ الْقَيْطُ: see بَيْضَاءُ, last sentence but one. — هَذَا أَبْيَضٌ مِنْ كَذَا; &c.: see بَيَّاضٌ.

— Hence, الْمَيْبُضَةُ 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.) aor. بَيَّعَ, (S, Mḡb, K,) inf. n. بَيْعٌ (S, Mḡh, Mḡb, K) and مَبْيَعٌ, (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 عَرَبِيَّةٌ, 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 بَعَثَ زَيْدًا الدَّارَ and بَعَثَ مِنْ زَيْدٍ الدَّارَ [I sold to Zeyd the house: (see also an explanation of the phrase اسْتَبَعْتَهُ 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, بَعَثَهُ لَكَ and بَعَثَكَ الشَّيْءَ [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 لَرَابِحٌ مَنْ بَاعَهَا

وَالشَّبَابُ لَيْسَ لِبَائِعِيهِ تَجَارٌ

[Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers; the part. n. 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 [the thing] 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

بِتَانًا 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 لِبَيْعِهِ † He bought it for another person. (Mḡb.) The verb has this signification, also, in the trad., لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ 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 Bkl, 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 عَلَى بَيْعِهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ الْقَاضِيُ, meaning The judge sold against his will; (Mḡh;) sold without his consent. (Mḡb.) — 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 إِشْمَامٌ;] and some say بَوَعٌ; (S, K;) changing the ي into و: and thus in the cases of كَيْلٌ and قَيْلٌ and the like: (S;) [but Ibn-Málik requires ḍamm or إِشْمَامٌ in the passive of a verb of which the medial radical is ي, and kesr or إِشْمَامٌ 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 بَعَثَ and سَمِتَ: others, however, only prefer what Ibn-Málik absolutely requires in these cases. (See I'Ák p. 131.)] — You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. He sold him to the Sultán,] meaning † he slandered him, or calumniated him,

مَبْيُضٌ A place for laying eggs. (ISd, TA in art. فحص.)

مَبْيُضَةٌ A woman who brings forth white children: the contr. is termed مُسَوِّدَةٌ: (Fr, K:) but مَوْضِعَةٌ is more commonly used in the former sense. (O.)

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-Dabee, 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 **اِنْبِيسَاطٌ**. (TA in art. **بوع**. [See **اِنْبَاعٌ** 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 Mgh indicates that this latter is the primary signification accord. to the author of that work.] — It is also from **الْبَيْعَةُ**; and so is **التَّبَايَعُ**: (S, TA:*) **المُبَايَعَةُ** and **التَّبَايَعُ** from **الْبَيْعَةُ** 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 **بَايَعَهُ لَهُ** *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 **بِئَاعَةٌ**.

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-Hajjáj 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 **لِحْسَنُ 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 **بُيُوعٌ**. (Msh: [but this I think a mistake: if correct, it is a coll. gen. n.])

بُيُوعٌ: see **بُيُوعٌ**.

بِئَاعَةٌ *An article of merchandise*; (Lth, S, K;) as also **بَيْعٌ** [q. v. suprà]: (Mgh:) pl. of the former **بِئَاعَاتٌ**. (K.)

بَيْعٌ: see **بَانِعٌ**, 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.)

بِئَاعٌ *A man who sells, or buys, much*. (TA.)

بَانِعٌ *Selling, or a seller: and buying, or a buyer*: (Msh, K, TA:) as also **بَيْعٌ**: (K:) the former signification is the more obvious when **بَانِعٌ** 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 **بَانِعٌ** is **بَانِعَةٌ**: (ISd, K:) and the pl. of **بَيْعٌ** is **بِئَاعَةٌ** [or rather this is a quasi-pl. n.] and **أَبِئَاعَةٌ**: (K:) and Kr holds that **بَانِعَةٌ** is pl. of **بَيْعٌ**. (TA.) **الْبِئَاعَانِ** signifies *The seller and the buyer*; (S, Mgh;) and so **الْمُتَبَايَعَانِ**. (TA.) It is said in a trad., **بِالْخِيَارِ مَا** *The seller and the buyer have the option of cancelling the contract as long as they have not separated*.] (TA.) — **أَمْرَةٌ بَانِعَةٌ** † *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 **madmoomeh**, [the word thus being altered to **مَبِيعٌ**,] then they changed the **damme** into **kesreh** because of the **ي** after it, then the **ي** was suppressed, and **و** was changed into **ي**, like the **و** of **مِيزَانٌ**, because of the **kesreh**: accord. to El-Mázinee, each of these sayings is good; but that of Akh is the more agreeable with analogy. (S.)

مَبِيعٌ: } see **مَبِيعٌ**.
مُبْتَاعٌ: }
مُتَبَايَعٌ: see **بَانِعٌ**, 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. **بَيْنٌ** and **بَيْنُونَ** (M, Mgh, K) and **بَيْنٌ**, (M, K,) *It (a thing) became separated, severed, disunited, or cut off*, (M, Mgh, Msh, K,) **فَرَّقَ الشَّيْءَ** from the thing. (Mgh.) And **بَانَتْ**, (M, K,) or **بَانَتْ** **بِالطَّلَاقِ**, (Msh,) *She (a wife) became separated by divorce*, (M, Msh, K,) **فَرَّقَ الرَّجُلَ** 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 بِمَالٍ**, aor. **بَيَّيْنُ**, (T,) inf. n. **بَيْنٌ** (T, M) and **بَيْنٌ**, (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 **أَبَانَهُ**, q. v.]. (M.) And **بَانَ الْخَلِيْفُ**, inf. n. **بَيْنَ** and **بَيْنُونَةٌ**, [The partner, or copartner, or sharer, &c., became separated from the person, or persons, with whom he had been associated.] (T.) And **بَانَتْ يَدُ النَّاقَةِ عَنْ جَنْبِهَا**, inf. n. **بَيُونٌ**, [The fore leg of the she-camel became withdrawn, or apart, from her side.] (T.) And **بَانَ**, (S, M, Mṣb,) and **بَانُوا**, (K,) aor. **بَيِينُ**, (S,) inf. n. **بَيْنَ** and **بَيْنُونَةٌ**, (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. **بَيِينُ**, (T, Mṣb,) inf. n. **بَيَانٌ**; (T, S, Mgh, K;) and **أَبَانَ**, (T, S, M, &c.,) inf. n. **أَبَانَةٌ**; (T, Mṣb;) and **بَيِنٌ**, (T, S, M, &c.,) inf. n. **تَبْيِينٌ**; (S;) and **تَبْيِينٌ**; and **أَسْتَبَانَ**; (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 **أَبَانَ**. (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 الْغَيِّ** [The right belief hath become distinguished from error]. (TA.) And the lawyers, correctly, use the phrase, **كَصَوْتِ لَا يَسْتَبِينُ مِنْهُ حُرُوفٌ** [Like a sound whereof letters are not distinguishable]. (Mgh.) — [It seems to be indicated in the TA that **بَانَ**, aor. **بَيِينُ**, inf. n. **بَيْنَ** and **بَيْنُونَةٌ**, 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 **بَيِنَ** signifies both disunion and union.] — **بَانَهُ**, aor. **بَيِينُ**, inf. n. **بَيْنَ**: see **بَانَهُ**, aor. **بَيُونٌ**, inf. n. **بَيُونٌ**, in art. **بَوْنٌ**. — See also 2, in two places.

2. **بَيِنَ**, intrans., inf. n. **تَبْيِينٌ**: see 1, in two places. — You say also, **بَيْنَ الشَّجَرِ**; *The trees, (K,) or the leaves of the trees, (TA,) appeared, when beginning to grow forth*. (K, TA.) And **بَيْنَ الْقَرْنِ**; *The horn came forth*. (K, TA.) — **بَيْنَ بَنْتَهُ**: see 4. — **بَيِنَهُ**, (T, Mṣb, K,) inf. n. **تَبْيِينٌ**; (T, S) and **تَبْيَانٌ**; (T, S, *K) and **تَبْيَانٌ**; (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 **تَبْيَانٌ** 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 **تَبْيَانٌ** is

the only inf. n. of its measure except **تَفَعَّلَ**; (T, S,) accord. to the generality of the leading authorities; but some add **تَمَثَّلَ**, as inf. n. of **مَثَّلَ**; and El-Hareree adds to these two, in the Durrah, **تَنْضَلَّ**, as inf. n. of **نَاضَلَ**; and Esh-Shihāb adds, in the Expos. of the Durrah, **تَشْرَابٌ**, as inf. n. of **شَرِبَ الْخَمْرَ**; asserting **تَشْرَابٌ** also to have been heard, agreeably with analogy; [and to these may be added **تَبَيَّنَ** 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 **تَبْيَانٌ** is not an inf. n.; for, where it so, it would be **تَبْيَانٌ**; but it is, from **بَيَّنْتُ**, like **أَغْرَثُ** from **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 **أَبَانَهُ**, (S, Mgh, Mṣb, K,) inf. n. **أَبَانَةٌ**; (Mṣb;) and **تَبْيِنَهُ**; (S, *Mṣb, K;) and **أَسْتَبَانَهُ**; (Mgh, Mṣb, K:) [**بَيِنَ** is the most common in this sense: and often signifies *he explained it: and he proved it*:] and **أَبَانَ** all these verbs signify also *he made it known; he notified it*: (K:) or **أَسْتَبَيَّنَهُ** 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 **تَبْيِنَهُ**; (S, *Mgh;) [and **بَيِنَهُ**, as appears from an ex. in what follows, from a verse of En-Nābighah:] **أَبَانَهُ** and **بَيِنَهُ** and **أَسْتَبَيَّنَهُ** and **أَسْتَبَيَّنَهُ** all signify the same as **تَبْيِنَهُ** [app. in all the senses of this verb]: (M:) or, of all these verbs, **بَانَ** is only intrans.: (Mṣb:) and **أَسْتَبَيَّنَهُ** 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 **بَيِنَهُ** *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 بَيِّنَ الشَّرْبِ وَالْأَدَى** *

* **بِقَانِيَةِ أَيْ مِنَ الْحَيِّ أَبْيِنُ** *

[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 **قَانِيٌ**.] (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 **بَيَانٌ**, in the latter half of the paragraph. En-Nābighah says,

• **إِلَّا الْأَوَارِيَّ لَأَيَّامًا أَبْيِنَهَا** •

[Except the places of the confinement of the

beasts: with difficulty did I distinguish them]; meaning **أَبْيِنَهَا**. (S.) You say also, **مَا تَبْيِنُ**, meaning *He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil*. (M in art. **بَصَرَ**.) [See also 5, below.] **وَلَيْسْتَبِيْنُ سَبِيلَ الْمُجْرِمِيْنَ**, 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. وَلَيْسْتَبِيْنُ: (Bd:) but most read, **وَلَيْسْتَبِيْنُ**; **سَبِيلَ الْمُجْرِمِيْنَ**; the verb in this case being intrans. (T.)*

3. **بَايَنَهُ**, (K,) inf. n. **مَبَايَنَةٌ**, (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. **أَبَانَ**, intrans., inf. n. **أَبَانَةٌ**: see 1, in two places. — **أَبَانَهُ**, (inf. n. as above, TA,) *He separated it, severed it, disunited it, or cut it off*. (M, Mṣb, K, TA.) You say, **ضَرَبَهُ قَابَانَ رَأْسَهُ**, (S, K) *He smote him and severed his head, مِنْ جَسَدِهِ* from his body. (S, TA.) And **أَبَانَ الْمَرْأَةَ** *He (the husband) separated the woman, or wife, by divorce*. (Mṣb.) And **أَبَانَ بِنْتَهُ**, and **بَيِنَهَا**, (T, K,) inf. n. of the former as above, and of the latter **تَبْيِينٌ**, (TA,) *He married, or gave in marriage, his daughter, (T, K,) and she went to her husband*: (T:) from **بَيِنَ** signifying “distance:” as though he removed her to a distance from the house, or tent, of her mother. (TA.) And **أَبَانَ أَبْنَهُ بِمَالٍ**, (M,) or **أَبَانَهُ 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 **أَبَانَ الدُّوَّ عَنْ طَيِّ الْبَيْتْرِ** *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, **أَبَانَ** signifies also *He spoke, or wrote, perspicuously, clearly, plainly, or distinctly, as to meaning; or, with eloquence*: from **بَيَانٌ**, q. v.] And **أَبَانَ 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 **أَبَانَ كَلَامَهُ**, and **شَاهَدْتَهُ**.] One says of a drunken man, **مَا يَبْيِنُ كَلَامًا** *He does not speak plainly, or distinctly; lit., does not make speech plain, or distinct*. (Ks, T in art. **بَت**.) — **مَا أَبْيَنُهُ** *How distinct, apparent, manifest, evident, clear, or plain, is it!* See an ex. voce **بَسَلٌ**. — And *Hom perspicuous, or chaste, or eloquent, is he in speech, or writing! how good is his بَيَانٌ!*]

5. **تَبْيِنَ**, intrans.: see 1, in two places. — As a trans. verb: see 2, in seven places. — [Hence,

الامر 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:* (Idem 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 *فَتَبَيَّنُوا*, and others *فَتَمَيَّنُوا*; and the meanings are nearly the same: *التَّبَيُّنُ* was said by Moḥammad to be from God, and *العَجَلَةُ* [i. e. "haste"] from the devil. (T.)

6. *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:* (Mṣb:) 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.* (Ṣ.) — [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*.

بَيْنَ has two contr. significations; (T, Ṣ, Mṣb:) one of which is *Separation, or disunion* [of companions or friends or lovers]. (T, Ṣ, M, Mṣb, K.) Hence, *ذَاتُ الْبَيْنِ* as meaning *Enmity, and vehement hatred:* and the saying *ذَاتُ الْبَيْنِ لِإِصْلَاحِ*, 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:* (Mṣb:) [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] *فِي إِصْلَاحِ ذَاتِ*

الْبَيْنِ means *In the reforming, or amending, of the circumstances subsisting between the persons to whom it relates, by frequent attention thereto.* (Mgh.) [Hence also,] *غُرَابُ الْبَيْنِ* [The raven of separation or disunion; i. e., whose appearance, or croak, is ominous of separation: said by some to be] *the غُرَابُ termed أَبْقَعُ* [i. e. in which is blackness and whiteness; or having whiteness in the breast]; (Ṣ, K;) so described by the poet 'Antarah: (Ṣ:) or *that which is red in the beak and legs; but the black is called الْحَاتِرُ*, because it makes [or shows] separation to be absolutely unavoidable, (Abu-l-Ghowth, Ṣ, K,) according to the assertion of the Arabs, i. e., by its croak: (Mṣb in art. حَتمَر:) [or it is any species of the *corvus*:] Hamzeh says, in his Proverbs, that this name attaches to the *غُرَابُ* because, when the people of an abode go away to seek after herbage, it alights in the place of their tents, searching the sweepings: (Ḥar p. 308:) but accord. to the Kāḍee of Granada, Abou-'Abd-Allah Esh-Shereef,

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 كَلْبَهُمْ غُرَابًا يَنْعَقُ
- مَا الذَّنْبُ إِلَّا لِلْأَبَاعِرِ إِنِّهَا
- مِمَّا يَشْتَتِ جَمْعُهُمْ وَيَقِرُّ
- إِنَّ الْغُرَابَ بَيْنَهُ تَدْنُو 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 الْغُرَابُ فَقُلْتُ أَكْذَبُ طَائِرٍ
- إِنْ لَمْ يُصَدِّقْهُ رُغَاءُ بَعِيرٍ

[*The raven cried; and I said, A most lying bird, if the grumbling cry of a camel on the occasion of his being laden do not verify it*]. (TA in art. غرَب.) — Also *Distance*, (Ṣ, M, Mṣb, K,) *by the space, or interval, between two things.* (Mṣb.)

You say, *بَيْنَ الْمَدِينِ بَيْنَ* *Between the two countries, or towns, &c., is a distance, of space, or interval:* (Mṣb:) and *بَيْنَهُمَا بَيْنَ* *Between them two is a distance, with ي, when corporeal distance is meant:* (Idem in art. بون:) or *إِنَّ بَيْنَهُمَا لَبَيْنٌ* [Verily between them two is a distance], not otherwise, in the case of [literal] distance. (Ṣ.)

And you say also, *بَيْنَهُمَا بَيْنَ بَعِيدٍ* (T in art. بون, Ṣ, M*) and *بُونَ بَعِيدٍ* (T in art. بون, Ṣ, M, * Mṣb* 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:* (Mṣb in art. بون:) in this case, the latter is the more chaste. (Ṣ.) You also say, [using *بين* to denote *An interval of time,*]

لَقِيْتَهُ بَعِيدَاتِ 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. (Ṣ, M, K. [See also *بعُد*].) — Also *Union* [of companions or friends or lovers]; (T, Ṣ, M, Mṣb, K;) the contr. of the first of the significations mentioned above in this paragraph. (T, Ṣ, Mṣb.) [Hence *ذَاتُ الْبَيْنِ* 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, إِفْسَادُ ذَاتِ الْبَيْنِ* (occurring in the Ṣ 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]. (Ḥam p. 569.) — *ذَاتُ بَيْنِهِمْ* may also be used as meaning *The vacant space (سَاحَةٌ) that is between their houses, or tents.* (Ḥam p. 105.)

بَيْنَ is also an adverbial noun, [as such written = *بَيْنَ*] (Ṣ, M, Mgh, Mṣb, 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: (Ṣ:) [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: (Mṣb:) 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, Mṣb,) accord. to the usage commonly obtaining. (Mṣb.)

You say *بَيْنَ الرَّجُلَيْنِ* [Between the two men]: (Er-Rághib, TA:) and *الْحَالُ بَيْنَ الْقَوْمِ* [The property is between the company of men]: (M, Mṣb, Er-Rághib:*) and *الْحَالُ 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: (Ṣ, K:) and *بَيْنْتِكُمَا الْبَعِيرَ فَخَذَاهُ*, with *الْبَعِيرَ* 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]: (Ṣ and K in art. ميط:) and *بَيْنَ الْأَيَّامِ* (M and K in art. ندر) and *فِيمَا بَيْنَ الْأَيَّامِ* (Ṣ and Mṣb in that art.) [In, or during, the space of (several) days]: and *عَوَانَ 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, Mṣb:) the meaning being, *Of middle age, between that which has been mentioned; namely, the فَارِضُ and the بَكْرُ*. (Bd.) Some allow that two words to the former of which *بَيْنَ* 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-Dakhoor 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-Dakhoor &c., and*] is similar to the saying, *الْحَالُ بَيْنَ الْقَوْمِ* [mentioned above, or *جَلَسْتُ بَيْنَ الْقَوْمِ*, also mentioned above].

(Mṣb.) [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.* *بَيْنَ* 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], لَقَدْ تَقَطَّعَ بَيْنَكُمْ, as some read; or بَيْنَكُمْ, as others: (T, S, M:) the former means *Verily your union hath become dissevered*: (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, هُمُ بَيْنَ حَادِيٍّ وَقَادِيٍّ, (§ and TA in art. قَذَفَ) or هُمُ مَا بَيْنَ حَادِيٍّ وَقَادِيٍّ, (TA in art. حَذَفَ) 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.] (§ and TA, both in art. قَذَفَ, and the latter in art. حَذَفَ.) [See also an ex. in a verse cited voce حَيْطَةَ بَيْنَ—] هَذَا بَيْنَ بَيْنَ means *This (namely, a thing, S, or a commodity, Mḡb) is between good and bad*: (§, Mḡb, K:) or of a middling, or middle, sort: (M:) these two words being two nouns made one, and indecl., with fet-ḥ for their terminations, (§, Mḡb, K,) like هَمْزَةُ بَيْنَ بَيْنَ [i. e. the hemzeh uttered lightly] is called هَمْزَةُ بَيْنَ بَيْنَ, (§, M, K,*) i. e. *A hemzeh that is between the hemzeh and the soft letter whence is its vowel*; (§, M;) or هَمْزَةُ بَيْنَ بَيْنَ, the first بين with kesreh but without tenween, and the second with tenween, (Sharḥ Shudhoor edh-Dhahab,) [i. e. *the hemzeh &c.*] if it is with fet-ḥ, it is between the hemzeh and the alif, as in سَأَلَ, (§, M,) for سَأَلَ; (M;) if with kesr, it is between the hemzeh and the yé, as in سَيَّرَ, (§, M,) for سَيَّرَ; (M;) and if with ḍamm, it is between the hemzeh and the wáw, as in لَوَّمَرُ, (§, M,) for لَوَّمَرُ: (M:) it is never at the beginning of a word, because of its nearness, by reason of feebleness, to the letter that is quiescent, (§, M,) though, notwithstanding this, it is really movent: (§:) 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-Abraḡ says,

• تَحْوِي حَقِيقَتَنَا وَبَعْدَ • ضُ 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: (§:) 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-ḥah rendered full in sound; and hence the l; (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-ḥah being rendered full in sound, and so becoming l; and the latter is بَيْنَ with مَا [restrictive of its government] added to it; and both have the same meaning [of *While, or whilst*]: (§:) or the l in the former is the restrictive l; or, as some say, it is a portion of the restrictive مَا [in the latter]: (Mughnee ubi suprà:) 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 نَرْتَبُهُ أَتَانَا •
[While we were looking, or waiting, for him, he came to us]; (§, M;) a saying of a poet, cited by Sb; (M;) the phrase being elliptical; (§, M;) meaning بَيْنَ أَوْقَاتِ نَحْنُ نَرْتَبُهُ, (M,) i. e., بَيْنَ أَوْقَاتِ وَقَبْتَنَا إِيَّاهُ [between the times of our looking, or waiting, for him]. (§, M.) Aḡ 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 وَرَوَّغِي •
• يَوْمًا أُتِمِحَ لَهُ جَرِيٌّ سَلْفَعُ •

[Amid his embracing the courageous armed men, and his guileful eluding, one day a bold, daring man was appointed for him, to slay him]: (§, K:) in [some copies of] the K, تَعَنَّيَهِ; but in the Deewán [of the Hudhalees], تَعَنَّيَهِ: [in the Mughnee, ubi suprà, تَعَنَّيَهِ:] the meaning is بَيْنَ تَعَنَّيَهِ; the l being added to give fulness to the sound of the [final] vowel: (TA.) Aḡ used to say that the l 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 Aḡmad 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;) as 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. بَيُونُ. (§, TA.)

بَيْنًا is originally the inf. n. of بَانَ as syn. with بَيَّنَّ, and so signifies *The being [distinct or] apparent &c.*; (Kull;) or it is a subst. in this sense: (Mḡb:) 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*: (§, 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 بَيَّنَّة:] 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*: (Ḥar 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 البَيَانِ 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-Shereshee says, in his Expos. of the Maḡmát [of El-Hareere] that the difference between بَيْنًا and بَيَّنًا 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 act 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.)*

بِئْرٌ 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, Mṣb, K;) as also بَائِنٌ* (T) and *مُبَيِّنٌ*: (T, S:) pl. [of mult.] *أَبْيَانَةٌ* (S, K) and [of pauc.] *بَيِّنَةٌ*. (K.) Hence, *الْكِتَابُ الْمُبَيِّنُ* [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 *بَيِّنَةٌ* 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 *بَيِّنٌ*:] but the pl. most agreeable with analogy is *بَيِّنُونَ*: so says Sb. (M.)

بَيِّنَةٌ 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 *بَيِّنَةٌ*,] of the measure *فَعِيلَةٌ*, from *بَيِّنُونَ*, [see 1, first sentence,] and *بَيِّنٌ* [q. v.]: (Mgh:) and *بَيِّنَاتٌ* testimony of a witness: pl. *بَيِّنَاتٌ*. (TA.)

بَائِنٌ In a state of separation or disunion; or separated, severed, disunited, or cut off; (M, Mṣb;) as also *أَبْيِينٌ*, occurring in a verse cited above, voce *بَيِّنٌ*. [Hence,] *أَمْرَاءُ بَائِنٌ* A woman separated from her husband by divorce; (M, Mṣb, K;) as also *مَبَائِنَةٌ*: the former without *ة*: (Mṣb:) like *طَائِقٌ* and *حَائِضٌ*: you say [to a wife] *أَنْتِ بَائِنٌ* [Thou art separated from me by divorce.] (Mgh.) — *طَلَّاقٌ بَائِنٌ* is a tropical phrase; and so is *طَلَّقَهُ بَائِنَةً*; (Mgh;) [signifying the same as] *تَطْلِيقَةُ بَائِنَةٍ* (S, M, Mṣb, 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]: (ISk, Mṣb:) *بَائِنَةٌ* being here used in the sense of a pass. part. n.: (S, Sgh, Mṣb:) 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. بت.) — *قَوْسٌ بَائِنَةٌ* (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* — *بِئْرٌ 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*.

طَلَّبَ 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 أَهْبَنُ مِنْ فُلَانٍ = *بَائِنٌ*: see *أَبْيِينٌ* Such a one is more perspicuous, clear, distinct, chaste, or eloquent, in speech or language, than such a one. (S, TA.)

بَيِّنَانٌ 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 *بَيِّنَانٌ*.

مَبَائِنٌ; 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. مَوَاضِعُهُ*. (TA.)

بیه

1. مَا بَهَتْ لَهُ; aor. بَاهَهُ, inf. n. بَيِّهَهُ; and مَا بَهَتْ 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 لَأُفْعَلَنَّ كَذَا [By God, I will assuredly do such a thing]: (TA:) but sometimes they said, تَرَبَّى [By my Lord], and تَرَبَّى الْعَجَبَةِ [By the Lord of the Ka'abah], and تَأْرْحَمَانُ [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,) as it is also in تَتْرَى and تَرَاثُ and تَجَاهُ and تَحْمَةٌ [&c.]; (§;) and the و is a substitute for ب; (§, Mughnee;) but the ت has the additional meaning of denoting wonder: so says Z. (Mughnee.) = Added at the end of a noun, it is a particle of allocation: (Mughnee, K;) it is thus added in أَنْتَ [Thou], (§, Mughnee, K,) addressed to a male, (TA,) and أَنْتِ [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 allocation,] as in أَنْتَ 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 لِيَتَّقِرْ هِنْدٌ [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 allocation,] as in the phrase in the Kur [x. 59, accord. to one reading], فَبِذَلِكَ فَتَفْتَرِحُوا [Therefore therein rejoice ye]: and in the saying of the rājiz,

• قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا • تَتَذَنُ فَيَأْتِي حَمِيْضًا وَجَارُهَا •

[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 لِيَتَّزِرْ يَا رَجُلٌ [Be thou proud, vain, boastful, or self-conceited, O man], from زَهِيَ: 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 قُمْتِ [Thou stoodest, addressed to a male], and قُمْتِ [Thou stoodest, addressed to a female]: (Mughnee:) 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,) 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 أَتَى. (M in art. اتى.) = [As a numeral, ت denotes Four hundred.]

تا

تَا fem. of ذَا; (M;) i. q. ذِهْ [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 تِهْ, like ذِهْ: (§, K;) the dual is تَانِ: and the pl., أُولَاءِ. (§, K.) En-Nábigah [Edh-Dhub-yánee] says, (T, §,) excusing himself to En-Noqmán [Aboo-Káboos], whom he had satirized, (TA.)

• هَا إِنَّ تَا عِدْرَةَ إِنْ لَمْ تَكُنْ نَفَعْتُ •
• فَإِنَّ صَاحِبَهَا قَدْ تَاهَ فِي الْبَلَدِ •

[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:) تا here points to the فَصِيْدَةٌ [or ode]; and عِدْرَةٌ is a subst.

from اِعْتِذَارٌ; and تَحْيِرٌ تَاه means تَحْيِرٌ; and البلد means المَفَازَةُ. (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 أَلَيَّا and أَلَيَّا in art. الی. See an ex. voco 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 فَلَانَةُ [This is such a woman]; (T;) and [in the dual] هَاتَانِ; and [in the pl.] هَاتَاءِ: and the dim. is هَاتِيَّا. (§.) — When you use it in addressing another person, you add to it ك [as a particle of allocation], and say تَاكَ (§, K) and تَيْكَ and تَيْكَ (T, S, K) and تَيْكَ, which is a bad dial. var., (§, K,) and تَاكَ (T, S,) which is the worst of these: (T:) [all meaning That:] the dual is تَانِكَ and تَانِكَ, the latter with tesl-deed, (§, K, [but in some copies of the §, only the latter is mentioned,]) and تَانِكَ [which, like تَانِكَ, is dual of تَيْكَ or تَيْكَ, which are contractions of تَاكَ; these two duals being for تَانِكَ, the original, but unused, form]: (K:) the pl. is أُولَائِكَ [or أُولَائِكَ] and أُولَائِكَ [respecting all of which see أَلَى, in art. الی. (§, K:) and the dim. is تَيَّاكَ and تَيَّاكَ (K: [in the TA, the latter is erroneously written تَيَّاكَ:]) 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 تَاكَ &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 تَيْكَ and تَاكَ, so that one says, هَاتَيْكَ and هَاتَاكَ هِنْدٌ [This, or that, is Hind]. (§, K.) Abu-n-Nejm says,

• جِئْنَا نَحْيِيكَ وَنَسْتَجِدِيكَ •
• فَافْعَلْ بِنَا هَاتَاكَ أَوْ 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 تَيْكَ because the ل is made a substitute for that هَا: (§, TA:) or, as IB says, they do not prefix that هَا to ذَيْكَ and تَيْكَ 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 **تُو** Names of the letter ت: see that letter, and see arts. **تَوَا** and **تِي**. — **تَا** and **تَا** or **تَا** for **تَبَا**: 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 **تَتَاتَا** (M,) or **تَاتَاتَا** (K,) *He called the he-goat to copulate,* (T, M, K,) or *to approach,* (M,) saying **تَاتَا**. (M.)

تَاتَا: see what next precedes.

تَاتَاتَا 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.)

تَاتَاتَا A man who reiterates the letter ت in speaking. (S, K.)

تَار

4. **أَتَارَتْ** إِلَيْهِ النَّظَرَ. *I continued to look at him time after time (تَارَةً بَعْدَ تَارَةٍ):* (T, TA:) or *I looked at him sharply, or intently.* (Fr, T, M, K.) And **أَتَارَتْ** إِلَيْهِ (T, S, M, K,) and **أَتَارَتْ** إِلَيْهِ **الْبَصَرَ** (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 فَرَاتُ مَتَارٍ

is [said by ISd to be] for **مَتَارٍ** [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**.])

تَامَر

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 **تَامَرَ**,]) 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 **نَبِيرٌ**.] — **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. **أَفْضَاهَا** [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 تَيْمِيمُهُ, whence **تَيْمِيمٌ** } see **تَوَمَّرٌ**.

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 **تَوَمَّرٌ**, [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-Nejceremee to be thus called in relation to the oyster-shell, because this is always what is termed **تَوَمَّرٌ**, q. v. (TA.)

تَوَمَّرٌ 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 **تَوَمَّرٌ**: (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 **تَوَمَمُونَ** is allowable as applied to human beings: (S, TA:) you say, **هُوَ تَوَمَمُهُ** [in the TA, erroneously, **تَوَمَّمُهُ**, with damm,] and **تَيْمِيمُهُ** [in the CK **تَيْمِيمُهُ**] (AZ, M, K) [meaning *He is his twin-brother*]: and **هُمَا تَوَمَمَانٌ** (S, M, Mgh, Mṣb, K) and **تَوَمَمَانٌ** (M, K) [They two are twin-brothers]: or **تَوَمَمٌ** applies only to one of the two; (Mṣb;) it is a mistake to say **هُمَا تَوَمَمٌ** and **هُمَا زَوْجٌ**: (Mgh:) [but see **زَوْجٌ**:] Lth says that **تَوَمَمٌ** applies to two sons, or young ones, [born] together; and that one should not say **هُمَا تَوَمَمَانٌ**, but **هُمَا تَوَمَمٌ**: this, however, is a mistake: correctly, as ISk and Fr say, **تَوَمَمٌ** applies to one, and **تَوَمَمَانٌ** to two. (T, TA.) It is of the measure **فَوَعَلَ**, (Kh, S, IB, Mṣb,) in the opinion of some, (IB,) and originally **وَوَمَرَ**, (Kh, T, S, IB,) like as **تَوَلَّجٌ** is originally **وَوَلَّجٌ**; (Kh, T, S;) from **الْوَتَامَرُ**, (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 وَدَمْعُهَا تَوَامِرٌ
كَالِدَّرِّ إِذْ أَسْلَمَهُ النَّظَامُ
عَلَى الَّذِينَ أَرْتَحَلُوا 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. **تَوَمَمُونَ**, not **تَوَامِرُونَ**, have been misunderstood by Golius; and Freytag has followed him in this case.] — **التَّوَمَّرُ** is also [a name of] + *A certain Mansion [of the Moon; namely, the Sixth; more commonly called **الْبَهْنَةُ**;] pertaining to **الجُوزَاءَ** [here meaning Gemini]; (M, K;) one of two [asterisms] called **تَوَمَمَانٌ**: (M:) **التَّوَمَمَانُ** is + *The Sign of Gemini.* (Kzw.) — [The pl.] **تَوَامِرٌ** also signifies + *Clusters, or what are clustered together,* (M:) of stars, and of pearls. (M, K.) — And **تَوَمَمَانٌ**, + *A pair of pearls, or large pearls, for the ear: each of them is termed a **تَوَمَمَةٌ** to the other.* (TA.) — And **التَّوَمَمَانُ**, [in the CK **التَّوَمَمَانُ**,] + *A certain small herb, (AHn, M, K,) having a fruit like cumin-seed, (AHn, M, and K in art. **وَأَمَر**,) and many leaves, growing in the plains, spreading long and wide, and having a yellow flower.* (AHn, TA.) — **التَّوَمَمَرُ** also signifies + *The arrow of the kind used in the game called **النَّبِيرُ**: (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 **تَوَمَمَاتٌ**, + *A kind of women's vehicles [borne by camels], (T, K,) like **المَشَاجِرُ**, (T, TA,) erroneously said in the copies of the K to be like **المَشَاجِبُ**, (TA,) having no coverings, or canopies: the sing. is **تَوَمَمَةٌ**. (T, K.)**

تَوَامِيَةٌ: see **تَوَامِيَةٌ**.

مَتَمَّرٌ Twinning, 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,) **ثَوْبٌ 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 **مَتَوَمَّرٌ**.]

مَتَامَرٌ: see **مَتَامَرٌ**.

فَرَسٌ مَتَامِرٌ + *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, غَرَّكَ عِزُّكَ فَصَارَ قُضَارُ ذَلِكَ ذُلًّا فَآخَشَ [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. ى, inf. n. تَبُّ, and perhaps تَبَّبُ and تَبَّبَتْ, He, or it, suffered loss, or diminution; or became lost: and perished, or died: as also تَبَّبُ, inf. n. تَبَّبُ: and app. تَبَّبُ also.] تَبَّ (M, A, K) and تَبَّبُ (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 تَبَّابٌ, (T, S, A, Mṣb, K,) [said to be] a subst. from تَبَّ, with teshdeed, (Mṣb,) and تَبَّبُ and تَبَّبَتْ: (K:) or the last three signify [simply] perdition, or death: (M:) and تَبَّبُ is explained as signifying loss, or diminution, that brings, or leads, to perdition or death; (IAth, TA;) and so تَبَّابٌ; (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, *Mṣb, *K:*) تَبَّ being in the accus. case as an inf. n. governed by a verb understood. (S.) And تَبَّبُ تَبَّبًا, [in the CK تَبَّبًا], meaning the same in an intensive, or emphatic, manner: (M, K:) and تَبَّبًا تَبَّبًا. (TA.) And تَبَّبَتْ يَدَاهُ, (T, S, M, K,) and تَبَّبَتْ يَدَهُ, aor. ى, (Mṣb,) inf. n. تَبَّبُ and تَبَّبَتْ, 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, Mṣb, K, and Bd in cxi. 1:) or †may he himself suffer loss, &c., (Mṣb,* 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,] تَبَّبُ (A, TA) and تَبَّبَتْ (T, K) †He became an old man: (T, A, K:) the loss of youth being likened to تَبَّابٌ. (TA.)— تَبَّبُ, [aor., accord. to rule, ى,] He cut, or cut off, a thing. (K.) And تَبَّبُ It was cut, or cut off. (TA.)

2. تَبَّبُ, inf. n. تَبَّبُ: 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 تَبَّبَا: (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, Mṣb:) or it followed a regular, or right, course; was in a right state; and clear, or plain: from تَبَّبُ 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. تَبَّبُ: see 1.

تَبَّةٌ A difficult, or distressing, state or condition. (K.)

تَبَّبُ: }
تَبَّابٌ: } see 1, in several places.
تَبَّبُ:

تَبُّوبٌ i. q. مَهْلِكَةٌ [A place of perdition, or destruction; or a desert; or a desert such as is termed مَغَازة]. (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 تَبُّوتٌ, a dial. var. of تَبُّوتٌ.]

تَبَّ †An old man; (AZ, T, M, A, K;) fem. with ة: (AZ, T, M, A:) and †weak: pl. تَبَّابٌ: of the dial. of Hudheyl; and extr. [with respect to analogy]. (M.) You say, كُنْتُ شَابًا فَصُرْتُ تَبًّا [I was a young man, and I have become an old man]. (A.) And أَشَابَةُ أَنْتِ أُمُّ تَابَةَ [Art thou a young woman or an old woman?] (A.)— Also, (T, K,) or تَابُ الظَّهْرِ, (T,) †An ass, and a camel, having galls, or sores, on his back: (T, K:) pl. as above. (K.)— [See also تَبَّاتٌ.]

تَبَّبُ, 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. تَبُّوتٌ; (K;) a dial. var. of the latter. (TA.) See both in art. توب.

تبر

1. تَبَّرَ, aor. ى, (Lth, T, M, Mṣb, K,) inf. n. تَبَّرُ; (Lth, T, M;) and تَبَّرَ, aor. ى; (Mṣb;) He, or it, (a thing, Lth, T, M,) perished. (Lth, T, M, Mṣb, K.)— See also 2.

2. تَبَّرَهُ, inf. n. تَبَّرُ; (Zj, T, S, M, Mṣb, *K;) and تَبَّرَهُ, aor. ى, inf. n. تَبَّرُ; (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, Mṣb, K:) He (God) destroyed him. (A.)

تَبَّرُ [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, Mṣb:) or broken, or crumbled, particles of gold, and of silver, before they are wrought: when they are wrought, they are called ذَهَبٌ and فِضَّةٌ: (IAqr, T, K:) or uncoined gold (S, Mgh, Mṣb) and silver: (Mgh:) when coined, it is called عَيْنٌ: (S, Mṣb:) [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 جَوَاهِرُ [here meaning native ores] of the earth, (M,) before it is wrought (M, K) and used: (M:) or any جَوْهَرٌ [or native ore] before it is used, of copper (Zj, T, Mgh, Mṣb) and brass (Zj, T, Mgh) or iron (Mṣb) &c.: (Zj, Mgh, Mṣb:) and any جَوْهَرٌ [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.)

تَبَّرَ Broken up [and] destroyed: so in [the saying in the Kur vii. 135,] هُوَلَاءَ مَبَّرَ مَا هُم فِيهِ [As to these people, that wherein they are shall be broken up and destroyed]. (S.)— رَأَى مَبَّرًا Counsel destroyed, or brought to nought. (TA, from a trad.)

مَبَّرٌ [Destroyed;] in a state of destruction: (IAqr, T, K:) and defective, or deficient. (IAqr, T.)

تبع

1. تَبَعَ, (S, Mgh, Mṣb, K, &c.) aor. ى, inf. n. تَبْعٌ (S, Mṣb, K) and تَبَّاعَةٌ, (S, K,) He followed; or went, or walked, behind, or after; (S, Mgh, Mṣb, K;) him, (Mgh, Mṣb, 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, Mṣb, K:) and تَبَّعَهُ signifies the same; (Lth, S, K;*) and so does تَبَّعَهُ: (Lth, Mgh, K:) or تَبَّعْتَهُمُ signifies I overtook them, they having gone before me; (Fr, *A'Obeyd, S, Mṣb, *K;) as also تَبَّعْتَهُمُ: (Fr, K:) Akh says that تَبَّعْتَهُ and تَبَّعْتَهُمُ signify the same: and hence the saying in the Kur [xxxvii. 10], فَاتَّبَعَهُ شِهَابٌ 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], فَأَتَّبَعَهُمْ فِرْعَوْنُ, and Pharaoh overtook them with his troops: or almost did so: (Ibn-'Arafah, 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 اتَّبَعَهُمْ signifies he went [after them, or followed them] when they had passed by him; as also تَبِعَهُمْ, inf. n. تَبِعَ: you say, مَا زِلْتُ أَتَّبَعُهُمْ حَتَّى أَتَّبَعْتُهُمْ, i. e. [I ceased not to follow them] until I overtook them: (A'Obeid:) 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, أَتَّبَعْتُهُ, it is as though [you meant that] you followed his footsteps: (TA:) and أَتَّبَعُ فَلَانَ فَلَانًا [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 Imám [by doing as he did]: (Msb:) [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 Kurán as his guide; did according to what is in it: (TA:) and you say also, تَابَعَهُ عَلَى الْأَمْرِ; (Msb;) or كَذًا, inf. n. مُتَابَعَةٌ and تَبَاعَ; (S;) + [he followed him, or imitated him, in the affair;] (Msb;) he followed him, or imitated him, in doing such a thing: (PS:) [but this last phrase has another meaning: see 3.] In the saying, لَا يَتَّبِعُ بَنَاءً 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 تَبِعْتُهُ, inf. n. مُتَابَعَةٌ [and probably تَبَاعَ also]; and أَتَّبَعْتُهُ; 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., يَتَّبِعُ, occurs in a trad., [see 4,] (Mgh, TA,) pronounced by the relaters of trads. with teshdeed, [يَتَّبِعُ,] (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 اللَّهُ لِمَنْ يُشَاءُ, 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.

ولا: [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., تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ [Make ye a consecution between the حج and the عمرة; meaning make ye the performance of the حج and that of the عمرة to be consecutive]; (TA;) i. e. when ye perform the حج, then perform ye the عمرة; and when ye perform the عمرة, then perform ye the حج: 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 Jami' es-Sagheer of Es-Suyootee.) 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 إسقاطه.) And تَابِعِ الْفَرَسَ [The horse prosecuted, or continued, the course, or running, uninterruptedly]. (K voce الجَرَى + [The horse prosecuted, or continued, the course, or running, uninterruptedly]. (K voce هَلَبَ &c.) And هُوَ يَتَّبِعُ 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 بَرِّيًّا, 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-Wakid El-Leythee, (S, TA,) in a trad., (S,) تَابِعْنَا 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, تَابِعَ 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.— تَابِعْتُهُ 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, Msb:) or he urged him, or induced him,

to be a follower. (Mgh.) You say, [making the verb doubly trans.,] أَتَّبَعْتُهُمْ غَيْرِي [I made them to follow, or overtake, another, not myself]. (K.) And أَتَّبَعْتُ الشَّيْءَ قَبْلَهُ [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, Msb:) 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 لِحَامِيهَا [Make thou its bit and bridle to follow the horse]: or النَّاقَةَ زَمَامِيهَا [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'Obeid 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, Msb, K, TA) for which أَتَّبَاعُ is used by El-Kutamee, tropically, (S,) or, accord. to Sb, 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, Msb, K, TA,) following after it. (S.) Hence the saying of Zeyd Ibn-Thabit, respecting the collecting of the Kur-an, فَعَلَقْتُ أَتَّبَعُهُ مِنَ اللَّخَافِ 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 فَلَانَ أَتَّرَ فَلَانًا [Such a one pursues, &c., the track of such a one]. (TA.) And يَتَّبِعُ مَاوِيَّ فَلَانٍ [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 الحَبْلُ** [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 القَوْمُ** The people, or company of men, followed one another. (Msb.) And **تَبَعَ الأَشْيَاءُ**, and **تَبَعَ الأمطارُ**, and **تَبَعَ الأمورُ**, 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. **استَبَعَهُ** 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 **تَبِعَ**, 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 **تَبِعَ ضِلَّةً** one in 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 بَلْكَامٍ A man who makes his speech consecutive, one part to another. (Yoo, K. *)

بَقْرَةٌ تَبَعِي A cow desiring [and therefore following] the bull. (Ibn-'Abbád, 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 Msb 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] **تَبِعَاتٌ** and [of the latter] **تَبَاعَاتٌ**. (TA.) A poet says,

• أَكَلَتْ حَنِيْفَةً رَبِّهَا • زَمَنَ التَّقْصِيرِ وَالْجَاعَةَ •
• لَمْ يَحْذَرُوا مِنْ رَبِّهِمْ • سَوْءَ العَوَاقِبِ وَالتَّبَاعَةَ •
[Haneefeh 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 **حَمِيس**, [i. e. dates mixed with clarified butter and the preparation of milk called **أَقِط**, 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 **تَبِعْتُهُ بِحَقِّي**;] one who owes property to another, (S, K, TA,) and whom the latter prosecutes, or sues, for it. (TA.) — **The young one of a cow in the first year**; (S, Msb, K;) so says Aboo-Fak'as El-Asadee: (TA:) or that is a year old; (Az, Mgh, 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; (Mgh, Msb;) the word in this sense being of the measure **فَعِيلٌ** in the sense of the measure **فَاعِلٌ**: (Msb:) and **تَبِعَ** signifies the same: (TA:) fem. of the former with **تَبِعَ**: (S, Msb, K;) pl. **تَبَاعٌ** and **تَبَائِعٌ**; (AA, S, O, K;) both pls. of **تَبِعَ**; (AA, S, O;) or the former is pl. of **تَبِعَتْ**; (Msb;) and the pl. of **تَبِعَ** is **أَتْبَعَةٌ** [a pl. of pauc.]; (L, Msb;) and **أَتَابِعٌ** and **أَتَابِعٌ**, 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,) 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. تَابِعٌ** [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], **لَنْ تَجِدُوا كُفْرًا تَبِعًا** 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] **تَبِعٌ** 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 Hadramot, (K, TA,) and, as some add, Sebá; (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. **تَبَاعَةٌ**, (S, K,) with **تَبِعَ** 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 **تَبَاعَةٌ**: (TA:) the **تَبَاعَةُ** of Himyer were like the **أَكَّاسِرَةَ** of the Persians and the **قَيَّاصِرَةَ** 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. **تَبَائِعٌ**; (K;) in the L, **تَبَائِعٌ** [which is probably a mistranscription for **تَبَائِعٌ**]. (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 shade, or shadow; (S, K;) because it follows the sun; as also **تَبِعَ**. (K.) A poet says, (S,) namely, So'ad El-Juhaneeyeh, (TA,) or Selma El-Juhaneeyeh, (marginal note in a copy of the S,) bewailing her brother, As'ad,

• يَرُدُّ الحَيَاةَ حَضِيرَةً وَنَيْضَةً •
• وَرَدَّ القَطَاةَ إِذَا أَسْأَلَ 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 **kaṭāh** comes to water] when the shade has become contracted at mid-day: or, accord. to Aboo-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 Aboo-Sa'eed Eḍ-Ḍareer, 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 **تَابِعٌ**. — See also **تَبِعَ** **مَا أَدْرِي أَى تَبِعَ هُوَ** I know not who of men he is. (Ibn-'Abbád, K.) — **تَبِعَ** is also a pl. of **تَابِعٌ** [q. v.]. (TA.)

تَبِعَ: see **تَابَعَ**.

تَبِعَ الشَّمْسِ A certain wind, (K, TA,) also called **التَّبِعَاتُ**, (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 **تَابِعَ**; (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, Msb, K;) the pl. of **تَابِعَ** is **تَبِعَ** and **تَبَاعٌ** (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**; (Msb;) or it is pl. of **تَابِعَ**, like

as *خَدَم* is pl. of *خَادِم*, (Kr, Mgh,) and *طَلَب* of *طَالِب*, &c.; (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, *تَبِعَ الْمُصَلِّيَ لِإِمَامِهِ* [The person praying is a follower of his *Imám*]: and *النَّاسُ تَبِعُوا لَهُ* [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 *ذَوِي تَبِع*. (TA.)

تَبِعٌ 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 *تَوَابِعٌ*: and this means *female associates*. (TA.)

— *A servant*; as also *تَبِيعٌ*. (TA.) *أَوِ التَّابِعِينَ* (TA.) *غَيْرِ أَوْلَى الْإِرْبَةِ*, 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 صاحبة*; like *تَابِعِي*. — And in grammar, *An appositive*.] — *تَابِعُ التَّبَعِ* [The follower of the asterism; i. e., of the *Pleiades*]; a name of *الدَّبْرَانِ* [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 *تَبِيعٌ*, (K,) or *التَّبِيعُ* [q. v.], (Aboo-Sa'eed Ed-Dareer, T,) and *التَّبِيعُ*, (IB, Z,) and *التَّابِي*, and *التَّابِي*, (IB,) or *حادى النجوم*, (§ in art. *جدح*,) or *حادى النجوم*. (Kz and others.) [See also *الْبِجْدَحُ*.]

تَابِعِي: see *تَابِعٌ*.

تَوْبِيعٌ: see *تَابِعٌ*, last sentence.

إِتْبَاعٌ in language is when one says the like of *قَبِيحٌ شَقِيحٌ* (§:) The putting, after a word, an imitative sequent, i. e. another word similar to the former in measure or in its *رَوِي*, 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 *هَيِّنًا 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.]

مُنْبِغٌ 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 *مُنْبِغَةٌ* as signifying the same: and a female servant followed by her offspring whither she comes and goes. (TA.)

مَتْبُوعٌ [pass. part. n. of 1. — In grammar, The antecedent of a *تَابِع*, 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.) — *غَضَنٌ مُتَابِعٌ* †An even, or a uniform, branch, in which are no knots. (K, TA.)

And *فَرَسٌ مُتَابِعُ السَّخْلِيِّ* †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.)

تبل

1. *تَبَّلَهُ*, (Lth, T, M,) aor. -, (M,) inf. n. *تَبَّلَ*, (Lth, T, M,) *He pursued him with enmity, or hostility*: (Lth, T:) or *he bore enmity, or was hostile, to him*. (M.) — *تَبَّلَهُمُ الدَّهْرُ*, (S, M, K,) inf. n. *تَبَّلَ*, (M,) †Time, or fortune, smote them with its vicissitudes, (M, K,) and (K) destroyed them; (§, K;) as also *أَتَبَّلَهُمُ*. (§, TA.) — *تَبَّلَهُ* *الْحَبُّ*, (S, M,) or *الْهَوَى*, (T,) aor. -, (M,) inf. n. *إِتْبَالٌ*; (T, K;) and *أَتَبَّلَهُ*, (§, M,) inf. n. *إِتْبَالٌ*; (K, TA;) *Love made him sick, or ill*; (T, S, M, K;) [in the CK, *وَالْإِسْقَامُ كَالْإِتْبَالِ*, is erroneously put for *in a bad, or unsound, state*: (§:) or, as some say, *تَبَّلَهُ* signifies, (M,) or signifies also, (K,) it took away his reason, (M, K,) and bewildered him. (TA.) — You say also, of a woman, *تَبَّلَتْ* *فُوَادَ الرَّجُلِ*, (M, K,) inf. n. as above, as though meaning, (M,) *She smote the man's heart with* *تَبَّلٌ* [app. meaning *love-sickness*]. (M, K.) = See also Q. Q. 1.

2 and 3: see Q. Q. 1.

4. *أَتَبَّلَهُ*, 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. *تَوْبَلُ الْقَدْرَ*, (A'Obeyd, T, S, M, Msb, K,) and *تَابَلَهَا*, with hemz, (IJ, M,) or *تَابَلَهَا*, [without hemz,] (K,) mentioned by Ibn-Abbád in the

Moheet, (TA,) and *تَبَّلَهَا*, (T, M, K,) said by Lth to be allowable, (T,) and *تَبَّلَهَا*, (K,) *He seasoned [the contents of] the cooking-pot with* *تَابَلٌ*; (Msb;) *he put تَابَلٌ into the cooking-pot*; (K;) i. q. *قَرَحًا* and *فَحَاها*: (A'Obeyd, T:) from *تَابَلٌ*. (§, M.) — [Hence,] *تَوْبَلُ كَلَامَهُ*; *He seasoned [meaning he embellished] his speech, or language*; syn. *قَرَحَهُ* (TA) and *بَرَّرَهُ*. (A in art. *بزر*.)

تَبَلٌ [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 *تَبَابِيلٌ*, which latter is extr. (K.) You say, *لِي عِنْدَهُ تَبَلٌ* [He has enmity, or hostility, towards me, with which he pursues me]. (T.) — I. q. *تَرَةٌ* (§) 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*. (§.) *التَّبَلُ* as meaning *الدَّحَلُ* is likened by Yezced Ibn-El-Hakam Eth-Thakafee to a debt which one should be paid. (Ham p. 530.) And one says, *أُصِيبَ بِتَبَلٍ* [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 *حُبٌّ*].) See 1.

دَهْرٌ تَبَلٌ, (M,) or *تَابَلٌ*, (TA,) †Time, or fortune, that smites people with its vicissitudes, (M, TA,) and destroys them. (TA.) And *دَهْرٌ مُتَبَلٌ* *حَبَلٌ*, occurring in a poem of El-Ash'ud, †Time, or fortune, that destroys, or carries off, family and children. (§.)

تَبِيبٌ: see *مَتْبُوعٌ*.

تَبَابِيلٌ: see *تَبَلٌ*.

تَبَالٌ A possessor [or seller] of *تَوَابِلٍ* pl. of *تَابَلٌ*. (K.)

تَابَلٌ, (A'Obeyd, T, S, M, Msb, K,) also pronounced *تَابَلٌ*, with *ء*, (IJ, M,) and *تَابَلٌ*, (§, Msb, K,) and *تَوْبَلٌ*, (IAar, T, K,) *Seeds (أَبْرَارٌ) Msb and K that are used in cooking, for seasoning food*; (T, S, M, Msb, K;) i. q. *فَحَا*: (T, M;) such as *cumin-seeds* and *coriander-seeds*: (TA voce *قَرَحٌ*;) said to be arabicized: Ibn-El-Jawáleekee says that the vulgar distinguish between *تَابَلٌ* and *أَبْرَارٌ*, [in the manner explained voce *بزر*], but the [classical] Arabs do not: (Msb:) pl. *تَوَابِلٌ*. (T, S, Msb, K.)

تَابَلٌ: see *تَبَلٌ* = and see *تَابَلٌ*.

تَوْبَلٌ: see *تَابَلٌ*.

تَوْبَالٌ [from the Persian *تَوْبَالٌ* or *تَوْبَالٌ*?] *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. تَبْنٌ, aor. ٤, (S, M, K,) inf. n. تَبِّنُ, (S,) *He fed a beast with تَبْنٌ* [q. v.]. (S, M, K.) — Also *He sold* [تَبْنٌ, i. e.] *straw*. (KL.) = تَبْنٌ, (T, S, M, K,) aor. ٤, (S, K,) inf. n. تَبِّنُ, (T, S,) or تَبَّنَ, (M, K,) and تَبَانَةٌ (T, S, * M, K) and تَبَانِيَّةٌ (M,) *He was, or became, intelligent, sagacious, skilful, or knowing; syn. فَطِنٌ, (K,) or صَارَ فَطِنًا; (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, طَبْنٌ means in evil; and تَبْنٌ, in good; so that he makes طَبَانَةٌ to be in deceiving, or be-guiling, and suddenly, or unexpectedly, attacking or destroying: but En-Naḍr says the contr.; and accord. to him, طَبْنٌ signifies the having knowl-edge of affairs, and intelligence, or sagacity, and science: (T:) and تَبِّنُ, inf. n. تَبِّينٌ signifies the same as تَبْنٌ: (K:) or *he inspected nicely, or minutely: as in a trad. in which it is said, respect-ing a woman whose husband has died leaving her pregnant, يُنْفَقُ عَلَيْهَا مِنْ جَمِيعِ الْمَالِ حَتَّى تَبْتَنُرَ مَا تَبْتَنُرُ*, 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 يُتَبَّنُ فِيهَا يَهْوَى 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, تَبَّنَ لَهُ (T, M, TA) *He understood it; or knew it; or had knowledge, or was cognizant, of it; (TA;) i. q. طَبَّنَ. (M.)**

2. تَبْنٌ, inf. n. تَبِّينٌ: see 1. = تَبْنَةٌ, inf. n. as before, *He clad him with a تَبْنَانٌ*. (TA.)

8. تَبَّنَ He clad himself with a تَبْنَانٌ. (K.)

تَبْنٌ: see what next follows.

تَبْنٌ (S, M, Mṣb, K, &c.) and تَبْنٌ (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,)*

[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 تَبْنَةٍ [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 عَسَنٌ, 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 غُخْرُ: (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.)*

تَبْنٌ *Intelligent, sagacious, skilful, or knowing; and nice, or minute, in inspection (S, M, K) into affairs; (S;) as also طَبْنٌ: (M:) [or very in-telligent, &c.: and accord. to some, in evil: or in good: see تَبَّنَ.] — And One who plays with his hand with everything. (K.)*

تَبَّانٌ A seller of تَبْنٌ: (S, M, K:) thus, perfectly decl., if of the measure فَعَالٌ, from التَّبْنُ [the act of cutting (for تَبْنٌ is generally cut by the thrashing-machine)], it is [تَبَّانٌ] imperfectly decl. (S.)

تَبَّانٌ 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 تَبَّانُ:] the Arabs make it masc. (T, M, Mṣb) and fem.: (Mṣb:) pl. تَبَّابِينَ (T, Mṣb.)

تَبَّانَةٌ (TA) and مَبْتَنَةٌ (Mgh, Mṣb, TA) and مَبْتَنٌ (Mgh, Mṣb) The place, (TA,) or house, or the like, (Mgh, Mṣb,) of [or for] تَبْنٌ. (Mgh, Mṣb, TA.)

مَبْتَنٌ: } see تَبَّانَةٌ.
مَبْتَنَةٌ: }

مَبْتُونٌ, applied to a horse such as is termed بَرْدُونٌ, *Of the colour of تَبْنٌ* [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.

تتر

التَّتَارُ [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 طغماچ, on the confines of China, (TA,) bordering upon the Turks, (K,) more than six months' journey from Má-waráa-n-nahr: so in the Murooj edh-Dhahab. (TA.)

وتترى and تترى: see art. وتر.

تجر

1. تَجَرَ, (S, A, Mṣb, K,) aor. ٤, (S, Mṣb,) inf. n. تَجْرٌ (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 افْتَعَلَ; (S;) *He practised traffic, merchandise, or commerce; trafficked; traded; dealt; sold and bought; (K;) employed property for the purpose of gain. (A.) You say, تَجَرَ تِجَارَةً 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. تَجَرَهُ (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. أَتَجَرَ: see 1, in two places. = See also 8 in art. وجر.

تَجْرٌ: }
التَّجْرُ: } see تَجَارٌ.

تِجَارَةٌ 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 بِتِجَارَةِ الْآخِرَةِ [Keep ye to the merchandise of the life to come]. (A.)*

تَجَارٌ A merchant; one who practises traffic, merchandise, or commerce; a trafficker; 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 sig-nification: and hence the saying in a trad., إِنَّ التَّاجِرَ فَاجِرٌ [Verily the vintner is a transgressor]: (TA:) pl. تَجَارٌ and تَجَارٌ and تَجْرٌ (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.) التَّجْرُ

occurring in a verse of El-Akhtal, [for التاجر,] is thought by ISd to be like طاهر [for طاهر]. (TA.) — [Hence,] † A man *skilful in an affair*. (K, TA.) The Arabs say, إِنَّهُ تَاجِرٌ بِذَلِكَ الْأَمْرِ, † *Verily he is skilful in that affair*. (IAar, 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 تاجِر. (T, A.) You say also, عَلَيْكَ التَّوَجُّرُ † [Keep thou to the commodities] that are *saleable, or in much demand*. (A.) And تَجَرُّهُ أَوْ عَلَيَّ أَوْ عَلَيَّ أَوْ عَلَيَّ † *He is upon a most noble horse*. (K.)

أَرْضٌ مَتَجَرَّةٌ [in the TA, مَتَجَرَّةٌ, 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. مَتَجَرَّةٌ. (TA.)

تجه Quasi

1. تَجَّهَ, aor. َ, (AZ, K, art. وجه,) inf. n. تَجْهَةٌ; (AZ, TA, in that art. ;) or, as As says, تَجَّهَ, with damm; (TA in that art. ;) i. q. وَجَّهَ and تَوَجَّهَ (K in that art.) and أَتَجَّهَ. (K in art. تجه.) See art. وجه.

تَجَّاهَ (S, Mṣb, K, in art. وجه) and تَجَّاهَ (S, K, in that art.) and تَجَّاهَ (K in that art.) i. q. وَجَّاهَ, (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; مُتَّحِدٌ 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'Ak 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'Ak ubi suprâ;) as in مِنْ تَحْتُ [Beneath, below, or under]; (K;) and in the saying,

أَقْبُ مِنْ تَحْتُ عَرِيضُ مِنْ عَلٍ

[Lean beneath; broad above]: otherwise, it is decl.; (I'Ak ibid. ;) as in مِنْ تَحْتِهَا الْأَنْهَارُ

[Rivers running beneath them]; (Kur ii. 23, &c. ;) i. e., beneath their trees, (Bd, Jel,) and their pavilions. (Jel.) [You say also, فُلَانٌ تَحْتُ أَمْرٍ, فُلَانٌ † *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 تَحْتِي: you say, هَذَا تَحْتِي هَذَا, and مِنْ تَحْتِي 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 وَتَبْهَلَكَ الوُعُورُ, 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: أَنْ يَعْلُوَ التَّحَوُّتُ وَتَقُومَ الوُعُورُ That the weak of mankind shall have ascendancy over the strong. (TA.)

تَحْتَانِي [Of, or relating to, the location that is beneath, below, or under; inferior; lower;] rel. n. of تَحْتٌ, like as فَوْقَانِي is of فَوْقٌ and ن being very often added in the rel. n. (TA.)

[تَحْتِي dim. of تَحْتٌ, q. v.]

تحف

4. اتَّحَفَهُ بِهِ [He presented him with it; or gave it to him as a تحفة, q. v.]: (S, Mṣb:) and اتَّحَفَهُ تَحْفَةً [He made a present to him; or gave him a تحفة; and so اتَّحَفَهُ alone, as in an ex. cited voce أَتَفَحَ]: (K, TA:) i. q. أَطْرَفَهُ 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 اتَّحَفَهُ signifies the same as أَتَفَحَهُ. (TA.)

8. اتَّحَفَهُ: see above. [Perhaps originally اتَّحَفَهُ: 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.] التحفة signifies *the الرجل به الرَّجُلُ مَا أَتَحَفْتُ بِهِ مِنَ الْبَرِّ وَاللَّطْفِ مَا أَتَحَفْتُ بِهِ* [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 اتَّحَفَهُ: (Lth, TA:) so that it should

be mentioned in art. وحنف: (K, TA:) being like تَهْمَةٌ and تَحْمَةٌ &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, تَحْفَةُ الكَبِيرِ وَصَمْتَةُ الصَّغِيرِ [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. َ, (JK, L,) inf. n. تَخْوُجٌ, (JK, L, and so in a copy of the S,) or both, تَخْوُجَةٌ, (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. اتَّخَهُ 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 كُسْبٌ. (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 kind 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. َ, inf. n. تَخْذٌ and تَخْذٌ: see 8 in art. اخذ.

8. اتَّخَذَ: see 8 in art. اخذ.

اتَّخَذَ, an irregularly formed verb: see 8 in art. اخذ.

تخرص

تخريص and تخریصة (Lth, K) dial. vars. of تخریص and دخریصة, (Lth.) A بَنِيَّة [or gore] of a garment: arabicized words, from تخریص, (Lth, K, which is Persian. (Lth.)

تخرم and quasi تخرم

1. تخرم, [originally وَخمر,] aor. ٤, (Mṣb, and K in art. وَخمر,) inf. n. تخرم; (Mṣb;) and تخرم, aor. ٤; (K ubi supra;) and تخرم; (Mṣb, and S and K &c. in art. وَخمر;) He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest; (Mṣb in art. وَخمر;) he suffered from a disease produced by unsuitable [or unwholesome] food, (K and TA in art. وَخمر,) or by fulness of the stomach: (TA in that art. :) followed by مِنَ الطَّعَامِ and عَنِ الطَّعَامِ. (S and TA in that art.)

3. تخرم, [inf. n. مُتَاخِمَةٌ,] 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. وَخمر,) originally تخرمه, (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. وَخمر.)

8: see 1.

تخرم. The limit, or boundary, (S, Mṣb,) of any town (S) or land: (S, Mṣb:) pl. تخرم: (S, Mṣb:) a poet (Aboo-Kays Ibn-El-Aslat, TA) says,

يَا بَنِي التَّخْرُمِ لَا تَظْلِمُوهُمَا

(Fr, S,) or, as some relate it, التَّخْرُمِ: (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 تَظْلِمُوهُ: 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 Basrees pronounce it with damm [to the ت], and the Koofees with fet-h. (TA.) It is said in a trad., مَلْعُونٌ مَنْ غَيَّرَ تَخْرُمَ الْأَرْضِ, 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 تخرمًا, [or rather اجعل لبيك تخرمًا,] means [Set thou to thy purpose] a limit, to which go thou, and pass not beyond it. (TA.) And هو طيب التَّخْرُمِ † He is good in respect of ancestry, or origin: (JK:) or in respect of natural dispositions; or, as some relate the saying, التَّخْرُمِ. (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. وَخمر,) originally وَخمة, (Mṣb, and S in art. وَخمر,) and تخرمة, (Mṣb, and S and K in art. وَخمر,) the latter vulgar, (S in art. وَخمر,) 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. وَخمر;) 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. وَخمر.)

تخرم: see تخرم, in seven places.

تخرم pl. of تخرم, which see throughout: and also used as a sing.

تخرمة: see تخرم.

طعام متخرمة, (JK, and S and K in art. وَخمر,) originally مؤخرمة, (S in art. وَخمر,) Food that causes one to suffer from تخرمة [or indigestion]. (JK, and K in art. وَخمر.)

متاخمر Conterminous to a land (الأرض). (Mgh.) You say also, هو متاخمي He is my neighbour, his house, or tent, adjoining mine. (TA in art. جمد.)

تر

1. تر, (T, M, A, K,) aor. ٤ and ٤, (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 تترت 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.) — تترت † [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] خميس [in the process of kneading], (T,) or from the stone with which it was to be broken. (S, A.) — تر عن قوميه He was, or became, apart, or separated, from his people. (Aq, T.) — تر عن بلديه He was, or became, or went, far from his country, or town. (S, M, K.) = تر, (M,) aor. ٤, (TA,) inf. n. تر, (K,) He (an ostrich) ejected what was in his belly. (M, K.) — تر بسلجه, aor. ٤ and ٤, He ejected his excrement. (AA, T.) — See also 4, in two places. = تر, (T, M, K,) sec. pers. تترت, (S,) aor. ٤, (T, M,) and [sec. pers. تترت, aor.] ٤, (M,) [and app. sec. pers. تترت, aor. ٤,] inf. n. [of تترت or تترت] تر and [of تترت] ترور (M, K) and [of تترت] تترارة, [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. ٤, He was, or became, relaxed, or flaccid, from impatience or some other cause. (T. [See تار.])

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 مغلاة. (T, S, * M, * A, * TA.) — اتره قومه His people separated him from themselves. (Aq, T.) — اتره القضاء Fate drove him far away from his country, or town. (S, M, K.)

R. Q. 1. تترته, inf. n. تترته, 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 تثلته, and مزمزه: (TA:) or تترته and تثلته and مزمزه 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 = and 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 إمام; (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, لاقيمتك على التتر † [I will assuredly make thee to conform to the rule of right behaviour]. (Lth, T, S, A.) = I. q.

لَأَضْطَرَّتْكَ (IAqr, T, K:) so in the saying, **لَأَضْطَرَّتْكَ إِلَى تَرْكِ وَقَحَاحِكَ** [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. قَح: see قَحَاحُ:) [accord. to ISd,] **لَأَضْطَرَّتْكَ إِلَى تَرْكِ** means **إِلَى مَجْهُودِكَ** [i. e. I will assuredly make thee to have recourse to thine utmost effort, or endeavour]. (M. [In the K, the signification of المَجْهُودُ is erroneously assigned to التَّرُّ. See also the saying **إِلَى قَرَارِكَ** لَأَجِئَنَّكَ إِلَى قَرَارِكَ explained voce قَرَارُ.]

تَرَى An arm, or a hand, cut off. (K.)

تَرَاتُرٌ [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.)

تَارٌ 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 T) or **hunger** (جوع K) [or the contrary (see **أَتْرَشِي**, below,)] or some other cause: (T, K:) so says Abu-l-'Abbás. (T.) — A tall man; as also **تَرٌّ**, which is app. [a contraction of **تَرٌّ**,] 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. ٢, (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 **أَتْرَبٌ**, (M, A, K,) and **تَرَبٌ**: (K:) or **أَتْرَبٌ** 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, **تَشْرِبٌ** signifies [the having] much wealth; and also [the having] little wealth. (T.) You say, **تَرَبَ 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 دُرٌّ** [which see in art. **دُرٌّ**]: 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 جَبِينُهُ** [May his forehead (for so **جَبِينٌ** 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. **تَشْرِبٌ**: see 1, in three places: = and see also 4, in four places.

3. **تَرَبَتْ تَارَتَهَا** 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. **حَادَتْهَا**. (A, TA.) — [The inf. n.] **مَتَارَبَةٌ** also signifies The associating, or consorting, of **أَتْرَابٌ** [pl. of **تَرَبٌ**, q. v.]. (K.)

4. **أَتْرَبُهُ** He put dust, or earth, upon it, (S, M, A, K,) namely, a thing; (S, M;) as also **تَرَبُهُ**: (A, K:) or the latter, inf. n. **تَشْرِبٌ**, signifies he defiled it, or soiled it, (namely, a thing,) with dust, or earth: (S:) or you say, **تَرَبَهُ بِالتُّرَابِ**, (TA,) or **تَرَبَهُ**, (Mṣb,) aor. ٢, (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 الإِهَابُ** [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,] **أَتْرَبُوا الْكِتَابَ** [Sprinkle ye the writing with dust]. (S. [So in three copies of that work: probably **أَتْرَبُوا**; but perhaps **أَتْرَبُوا**: the reading commonly known is **أَتْرَبُوا**.]) = **أَتْرَبَ** 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 **تُرَابٌ**.

تُرَبٌ: see **تُرَابٌ**, in three places.

تَرَبٌ One born at the same time with thee; (M, K;) a cotanean; a contemporary in birth; an equal in age: an equal; a match; 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 **رِيحٌ تَرَبَةٌ**, (T, S, M,) and **تَرَبٌ**, (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**.]

تُرَبَةٌ: see **تُرَابٌ**, in seven places. — Also **A man's رُؤْسٌ** [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 Tihámek: 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 خنخ; i. e. the plant thlaspi; and to this it is applied in the present day.]

تُرْبَةٌ: see تُرَابٌ, in five places: — and see تَرَبٌ: — 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] بَكْرٌ 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 As, 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 تُورَابٌ and تُورَبٌ and تُيرَابٌ and تُيرَبٌ [and تُيرَبٌ 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, الرِّيحُ تُسَوِّقُ التُّرَابَ The wind drives along the dust: but we also use the expression تُرَابٌ نَدِ, 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 تُرْبٌ and تُرَابٌ 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 أَرْضٌ تُرْبَةٌ signifies the exterior, or external part, of the earth: (M:) and التُّرْبَانُ, 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 التُّرَابُ لَهُ is a phrase used as meaning † [He has, or shall have, or may he have,] disappointment, (Mṣb in art. عَمِرَ,) or, nothing. (A'Obeyd, Mgh in art. فَوْشَ.) تُرْبًا لَهُ وَجَنْدَلًا (فَوْشَ.) 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 تَرَبْتُ يَدَاهُ وَجَنْدَلْتُ [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 التُّورَبُ and فِيهِ التُّيْرَبُ and فِيهِ التُّرْبَةُ and فِيهِ 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 (أَرْضَ)] 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 تَرِيْبَةٌ, in two places.

تُرَيْبٌ: }
تُرَيْبٌ: } see تُرَابٌ.
تُرَيْبٌ: }
تُرَابَةٌ: }

تَرِيْبَةٌ (S, M, TA,) or تُرَيْبٌ (TA,) sing. of تُرَابٌ (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 تَرِيْبَتَانِ are the two ribs that are next to the two collar-bones: IAth says that the تَرِيْبَةُ 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 تُرَابٌ 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 تَرِيْبَةُ of the camel is the part in which it is stabbed, or stuck; syn. مَنَحَرٌ. (M.)

تُرَابِيٌّ rel. n. of تُرَابٌ, q. v. (Fr, TA.)

تُرَابِيٌّ: see تُرَابٌ.

تُورَبٌ: }
تُيرَبٌ: } see تُرَابٌ, first sentence, and near the
تُورَابٌ: } end of the paragraph.

تُيرَابٌ: see تُرَابٌ.

أُتْرَبٌ: see what next follows.

مُتْرَبٌ Possessing much wealth; (T, K;) rich; without want; or having wealth like the dust, or earth: (Lh and M: [in the TA, تُرْبٌ is mentioned as having this meaning; perhaps by a mistranscription: if not, it must be أُتْرَبٌ:]) and having little wealth: thus it bears two contr. significations: (K:) but the former is the more known. (TA.)

مُتْرَبَةٌ The suffering loss, and becoming poor, so as to cleave to the dust, or earth; an inf. n. of تُرَبٌ: (M:) or poverty, or neediness: (S, TA:) [or (as a word of the same class as مَجْنَبَةٌ and مَبْحَلَةٌ) a cause of cleaving to the dust, or earth: and hence,] ذُو مُتْرَبَةٍ Poor, so as to be cleaving to the dust, or earth: (T:) or [simply] cleaving to the dust, or earth. (S.)

Quasi ترث

وَرْتٌ and وِرْتٌ: see تُرَاتٌ.

ترج

تُرْنَجَةٌ and تُرْنَجٌ: 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 تُرْجُحٌ بِدِيدِي; the other, ribbed, and called تُرْجُحٌ مُصْبَعٌ 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 **أُتْرُجٌ**: [or rather the latter is a coll. gen. n., as stated above:] but one should not say **تُرْجَاتٌ** [app. because it is vulgar; for it is agreeable with analogy as pl. of **تُرْجَةٌ**; as is also **أُتْرُنَجَاتٌ** as pl. of **أُتْرُنَجَةٌ**]. (AHát, MF, TA.)*

أُتْرُنَجَةٌ and **أُتْرُنَجَةٌ**: see above.

ترجم

Q. 1. **تُرْجِمَهُ**, (S in art. **رَجِمَ**, and Mṣb and K in the present art.,) and **تُرْجِمَ عَنْهُ**, (K,) inf. n. **تُرْجِمَةٌ**, (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.] — **تُرْجِمَهُ**, 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 **تُرْجِمَانٌ**, below. (TA.)

تُرْجِمَةٌ [inf. n. of the verb above: used as a simple subst., *An interpretation: a translation: pl. تُرْجِمَاتٌ*. — 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.)*

تُرْجِمَانٌ and **تُرْجِمَانٌ**, (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. تُرْجِمَاتٌ and تُرْجِمَةٌ; 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 **تُرْجِمَانٌ** 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 يَرْجِمُ** 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 **الرَّجْمِ** **بِالْحِجَارَةِ** [the throwing stones], or from **الرَّجْمِ** **بِالْغَيْبِ** [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.)

مُتَرْجِمٌ [Interpreted: or translated. — And also *The subject of a biography, or biographical notice. — And] † Confused, or dubious. (Ḥar p. 537.)*

ترح

1. **تَرَحَّ**, aor. ٤, inf. n. **تَرَحَّ**, *He grieved; he was, or became, sorrowful, unhappy, or anxious; (Mṣb, K;) syn. حَزِنَ; (Mṣb;) [contr. of فَرِحَ; (see تَرَحَّ, below;)] as also تَتَرَحَّ. (K.)* — [Also *He perished, or died: became cut off; was put an end to; or came to an end: so accord. to explanations of تَرَحَّ given below on the authority of IAth.]*

2. **تَرَحَّهُ**, (S, A, K,) inf. n. **تَتَرَحَّ**; (S, K;) and **أَتَرَحَّهُ**; (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 IAḥ says,

قَدْ طَالَ مَا تَرَحَّهَا الْمُتَرَحَّ

[*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.

تَرَحَّ *Poverty; need; indigence. (K.)*

تَرَحَّ *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 1; but used as a subst., it has a pl., namely, **مَا الدُّنْيَا إِلَّا أَتْرَاحٌ**, like **أَفْرَاحٌ**. Hence the saying,] **فَرَحٌ وَتَرَحٌّ** [*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 مَدَّ اللَّيْلَةِ فِي تَرَحٍّ** i. e. [*We have not ceased from the beginning of this night to be in a state of descending, &c.*] (Ibn-Munádhir.)

تَرَحٌّ *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.)*

تُرْحَةٌ *A grief; a sorrow; an unhappiness. (L.)* [Hence the saying,] **مَا مِنْ فُرْحَةٍ إِلَّا وَبَعْدَهَا تُرْحَةٌ** [*There is no joy but there is after it a grief*]. (A.)

مُتَرَحِّحٌ, or **مُتَرَحِّحٌ**, accord. to different copies of the K, (TA,) *One who ceases not to hear and see that which does not please him. (K.)*

مُتَرَحِّحَةٌ *A cause of grief, sorrow, unhappiness, or anxiety: pl. مُتَرَحِّحَاتٌ. Hence the saying,] المُتَرَحِّحُ [*Misfortunes (lit. the causes of grief, &c.,) grieved him, or made him sorrowful, &c.*]. (A.)*

مُتَرَحِّحٌ *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.)*

مُتَرَحِّحَةٌ *A she-camel whose milk soon comes to an end, or stops: (S, L:) pl. مُتَرَحِّحَاتٌ. (L.)*

توس

1. **تَوَسَّ**, aor. ٤, inf. n. **تَوَسَّ**, *He fastened, or closed, the door [with a bar or] in any manner. (TA.)*

2. **تَوَسَّ**, inf. n. **تَتَوَسَّ**, *He made a person to arm himself with a shield. (KL.)* — See also 5.

5. **تَوَسَّ**, (S, A, K,) or **تَتَوَسَّ**, (M,) *He defended himself with a تَوَسَّ [or shield]; (S, M, A, K;) as also تَوَسَّ, inf. n. تَتَوَسَّ; (S, K;) and تَوَسَّ, (Sb, M, A, TA,) inf. n. تَتَوَسَّ, of the measure اِفْتَعَلَ: (TA:) and تَتَوَسَّ بِشَيْءٍ he made a thing to be as a تَوَسَّ; he defended, or protected, himself with it. (Mṣb.)* You say also, **تَسْتَرَّتْ بِكَ** [I protected myself by thee from calamities, and so shielded myself from the arrows of fortune]. (A.) And **أَخَذَتْ إِبِلِي سِلَاحَهَا وَتَتَوَسَّتْ بِتَوَسَّهَا**, meaning **تَسْتَرَّتْ** [My camels became fat and goodly, and prevented their owner from slaughtering them. (A, TA.)] [See **سِلَاحٌ**.]

8. see 5.

تَوَسَّ [*A shield; a certain piece of defensive*

armour; (M, TA;) a thing well known: (A, Mṣb, K:) pl. تروسَة and تراس (S, M, Mṣb, K) and أتراسَة (S) and تروس, [all pls. of mult.,] and أتراس, [a pl. of pauc.,] (S, M, Mṣb, K,) but not أتراسة. (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-'Abbád, K.) — See also مَتْرَس.

تِرَاسَة The art of making shields. (K.)

تَرَّاس A man having a shield; (S, M, A, K;) as also تَارَس. (S, A.) — And A maker of shields. (K.)

تَرَّاس: see تَارَس.

مَتْرَس; so accord. to El-Háfíh Ibn-Hajar, and this is the correct form; written in the T and the Towsheeh مَتْرَس; and by some, مَتْرَس [as in the CK]; and by some, مَتْرَس [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 شِجَار [or wooden bar] that is put against the door as a stay: (T, L, TA:) [مَتْرَس is] a Persian word, [having the above-mentioned signification, but originally a contraction of مَمَّ تَرَس, and] meaning “fear not thou,” with it [being here understood]: (T, K, TA:) or the name of this piece of wood in Arabic is تَرَس: (M, TA:) which also signifies a piece of wood with which a couch-frame (سَرِير) is repaired, by its being affixed as a ضَبَّة: (M:) [and the Arabic word شِجَار has this latter signification also:] the Persian word is مَتْرَس. (M, TA.) — Their saying مَتْرَس, with fet-h 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.)

مَتْرَسَة (M, A,) or مَتْرَسَة (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 مَتْرَسَة لَكَ † [He is a cause of defence, or protection, to thee]. (A.)

بَاب مَتْرُوس A door fastened, or closed, [with a bar, or] in any manner. (TA.)

تروع

1. تَرَع, aor. ٤, inf. n. تَرَع, It (a vessel, S, or a thing, TA) was, or became, full, or filled; (S, Z, K;) as also †أَتْرَع: (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, تَرَع الإِنَاء,] = He hastened to do evil, or mischief; (Ks, K;) and to do a thing: (TA:) and تَتْرَعُ بِهِ إِلَى الشَّرِّ, accord. to the K; but accord. to the S and O and L, †تَتْرَعُ

إِلَيْهِ بِالشَّرِّ; (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.) = تَرَعَة, inf. n. تَرَع, [app. a mistake for تَرَع] He hastened to him, forbidding [him to do a thiug]. (L.) — تَرَعَهُ عَنْ وَجْهِهِ He averted him, or turned him back, from his course, or manner of acting or proceeding. (Ibn-'Abbád, Sgh, L, K.)

2. تَرَعُ البَاب, inf. n. تَتْرِيْع, He locked, or closed, the door; syn. أَغْلَقَهُ [which has both these significations]. (K.) In the Kur [xii. 23], some read, وَتَرَعَتِ الأبوابُ And she locked, or closed, the doors, instead of غَلَقَتْ. (O, TA.)

4. اَتْرَعَهُ He filled it; (S, K;) namely, a vessel. (S.)

5: see 1, in two places.

8: see 1.

تَرَع Full; applied to a watering-trough or tank for beasts &c.; (S, K;) and to a mug: (S:) an inf. n. used as an epithet: (TA:) the regular form is تَرَعٌ, which signifies the same. (K.)

تَرَع: see تَرَع. — Also A cloud containing much rain. (TA.) — عُشْبٌ تَرَعٌ Fresh, juicy, or sappy, herbs or herbage. (Sgh in art. درع, and L.) = A man quick to do evil, or mischief, (Ks, S,) and to become angry: (S:) ready and quick to become angry: and †مُتْرِعٌ 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, تَرِيْع. (TA.) — Light-witted; weak and stupid; deficient in intellect; or light and hasty in disposition or deportment. (TA.) — And, with ة, A woman who transgresses the proper bounds or limits, and is light [in conduct]. (TA.)

تَرَعَة 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. تَرَعَاتُ (IB, Mṣb) and تَرَعَاتُ and تَرَعَاتُ: (Mṣb:) in the S it is said to signify the mouths of streamlets or rivulets; but correctly the sentence should be, تَرَع is pl. of تَرَعَة, 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 رَوْضَة. (TA.) — A stair; or a flight of steps by which one ascends; syn.

دَرَجَة: (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. تَرَع. (K.) You say, فَتَحَ تَرَعَة الدَّارِ † He opened the door of the house. (TA.) And it is said in a trad., إِنَّ مَنِيْرِي هَذَا عَلَى تَرَعَة مِّنْ تَرَعِ الْجَنَّةِ, (S, TA,) as though meaning, †Verily this my pulpit is at a gate of the gates of Paradise: thus explained by Sahl Ibn-Saad Es-Sá'idee, the relater of the trad.; and A'Obeyd says, وَهُوَ الوَجْهُ [“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 وَجْهٌ to be another signification of تَرَعَة: 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., إِنَّ قَدَمِي عَلَى تَرَعَة مِّنْ تَرَعِ الحَوْضِ † [Verily my foot is at a gate of the gates of the pool of Paradise]. (TA.)

تَرِيْع: see تَرِيْع.

أَتْرَع A torrent filling the valley; as also †أَتْرَع: (K:) or a torrent which fills the valley: (S:) and †the latter, a vehement torrent. (TA.) J says, in the S, that †سَبِيْرٌ أَتْرَعٌ signifies †شَدِيْدٌ; and he cites the words of a poet thus:

فَأَتْرَسَ الأَرْضَ بِسَبِيْرٍ أَتْرَعًا

ascribed by some to El-'Ajjáj, but correctly, accord. to IB, the words of Ru-beh; making two mistakes, in saying اَتْرَسَ, in the sing., and سَبِيْر: moreover, the last word in the citation is a pret. verb: [the right reading is]

فَأَتْرَسُوا الأَرْضَ بِسَبِيْلٍ أَتْرَعًا

[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.)

أَتْرَع: see تَرَع, in three places.

حَوْضٌ مُتْرِعٌ A filled watering-trough or tank: (TA:) and حَفْنَة مُتْرَعَة a filled bowl. (S.)

مُتْرِع: see تَرَع.

ترف

1. تَرَف, aor. ٤, (Sgh, K,) inf. n. تَرَف, (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 †تَرَف. (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. — تَتْرِيْفٌ [app. as the inf. n. of the pass. verb, تَرَف, also signifies] Good

feeding. (M.) — And تَرَفَ الرَّجُلُ, and تَرَفُهُ, 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. اُتْرَفَهُ النَّعْمَةُ [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 الْعَيْشِ [plentifulness and easiness of life]: and in like manner, تَرَفَتْهُ 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 تَرَفَتْهُ. (K.) — اُتْرَفَ الرَّجُلُ He gave the man the object of his eager desire; or of his yearning, or longing, or appetency. (Lh, M.) — See also 2. — اُتْرَفَ 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 الْعَيْشِ: (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.)

اُتْرَفَ Having a natural protuberance in the middle of his upper lip, called تُرْفَةٌ. (Lth, * T, * M, K.)

مُتْرَفٌ [pass. part. n. of 4, q. v.] One left to do what he will; not prevented from doing so. (Ibn-'Arafch, K.) — And hence, (Ibn-'Arafch, 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-'Arafch, 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-'Arafch, TA:) one who is not prevented from enjoying himself: (K, TA:) and one whose means of subsistence are

made ample, or plentiful; as also مُتْرَفٌ: (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 Katádeh, in explaining the phrase اَمْرُنَا مُتْرَفِيهَا, 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 مُتْرَفٌ, (T,) A boy made soft, or delicate, in body, and rendered submissive. (T, TA.)

مُتْرَفٌ: see مُتْرَفٌ, in two places.

ترق

Q. Q. 1. تَرَقَّتْهُ, (ISk, JK, S, K,) inf. n. تَرَقَاتٌ, (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. تَرَاتِقٌ (JK, Mgh, K) and تَرَاتِقٌ (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 التَّرَاتِقُ 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.)

تَرِيَاقٌ, an arabicized word, (S, Msh, K,) from the Greek, (Msh, K,) [i. e. from θηριακά,] or originally Persian, (S, O,) also written and pronounced تَرِيَاقٌ, (JK, Msh,) and طَرِيَاقٌ; (Msh;) or, as some say, from التَّرِيْقُ, 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. تَرَايِقٌ. (K in art. فَرَق.) The best kind is called تَرِيَاقُ الْفَارُوقِ, (K in art. فَرَق,) vulgarly تَرِيَاقُ الْفَارُوقِ. (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 مُمِيَا:] (see De Sacy's "Rel. de l'Égypte par Abdallatif," p. 274:) and this mumia, by itself, is called التَّرِيَاقُ التُّرْكِيُّ. — [It is sometimes applied to Treacle, as meaning the sirop that drains from sugar.] It is also said to be applied to the مَسُونُ [or Bezoar-stone], likewise termed مَسُونُ. (TA in art. مَس.) — Also, and تَرِيَاقَةٌ, † Wine; (S, O, K;) because it dispels anxiety; (S;) or because it is a remedy for anxieties; (O;) wherefore it is also termed صَابُونُ الْهُومِ. (TA.)

تَرِيَاقَةٌ: see the last sentence above.

[بَادِجَانُ تَرِيَاقِيٌّ Zanthium.]

ترك

1. تَرَكَهُ, (S, M, Msh, K, &c.) aor. تَرَكَ, (S, M,) inf. n. تَرَكٌ (S, M, Msh, K, &c.) and تَرَكَانٌ, with kesr, (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-Rúghib, 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-'Arafch, 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; ceased, 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 اِتْرَكَهُ. (K. [But respecting this latter verb, see what follows.]) وَاتْرَكَ وَابْرَكَ, 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-Rúghib, TA:) and كَمْ تَرَكَوْا 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-Rúghib, 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 اَفْتَعَلَ. (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 فَعَلَّ 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 Kur [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.) — التَّرْكُ 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, تَرَكْتُ 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 Kur ii. 16, وَتَرَكْنَهُمْ 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 تَرَكْتُهُ كَذَا [I did not make it, or cause it, to be thus]. (TA.) — تَرَكَ, aor. ٤, (IAḡr, K,) inf. n. تَرَكَ, (TK,) He (a man, IAḡr) married, i. e. took to wife, a تَرِيكَةٌ, (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. تَارِكَةٌ [inf. n. مُتَارِكَةٌ] is syn. with خَالَاهُ (S in art. خَلُو) [which is explained in the K, in art. خَلُو, as syn. with تَرَكَ, 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 مُتَارِكَةٌ: Golius, as on the authority of Ibn-Maḡrooḥ, explains تَارِكَةٌ 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, مُتَارِكَةٌ signifies the leaving, &c., anything in the state in which it is: and the leaving, &c., one another]. One says also, تَارَكْتَهُ الْبَيْعَ, (S, Mgh, but in the latter تَارَكُهُ, and in the TA الْبَيْعَ, وَغَيْرَهُ, (في) الْبَيْعَ, (Mgh) inf. n. مُتَارِكَةٌ, (S,) [app. meaning I

relinquished with him, i. e. concurrently with him, the sale, &c.: see 6, 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,] مُتَارِكَةٌ 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 فِيهِ 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. الْأُمُورَ فِيمَا بَيْنَهُمْ, (K,) or تَتَارَكُوا الْأُمُورَ بَيْنَهُمْ, (Mgh,) They relinquished [concurrently], one with another, the affair that was between them. (TK.)

8. اتَرَكَ: see 1, in five places.

تَرَكَ: see تَرِيكَةٌ. = Also A [drinking-cup or bowl such as is called] قَدَحٌ which a man lifts, or carries, with his two hands. (Ibn-'Abbád, TA.)

التَّرْكُ A certain nation; (S, Mṣb, K;) [namely, the Turks:] تُرْكِيٌّ is its n. un.: (Mṣb, TA:) [and signifies also Turkish:] pl. أَتْرَاكٌ. (Mṣb, K.) It is said in a trad., اَتْرَكُوا التُّرُكَ مَا تَرَكُواكُمْ, [Leave ye alone the Turks as long as they leave you alone]. (TA.) [تُرْكِيٌّ الْوَجْهَ often occurs in post-classical works as meaning Having a Turkish face; i. e. round-faced, or broad-faced; opposed to الْعَرَبِيُّ الْوَجْهَ.]

تَرَكَ: see تَرِيكَةٌ, in two places. — Also † A woman such as is termed رُبْعَةٌ [i. e. of middling stature]: (Ibn-'Abbád, K:) pl. تَرِكَاتٌ. (TA.)

— It is said in a trad., جَاءَ الْحَلِيلُ 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 Fáik, 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, [تَرَكَتُهُ], as meaning the thing that he had left, or forsaken, &c. (Nh, O, K.)

تَرَكَ: see what next follows.

تَرَكَ A thing that is left, forsaken, relinquished, abandoned, deserted, or quitted; like طَلِبَةٌ meaning "a thing desired, or sought;" (TA;) see also تَرَكَ: particularly, the inheritance, or property that is left, of a person deceased; (S, Mṣb, K;*) also pronounced تَرَكَ: pl. تَرِكَاتٌ. (Mṣb.)

اتَرَكَ an imperative verbal noun, meaning اَتْرِكْ [Leave thou, &c.]. (S, TA.) Hence the saying, تَرَكَ تَرَكَ صُحْبَةَ الْأَتْرَاكِ [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.)

تَرِيكٌ: see the next paragraph, in two places.

تَرِيكَةٌ 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. تَرَايِكٌ. (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 تَرَكَ 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 تَرَكَ: (S, K;) the pl. [of the former] is تَرَايِكٌ [mentioned in the S as pl. of the former applied to an ostrich's egg] and تَرِيكٌ and تَرَكَ [the latter of which is termed in the S pl. of تَرَكَ are coll. gen. ns. of which تَرِيكَةٌ and تَرَكَ 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. تَرَايِكٌ: (AHn, TA:) and تَرِيكٌ 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 تَرَايِكٌ 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.)

مُتَرَوِّكٌ [pass. part. n. of تَرَكَ, Left, forsaken, &c. —] In lexicology, Obsolete. (Mz 10th نوع.)

ترکمان

التَّرْكَمَانُ [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 تَرُكٌ إِيمَانٍ [the Turks of belief]; which was afterwards contracted into تَرْكَمَانٌ: (K, TA:) [a coll. gen. n.: n. un., and rel. n., تُرْكَمَانِيٌّ:] pl. تَرَكَمَانِيَّةٌ. (TA.)

ترما

لا سِيَّيَا i. q. لَا تَرْمَا [which see in art. سَوَى]. (K.)

ترمس

تُرْمِس [vulgarly pronounced in the present day ترمس; from the Greek *θέρμος*, or Coptic *θαρμος*; *Lupines*; or the *lupine*;] a certain grain, well known, of the description termed قَطَانِي (Msb.); the produce of a tree [or plant] which has a grain ribbed and notched: (Lth, M,* K:) or *i. q.* بَاقِلِي مَضْرِي (the Minháj and K:) [but if this be the same as the بَاقِلِي قَبِيطِي, it is a mistake, accord. to Ibn-Beytár, to identify it with the ترمس:] AHn says that it is the جَرَجِير مَضْرِي, and is of the description termed قَطَانِي; and under the head of the letter ج, he says that the جَرَجِير 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 *é*. (Msb.)

تور

تُرْتِي an appellation applied to *A female slave*; (T, K;) and to a *fornicatress, an adulteress, or a prostitute*; (M, K;) as also فُورْتِي (T, K:) and ابْنُ تُرْتِي means *the son of a fornicatress or an adulteress or a prostitute*; (T, K;) as also ابْنُ فُورْتِي (T:) or *one that is base-born*: (§ in art. رنو:) but it is said that تُرْتِي is of the measure رَنْبِت, from الرُّنُو (M:) it may be from رَنْبِت meaning "she was looked at continuously." (T, K.)

ترنج

تُرْنَجَةٌ and تُرْنَجٌ : } see art. ترح.
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 *qamm*;" from the Persian *ترنجبین*; *A kind of manna*; 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-waráti-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, Bd, Jel, TA.) [See also "Ibn Baithar" (Ibn-Beytár), vol. i. p. 207.]

ترة

1. تَرَّة, aor. *ت*, He fell into what are termed تَرَّهَات, said 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: (Aq, S, K:) a Persian word, arabicized: (Aq, S:) pl. تَرَّهَات (Aq, S, K) and تَرَّهَات. (TA.) — A [desert, such as is termed قَفَر, (see 1,) or] مَفَازَةٌ, and صَحْرَاءُ. (JK.) — The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (Aq, S,) *A false, or vain, saying or action or affair*; (Aq, JK, S, K;) as also تَرَّة: (§, K:) pl. of the former, تَرَّهَات (JK, S, K*) [and تَرَّهَات, as above]; and of the latter, تَرَّارِيه: (§, 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 التَرَّهَاتِ البَسَائِسِ and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says تَرَّهَاتِ البَسَائِسِ and تَرَّهَاتِ الصَّحَائِحِ 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 (دُوْبِيَّة) [found] in the sand*. (JK, K.)

تسع

1. تَسَع, aor. *ت* (§, Msb, K) and *ت* (Yoo, Msb, K) and *ت*, (Msb,) inf. n. تَسَع, (TK,) He took the ninth part of their possessions: or he became the ninth of them: (§, Msb, 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-Sheybáneq, and K voce وَحَد.) [See also 1.] — تَسَع لِامْرَأَتِهِ, or عِنْدَهَا, He remained nine nights with his wife:

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. ثلث.) — 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 تَسَعَةٌ.

تَسَع A ninth part; one of nine parts; (§, Msb, K;) as also تَسَع; (Msb;) and تَسَع, (§, Msb, 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 تَسَع on any authority but that of AZ. (TA.)

تَسَع fem. of تَسَعَةٌ, *q. v.* — Also *A certain ظَمْرُ 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. ثلث.)

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-h to the ت; and is thus pronounced in the *Kur xxxviii. 22*, (Bd, MF,) accord. to one reading. (Bd.) You say تَسَعَةُ رِجَالٍ [Nine men], and تَسَعُ نِسْوَةٍ [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 تَسَعَةٌ أَكْثَرُ مِنْ ثَمَانِيَةٍ [Nine things are more than eight things]. (TA.) It is said in the *Kur* [xvii. 103], وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ, [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 تَسَعَةُ عَشْرَ, which is masc., and تَسَعُ عَشْرَةَ, which is fem., [each signifying *Nineteen*,] each of the two words ends with fet-h in every case, because they are two nouns which are regarded as one noun. (TA.) The former is pronounced by some of the Arabs تَسَعَةٌ عَشْرَ: 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 **تَسَعَةَ 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 **ثَلَاثٌ** and **رُبَاعٌ** has not been heard, except **عَشْرٌ** occurring in a verse of El-Kumeyt. (TA in art. **عشر**.)

تَسَعٌ: 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.) — **تَسَاعٌ** [تَسَاعٌ] and **تَسَاعَةٌ** and **عَشْرٌ** and **تَسَاعَةٌ**, the former masc. and the latter fem., meaning *Nineteenth*, are subject to the same rules as **عَشْرٌ** and **ثَلَاثٌ** and its fem., explained in art. **ثَلَاثٌ**, q. v.]

تَسَاعَةٌ (Mṣb, TA, &c.,) or **التَّاسِعَاءُ**, (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**.]

مُتَسَوِّعٌ A rope consisting of nine strands. (TA.)

تشرين

تَشْرِينٌ [in Chaldee תשרין] 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.)

تعب

R. Q. 1. **تَعَبٌ فِي الْكَلَامِ**, (Mgh, K,) inf. n. **تَعَبَعَهُ**, (S, Mgh,) *He reiterated in speech, by reason of an impediment, or inability to say what he would; (S, Mgh, K;) as also تَتَعَبَعُ: (K:) and he was unable to say what he would, or to find words to express what he would say: (El-Ghooree, Mgh:) تَعَبَعَهُ is the speech of him who is termed التَّعَبُّعُ. (TA.) And **تَعَبَعُ فِي الْقُرْآنِ** *He reiterated in reciting the Kur-an, and his tongue**

تَعَبَعَتِ الدَّابَّةُ, (TA.) — **تَعَبَعَتِ الدَّابَّةُ**, (K,) inf. n. as above, (S,) *The beast stuch fast in the sand, (S, K,) or soft soil, (S,) or mire: (TA:) sometimes the verb is thus used. (S.)* And **تَعَبَعُ** said of a camel &c. signifies *His feet sank into the soft soil, or soft sands. (TA.)* — **تَعَبَعَهُ** *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.)* — **تَعَبَعُ فُلَانٌ** *Such a one had his saying rebutted, rejected, or repudiated, as wrong, or erroneous. (TA.)*

R. Q. 2. **تَتَعَبَعُ**: see R. Q. 1, first signification.

تَعَبَعٌ i. q. **فَأَقَا** or **فَأَقَا** [accord. to different MSS., as meaning *One who reiterates his words much in speaking*]. (AA, K.)

تَعَبَعُوا فِي تَعَابِعِ, [app. pl. of the inf. n. **تَعَبَعَهُ**,] *They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like, (AA, S, K,) and confusion. (AA, S, K.)*

مُتَعَبَعٌ *Afflicted by an injury which disquiets or agitates. (TA, from a trad.)*

تعب

1. **تَعَبٌ**, (S, A, Mṣb, K,) aor. **تَعَبَ**, (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 إِسْتَرَاحَ. (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. **تَعَبَ** *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: تَعَبَ الْعَظْمَ signifying بَعْدَ الْجَبْرِ (so in the CK:) or **أَعْتَبَهُ بَعْدَ الْجَبْرِ**. (So in MS. copies of the K and in the TA. [In the latter, in art. **عَب**, 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.)* — **تَعَبَ الْقَوْمَ** *The people's cattle became fatigued, tired, wearied, or jaded. (K.)**

تَعَبٌ *Fatigued, tired, wearied, or jaded; as also مُتَعَبٌ; (S, Mṣb, K;) but not مُتَعَبٌ. (S,*

K.) [**تَعَبَانِ**, for **تَعَبَانِ**, fem. with *ة*, is used in this sense in the present day.]

تَعَبَانِ: see what next precedes.

مُتَعَبٌ *A place of تَعَبٍ [or fatigue, &c.]: — and tropically, syn. with تَعَبٌ: pl. مَتَاعِبٌ. (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 مَجْنُونَةٌ and مَبْخَلَةٌ: loosely explained in Har p. 475 as meaning a place of fatigue*]. One says, **إِسْتِخْرَاجُ الْمَعْنَى مُتَعَبَةٌ لِلْخَوَاطِرِ** [*The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds*]. (A.)

تعب

1. **تَعَسَ**, aor. **تَعَسَ**, inf. n. **تَعَسٌ**; (S, A, Mṣb, K, &c.) and **تَعَسَ**, aor. **تَعَسَ**; (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 اِنْتَعَشَ*: 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 وَأَنْتَكَسْ**, meaning *May he fall upon his face, and not rise after his fall until he fall a second time. (Mṣb.)* And **تَعَسَ** **فَمَا آتَعَشَ وَشَيْكَ فَلَا آتَقَشَ** [*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. **تَعَسَ**, inf. n. **تَعَسٌ**]; (A'Obeyd, A, Mṣb, K;) and **اتَعَسَ**; (AHeyth, S, A, Mṣb, K;) the former unknown to Sh; (A, 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*

مَا أَصَابَ فُلَانٌ مِنْ فُلَانٍ إِلَّا — تَفَلُّ : see تَفَلُّ : 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 تَفَلُّ , (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 become 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 تَفَلُّاتٌ ; (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 تَفَالٌ : see تَفَلُّ .

تَفَلُّةُ الشَّمْسِ مُنْفَلَةٌ [The sun makes the odour of the person to be bad]. (TA.)

تَفَلُّةٌ A spittoon, or vessel in which to spit ; syn. مَبْرَقَةٌ . (TA.)

تَفَالٌ : see تَفَالٌ .

تفه

1. تَفَهُ , aor. َ , (S, Mgh, Mṣb, K,) inf. n. تَفَهُ , (JK, Mṣb, K, TA,) or تَفَهُ , (Mgh, CK,) and تَفُوهُ (K) and تَفَاهَةٌ , (Mṣb, TA,) or this last is a mistake ; (Mgh ;) and تَفَهُ , aor. َ , 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.) — تَفَهُ , aor. َ , inf. n. تَفُوهُ , He (a man) was, or became, stupid, or foolish. (JK, K.) And تَفَهُتَ نَفْسُهُ His mind became weak. (JK.) — تَفَهُ , aor. َ ; and تَفَهُ , aor. َ ; 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 يَتَفَهُ وَلَا يَتَشَانُ , (S, K, [in the CK, erroneously, يَتَفَهُ and يَتَشَانُ , and in some copies of the K, for the latter is put لا يَتَفَهُ وَلَا يَتَشَانُ]) i. e. [The Kur-án will not become meagre, nor will it become worn out] : (K : [in the CK, erroneously, لا يَتَفَهُ وَلَا يَتَشَانُ]) it is implied by the context in the S, that لا يَتَفَهُ 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. تَفَهُ فِي عَطَانِهِ [He was paltry, sorry, mean, or niggardly, in his gift ;] he made his gift little, or small. (TA.)

تَفَهُ : see تَفَهُ . — Also Insipid ; tasteless ; and

so تَفَهُ . (KL.) You say أَطْعِمَةٌ تَفَهُةٌ Kinds of food having no taste of sweetness, or of sourness, or of bitterness ; and some include bread and flesh-meat among these. (K.)

تَفَهُ (S, Mgh, Mṣb, KL, TA) and تَفَهُ (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.) — تَفَهُ الْعَقْلُ A man having little sense, or intellect ; (TA :) stupid, or foolish. (JK.) — See also تَفَهُ . — تَفَهُ also signifies Afflicted, or distressed, by reason of disease and fatigue. (JK.)

تَفَهُةٌ ; (JK, TA ;) so in the handwriting of Sgh ; in the K, تَفَهُةٌ ; (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. كَرْبُرَةٌ . (IĀq, JK, S, L, K.) — And Caraway-seed ; syn. كَرْوِيَاءٌ . (IĀq, Th, L, K.)

تقن

2. تَقْتَنُوا أَرْضَهُمْ , (JK, K,) inf. n. تَقْتِنُونَ , (K,) They watered their land with thick, or muddy, water, [or water containing تَقْنُ ,] (JK, * K,) in order that it might become good. (K.)

4. أَحْكَمَهُ , (K,) inf. n. اتَّقَانٌ , (JK, S,) i. q. اتَّقَانَهُ [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 اتَّقَنَ لَهُ signifies the same as اتَّقَنَهُ : or he exercised, or possessed, the skill requisite for it ; namely, an affair.] 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, اتَّقَنَ عِلْمَهُ, meaning He made his knowledge sound ; or made himself thoroughly learned.] And اتَّقَنَهُ عَنْهُ He knew it, or learned it, (namely, a tradition [&c.]) soundly, thoroughly, or well, from him. (TA in art. ذبر.)

تَقْنُ The رُسَابَةُ of water, (JK, Mgh, K,) in a rivulet or in the channel of a torrent, (K,) in the [season called] رَبِيعٌ ; (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 black, or black and fetid, mud ; accord. to the Jámi' 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 تَقْنُ . (TA.) —

A skilful man : (JK, S, K :) pl. اتَّقَانٌ . (TA.) — [Hence, probably,] تَقْنٌ [or تَقْنٌ] 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 التَقْنُ.]) The rájiz says,

يَوْمِي 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, الفَصَاحَةُ مِنْ تَقْنِهِ Chasteness of speech, or eloquence, is [a quality] of his nature. (S.)

تقو Quasi تقى : or, accord. to some, تقو

1. تَقَى , aor. َ , (T, S, K, in art. وقى) and َ , (T, TA,) or تَقَى , aor. َ , (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 تَقَى , (T, S, Mṣb, K,) inf. n. اتَّقَاةٌ (Mṣb) and [quasi-inf. n.] تَقِيَّةٌ and تَقَاةٌ ; (S, art. تقى : 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.] اتَّقَى is originally اتَّقَى ; (T, S ;) then اتَّقَى ; then اتَّقَى ; 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 اتَّقَى , aor. يتَّقَى , with fet-ḥ to the ت in each case, and without teshdeed ; and not finding any analogue to it in their language, they said تَقَى , aor. يتَّقَى , like قَضَى , aor. يَقْضَى : (S :) or, as is said in the T, they suppressed the l, and the و changed into ت, in اتَّقَى , and said تَقَى , aor. يتَّقَى . (TA.) A poet says, (namely, Khufáf Ibn-Nudbeh, TA,)

جَلَامًا الصَّيْفَلُونَ فَأَخْلَصُوا

خِفَانًا كُلُّهَا يَتَّقَى بِأَثَرِ

or, as some read it, يتَّقَى , 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, **تَقِي**; formed from the verb **اتَّقَى**, without teshdeed, by the suppression of the **ل**. (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 **تَقِيَّةٌ**. (M, TA.)

تَقَى, applied to a man, (Msb, 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 وَقَيْتَ 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*; (Msb in art. **تقى**;) *contr. of فَاجِرٌ*: (idem in art. **بر**;) pl. **أَتَقِيَاءُ** (Msb in art. **تقى**, and K) and **تَقَوَاءُ**, (K,) which is extr., and of a class disallowed by Sb, (TA,) [and app. also **تَقَاةٌ**, q. v. *suprà*.]**

تَقِيَّةٌ: 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 **تَقِيًّا**, (K,) [or **تَقِيًّا**,] or [rather **وَقِيًّا**, or **وَقِيًّا**, and then] **وَقَوَى**, of the measure **فَعَلَى**, from **وَقَيْتَ**, (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 **خَزِيًّا** and **صَدِيًّا**: (K:) it is a subst. from **اتَّقَى** or **وَقَى**; (Msb, 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 **تَقَاةٌ** and **تَقَاةٌ** are syn. with each other (S) and with **تَقَوَى**, (Msb,) 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, Msb,) like as **طَلَبِي** is of **طَلَاةٌ**, (Kzz, IB,) and as **رَطْبٌ** is of **رُطْبَةٌ**. (Msb.) **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 التَّكَّةَ**, (IDrd, K,) or **بِالتَّكَّةِ**, (Msb,) *He inserted the تَكَّة in [the double upper border of] the drawers, or trousers. (IDrd, Msb, 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 I Amb says, I think it to be arabicized: (Msb:) pl. **تَكَكٌ**. (S, Msb, 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 **تَكَأ**

تَكَئِي &c.: see art. **وكأ**.

Quasi **تكل**

1. **تَكَلَّ عَلَيْهِ**, aor. **تَكَلَّ**, a dial. var. of **اتَكَلَّ**. (Ibn-'Abbád, K.) See art. **وكل**; where, also, see **تَكَكَّةٌ**, &c.

تل

1. **تَلَّ**, (T, S, *M, Msb, K,) aor. **تَلَّ**, inf. n. **تَلٌّ**, (M, Msb,) *He prostrated him, or threw him down; (T, S, M, Msb, K;) [as some say,] upon the تَلَّ: (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 لِبَجْبِينِ** [in the **Kur** xxxvii. 103], (M,) *and he prostrated him, or threw him down, (Aboo-Is-hák, T, S, Bd,) upon his side, so that the side of his forehead fell upon the ground; (Bd;) or upon his mouth; (Kati-deh, T;) or upon his face. (Bd.)* And **تَلَّ الشَّاةُ** *He made the she-camel to lie down upon her breast. (TA.)* — **تَلَّ**, aor. **تَلَّ**, (IAar, T, K) and **تَلَّ**, (K,) [the latter anomalous in this case, and doubtful,] also signifies *He poured (IAar, 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: (IAar, T, M:) or were thrown, or put, into my hand. (IAmb, 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** **سَوْءٌ** [aor. **تَلَّ**, accord. to rule,] *He charged him, or upbraided him, with an evil, or a foul, thing. (Th, M, K.)* — **تَلَّ**, aor. **تَلَّ**, (IAar, 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. (IAar, 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 الْمَائِعَ** *He made the fluid, or liquid, to drop, or fall in drops. (K.)*

R. Q. 1. **تَلَّلْتَهُ**, (S,) inf. n. **تَلَّلْتُ**, (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 Mgh 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 **تَرَّرْتَهُ**, and **مَزَّمْتَهُ**. (TA in the latter art.) — **تَلَّلْتُ** 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.)* — **تَلَّلْتُ بَهْرَاءَ** is [The tribe of] *Bakr'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 إِكْرَام [pl. of أَكْمَة]; 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 أَكْمَة, has fewer stones, gives growth to nothing good, and its stones are compacted together exactly like those of the أَكْمَة:* (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, Mṣb, 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 بَيْبَتَةٌ سَوْءٌ:* (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 بَلْدٌ, as also تَلَّلٌ:* (K:) Abu-s-Sameyda' says that تَلَّلٌ and بَلْدٌ 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. *بَلَّةٌ* [What is this moisture in thy mouth?]. (T, M.)

تَلَّلٌ: see تَلَّةٌ.

هُوَ الصَّلَالُ بِنِ السَّلَالِ is an imitative sequent. (S, K.)

تَلِيلٌ *Prostrated, or thrown down; as also مَتَلُولٌ:* (IAḡr, T, M, K:) [pl. of the former] like as *صَرَعِي* is pl. of *صَرِيعٌ, and قَتَلِي* of *قَتِيلٌ, &c.;* as in the phrase *قَوْمٌ تَلِيٌّ* *A company of men prostrated, or thrown down.* (M, K.) = *The neck:* (T, M, K:) and *the check:* (TA:) pl. [of pauc.] أَتْلَةٌ and [of mult.] تَلَالٌ and تَلَالٌ. (M, K.) You say, *لَهُ تَلِيلٌ كَجَذْعِ السَّحْوَقِ* [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 (قَيْقَاءَةٌ, S, or قَيْقَاءٌ, 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 تَلْتَلَةٌ:* (M, K:) it is said that تَلْتَلَةٌ 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:* (Mṣb:) 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]:* (Aḡ, K:) the ت is added, as in تَجِينٌ. (A'Obeyd &c.) See art. آيُن.

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, *تَبَّ لَهُ تَلْبًا*, (Lth, T,) or *تَلْبًا وَتَلْبًا* [which may be rendered *May God decree loss and perdition to him*]. (K.)

تَلَابِيئَةٌ a subst. (S, M, K) from أَتْلَابٌ; (Fr, T, S, M, K;) [signifying *The state of being uniform or undeviating, right, &c.;*] like طَمَائِنَةٌ [from أَطْمَأَنَّ]. (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. (Aḡ, 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.* (IAḡr, T.)

Quasi تلج

تَوَلَّجٌ: and أَتَلَّجٌ: see art. وُلَجٌ.

تَلد

1. تَلَدٌ, aor. ٔ (T, S, M, Mṣb, K) and ٔ, (T, S, M, K,) inf. n. تَلْدٌ; (S, M, Mṣb, 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; (Mṣb;) such as is termed تَلَادٌ.* (T, S, M, Mṣb, K.) — *تَلَدَ* *Such a one was born of parents at our abode, or home.* (L.) — And *تَلَدَ*, (T, S, M, K,) aor. ٔ, (M, K,) inf. n. as above; (T, L;) and *تَلَدَ*, aor. ٔ; (K;) *He remained, stayed, abode, or dwelt,* (Aḡ, 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. (Aḡ, T, L.) = See also 2.

2. تَلَدٌ, (IAḡr, T, K,) inf. n. تَلِيدٌ; (K;) or ٔ تَلْدٌ; (so in the L as on the authority of IAḡr, and accord. to Lh as is said in the TA;) *i. q. مَنَعَ and جَمَعَ* [app. as meaning *He collected and defended property*]; (IAḡr, T, L, K;) said of a man. (IAḡr, T, L.)

4. اتَلَدَ, (T, S, L,) and اتَلَدَ مَالًا, (T, M, Mṣb, K,) *He got, obtained, or acquired, (اتَلَدَ,) property [such as is termed تَلَادٌ, as is implied in the T and M and K]:* (T, S, L, Mṣb:) or *he possessed*

property such as is termed تَلَاد. (So accord. to the explanation of the act. part. n., ١. v., in the Mgh.)

8: see 1.

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 تَلَاد and تَلَاد (M, K) and تَلَاد (K) and تَلِيد and تَلِيد, (M, K,) like إِسْنَام, (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,] Yaʿqoob 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 تَلَاد and تَلَاد 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-án, meaning †They are of those which I acquired (or learned, L) long ago from the Kur-án: (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 تَلِيد: (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. رَلَد:) 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 وِلْدَة: (T, L:) you say رَجُلٌ تَلِيدٌ; pl. تَلِيدَة: and امْرَأَةٌ تَلِيدَةٌ [and تَلِيدَة]; pl. تَلَائِد (Lh, M, L) and تَلِيد. (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. — تَالِد بَالِد: see art. بَلَد.

تَلَاد, by some written تَلَاد: see تَلَاد, in three places.

مُتَلَد, applied to مَال (S, Msh,) pass. part. n. of 4: (Msh:) see تَلَاد, in three places. — [Hence,] حُلَّتِي مُتَلَد, (M, L, TA,) in the K, مُتَلَد, said to be like مُعْظَم, 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 أَمْ 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

تَلَع High, or elevated, land or ground: (AO, S, K:) and lom, 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. تَلَاع (AA, S, Msh, K) and تَلَعَات (K:) and, (K,) or, accord. to Sh, (TA,) تَلَاع signifies water-courses flowing from acclivities and the [eminences termed] نَجَاف 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 nowhere 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 (فَرَسَاخ) to the valley; and when it flows from the mountains, and falls into the صَحَارَى [or deserts], it excavates in them what resembles a mout: when it becomes so large as to be like the half, or two thirds, of the valley, it is termed مَيْتَاء: (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 تَلَع. (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 يَمْتَنِعُ 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 أَتَى بِسَيْلِ 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 أَخَافُ إِلَّا مِنْ سَيْلِ تَلَعَتِي [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.)

تلف

1. تَلَف (S, M, Msh, K,) aor. ٤, (K,) inf. n. تَلَف, (Lth, T, S, M, &c.,) He, or it, (a 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 bad, 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 تَلَفٌ, 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-Farezdaq says,

- وَقَوْمٌ كِرَامٌ قَدْ نَقَلْنَا إِلَيْهِمْ
- قِرَاهِمُ فَأَتَلَفْنَا الْهَيَايَا وَأَتَلَفُوا
- (so in the T and L,) or
- وَأَضْيَافٌ لَيْلٍ قَدْ نَقَلْنَا قِرَاهِمُ
- إِلَيْهِمْ وَأَتَلَفْنَا الْهَيَايَا وَأَتَلَفُوا

(so in some copies of the K,) or قَدْ بَلَّغْنَا قِرَاهِمُ (so in other copies of the K and in the TA,) or قَدْ فَعَلْنَا قِرَاهِمُ (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 قَدْ بَلَّغْنَا قِرَاهِمُ and أُجِبْنَا: (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.)*

تَلَفٌ *A perishing, passing away, &c. [See 1.] (Lth, T, S, &c.) It is said in a trad., (TA,) إِنَّ مِنَ الْقَرَفِ التَّلَفَ (T, TA) Verily, from the being near to pestilence, or epidemic disease, there results death, or perdition. (T.) And in a prov., السَّلْفُ تَلَفٌ [The paying for a thing beforehand is a cause of perishing to one's property]. (TA.) And one says, طَلَفًا وَذَهَبَتْ نَفْسُهُ تَلَفًا (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.)**

تَلَفٌ (M,) or تَلَفٌ (Mṣb, TA,) part. n. of 1, *Perishing, &c.; (M, Mṣb,* TA;) as also تَلَفَانٌ, which is post-classical. (TA.)*

تَلَفَةٌ *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.)*

تَلَفَانٌ }
تَلَفٌ } see تَلَفٌ.

مَتَلَفٌ *A place of perishing or perdition: (K:) a [desert such as is termed] مَهَاةٌ; (S, K;) because most of those who traverse it perish; and so مَتَلَفَةٌ; (TA;) or the latter signifies a [desert such as is termed] قَفَرٌ: (M:) the pl. of the former [or of both] is مَتَالِفٌ. (TA.)*

رَجُلٌ مُتَلَفٌ (Mṣb,) or رَجُلٌ مُتَلَفٌ, and مُتَلَفٌ (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 مُتَلَفٌ (K, and Har p. 312,) or مُخْلَفٌ مُتَلَفٌ (TA in art. خَلَف,) and مُخْلَفٌ مُتَلَفٌ (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.)**

مُتَلَفٌ: see the next preceding paragraph, in two places.

مُتَلَفَةٌ: see مُتَلَفٌ. — Also *A deep hollow, cavity, or pit, where one looks down upon destruction. (M.)*

مُتَلَفٌ: see مُتَلَفٌ, in two places.

مَعْرُوفٌ [i. q. مُنْكَرٌ, q. v.; i. e.] *contr. of مَعْرُوفٌ: but this is post-classical. (TA.)*

تلك

تِلْكَ and تَلْكَ and تَالِكَ: see art. تا.

تلمذ

Q. 1. تَلَمَّذَ *He was, or became, a تَلْمِيزٌ [or disciple, &c.], لِفُلَانٍ to such a one. (TA, passim.)*

تَلْمِيزٌ *A disciple; a pupil; a learner: or a special servant of a teacher: so says 'Abd-El-Ḳádir El-Baghdádee, who composed a treatise solely on this word: (MF, TA:) or simply a servant; a follower; a dependant: pl. تَلَامِيزٌ (L, TA) [and تَلَامِيزَةٌ].*

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 تَلَوْتُ (Er-Rághib, 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-Rághib:) and so تَلَيْتُهُ; (K;) and تَلَيْتُهُ (Aḡ,* T,* K,) inf. n. تَلَيْتَةٌ. (K.) The phrase, in the Kur xci. 2, تَلَا وَإِذَا 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: (Bḍ:) or, when it follows in rising the setting thereof, (Bḍ, Jel) on the night of the full moon: (Bḍ:) or, when it follows it in becoming round, and in fullness of light; (M,* Bḍ;) 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-Rághib.) Here, Ks pronounced تَلَا with imáleh, [either because تَلَيْتٌ 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 فُلَانًا 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, Mujáhid, T;) namely, the Scripture: (I'Ab, Mujáhid, 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-Rághib, 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, ('Aṭṭ, 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: (Bḍ:) some here read تَتَلَوُ. (T.) Hence the saying, لَا دَرَبَتْ وَلَا تَلَيْتَ (T:) or, accord. to Yoo, it is وَلَا أَتَلَيْتَ (T, S:) and others say that it is وَلَا أَتَلَيْتَ, from تَلَوْتُ. (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.) = تَلَيْتَ لِي مِنْ حَقِّي تَلَيْتَةٌ, and تَلَاوَةٌ, aor. ʔ, (ISk, S,) inf. n. تَلَا (TA,) *There remained to me, of my right, or due, a remainder. (ISk, S.) And تَلَيْتَ لِي عِنْدَهُ تَلَيْتَةٌ There remained to me, with him, or there remained owing to me by him, a remainder. (Aḡ, T.) And تَلَيْتَ 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. تَلَيْتَةٌ (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 **مَتَلُّ**, in art. **تَل**.]) — 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. **رَأَسَهُ**, inf. n. **مُتَلَّاهُ**, 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.) **اتَلَاهُ 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 تَلَيْتَ وَلَا أَتَلَيْتَ**; 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 أَتَلَوْهُ 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 فُلَانٍ** *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, *) — **اتَلَاهُ دِمَّةً** *He gave him a bond, or an obligation, whereby he became responsible for his safety:* (S, K:) and **اتَلَاهُ** alone (T, M, K) signifies the same; (T:) *he gave him what is termed **تَلَاةٌ**, (M, K,) i. e. **دِمَّةٌ**, (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 **اتَلَاهُ سَهْمًا** *he gave him an arrow whereby to demand protection, (M, K, TA,) in order that he might not be harmed: and **اتَلَاهُ نَعْلًا** he gave him a sandal 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. **تَتَلَتْ 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 فُلَانًا** *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 فُلَانًا** also signifies † *He sought, or demanded, of such a one, the arrow of protection [called **تَلَاةٌ**, q. v.].* (TA.)

تَلَا: 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. **أَتْلَاءٌ**; 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 (**استكوش**) and in no need of his mother; fem. with **ة**: (T:) or the fem. signifies a she-kid that has passed beyond the limit of those that are termed **أَجْفَارٌ** [pl. of **جَفْرٌ**, q. v.], (M, K,) until she has completed a year [from her birth] and so become a **جَذَعٌ**. (M.) And a **تَلُوَةٌ** of sheep or goats is *One that is brought forth, or that brings forth, [the verb is **تَنَسَّجٌ**, which has both of these meanings,] before the **صَفْرِيَّةُ** [q. v.]. (S, K.) — Also *High, or lofty.* (K.) One says, **إِنَّهُ لَتَلُوُ الْمِقْدَارِ** *Verily he, or it, is high, or lofty, in measure.* (TA.)**

تَلَاةٌ *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, **المَتَلَى** is erroneously put for **المَتَلَى**]) 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.)*

تَلُوٌ *A man incessantly following: (IAqr, M, K:) not mentioned by Yaqqoob among the instances of this measure which he has limited; as **فَسُوٌ** and **حَسُوٌ**. (M.)*

تَلَى [accord. to the CK, erroneously, **تَلَى**,] *Using many oaths (**كَثِيرُ الْأَيْمَانِ**): and *Having much wealth.* (IAqr, T, K.)*

تَلَيْتُهُ [accord. to the CK, erroneously, **تَلَيْتُهُ**,] and **تَلَاةٌ** (ISK, T, S, M, K) and **تَلَاةٌ** (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 **فُلَانٌ تَلَيْتُهُ الْأَحْوَارُ** † *[Such a one is the last remaining of the ingenuous].* (TA.) — **وَقَعَ**

كَذَا تَلَيْتُهُ كَذَا *Such a thing happened after such a thing.* (M.)

تَلَيْتُهُ: see **تَلَاةٌ**.

تَلَوِي *A kind of boat: (M, K:) of the measure **فَعُولٌ**, (M, TA,) or **فَعْلُولٌ**: (TA:) so called because it follows the larger vessel: mentioned by Aboo-'Alee in the Tedhkireh. (M.)*

تَلَاةٌ لِلْقُرْآنِ *One who reads, peruses, or recites, the **Qur-án**, or who follows it, or acts according to it, much, or often.* (Mgh.)

تَلَا act. part. n. of **تَلَا**; *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 **تَلَوُ**. (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 النُّجُومِ** [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-twilight;] (TA;) as also **التَّوَالِي**. (M, TA.) [**تَالِيَاتٌ** and **تَوَالٍ** 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 rumps: and the hinder parts of horses: or (of a horse, M) the tail and hind legs.* (M, K.) One says, **إِنَّهُ لَحَثِيثُ التَّوَالِي** and **سَرِيعُ التَّوَالِي** [app. meaning *Verily he is quick in the hind legs*]. (M.) And the Arabs say, **لَيْسَ نَيْسَ هَوَادِي الْخَيْلِ كَالتَّوَالِي** *are not like their hinder parts.* (TA.) — **فَالتَّالِيَاتِ ذُكْرًا** [in the **Kur 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 fetus 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, **إِبْلَهُمْ مَتَالٍ**, meaning *Their camels have not brought forth until the season called **الصَّيْفُ**, (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. تَلَوْنَهُ: see تَلَيْتُهُ.

تَلُو. &c.: see art. تَلَى.

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 نَمْرٍ 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. بَلَغَ [app. بَلَغَ, 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.) — تَمَّمَهُ 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 Ll, 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 الْكَسْرَ, (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 (وَأَمْرٌ بَيْنَ): or cracked, and then separated. (M, K.) You say, تَمَّمَهُ الْكَسْرَ فَتَمَّرَهُ and تَمَّمَهُ [He, or it, completed the fracture, or cracked the broken bone, or the bone, and it cracked, &c.]. (M.) And تَمَّمَهُ فَلَانَ ثُمَّ 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 كَسْرٌ يَمْشِي بِهِ ثُمَّ أَهَتْ فَتَمَّمَهُ [أَهَتْ is here erroneously put for أَهَتْ] تَمَّمَهُ, (K.) [In the CK, تَمَّمَهُ is here erroneously put for أَهَتْ] تَمَّمَهُ, (K,) تَمَّمَهُ, (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, تَمَّهَ He vied, or contended, with him &c.]

4. تَمَّرَ, 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.) — تَمَّتْ, 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.) — تَمَّرَ إِلَى مَوْضِعٍ كَذَا: see 1. — تَمَّرَ الشَّيْءُ, (S, M, K,) or الأَمْرُ, (Mgh,) and تَمَّمَهُ, (M,) inf. n. تَمَامٌ; (TA;) and تَمَّمَهُ, (T, S, M, K,) inf. n. تَمِيمٌ and تَمِيمَةٌ; (T, TA;) and تَمَّرَهُ, (S, Mgh, K;) and تَمَّرَهُ بِهِ, and تَمَّرَهُ 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]. وَأَتَمُّوْا 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, Bd;) accord. to some: or, as some say, إِتْمَامُ 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 فَاتَمَّهُنَّ, in the Kur [ii. 118], means And he performed them, or accomplished them, completely, (Bd, Jel,) and rightly: (Bd:) or he did according to them. (Fr, TA.) — تَمَّمَهُ He gave him what are termed تَمَمٌ, pl. of تَمِيمَةٌ, and meaning جَزَز [explained below, voce تَمِيمَةٌ], (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 فَأْسٌ 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. 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 تَمَمٌ, pl. of تَمِيمَةٌ, and meaning جَزَز [explained below, voce تَمِيمَةٌ], (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 فَأْسٌ or a مَسْحَاةٌ.]

R. Q. 1. **تَمَمَّة** is the inf. n. of **تَمَّمَ**, (Mḡb,) and signifies *The reiterating in uttering the letter ت*: (Mbr, Zj in his "Khalk el-Insán," T, S, Mḡb:) [if so, *syn. with تَمَّتَا*:] 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.)

تَمَّر an inf. n. of **تَمَّر**, in the first of the senses explained above. (M, K.) See **تَمَّام**, in two places. = See also **تَمَّة**.

تَمَّر an inf. n. of **تَمَّر**, in the first of the senses explained above. (M, K.) See **تَمَّام**, in two places.

تَمَّر an inf. n. of **تَمَّر**, in the first of the senses explained above. (M, K.) See **تَمَّام**, in five places: — and **تَمَّر**, in three places. = Also *i. q.* **فَأَسَّ** [app. here meaning *A kind of hoe*]: (IAqr, T, K:) or *i. q.* **مُسْحَاة** [a spade, or a shovel]: (K:) pl. **تَمَمَّة** (IAqr, T,) or **تَمَّر**. (So in the TA.)

تَمَّة: see what next follows, in two places.

تَمَّة (M, K) and **تَمَّة** (TA) [the former written in the CK **تَمَّة**] sings. of **تَمَّر** (M, K, TA) and **تَمَّر** (K, TA,) or **تَمَّر**, which [ISd says] I think to be a quasi-pl. n., (M,) or **تَمَّر** is the quasi-pl. n.: (K:) these, i. e. the pls. and quasi-pl. n., signify *Shorn crops* (**جَزْر** [in the CK **جَزْر**, for which Golius appears to have found *amuletum*, and Freytag has done the same,]) of **شَعْر** [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 **تَمَّة** 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 **تَمَّر** instead of **تَمَّة**,]) for a man to complete therewith the weaving of his **كِسَاء**; (S;) as also **تَمَّى**. (K, TA.)

تَمَّة: see **تَمَّى**.

تَمَّر: see **تَمَّام**, in four places: = and see also **تَمَّة**.

تَمَّام (T, S, K) and **تَمَّام** (M, K) and **تَمَّام** (K) inf. ns. of **تَمَّمَ**, in the first of the senses explained above; (T, S, M, K;) as also **تَمَّر** and **تَمَّر** and **تَمَّر**. (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 **أَسَّ**, **وَلَدَتْهُ الشَّمَام**, 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 **أَلْقَتِ الْوَالِدَ 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 الْمَوْلُودُ لَيْتَمًا** and **لَيْتَمًا** [*The infant was born at the completion of formation*; or, *of gestation*]. (T, S.) And **وَلَدَ الْوَالِدُ 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 الْغُلَامُ لَيْتَمًا** and **لَيْتَمًا**, and that in every other case it is **لَيْتَمًا**, with fet-h, requires consideration.] You say also, **بَدُرُ تَمَّام** and **تَمَّام** [lit. *The full moon of completion*]: and **بَدُرُ تَمَّام** [lit. *A complete full moon*]: all meaning *the moon, or a moon, when it is full, so that it shines brightly*: (M, K:) and **قَمَرُ تَمَّام** and **تَمَّام** *A complete, or full, moon*. (S.) And **لَيْلَةُ تَمَّامِ الْقَمَرِ** and **لَيْلَةُ التَّمَّامِ**, with fet-h to the **ت**, (ISh, T,) or **لَيْلَةُ التَّمَّامِ**, with kesr, [which seems to be at variance with general usage,] and sometimes with fet-h, (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 **لَيْلُ التَّمَّامِ**, with kesr only, (T, S, M, K, &c.,) thus distinguished from what next precedes, (ISh, T,) as also **لَيْلُ تَمَّام**, and in like manner, **لَيْلُ تَمَّام** (T) and **لَيْلُ تَمَّامِي**, (T, K,) *The longest night of the year*; (Lth, T, S;) *the longest night of winter*; (As, ISh, T, M, K;) *that in which our Lord Jesus was born*: (As, 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*: (Aboo-Amr Esh-Sheybáne, 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 **لَيْلَةُ التَّمَّامِ**, or said to be like the night thus called. (IAqr, T.) And **رُئِيَ الْهِلَالُ لَيْتَمًا الشَّهْرِ** [*The new moon was seen at the completion of the month*; showing that another month was commencing]. (T.) 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.) — **تَمَّام** (with fet-h 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 تَمَّامَةُ هَذِهِ الْمِائَةِ**, and **تَمَّامَةُ هَذِهِ الْمِائَةِ**, *These dirhems are the complement of this hundred*; or, *what complete this hundred*. (T.) [And **تَمَّامَةٌ**

كِتَابٍ *The supplement of, or to, a book*.] — See also **تَمَّام**, in two places.

تَمَّام: see **تَمَّام**, first sentence.

تَمَّام: see **تَمَّام**, throughout the greater part of the paragraph: — and see also **تَمَّام**.

تَمَّام *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 **تَمَّام**. — Also *Tall*; (T;) applied to a man. (TA.) = See also **تَمَّامَةٌ**.

تَمَّامَةٌ: see **تَمَّام**, near the end of the paragraph.

تَمَّامَةٌ *A remainder, or remaining portion*, (K,) of anything. (TA.)

تَمَّامَةٌ *A kind of amulet* (**عُوذَةٌ**, T, S) which is hung upon a human being; forbidden to be worn: (S:) or *a kind of bead*: (S, Mgh:) erroneously imagined by some to be the same as **مَعَاذَةٌ**: (El-Kutabee, Mgh:) but as to the **مَعَاذَات** that are inscribed with something from the **كُرْآن**, or with the names of God, in these there is no harm: (S, Mgh:) *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 **تَمَّامَات** and [n. un. of] **تَمَّامَات**: (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, Mgh:) or the **تَمَّامَةُ** is, accord. to some, a necklace (**قِلَادَةٌ**) upon which are put thongs and amulets (**عُوذُ**): (M:) or a necklace (**قِلَادَةٌ**) of thongs: and is sometimes applied to the amulet (**عُوذَةٌ**) that is hung upon the necks of children: (T:) but he who makes **تَمَّامَات** to signify thongs is in error: El-Furezdaḡ uses the phrase **سُيُورُ التَّمَّامَاتِ** because they are beads which are perforated, and into which are inserted thongs or strings whereby they are suspended: (T, Mgh:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the **تَمَّامَةُ**, as to its being the bead itself: (TA:) but accord. to En-Nakha'ee, the Prophet disapproved of everything hung upon a child or grown person, and said that all such things were **تَمَّامَات**: (Mgh:) the **تَمَّامَةُ** is [said to be] thus called because by it the condition of the child is rendered complete. (Har p. 22.)

تَمَّامِي: see **تَمَّام**.

تَمَّامِي One whose utterance is such as is termed **تَمَّامَةٌ**: (S, M, Mgh, Mḡb, K:) [see R. Q. 1: accord. to most authorities,] one who reiterates in uttering the letter **ت**: (S, Mgh, Mḡb:) or, accord. to AZ, one who jabbbers, or hurries in his speech, so as not to make another understand: (Mgh, Mḡb:) fem. with **ة**. (M, K.)

تَمَّام [part. n. of **تَمَّمَ** 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 **تَمَّام**, [which see above,] (M, KL,) [and **تَمَّام**,

of which see three exs. voce **تَمَامٌ**,] and **تَمَّرَ** (Kh, T, Har p. 82,) and **تَمَّرَ**. (TA.) Thus **تَمَّرَ الخَلْقَ** signifies *Complete, or perfect, in make, or formation; without any deficiency in his members; applied to a man; (MF, TA;)* [and, thus applied, signifying also *full-grown*, as does, sometimes, **تَامَرٌ** alone: and likewise applied to a new-born child, meaning *fully formed or developed*:] and **تَمَّرَ** signifies the same, (M, K,) applied to a man and to a horse, (M,) and **تَمَّرَ** also; and in like manner is used the phrase **خَلَقَ تَمَّرًا** [a complete, or perfect, make or formation]. (TA.) **جَدَعَ تَمَّرًا** [applied to a goat] signifies *That has completed the time in which he is termed جَدَعَ, and attained to that in which he is termed تَمَّرًا*. (TA.) And **تَمَّرَ** 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 عَمَّرَ*. (L voce **عَضَبُ**, on the authority of Et-Tā'ifec.) You say also **كَلِمَةٌ تَامَّةٌ**, and **دَعْوَةٌ تَامَّةٌ**; [meaning *A perfect, or faultless, sentence, and oath*;] using the epithet **تَامَةٌ** 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 تَمًّا** *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 تَمًّا** meaning *A complete, i. e. an attributive, verb*: opposed to **فَعَلَ نَاقِصًا**.]

تَمَّتْ: see **تَمَامٌ**, in three places, at the close of the paragraph.

مَتَمَّرٌ The place of cutting, or termination, (**عِرْقٌ مُنْقَطِعٌ**, in the **عِرْقُ** **مُنْقَطِعٌ**), of the vein (**عِرْقٌ** [app. meaning *chord*]) of the navel. (K.)

مَتَمَّرٌ, 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.)

مَتَمَّرٌ One whose arrow wins time after time [in the game called **المَيْسِرُ**], and who feeds 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** **مُنْقَطِعٌ** is erroneously put for **نَقَصَ أَيَسَارَ جَزُورِ المَيْسِرِ**.]

المُتَمَمَّةُ الجَهَالَةُ Consummate ignorance: improperly written **المُسْتَمَمَّةُ**, though this latter is explainable [as meaning *that completes the extent to which it can go, or the like*]. (Mgh.)

مُسْتَمَّرٌ One who seeks, demands, or requests, wool, or camels' hair, to complete therewith the

weaving of his **كَسَاءَ**: so in a poem of Aboo-Duwád, (S,) where he says,

* **فَبِي كَالْبَيْضِ فِي الأَدَاخِي لَا يُؤ**
* **هَبَ مِنْهَا لِمُسْتَمَّرٍ عِصَامٌ**

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 تَمَّة, [even so much as] a tie for a water-skin; for they have become fat, and cast their hair*. (TA.)

تمر

1. **تَمَّرَ**, (S, M, K, &c.) aor. **تَمَّرَ**, (M, TA,) or **تَمَّرَ**, (Mgh,) inf. n. **تَمَّرٌ**; (S, Mgh, K;) and **تَمَّرَ**, (M, K,) inf. n. **تَمَّرٌ**; (TA;) and **تَمَّرَ**; (M, K;) *He fed people with, or gave them to eat, تَمَّرَ [or dried dates]*. (S, M, Mgh, K.)

2. **تَمَّرَ**, inf. n. **تَمَّرٌ**, *He dried* (S, M, K) dates. (S.) — **تَمَّرَ** *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 بِالتَّمَّرِ 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 ihram. (IATH.) — See also 1: — and 4, in two places.

4. **تَمَّرَ** *He possessed many, or a large quantity of, تَمَّرَ [or dried dates]*. (S, M, K.) — **تَمَّرَتِ التَّمْرَةُ**, (T, M, A, K,) and **تَمَّرَتِ**, (M, K,) *The palm-tree bore تَمَّرَ [or dry dates]*: (M, K:) or *had ripe dates upon it*. (K.) — **تَمَّرَ الرُّطْبُ**; (T, K;) and **تَمَّرَ**, inf. n. **تَمَّرٌ**; (K;) *The ripe dates became in the state in which they are termed تَمَّرَ*. (K.) — See also 1.

5. **تَمَّرَ** *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 AHát 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 **ة**: and the pl. of **تَمَّرٌ** is **تَمَّرَاتٌ** and **تَمَّرَانٌ**, (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 **تَمَّرَانِ** 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 بِالتَّوْبِقِ** [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** **إِنَّ نَفْسِي غَيْرُ تَمَّرَةٍ** [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 **تَمَّرَ** [or dried dates]. (S, A, K.)

تَمَّرٌ A seller of **تَمَّرَ** [or dried dates]. (S, A, K.)

تَمَّرٌ Possessing **تَمَّرَ** [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, تَمَّرَ*: (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, تَمَّرَ*. (S, TA.)

تَمَّرٌ and **تَمَّرَةٌ** and **تَمَّرٌ** and **تَمَّرِيٌّ** &c.: see art. **أَمَرٌ**.

تَمَّرٌ: see **تَمَّرٌ**.

تَمَّرٌ Furnished with **تَمَّرَ** [or dried dates] for travelling-provision. (S, K.)

تمك

1. **تَمَّكَ**, aor. **تَمَّكَ**, (S, K,) and **تَمَّكَ**, (K,) inf. n. **تَمَّكٌ** (S, K) and **تَمَّكٌ**, (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 سَنَامَهُ** [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 النَّاقَةَ** *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 الجَمَالِ** [app. meaning **† Verily he is a person of fully-developed, or consummate, beauty**]. (TA.) — And **شَرَفَكَ تَمَّكَ** **إِنَّ تَمَّكَ وَإِقْبَالَكَ سَامِكٌ** [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 حَزْرَان. (§ 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.) = اتَّه (a disease) stunted him, (AZ, IAqr, T, S, M, K,) namely, a child, or boy, (IAqr, T, S, 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. (IAqr, T, S, M, K.)*

R. Q. 1. تَتَنَّنَ [in the CK تَتَنَّنَ] *He (a man, IAqr, T) left, or deserted, his friends, and associated with others. (IAqr, 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.)

تُنُّ A like; an equal, a match, or a fellow; (S, M, K;) as also تَنِينٌ; (K, TA [in the CK تَنِينٌ];) an equal in age; (T, M;) an equal in intellect, or in weakness, or in strength, or in manliness, or manly virtue: (ISK, S;) or a companion: (M:) pl. أَتْنَانٌ. (T, M.) You say, فُلَانٌ تَنُّ فُلَانٍ [Such a one is the like, or equal, &c., of such a one]. (S.) And هُوَ سُنُّهُ and تَنُّهُ and حُنُّهُ [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, S.) And صِبْوَةٌ أَتْنَانٌ [Boys that are like each other, or equals, &c.]. (T.) And هُرُّ أَتْنَانٌ They are equals in age. (IAqr, T.) — A boy stunted by disease, (Lth, T, M,) so that he does not attain to full growth; (Lth, T;) as also تَنُّ. (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 تَيَانٌ [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, S, 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 الذُّبَابُ &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 نَعْقَدَتَانِ, 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 هَسْتَبِيرٌ, (Lth, T, K,) [app. a mistranscription of هَسْتَبِيرٌ,] 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.)

تَنِينٌ: see تَنِينٌ. — Also A wolf: (K, in this art. and in art. تَبِين:) but used only by El-Akhtal. (TA.)

تتا

1. تَتَا, aor. ت, inf. n. تَتُو, He remained, stayed, dwelt, or abode, (T, S, M, Mṣb, K,) به in it,

namely, a country, or town, (S, Mṣb,) or a place; (M;) he settled therein: (Mṣb:) as also تَتَا, (M, Mṣb,) not a dial. var., but formed by substitution [of ت for ا], (M,) [i. e.] by suppression of the ء. (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, (S, K,) meaning A remaining, staying, dwelling, or abiding [in a country, or town, or place]. (TK.)

تَتَانِي Remaining, staying, dwelling, or abiding, (T, Mṣb,) in a country, or town [&c.]; settling therein: also pronounced تَتَانِ, by suppression of the ء: (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. تَتَانَةٌ. (T, S, Mṣb, K.) It is said in a trad., نَبَسَ لِلتَّتَانَةِ 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 called تَنَوْر. (M, K.)

تَنَوْرٌ A sort of كَانُونٌ [or fire-plate]; (M;) the thing, (S, Mṣb,) or كَانُون, (K,) in which bread is baked; (S, Mṣb, K;) but different from the فُرْن: (§ in art. فَرْن:) [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; (AHát, Mṣb;) originally Persian: (M:) [in Hebrew תַּנּוּרִים:] Ahmad Ibn-Yahya [i. e. Th, as is stated in Ham, ubi suprâ,] says that it is of the measure from تَنَر, (M, and Ham ubi suprâ,) or from التَنَوْر; originally تَنَوْر; (Ham;) but this is wrong: (M:) the pl. is تَتَانِيرٌ. (M, Mṣb.) Mo-hammad 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-Maḡḡeḡḡah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeereh; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bḡ 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 دُوٌّ and دَوِيَّةٌ, the latter a rel. n. from the former, (S,) *A [desert such as is termed] مَفَارَةٌ: (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-Muārrij, 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-Muārrij, 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.

تهم

1. تَمَّرَ, (M, K, [in the CK, erroneously, تَنُومَ,]) without tesheed to the ن, (M, TA,) *He (a camel) ate the تَنُومَ*. (M, K.)

تَنُومٌ *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 ṣ: (S, M, K:) AHn says, it is a kind of dust-coloured trees, of those termed أَغْلَاتٌ, 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 (عَرَقٌ), 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).

(Ḥam 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 تَنُومَ; saying

- وَلَمَّا رَأَيْتُ الْأُقْحَوَانَ مُنَوَّرًا
- وَلَمَّا رَأَيْتُ تَنُومًا تَذَكَّرْتُ مَنَزِلِي

[And when I saw the chamomile flowering, and saw not tennoom, I remembered my abode]. (Ḥam 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 تَهْتَهُةٌ, (K, TA,) or فِي الْبَاطِلِ, (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.]

تَهْتَهُةٌ, (JK,) or تَهْتَهُةٌ, (K,) *An expression imitative of the تَهْتَهُةُ, [i. e., of him who has the faulty utterance termed تَهْتَهُةٌ,] (JK, K, TA, [in the CK, المَهْتَهُةُ is put for التَهْتَهُةُ,]) consisting in a distortion of the tongue. (JK.)—تَهْتَهُةٌ 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.)

تَهْتَهُةٌ: see art. تَهْتَهُةٌ.

تَهْتَهُةٌ *False, or vain, sayings or actions or affairs; or unprofitable sayings. (JK, S, K.)*

تَهْتَهُةٌ: see تَهْتَهُةٌ.

تهم

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 فَيْعُولٌ, from التَّهْمُورُ; 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]: (Aḡ, 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 بِنَفْسِهِ بِهِ تَيْهٌ, or ذَاهِبَا, I read زَاهِيَا.]**

تهم

1. تَهْمَرُ, (JK, Mḡb, K,) aor. تَهْمَرُ, (Mḡb, K,) inf. n. تَهْمَرٌ, (Mḡb,) or تَهْمَامَةٌ, (JK,) *It (flesh-meat, JK, Mḡb, K, and milk, Mḡb, and oil, K) became altered for the worse, and stank: (JK, Mḡb, 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. (Mḡb.)—Also, inf. n. تَهْمَرٌ, 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. تَهْمَرٌ, (TA,) He (a camel) ate much of the pasture (اسْتَنْكَرَ مِنَ 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. تَهْمَرُ He (a man, S) went, (S,) or came, (K,) to Tihámeh: (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 Dhát 'Irḡ: (TA:) or he alighted, or abode, therein: (K:) as also تَاهَمَرٌ, (JK, K, TA, [in the CK, erroneously, تَاهَمَرُ,]) 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** *He found the country, or town, to be insalubrious*, (K, TA,) and *to have a bad, or foul, odour*. (TA.) = **تَهْمَرُ**, inf. n. **إِتْهَامَرُ**; in measure like **أَكْرَمَرُ**, inf. n. **إِكْرَامَرُ**; (Mṣb;) [originally like **أَوْهَرُ**; or] formed from **تَهْمَرُ**, in consequence of imagining the ت in this word to be radical; (MF in art. **وَهْرُ**;) [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. **وَهْرُ**;) [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, **أَتَهْمَتُ**, inf. n. **إِتْهَامَرُ**; like **أَدَوَاتُ**, inf. n. **إِدْوَاتُ**. (Ṣ in art. **وَهْرُ**.) *He suspected him; thought evil of him*; as also **أَتَهْمَةُ** [which is the more common]. (Mṣb in this art.) You say, **أَتَهْمَةُ بِكَذَا**, (K, and so in some copies of the Ṣ, both in art. **إِتْهَامَرُ**, inf. n. **إِتْهَامَرُ**; or **أَتَهْمَةُ بِهِ**; (Mṣb and K, and so in some copies of the Ṣ, all in that art.:) and **أَوْهَمَةُ**; (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 **أَتَهْمَتُهُ فِي قَوْلِهِ** [I suspected him in respect of his saying:] *I doubted of the correctness, or truth, of his saying*. (Mṣb in art. **وَهْرُ**.)

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 **تَهْمَرَةٌ**; (K, TA;) mentioned by IKt, from Ez-Ziyádee, from Aṣ: (TA:) these two words seem to be [originally] inf. ns. from **تَهْمَرَةٌ**: (K:) [and accord. to F,] **تَهْمَرَةٌ** is a dial. var. of **تَهْمَرَةٌ**: (K:) [but J says,] **تَهْمَرَةٌ** is used in the place of **تَهْمَرَةٌ**, as though it were [originally] the inf. n. un., accord. to the saying of Aṣ that **تَهْمَرُ**, with fet-ḥ to the medial radical, is an inf. n. from **تَهْمَرَةٌ**: (Ṣ:) for the **تَهْمَرَةُ** [pl. of **تَهْمَرَةٌ**, 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 Aṣ: (TA:) and [hence] the rájiz says, (namely, Sheyṭán Ibn-Mudlij, TA,)

• نَظَرْتُ وَالْعَيْنُ مُبِينَةُ التَّهْمَرِ •

[I looked, the eye distinguishing *Et-Taham*], (Ṣ, 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-Riyáshee, TA.) = *Sleeping*; (JK;) i. q. **تَهْمَرُ**. (TA in art. **لَعَثُ**.)

التَّهْمَةُ: see **تَهْمَرُ**. — It, (K,) or **التَّهْمَةُ**, (JK,) signifies also **الْبَلْدَةُ** [app. as meaning *Mekkeh*, like **تَهْمَرَةٌ**; as though *the city of cities*]: (JK, K:) so in the phrase **أَهْلُ التَّهْمَةِ** [which may mean *The people of Mekkeh*; 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.

تَهْمَرٌ, (Ṣ, M, K, &c., in art. **وَهْرُ**, and Mṣb in that art. and in the present also,) of which **تَهْمَرَةٌ** is a dial. var. mentioned by El-Farábee (Mṣb, and TA in art. **وَهْرُ**) 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**, (Ṣ, ISd, Mṣb, &c.,) like as **تَخْمَةٌ** is originally **وَحْمَةٌ**; (ISd, TA;) a subst. from **أَتَهْمَرُ**; (Ṣ, Mṣb, both in art. **وَهْرُ**;) *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. **وَهْرُ**;) 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 **تَهْمَرٌ**, 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. **وَهْرُ**.)

تَهْمَرٌ: see **تَهْمَرٌ**.

تَهْمَرٌ *Suspected; thought evil of*; (JK in this art., and Mṣb in this and in art. **وَهْرُ**;) [as also **تَهْمَرٌ** and **تَهْمَرٌ**:] or *being an object of suspicion*; as also **تَهْمَرٌ**. (K in art. **وَهْرُ**.) [In the CK, the latter is erroneously written **تَهْمَرٌ**.]

تَهْمَرَةٌ a name of *Mekkeh*: (JK, K:) and [more commonly] a certain land, (Mṣb, K,) well known, (K,) commencing from *Dhát 'Irḳ*, (Mṣb, TA,) towards *Nejd*, (Mṣb,) and extending to *Mekkeh* and beyond it to the distance of two days' journeys (Mṣb, TA) and more, then uniting with the *Ghorr*, and extending to the sea: some say that it adjoins the land of *El-Yemen*; and that *Mekkeh* is of **تَهْمَرَةُ 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, Ṣ, M, Mṣb, K, [in the CK, erroneously, **تَهْمَرِيٌّ**]) with fet-ḥ, (Mṣb, K,) irregularly formed; (M, Mṣb;) fem. **تَهْمَرِيَّةٌ**; like **رَبَاعِيَّةٌ** 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 يs of the [regular] rel. n., (Ṣ,) or rather, for one of those two يs: (Abou-Zekereeyà, TA:) and you say **قَوْمٌ تَهْمَرُونُ** [A people, or company of men, of Tihámeh], like **يَمَانُونَ**: (Ṣ, K:) and accord. to Sb, some say **تَهْمَرِيٌّ** and **يَمَانِيٌّ** and **شَامَرِيٌّ**, with fet-ḥ, and with teshdeed [to the ي]. (Ṣ.)

تَهْمَرِيٌّ: see **تَهْمَرِيٌّ**.

مُتَهْمَرٌ [Going, or coming, to Tihámeh: or alighting, or abiding, therein: and] *alighting, or abiding, in Mekkeh*. (TA.) — **وَادٍ مُتَهْمَرٌ** *A valley of which the water pours to Tihámeh*. (TA.) = See also **تَهْمَرٌ**.

مُتَهْمَرٌ *Often coming to Tihámeh*: (Ṣ, K:) pl. **مُتَهْمَرُونَ** (Ṣ, TA) and **مُتَهْمَرُونَ**, (TA,) applied to men (Ṣ, TA) and to camels. (TA.)

تَهْمَرِيٌّ: see **تَهْمَرِيٌّ**.

تو

4. **جَاءَ تَوًّا** said of a man, signifies *أتوى*, i. e. *He came alone; by himself*: opposed to **أَزْوَى** meaning "he came with another." (T.) = See also art. **تَوَى**.

تَوٌّ [app. from the Persian **تَوٌّ**, meaning "a fold," or "a single fold,"] *One, and no more; single; sole*. (T, Ṣ, 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 تَوٌّ وَالْإِسْتِجَارُ تَوٌّ**, (Ṣ, 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, Ṣ, 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 **تَوٌّ**. (AZ, A'Obeyd, M, K.) And **تَوًّا** *I tied it with a single knot; by turning the cord, or the like, once*: so says AZ; and he cites the following ex.:

- جَارِيَةٌ لَيْسَتْ مِنَ الْوَحْشَيْنِ
 - لَا تَعْقِدُ الْبِنَاطِقَ بِالْمُسْتَيْنِ
 - إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَيْنٍ
- 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 تَنْ [and in وَحْشَنَ and مُشْتَنَ] is redundant: تَنْ 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. أَتَوًا. (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.)

تَوَّةٌ A period, or a short period, (سَاعَةٌ, AA, T, K,) of time. (AA, T.) You say, مَضَتْ تَوَّةٌ مِنَ اللَّيْلِ, and النهار, A period, or a short period, (سَاعَةٌ) of the night passed, and of the day. (TA.) And مَا مَضَى إِلَّا تَوَّةٌ حَتَّى كَانَ ضِدًّا There passed not save a short period (سَاعَةٌ) to the time that such a thing happened. (IAR, T.) Hence the saying of the vulgar, تَوَّةٌ قَامَ [commonly pronounced تَوَّةٌ] 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] تَائَاتٌ; and of the latter] أَتَوًا. (TA in الالف اللينة.)

تَائِي and تَائِي rel. ns. of تَا and تَا the names of the letter ت; as also تَائِي: (TA ubi suprà:) whence تَائِيَّةٌ and تَائِيَّةٌ and تَائِيَّةٌ (T, K, TA, ubi suprà, [the last written in the CK تَائِيَّةٌ,] and the second is also mentioned in the S) A قصيدة of which the رَوِي is ت. (TA ibid.)

توب

1. تَابَ (T, A,) or تَابَ إِلَى اللَّهِ (S, M, K,) nor. تَابُ (Msb,) inf. n. تَوْبَةٌ and تَوْبٌ (T, S, M, Msb, K,) both of these signifying the same, (T, S, M, Msb,) the ة in the former being added to denote the fem. gender, or, as some say, the former is a n. un. like ضَرْبَةٌ (Msb,) 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,) 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 signifies he desisted from his sin:

(Msb:) 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 تَابَتِي
وَصُمْتُ رَبِّي فَتَقَبَّلْ صَامَتِي

[I have repented toward Thee, and accept Thou my repentance; and I have fasted, O my Lord, and accept Thou my fast]; meaning تَوْبَتِي and صَوْمَتِي. (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: (Msb:) or accepted his repentance: (Jel in ii. 35 &c. :) or returned towards him with mercy, and acceptance of repentance. (Bd ibid.)

10. اسْتَبَاهُ 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. (Msb.)

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. תבובת:] 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: (Towshch, 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 تَوَابِيْتُ.] El-Kásim Ibn-Maʿan says that it is the only word in the Kur-án in respect of which the dialects of Kureysh and the Anṣár 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 1, last sentence:]) or who forgives much, and saves from acts of disobedience. (Msb.)

تَائِبٌ [Repenting of sin: (see 1:) originally,] returning from disobedience (M, K) to obedience to God. (M.)

توت

تُوتٌ (ISk, T, S, M, Mgh, Msb, K) and تُوتٌ; (Mgh, and L and K in art. توت, q. v. ;) the latter sometimes used; (Msb;) or this is not allowable; (ISk, T, S, Msb;) for the word, which is app. Persian, is pronounced by the Arabs with ت for the final as well as for the initial letter; (T, Msb;) [The mulberry; and especially the white mulberry;] i. q. فَرِصَادٌ: (ISk, T, S, M, Mgh, Msb, K:) or, accord. to the people of El-Baṣrah, (Msb,) or some of the people of El-Baṣrah, (Mgh,) توت is the name of the fruit, and فرصاد is that of the tree; (Mgh, Msb;) and this is what is commonly held: (Msb:) or, accord. to IDrd and others, توت is an arabicized word, and فرصاد is the Arabic name: (TA:) [توت is a coll. gen. n. :] the n. un. is with ة. (M.) [Golius says, in his Lex., on the authority of Zeyn El-'Attár, 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. العَلِيقُ, "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 بلدي; and توت شامي to the latter. In the present day, توت العَلِيقُ is applied to the raspberry; as also توت شوكي: and توت وحشى, I believe, to the blackberry. توت افرنجي and توت ارضي are applied to the strawberry.]

تَوْتِيَا, [of the masc. gender, as is shown by the phrase تَوْتِيَا مَعْدَنِي, and therefore perfectly decl.,] an arabicized word, (S, Msb,) [Tutia, or tutty; an impure protozide of zinc;] a certain stone [or mineral], (S, K,) well known, (M, K,) employed as a collyrium. (S, Msb.) [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-Beytár, 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 Jacutus ex Abulfed."]

توتيا

توتيا: see the art. next preceding.

توت

توت i. q. قِرْصَاد; a dial. var. of تُوْت [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-Harecreo 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. توج 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. توج 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 دَارِع, for we have not heard any verb answering to it. (TA.)

تتوج Crowned; applied to a king: (A, TA:) † made a prince, lord, or chief: † turbaned. (TA.)

متاوج [a pl. of which the sing. is not mentioned,] occurring in the saying of Jendel Er-Râ'ee,

• وَهِنَّ يَغْمِينَ مِنَ الْمَلَامِجِ
• بِقَرْدٍ مُخْرَطِيمِ الْمَتَاوِجِ

signifies [properly The parts of the head] where one is crowned (حَيْثُ يَتَّوِجُ) 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 قرد, a word like كَتِف, 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: مُخْرَطِيمِ being app. syn. with مُخْرَطِيمِ, as meaning "elongated like a مُخْرَطِيمِ," or "snout."]

توح

1. توح aor. يتووح, inf. n. تَوْح: see تاح in art. تيح.

تور

1. تور aor. يتور, (TA in art. تير,) inf. n. تَوْر, (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. q. إتارته, (K,) 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 وَأَشَقَّدُونِي
• فَصِرْتُ كَأَنِّي قَرَأْتُ يَتَارَ

[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, متار: (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. (IAar, 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 وضوء: (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, أعيبريني تويرتك [Lend thou to me thy little تور: for had she considered تور as masc., she would have said تويرك]. (A.) — تور نحاس 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, (IAar, Mgh,) and sometimes pronounced with ة; (Mgh;) or its ة 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 قير and قير, because of the unsound letter. (S. [See also art. تار.]) You say, فَعَلْ 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 'Othmân!" for ISd says,] in my opinion, (M,) تارات is formed by transposition from وتر 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.]

تائر Applying himself constantly, or perseveringly, to work, after remitting, or remissness. (K.)

تيار: see art. تير. متار: see 4.

توى

1. تَوَّى (K), aor. تَوَّى (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 الشَّىءِ (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 الشَّىءِ. (TA.) — تَوَّى إِلَى الشَّىءِ 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 Moḥeet. (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 القِدْحُ *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 الشَّىءِ *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.)

• المَرْءُ تَوَّى إِلَى مَا لَمْ يَنْلُ • [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

تولى: see art. تولى.

تولى

تولى: see تولى, below, in two places.

تولى: see تولى, in art. تولى.

تولى sing. of تولى [in the CK, erroneously, تولى] and [n. un.] of تولى; (M, K;) *One of the things called تولى*; (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. e. 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 تَوْلَى *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 تولى (A'Obeyd, T, S) as being likened to pearls, which are thus called: (T:) they are so called by Dhur-Rummeh, where he says,

• وَحَتَّى أَتَى يَوْمَ يَكَادُ مِنَ اللَّظَى •
• بِهِ التَّوَّى فِي أَفْحُوصِهِ يَتَصَيَّحُ •

[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 kaṣcedehs of Jereer, in praise of 'Abd-El-'Azecz Ibn-Marwán. (T.)

تولى Having a قِلَادَةٌ [or necklace] put upon his neck; syn. مَعْلَدٌ. (K.) [In the CK, erroneously, مَعْلَدٌ.]

تولى

1. تَوَّى, aor. تَوَّى, inf. n. 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 أَتَوَّى, 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.

طَاحَ and طَوَّحَهُ, [and طَاحَ 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; and see تَوَّى, in art. تَوَّى:] or *he destroyed him.* (K.)

4. مَا أَتَوَّى i. q. 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 أَطَاحَهُ. (S and TA in that art.)

10. اسْتَوَّى [He, or it, invited him to deviate from, or lose, or miss, the right way; to lose his way]; from تَوَّى, aor. [تَوَّى and تَوَّى], signifying ضَلَّ. (Ham p. 685.)

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, فُلَانُ is erroneously put for تَوَّى; (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.)

تَوَّى هو 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.*]

تَوَّى 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. تَوَّى 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.

الشَّحْمُ مَوَا [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. تَوِيَتْ تَا: حَسَنَةً [and حَسَنًا I made, or wrote, a beautiful ت]. (Lh, T.)

تَوِيَتْ: see تَوِيَتْ; and تَوِيَتْ: see تَوِيَتْ, in art. تَوِي.

تيا

تَيَا, and تَيَاك, and تَيَاك: see art. تَا.

تيتل

تَيْتَل a dial. var., or a mispronunciation, of تَيْتَل. (TA.)

تيح

1. تَوِيح, aor. تَوِيح, inf. n. تَوِيح, *It (a thing) was, or became, easy, and facilitated, or prepared. (Mgh.)* And تَوِيح, (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and تَوِيح; (S, K;) *It (a thing) was appointed, or ordained, to him, or for him: (S:) or was prepared for him; as also تَوِيح, aor. تَوِيح, (K,) inf. n. تَوِيح: (TA:) and it (an event) was appointed, ordained, or decreed, to betide him. (L.)* One says, وَقَعَ فِي مَهْلِكَةٍ فَتَوِيحَ لَهُ رَجُلٌ فَأَنْقَذَهُ [He fell into a place of destruction, and a man was appointed, or ordained, or prepared, for him, and he saved him]: (Lth, TA:) or فَتَوِيحَ لَهُ مَنْ أَنْقَذَهُ [and there was appointed, &c., for him he who saved him]. (A.) = تَوِيحَ فِي مَشِيئِهِ = *He affected an inclining of his body from side to side in his gait, or manner of walking. (S, K.)*

4. تَوِيحَ, (S, A, Mgh, K,) inf. n. تَوِيحَ, (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 فَتَوِيحَ اللَّهُ لَهُ مَنْ أَنْقَذَهُ [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 تَوِيحُ 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.

تَوِيحَان, (T, S, A,) or تَوِيحَان, (so in one copy of the S,) or both, (L, K,) like تَوِيحَان and تَوِيحَان applied to a horse, and تَوِيحَان and تَوِيحَان 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 briskness, liveliness, or sprightliness, (S, K,) and bends over on each side; (S, A;) as also تَوِيحَان and تَوِيحَان: (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 تَوِيحَان, (S, K,) and تَوِيحَان, (K,) who obtrudes himself, or interferes, in that which does not concern him: (S, K:) or who falls into trials, or afflictions: (K:) or تَوِيحَان, (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 تَوِيحَان, (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.]***

تَوِيحَان: see تَوِيحَان, in two places.

مَتَوِيحَان A thing appointed, ordained, or decreed; as also تَوِيحَان. (K.)

تَوِيحَان: see تَوِيحَان, in three places.

تَوِيحَان: see تَوِيحَان = and مَتَوِيحَان.

تير

تَوِيحَان and تَوِيحَان (mentioned in this art. in the S:) see the latter in art. تَوِي.

تَوِيحَان 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 تَوِيحَان in Persian; and it is said that تَوِيحَان is] a Persian word, arabicized. (M.) = † *Vanity, or a fond opinion of oneself, (K,) and pride. (TA.)*

تَوِيحَان 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 تَوِيحَان; (Mgh;) i. e., from تَوِيحَان signifying "vanity" and "pride:" (TA:) accord. to others, of the measure فَعَالٌ, (Mgh, TA,) from تَوِيحَان, aor. تَوِيحَان, though this verb is obsolete, (TA,) originally تَوِيحَان, 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. تَوِيحَان, [aor. تَوِيحَان] *He (a kid) became a تَوِيحَان. (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.]* تَوِيحَان is a word used in declaring a thing to be vain, and false: (M, K:) or it is an execration; [for تَوِيحَان, an evident mistake, which I find in copies of the K, and in the TA, I read تَوِيحَان;] and a reproach: (K:) the vulgar say تَوِيحَان, changing the س into ز. (TA.) One says to a she-hyena, تَوِيحَان جَعَار, (A, K,) meaning † *Be thou like the he-goat (تَوِيحَان) in stupidity, O she-hyena: and these words are a proverb applied to a stupid man. (A, TA.)* The same words were directed, by Aboo-Eiyooob, as is related in a trad., to be said to a غُول, (M, TA,) as though one said to her, *Thou liest, or hast lied, O girl. (TA.)* And one says to a man, تَوِيحَان, and أَحَبَقِي, [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. تَوِيحَان, (A,) inf. n. تَوِيحَان and تَوِيحَان, (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 مَدَافَعَهُ. (K.)*

6. تَوِيحَان تَوِيحَان: *The waves of the water conflicted, or dashed together. (A, TA.)*

10. تَوِيحَان العَنْزُ: *The she-goat became like the تَوِيحَان [or he-goat]: (M, [but in a copy of that work, for العَنْزُ I find الشَّاةُ,] A, K:) like تَوِيحَان الجَمَلِ: (S:) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K:) one should not say تَوِيحَان. (Th, M, TA.)*

تَوِيحَان 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 عَنْزُ: (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, M, K) and (of mult., M) تيس (S, M, Msh, K) and تيسة and تيساء [like مشيوخا, q. v.]: (K:) the last [which is properly a quasi-pl. n.] signifies the same as تيس (S) or a herd of تيس (M.) You say of the نكاح, [i. e. of him who marries often, or the like,] هو من متيساء بنى فلان [lit. He is of the he-goats of the sons of such a one]. (A, TA.)

تيس The quality, in a she-goat, of having horns like those of the mountain-goat, (K, TA) in length. (TA.)

تيسي: see 1.

عز تيساء A she-goat having long horns, (M, A,) like the تيس: (A:) or having horns like those of the mountain-goat, (K, TA) in length. (TA.)

فيه تيسية [In him is goatishness]: some say تيسوية, [in the TA تيسوية, 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 كيفية they say] كيفوية, but [J says] I know not what is the truth thereof: (S:) the former word is preferable. (O, TA.)

تيسية: see تيسية.

تيس A possessor of تيس [or he-goats]: (M:) or one who holds the تيس. (S, K: explained in the former by الذي يمسك التيس: and in like manner in the latter, by ميسكه.)

متيساء: see تيس, in two places.

تيك

تيك: see art. تا.

تيل

تيل [Hemp, of which ropes and cloths are manufactured; thus called by the Arabs in the present day; perhaps from the Persian تيل "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.)

تيمر

1. تيمر [aor. يتيمر, inf. n. تيمر] He loved excessively: (T:) [or he became enslaved, or brought into subjection, by love; (see 2;) and so تتيمر, as explained in Kull p. 165: (see حب:) or his reason departed, and became disordered, in consequence of love and desire; for] تيمر 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.) — تامته (T, S, M, K,) aor. تيمته (T,) inf. n. تيمر; (T, M, K;) and تيمته (T, M, K,) [which is the more common,] inf. n. تيمر; (K;) She (a woman) enslaved him (S, M, K) by love of her,

(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 تامته (K,) inf. n. as above; (M, K;) and تيمته (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.

8. اتامر (T, S,) inf. n. اتيمار (T, S, M,) He (a man) slaughtered his تيمته [q. v.]: (T, S, M:) and in like manner, اتامت, said of a woman: (T:) or اتيمار signifies the slaughtering camels, and sheep or goats, for no cause. (IAar, T.)

تيمر i. q. عبد [as meaning A slave, and a servant or worshipper of God or of a false god]: whence the names تيمر الله [The servant of God] and تيمر اللات [The servant of El-Lat]: (S, M, K:) pl. تيمور: it is originally an inf. n., from تامته: or an epithet like its syn. عبد: J says that it is from تيمته الحب. (TA.)

تيمته (as النـ, تيمته, with hemz, 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 [hind of amulet, such as is called] تيمته, that is hung upon a child: (K:) app. a contraction of تيمته. (TA.)

ارض تيماء A [desert] land such as is termed قفرة, 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 تيماء alone a [desert such as is termed] فلاة; (T, S, K;) because one loses his way therein: (T:) and a wide فلاة. (T.) = الجوزاء التيماء [app. meaning Gemini, also called التوامان]. (K.)

اتيمر [More, and most, enslaved by love]. Hence اتيمر من المرقيش [More enslaved by love than El-Murakhkish: a prov.: see Freytag's Arab. Prov. i. 255]. (TA.)

متيمر: see what follows.

متيمر 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-Ahwal, TA:) or deprived of his reason; disordered therein; by women; as also متيمر: and led astray. (T.)

تين

تين The tree of the بلس [or common fig; ficus

carica]: or the بلس 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, Msh,) well known: (Msh, 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 مقبل, 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 قيل 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 gout: (Bd xcv. 1:) AHn 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: (Msh:) [a coll. gen. n.:] n. un. with ة. (S, M, Msh.) This is what is meant in the Kur [xcv. 1], where it is said, والتين والزيتون, (T, S, M, Msh,) accord. to I'Ah, (T, S, Bd, Jel,) and the generality of the interpreters: (Msh:) or these two words mean two mountains (S, M, Bd, Jel) of Syria, (S, Jel,) or of the Holy Land, (Bd,) 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, Bd:) or the mosque of Damascus and that of Jerusalem: (Bd:) or two mosques in Syria: accord. to AHn, the former is the name of a mountain in the country of Ghafán; but there is no mountain thus called in Syria. (M.) — Among the kinds of تين is that called تين الجميز [The sycamore-fig; ficus sycomorus; also called the Egyptian fig]; described voce جميز, q. v. (AHn.) — [التين الشوكي and التين الإفرنجي] 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.] — التينة also signifies † The anus: (AHn, M, K:) [opposed to الجميزة as meaning "the pudendum muliebre."]

تينان: see art. تن.

تبان A seller of تين [or figs]. (TA.)

متانة [originally متينة] A fig-garden. (KL.) And ارض متانة A land abounding with تين [or figs]. (TA.)

تبه

1. تَاهُ, (S, Mgh, Mṣb, K,) aor. يَتَبَّهُ, (S, Mṣb,) inf. n. تَبُّهُ (S, Mgh, Mṣb, K) and تَبَّهُ (K) and تَبَّهَانُ, (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 بِهِ 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-Turáb, 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-Turáb, TA.)* — Also, تَاهَ, (S, K,) aor. يَتَبَّهُ, (S,) inf. n. تَبُّهُ, (S, K,) and تَبَّهُ 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 تَائِبٌ; saying that the مُعْجَبٌ believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تَائِبٌ believes**

himself decisively. (MF and TA in art. عَجَب.) One says, هُوَ يَتَبَّهُ 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. اسْتَأْتَهُ: see art. تَوَّهُ.

تَبَّهُ: see تَبَّهُ.

تَبَّهُ [originally an inf. n.: see 1, throughout:]

A مَغَازَةٌ [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 تَبَّهَاتُ: (Mṣb:) pl. أَتْبَاهُ and أَتْوَابُهُ, (S, K,) the latter of which is a pl. of the former pl., (TA,) and أَتْوَاهَةٌ. (Meyd, in Freytag's Lex.) [Hence,] التَّبَّيَّةُ, [also called بَيْتُ 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.)* — مَتَبَّهَةٌ and تَبَّهَةٌ and تَبَّهَاتُ (K) and مَتَبَّهَةٌ, (S, K,) originally [مَتَبَّهَةٌ] of the measure مَفْعَلَةٌ, (S,) and مَتَبَّهَةٌ and مَتَبَّهَةٌ and مَتَبَّهَةٌ (K) and مَتَبَّهَةٌ (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 أَتْبَاهَةٌ *A country to which, and in which, one cannot find his way. (TA.)*

تَبَّهَاتُ: see تَبَّهَاتُ, in two places.

تَبَّهَانُ: see تَائِبٌ, in two places. — Also, and

تَبَّهَانُ and تَبَّهَانُ, *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 ḍ, to a she-camel. (TA.)*

تَائِبٌ and تَبَّهَانُ: see تَبَّهَانُ: and see also تَائِبٌ.

تَبَّهَاتُ: see تَائِبٌ, in two places.

تَائِبٌ *Deviating from, or losing, or missing, the right way; losing his way; (Mgh; see also art. تَوَّهُ;) and so تَبَّهَانُ and [in an intensive sense, like مَتَبَّهَةٌ,] تَبَّهَاتُ: (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 تَبَّهَاتُ; (K:) but this has an intensive signification; [meaning, like مَتَبَّهَةٌ, very proud or conceited or vain;] (TA;) and تَبَّهَانُ and تَبَّهَانُ and تَبَّهَانُ: (K:) or only تَائِبٌ and تَبَّهَاتُ, accord. to IDrd. (TA.)**

هُوَ أَتْبَاهَةُ 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 تَبَّهَاتُ, last sentence.

مَتَبَّهَةٌ: see تَبَّهَاتُ.

مَتَبَّهَةٌ *A man having much تَبَّهَاتُ [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.)*

تَبَّهَاتُ: see مَتَبَّهَةٌ and مَتَبَّهَةٌ and مَتَبَّهَةٌ and مَتَبَّهَةٌ: see تَبَّهَاتُ.

ث

The fourth letter of the alphabet: called **ثَاءٌ** and **ثَا** [respecting which latter see the letter **ب**]: the pl. [of the former] is **ثَاءَاتٌ**; and [of the latter,] **أَثْوَاءٌ** and **أَثْيَاءٌ**. (TA in باب 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 **لِسْوِيَّةٌ** [or gingival], which are **ث** and **ذ** and **ظ**. (TĀ at the commencement of **باب التاء**.) — It is sometimes substituted for **ف**, as in the instance of **حُفَالَةٌ** and **حُفَالَةٌ**; and for **س**, as in the instance of **جُفَانٌ** and **جُفَانٌ**; and for other letters. (TA in the latter place.) = [As a numeral, it denotes *Five hundred*.]

ث

ثِي and ثَوَا: see the letter **ث**, and arts. ثِي and ثَوَا.

ث

R. Q. 1. **ثَأَّتْ** *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 **ثَأَّتْ 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.) — **ثَأَّتْ عَنِ الْقَوْمِ** *He repelled from, or defended, the people, or company of men*, (As, S, K,) and *rendered them reciprocal aid*. (As, TA.) — **ثَأَّتْ**, (T, M, K,) inf. n. **ثَأْتَانَةٌ**, (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.) = **ثَأَّتَتْ الإِبِلُ** *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 **ثَأَّتْ** *It became stilled*; (K;) *said of anger*. (TA.) — See also R. Q. 2. — **ثَأَّتْ بِالْتَيْسِ**, (AA, AZ, M, K,) inf. n. **ثَأْتَانَةٌ**, (K,) like **تَأْتَتْ**, (TA,) *He called the he-goat* (AA, AZ, M, K) *to copulate*. (AA, K.)

R. Q. 2. **ثَأَّتْنَا** *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 **ثَأَّتْنَا عَنِ الْأَمْرِ**, (M,) or **ثَأَّتْنَا 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.) — **لَقِيتُ فُلَانًا فَتَأْتَانَتْ مِنْهُ** *I met such a one, and feared him*. (As, S, K.)

ث

1. **ثَبَّ**, ('Eyn, T, M, K,) like **عَبَى**, (K,) and **ثَبَّبَ**, (IKoot, L, and so in a copy of the A,) inf. n. **ثَبَابٌ**, (K,) or **ثَبَابٌ**, (M,) *He became relaxed and sluggish*; *said of a man*: (A:) or *he became affected with sluggishness and languor*; (M;) as also **ثَبَّابٌ**: (M, A:) or *he became affected with sluggishness and languor like the languor of drowsiness*; as also **ثَبَّابٌ** and **ثَبَّابٌ**; (K;) which last is approved by IDrd and Thábit Es-Sarakustee, who disallow **ثَبَّابٌ**, 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 **ثَبَّابٌ**: (L:) or **ثَبَّابٌ** this last signifies *he yawned, or opened his mouth*, (Mgh, Mshb,) *by reason*, (Mgh,) or *on the occasion*, (Mshb,) *of languor* (Mgh, Mshb,) *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 IDrd;) 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:) **الثَّبَابُ** is from **الثَّبَابَةُ**; (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say **ثَبَّابٌ**; (AZ, T, S, O, Mgh;) [for] this is vulgar. (Mshb.) Hence, **إِذَا ثَبَّابٌ 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.

ثَبَّابَةٌ, (T, S, M, K, &c.,) as also **ثَبَّابَةٌ**, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from **الثَّبَابُ**, like **مَطْوَاءٌ** from **الْمَطْوِي**; (T;) or from **ثَبَّ**; 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*: (IDrd, 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., **الثَّبَابَةُ**; (S, A, TA,) and **الثَّبَابَةُ** without **ء**, as some say; (MF;) or the pronunciation without **ء** is vulgar, (IDrd, TA,) or erroneous; (TA;) [*More catching than yawning*]; for when a man yawns (إذا ثَبَّابٌ) in the presence of others, they become affected as he is. (TA.)

مَثْبُوبٌ *Affected with sluggishness and languor like the languor of drowsiness*: from **ثَبَّ**, q. v. (K.)

ث

1. **ثَارَهُ**, (T, S, Mshb,) and **ثَارَ بِهِ**, (T, S, M, Mshb, K,) aor. **ء**, (Mshb, K,) inf. n. **ثَارٌ** and **ثُورَةٌ**, (S,) or the latter is a simple subst., as is also **ثُورَةٌ**, (Lh, M, K,) *He revenged, or avenged, his blood, by retaliating his slaughter*; *he slew his slayer*. (T, S, M, Mshb, K.) [Hence, **ثَبَّرَ مَقْتُولَهُ** and **بِمَقْتُولِهِ** *The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter*: see 10.] — [Hence also,] **لَا تَأْرَثْ فُلَانًا يَدَاهُ**, (K,) or **عَلَى فُلَانٍ**, (A,) **†** *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 ثَارَ** [*He will not sleep who seeks to revenge, or avenge, or retaliate, blood*]: in the Kámil of Mbr, [and in some copies of Meyd,] **مِنْ أَثَارٍ** [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 **مَثُورٌ**.] — **ثَارَتِكَ بَكْدًا** *I have obtained my blood-revenge, or retaliation, of thee by such [a deed, or person]*. (S, K.)

4: see 8.

8. **أَثَارٌ**, originally **أَثَارٌ**, *He obtained his blood-revenge, or retaliation*; syn. **أَدْرَكَ ثَارَهُ**; (T, S, M, K;) **أَثَارٌ مِنْهُ** *from him*; (T, S;) as also **أَثَارٌ**: (M, K;) and **أَثَارَ مِنْهُ** *he slew the slayer of his relation*. (T.) Lebeed says,

وَالْتَيْبُ إِنْ تَعَرَّ مِثِّي رِمَّةً خَلَقًا
بَعْدَ الْمَمَاتِ فَأَرْتِي كُنْتُ أَثِيرُ

[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

places. — **ثَبَّتَهُ** *i. q.* **ثَبَّتَهُ** [He hindered him, withheld him, or prevented him, &c., from doing the affair, or thing]. (M.)

3. **مُثَابِتَةٌ** *i. q.* **مُثَابِتَةٌ** [meaning The vying with another in firmness, or steadiness, or the like]. (TA in art. موت.) — See also 4.

4. **اثبت الجرادُ**: see 1. — **اثبتته** 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 قَائِبَتٌ**

He thrust him, and made the spear to penetrate into him so that the extremity protruded while part remained within him; syn. أَنْفَذَهُ. (M.) — **اثبتته بوثاق** [*He made him fast with a bond, or ligature*]. (TA.) — **لِيُثَبِّتُوهُ** (S, Mgh, K,) or **لِيُثَبِّتُوهُ** (CK,) in the Kṣur [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 قَائِبَتُهُ** *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 أَثَبَّتُوهُ** *They smote him, or beat him, so that they enervated him [and rendered him motionless].* (A, TA.) And **أَثَبَّتَ الْجَرِيحَ** *He weakened the wounded man so that he was unable to move.* (Mgh.) And **أَثَبَّتَهُ جِرَاحَةٌ** *A wound rendered him unable to move: (T, *A:) and in like manner one says of a malady. (A.)* And **أَثَبَّتْ** *His malady became violent, or a wound affected him, so that he did not [or could not] move.* (T, TA.) — **اثبت حُجَّتَهُ** *He established his evidence, or proof, and made it clear, plain, or manifest.* (M.)

اثبتته (M, K,) inf. n. **إِثْبَاتٌ** (TA,) also signifies *He knew him, or it, certainly, or assuredly; and so ثَابِتُهُ (M, K, TA,) inf. n. **مُثَابِتَةٌ** (TA.) And you say, **نَظَرْتُ إِلَيْهِ فَمَا أَثَبَّتَهُ بِبَصَرِي** [*I looked at him, or it, but I did not know him, or it, surely with my eye*]. (A, TA.) And **اثبت الشيءَ مَعْرِفَةً** [*He knew the thing certainly, completely, or thoroughly*]. (A. [Explained in a copy of that work, followed in the TA, by **قَبِلَهُ**; but this is undoubtedly a mistranscription for **قَتَلَهُ**, q. v.] — Also, (i. e. **اثبتته** alone,) *He verified it.* (Har p. 175.) — And **اثبت** *He wrote it, [set it down, registered it, or recorded it,] i. e., a man's name, (A, Mṣb, TA,) في الدِّيوانِ [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, (عليه 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,**

عليه upon him: see حَقَّقَهُ. — And *He affirmed it; he averred it; i. q.* **أَوْجَبَهُ** as contr. of **نَفَاهَهُ**. And hence, **اثبتته** 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.* — **اثبت فلاناً** *He kept, clave, or held fast, to such a one; scarcely, or never, quitting him.* (Mṣb.) And **اثبتته السقمُ**, i. e. [*The malady clave to him;*] *did not quit him.* (S.)

5. **الرأيُ** (T, S, M, A, TA,) and **تثبت في الأمر**; (T, TA;) and **استثبت**; (S, M, A, K, TA;) *He acted, or proceeded, [firmly, steadily,] deliberately, or leisurely, (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] **استثبت في أمره** *he consulted respecting his affair, and sought for information respecting it, or investigated it.* (T, TA.) [In the KL, **تثبت** is explained by the words **درنگ کردن** and **بجای آوردن**, perhaps meaning *The delaying in an affair and (then) executing or performing.*]*

10. **استثبت**: see 5, in two places. — [Also *He sought, or desired, or demanded, confirmation, evidence, proof, demonstration, verification, assurance, or positive or certain information, عنه respecting him, or it.* — And *He desired, or meant, an affirmation: see a remark on a verse cited voce **بَدَّ**.] — **استثبتته** *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. **وَصَّ**.) — 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 **ثَابِتٌ**. — Also *A man firm, or steady, of heart; (S;) and so ثَبَّتَ الْجَنَانَ* (A, Mṣb, TA;) pl. **ثَبَّتَ**: (TA:) or *a man who acts, or proceeds, [firmly, steadily,] deliberately, or leisurely, (A, Mṣb,) in his affairs: (Mṣb:) and a courageous horseman, (M, K, TA,) earnest in the charge; (TA;) as also ثَبَّتَ (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 الْعَقَامَ** *A man who does not quit his station, or abode.* (M.) And **ثَبَّتَ الْقَدَمَ** [*Firm-footed;*] *one who makes no slip in contention, or in fight.* (A, TA.) And **ثَبَّتَ الْغَدْرَ** *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 الْحَمَامِ** *He has firmness on the occasion of death.* (L.) [See also **ثَبَّتَ**.] — Hence, (Mṣb,) *A proof, an evidence, or a voucher.* (S, Mgh, Mṣb, TA.) You say, **لَا أَحْكُمُ بَعْدًا إِلَّا بِبَيِّنَةٍ** *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,] **ثُمَّ جَاءَ الثَّبَّتُ 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. أَثْبَاتٌ.** (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 sheykh's [who are his authorities]:** said by some to be a conventional term of the relaters of traditions: perhaps tropical. (TA.)

ثَبَاتٌ, a subst. from **ثَبَّتَ**, [or an inf. n., like **ثَبُوتٌ**, used as a simple subst.] *Continuance, subsistency, lastingness, permanence, endurance, remanence, remanence in a fixed or stationary state, a state of standing or resting, constancy, firmness, steadiness, steadfastness, stableness or stability, fixedness, fastness, settledness, establishment or a state of being established: &c.: and soundness, validness or validity, substantiality or substantialness, reality, sureness, certainty, truthness or truth, &c.* (Mṣb.) [See also **ثَبَّتَ**.]

ثَبَاتٌ (A,) or **ثَبَاتٌ** (K, TA,) **† A disease that renders one unable to move.** (A, *K, TA.)

ثَبَاتٌ *The two threads or strings, or each of the two threads or strings, of [the kind of face-veil called] a بُرُوعٌ, 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 (رَحْلٌ) is bound: (M, K:) pl. أَثْبَاتَةٌ.* (M.)

ثَبَاتٌ: see **ثَبُوتٌ**.

ثَبِيثٌ: see **ثَابِتٌ**. — 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 ثَبَّتَ. (TA.)**

ثَابِتٌ part. n. of **ثَبَّتَ**; (M, A, Mṣb, K;) as also **ثَبَّتٌ** (M, A, K) and **ثَبِيثٌ**; (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*

fact or truth, or a settled, or an established, fact or truth:] sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Mṣb: 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** [and **الثَّوَابِتُ**] **الكَوَاكِبُ الثَّابِتَةُ** (Kz &c.) — **سُنُونَ ثَابِتَةٌ** Years lasting long. (TA in art. **قَعَسَ**.) — **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 **ثَبَاتٌ**; applied to a camel's saddle (**رَحْلٌ**). (M, K.) — **ثَبَاتٌ** 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 **ثَبَاتٌ**, (K, TA,) **ثَبَاتٌ** 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.]

مُثَبَّتٌ: see **ثَبَاتٌ**, in two places.

ثَبَّحَ

1. **ثَبَّحَ**, (S, K,) aor. ٢, (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 **اِسْتِنَجَاةٌ**.* (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. ٢, 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, Mṣb, K:) or the circuit of the upper part of the **كَاهِلٌ**, extending to the breast; as is shown by the phrase **اَثْبَاحُ الْقَطَا**: [see what follows:] (Aboo-Málik, 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 **الْقَطَا**: (K:) or the middle part of that bird: pl. **اَثْبَاحٌ**. (A, TA.) — **اَثْبَاحٌ** 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.] **اَثْبَاحٌ** and [of mult.] **اَثْبَاحٌ**. (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.) **اَثْبَاحٌ** † 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 **اَثْبَاحٌ**, q. v.; as also **ثَبَّحَةٌ**. (L.) — *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. ٥ 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, Mṣb, TA;) and large in the **جَوْفٌ** [i. e. chest, or belly]: (TA:) or protuberant, or prominent, in the **ثَبَّحٌ**: (S, A, Mgh, Mṣb, K:) or humpbacked: (TA in this art., and in art. **عَجْرٌ** on the authority of Fr:) and having a projecting, or prominent, breast, or chest: (L:) dim. **ثَبَّحٌ**, occurring in a trad. (S, Mgh, Mṣb, K.)

اَثْبَاحٌ: see what next precedes.

ثَبَّرَ

1. **ثَبَّرَهُ**, (M, TA,) aor. ٢, (M,) or ٢, (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. ٢, inf. n. as above, *He confined, restricted, or limited, him (a man) to the thing. (Mṣb.) And **ثَبَّرَهُ عَنْهُ**, (T, S, M,) aor. ٢, (T,) or ٢, (S, M,) inf. n. as above; (S, K;) and **ثَبَّرَهُ**; (IAḡr, TA;) *He, or it, restrained, withheld, hindered, or prevented, him from it; (IAḡr, T, S, K;) turned him away, or back, from it. (AZ, IAḡr, T, M, K.) And **مَا ثَبَّرَكَ عَنْ حَاجَتِكَ** What restrained, withhold, hindered, or prevented, thee, (T, S, A,) or retarded thee, (A,) or diverted 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; rendered him unsuccessful; disappointed, or frus-****

trated, his desire, or hope. (K.) — *He drove him away, expelled him, or banished him. (K.) — He cursed him. (K.) — Also, (M, A, Mṣb,) aor. ٢, (Mṣb,) inf. n. **ثَبَّرٌ**, (Mṣb, K,) *He (God, M, A, Mṣb) destroyed him (M, A, Mṣb, K*) with a destruction from which he should not rise again. (M, A.) = **ثَبَّرَ**, aor. ٢, (Mṣb,) inf. n. **ثَبَّرٌ**, (S, Mṣb, K,) *He perished: (S, Mṣb, K:) he suffered loss; erred, or went astray; or became lost. (S.) [See also **ثَبَّرٌ** below.] — Also, (M,) inf. n. **ثَبَّرٌ**, (K,) *It (the sea) ebbod. (M, K.)****

2: see 1, in three places.

3. **ثَبَّرَ عَلَيْهِ**, (T, M, A, K,*) inf. n. **ثَبَّرَةٌ**, (T, S, A, Mgh, Mṣb,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it, (T, S, M, A, Mgh, Mṣb, K,*) namely, a thing, (S, M, Mṣb,) 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. **تَثَابَرَا**, (K,) or **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. **اِثْبَارَتْ عَنْهُ** I was heavy, or sluggish, and held back from it. (K.)

ثَبَّرٌ Perdition: (Kátádch, T, S, M, K:) loss; a going astray; or becoming lost: (S:) woe: (Kátádch, 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 ثَبَّرًا** *Alas for destruction from which there is no rising again!* (M, A.) In the **Kur** xxv. 14 and 15, **ثَبَّرًا** is in the accus. case as an inf. n., as though they said, **ثَبَّرًا ثَبَّرًا**; 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. **خَاسِرٌ**: so in the saying of El-Kumeyt,

• **وَرَأَتْ قُضَاعَةَ فِي الْاَيَا • مِّنْ رَّأَى مَثْبُورًا وَثَابِرًا •**
And *Kud'ah*, 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: (IAḡr, T:) cursed; accursed: (Fr, IAḡr, 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. ٢, [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 was, 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, Mṣb, K,) or تَثَبَّطَ, (TA,) inf. n. تَثَبُّطٌ, (S, Mṣb,) He hindered him, withheld him, or prevented him, (IDrd, Mṣb, K, TA,) and retarded him, (IDrd, K, TA,) from doing the affair, or thing; (IDrd, Mṣb, K, TA;) as also ثَبَطَهُ: (IDrd, K:) he diverted him from it, by occupying him otherwise: (Lth, S, Mṣb:) or he prevented him from doing it by inducing him to be cowardly and weak-hearted: (Mṣb:) or تَثَبُّطٌ signifies one's turning a man back, or away, from a thing that he would do: (Abou-Is-hāk:) or one's intervening as an obstacle between a man and a thing that he desires. (TA.) The verb occurs in the KUR ix. 46. (TA.) — ثَبَطَهُ عَلَى الْأَمْرِ, 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. ثَبُّطٌ, (TA;) syn. وَقَفَهُ عَلَيْهِ [which here has the meaning assigned to it above, as is shown by the explanation of the quasi-pass. تَثَبَّطَ immediately following in the K: in the CK, we find, erroneously, وَقَفَ عَلَيْهِ]. (K, TA.)

4. اِثْبَطَهُ الْمَرَضُ The disease scarcely, or never, quitted him. (S, K.)

5. تَثَبَّطَ [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; [عَلَى الْأَمْرِ at the thing, or affair; as is implied in the K and TA;] syn. تَوَقَّفَ. (K, TA.)

Q. Q. 3. اِثْبَاطُطْتُ 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.] اِثْبَاطٌ and [of mult.] ثَبَاطٌ, (K,) and, applied to men, ثَبُطُونَ also. (TA.)

ثبن

1. ثَبَّنَ الثَّوْبَ, aor. ثَبَّنَ, inf. n. ثَبْنٌ 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 حَبَّنَهُ: (S:) or, (K,) i. e. ثَبَّنَ, (TA,) he put a thing into the receptacle [thereof] and carried it before him; as also ثَبَّنَ: and in like manner, he folded and sewed over a thing the doubled upper border of his trousers in front: (K, *TA:) or شَبَّنَ has this last meaning; and signifies also he put a thing into a ثَبَانٌ [q. v.] and carried it before him: (S:) and ثَبَّنَ فِي ثَوْبِهِ, aor. and inf. ns. as above; (M;) and اِثْبَنَ فِيهِ, (M, K, as in the CK,) accord. to [some of] the copies of the K اِثْبَنَ, but the former is the right reading; (TA;) and ثَبَّنَ; (M;) he put a thing into the receptacle [thereof] and carried it before him [in his gar-

ment]: (M, K:*) [see also اِخْبَنَ:] or you say, ثَبَّنَ فِي ثَوْبِهِ he made it a ثَبَانٌ (or thing carried [before him]) in his garment: (T:) and ثَبَّنَ ثَبَانًا 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.

ثَبْنَةٌ: 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 ثَبْنَةٌ: (M:) or the part, of one's garment, which is the place wherein he carries; folding its extremity, and sewing it, before him, and then putting in it some dates or other things: as also ثَبْنٌ and ثَبْنَةٌ: (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 ثَبْنَةٌ, of which the pl. is ثَبَانٌ, (T,) or its pl. is ثَبْنٌ, like as the pl. of حَبْنَةٌ [which has a similar meaning] is حَبْنٌ, (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 حَبْنَةٌ:] 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 ثَبْنَةٌ 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 ثَبَانٌ]: i. e., 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 حَبْنَةٌ]) And one says, قَدِمَ فَلَانٌ بِثَبَانٍ فِي ثَوْبِهِ مَا أَدْرِي مَا هُوَ [Such a one came with a ثَبَانٌ in his garment: I know not what it was]. (T.)

ثَبَانٌ: see ثَبْنٌ.

مَثَبْنَةٌ 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. تَثْبِيَةٌ, [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 (ثَبَى ثَبَى). (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-Rughib, 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 لَكَ التَّعَمُّرَ [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 الْمَالَ He kept, preserved, guarded, or took care of, the property. (Kr, M.) = ثَبَيْتُ عَلَى الشَّيْءِ, (Aṣ, S,) inf. n. تَثْبِيَةٌ, (Aṣ, T, S, M, K,) I kept constantly, or perseveringly, to the thing. (Aṣ, 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 avengement. (K.) [One of the meanings assigned to the verb by Golius, as on the authority of the K, and by Freytag after him, is "Disposuit paravitque se:" app. from the former's having found اِثْتَعَادًا written in a copy of the K for اِثْتَعَادًا = اَنَا = اَعْرِفُهُ تَثْبِيَةً I know him, or it, with a seeming, not a certain, knowledge. (T, TA.)

ثَبَى A company (T, S, M, K) of men; (T, M;) as also اَثْبِيَةٌ; (M, K; [in the CK erroneously written اَثْبِيَةٌ;]) and اَثْبِيَةٌ: (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, الْعَصَبَةُ is erroneously put for الْعَصْبَةُ:]) the pl. is ثَبَاتٌ and ثَبُونَ (T, S, M, K) and ثَبُونَ (S, M) and (the pl. of اَثْبِيَةٌ, TA) اَثْبَابِيٌّ and اَثْبَابِيٌّ, in which last the ة is a substitute for the last ي [of اَثْبَابِيٌّ]: (M, TA:) or [accord. to some,] اَثْبَابِيٌّ, which signifies companies, has no sing.; but, as some say, its sing. is اَثْبِيَةٌ, of the measure اَفْعُولَةٌ, [originally اَثْبَوِيَّةُ,] which means a numerous company: (Ham p. 796:) [it is also said that] ثَبَى

a pl. of **ثَبَّة** as meaning *a company*; (L in art. **ثوب**, and Ham p. 271;) and hence the phrase **الثَّبِي العَالِي**, for **الثَّبِي العَالِيَة**, [*the high, or exalted, companies,*] the former word being made masc. because it is like **زَيْرٌ** [which is sing. and masc.]; but some say that this word here means *the assemblies of the nobles*: (Ham ubi supra:) IAqr says, **الثَّبِي العَالِي مِنْ مَجَالِسِ الأَشْرَافِ**; but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find Ez-Zimmánee. (M.) Accord. to some, it is from **ثَاب**, being originally **ثَوْبَة**; and its dim. is **ثَوْبِيَة**: (T:) or it is originally **ثَبِي**: (S:) accord. to Er-Rághib, 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 **ثَبِيَة**: (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 **سَنَةٌ** and **عَصَةٌ** &c. (M in arts. **ثبو** 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-Kheyreh, T:) but this is from **ثَاب**; (T, S;*) the **ا** is a substitute for the **و**, the medial radical, which is suppressed; for it is originally **ثَوْبٌ**: (S:) or it is originally **ثَوْبَة**: (T:) or it may be from **ثَبِيْتُ** "I collected:" but Aboo-Is-hák makes it to be from **ثَابَ الهَاءِ**, aor. **يُثَوِّبُ**; and this he infers to be the case from their saying that the dim. is **ثَوْبِيَة**. (M.) [See also art. **ثوب**.]*

ثَبِي One who praises men much [while they are living: see 2]. (TA.)

ثَبِيَة: see **ثَبَّة**, of which it is said to be the dim.

أُثَبِيَة: see **ثَبَّة**, in two places.

مَثَبِي Property collected together. (TA.)

ثتل

Q. Q. 1. **تَتَلَّ**, (K and TA, in the CK **تَتَلَّ**.) *He feigned himself stupid after feigning himself intelligent: (K, TA:) accord. to some copies, after feigning himself negligent, or inadvertent: (تَعَاْفَلٌ being put in the place of تَعَاْفَلٌ:) [app. from the subst. below:] but the word as mentioned by IAqr is تَتَلَّ [app. a mistranscription for تَتَلَّ]. (TA.)*

تَتَلَّ The **وَعَلٌ** [or *mountain-goat*], (M, K,) as a general term: (M:) [in the present day, but vulgarly pronounced **تَتَلَّ**, applied to the wild goat of the Arabian and Egyptian deserts and mountains; the *capra jaela* of Hamilton Smith; called by some an *ibex*; as is also **بَدَنٌ**:] or an old **وَعَلٌ**: (S, M, Mgh, K:) or the male of the **أَرْوَى**: (Sh, T, M, K:) [this is the same as the first explanation:] En-Nadr says that it has small horns: (T:) Aboo-Kheyreh, that it is of

the **وَعُولٌ**, 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 **تَيَاتِلٌ** [pl. of **تَيْتَلٌ**] are like them in their colours, and only distinguished from them by the horns; the **وَعَلٌ** having long horns, which extend backwards until they meet over his tail: (T:) also a species of [the bovine antelope called] **بَقْرُ الوَحْشِ**, (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 Aq, it is **تَيْتَلٌ**. (TA.)

ثج

1. **ثَجَّ**, (A, L, Msh, K,) aor. **ثَجَّ**, (A, Msh, TA,) inf. n. **ثَجٌّ**, (L, Msh, TA,) or **ثَجِيحٌ**, (A, TA,) or **ثَجُوحٌ**, (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 **أَنْشَجَ** and **تَشَجَّجَ** signify the same. (K.) **ثَجَّ** also signifies *The flowing of the blood of a victim brought for sacrifice to the sacred territory of Mekkah. (S, K, TA.) = ثَجَّهَ, (S, A, Mgh, Msh, K,) aor. **ثَجَّهَ**, (S, A, Mgh, Msh,) inf. n. **ثَجٌّ**, (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 **ثَجَّجَهُ**; and **أَنْشَجَهُ** may also be used in the same sense. (TA.) Hence, (Mgh, Msh,) **أَفْضَلُ الْحَجِّ الْعَجَّ وَالشَّجَّ**, (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 تَلْبِيَة* [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: }

حَلَبَ فِيهِ ثَجًّا *He milked into it milk abundantly flowing.* (TA from a trad.)

ثَجُوحٌ A source yielding abundance of water. (TA.) — See also **ثَجَّجَ**.

ثَجِيحٌ [originally an inf. n. (see 1)] *A torrent, or flow.* (S, K.) So in the saying, **أَتَانَا الوَادِي بِثَجِيحِهِ** [*The valley brought us its torrent, or flow*]. (S.) — *The sound of the pouring forth of water.* (TA.) — See also **ثَجَّجَ**.

ثَجَّجَ Water pouring forth vehemently: (Msh:) or poured forth; as also **ثَجُوحٌ**: (TA:) or flowing: (Har p. 138:) or flowing much: (Id. p. 393:) and rain pouring forth vehemently; (S,

TA;) as also **ثَجِيحٌ** and **مِثْجٌ**: (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 ثَجَّجًا وَبَحْرُهُ** [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.)

خَطِيبٌ مِثْجٌ or **مِثْجٌ**: see **ثَجَّجَ**. — Also, (K,) or **مِثْجٌ**, (A,) † *An eloquent, or able, speaker or orator; (K, TA;) who pours forth a copious flow of words.* (TA.)

ثجر

1. **ثَجَّرَ**, aor. **ثَجَّرَ**, *He mixed the ثَجِير of dates [i. e. the dregs of pressed dates] with other [dates] in the beverage called نَبِيذٌ: (S:) or he mixed the dregs of pressed unripe dates with dried dates in making نَبِيذٌ: (Mgh:) or ثَجَّرَ الثَّمَرُ he mixed the dried dates with the dregs of pressed unripe dates. (K.) The doing so is forbidden in a trad. (S, Mgh.)*

ثَجِيرٌ, 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 نَبِيذٌ: (TA:) or the expressed juice of dates; or the dregs of pressed dates: (Aq, Msh:) or pressed grapes from which the juice has run, and of which the dregs remain.* (Lth, TA.)

ثخن

1. **ثَخَّنَ**, (T, S, M, Msh, K,) aor. **ثَخَّنَ**; (K;) and **ثَخَنَ**, (El-Ahmar, ISd, Msh, TA,) aor. **ثَخَنَ**; (TA;) inf. n. **ثَخَانَةٌ** (T, S, Msh, K, &c.) and **ثَخُونَةٌ** (ISd, Msh, K) and **ثَخْنٌ** (Z, Msh, K) and **ثُخْنٌ**; (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 ثَخِينٌ:)] it [a semiliquid of any kind] was, or became, thick, so that it did not flow, nor continue in its passing away.* (Er-Rághib, TA.)

4. **أَثَخَنَهُ** [in its primary sense, *He, or it, rendered it ثَخِينٌ, i. e. thick, &c.* — And hence,] **أَثَخَنَهُ**; *He, or it, (a man, JK, T, Mgh, Msh, and a wound, S, Mgh, and disease, Bd in viii. 68,) rendered him heavy: (JK, T, Bd ubi supra, TA:) or weakened him, rendered him languid, or enervated him. (S, Mgh, Msh, K, TA.) You say, أَثَخَنَهُ ضَرْبًا † He rendered him heavy by beating: (JK:) or he beat him much, or vehemently, or excessively. (TA.) And أَثَخَنَهُ بِالْجِرَاحَةِ † I weakened him, rendered him languid, or enervated him, by the wound, or wounds. (Msh.) — إِذَا أَثَخَنْتُمُوهُمْ, 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: (Bd:) 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.) — اِثْنَنَ فِي الْعَدُوِّ † He made a great, or vehement, slaughter, (A,) or a great, or vehement, wounding, (K,) among the enemy. (A, K.) — اِثْنَنَ فِي الْأَرْضِ † He made much slaughter in the earth, or land: (Bd in viii. 68, Mgh, TA: in the S, اِثْنَنَ 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]: (Msb:) or he fought vehemently in the earth, or land. (Jel in viii. 68.) — اِثْنَنَ 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.) — اِثْنَنَهُ قَوْلُهُ † His saying took, or had, an effect upon him; or distressed, or afflicted, him. (TA.) — اِثْنَنْتَ فَلَأَنَّ مَعْرِفَةً † I knew such a one, or was acquainted with him, thoroughly, or very well. (TA.)

8. اِثْنَنَ, in the saying of El-Aqshà,

• تَمَهَّلَ فِي الْحَرْبِ حَتَّى اِثْنَنَ •

[He acted deliberately in war until he became heavy, or weakened, or languid, or enervated, by wounds], is contracted by idghám from اِثْنَنْتَ. (S, TA.)

10. اسْتِثْنَنَ مِنْهُ التَّوَمُ † Sleep overcame him.

(JK, K, TA.) — اسْتِثْنَنَ 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 يَعْجِ 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 العجاج: (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-Maḡroof and Ibn-Beyḡár; 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, Msb;) *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.)

مُثْنِنٌ [pass. part. n. of 4, q. v.]. You say, تَرَكْتَهُ مَثْنِنًا 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.)

مُثْنِنٌ † *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.)

ثدا

تُدُوَّةٌ and تُدُوَّةٌ (M,) or تُدُوَّةٌ (Lth, T,) or تُدُوَّةٌ, of the measure فُعْلَةٌ, with ḍamm to the ف and ع, or, accord. to some, the ن is radical and the و augmentative, the measure being فُعْلُوَّةٌ, (Msb in art. ثدى,) or تُدُوَّةٌ and تُدُوَّةٌ (ISK, T, S, Mgh, Msb, K,) with ḍamm to the ث if with ء, (ISK, T, S, Mgh, Msb,) and of the measure فُعْلَةٌ, (ISK, S,) and with fet-ḥ to the ث if with و, without ء, (ISK, T, S, Mgh, Msb, K,) and in this case of the measure فُعْلُوَّةٌ, (ISK, S, K,) like قُرْبُوَّةٌ and عَرْقُوَّةٌ, (ISK, S,) [the ن in both cases, accord. to ISK, being radical,] so in the Bári', (Msb,) and so says Ktr, (TA,) but A'Obeyd says that the Arabs in general pronounced the word without ء, (Msb,) The ثدى [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 ثدى of a woman: (T, S, Msb, K:) or the flesh of the ثدى: (Lth, T, M, Mgh:) or the flesh that is around the ثدى: (ISK, T, S, K:) or the base of the ثدى: (Aq, Zj in his "Khalk el-Insán," S, Msb, K, KL:) or the portion of flesh that is at the base thereof: (Msb:) or i. q. ثدى: (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 تُدُوَّةٌ] is تُنَادِيَةٌ, [with ء substituted for ء, unless the former be a mistranscription for the latter,] (TA,) and [that of تُدُوَّةٌ is] تُنَادِيَةٌ. (Msb, TA.) The word ثدى is used in relation to men in the Ṣaḥeeḥ of Muslim, and تُدُوَّةٌ in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that ثدى is common to men and women. (MF in art. تُنَدُّ) — تُنَدُوَّةُ الْأَنْفِ, occurring in a trad., *The tip, or fore part, of the nose*. (IAth, TA.)

ثدو

1. ثَدَا، aor. 2: see art. ثدى.

ثدى

1. ثَدِيَ، aor. 2, *It became moist or moistened*.

(T, K.) ثَدِيَتِ الْأَرْضُ i. q. سَدِيَتِ [The land became moistened by much dew]: mentioned by Yaḡkoob, 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 teshdeed,] *He fed him, or nourished him*: (T, TT:) [or the verb in this sense is ثَدَاهُ, for its inf. n.] تُدِيَةٌ signifies the act of feeding, or nourishing. (K.)

2: see 1.

ثَدَى (T, S, M, Mgh, Msb, 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 حَلْمَةُ 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 حَلْمَةُ alone; i. e., the pap, nipple, or mamilla:] you say ثَدَى مُقَعَّدٌ *a breast that is swelling, prominent, or protuberant*, (S, A, L, K, in art. قَعَدَ,) 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]. (IKt in TA, art. رَضَعَ:) it is peculiar to woman; (T, K:) or common to woman and man; (S, Msb, K:) being sometimes used in relation to a man; (Msb;) accord. to the opinion held to be most chaste and best known by the lexicologists [in general]: (TA:) and is masc.; (T, M, Mgh;) or masc. and fem.; (S, Msb, K;) but most chastely masc.: (TA:) the pl. [of pauc.] is أَثْدَى, (S, M, Msb, K,) [originally أَثْدَى], of the measure فُعْلٌ, (Msb,) and [of mult.] ثَدَى, (S, M, Msb, K,) [originally ثَدَى], of the measure فُعُولٌ, (S, Msb,) and ثَدَى, with kesr to the ث because of the kesr to the letter following, (S,) and sometimes ثَدَا, [originally ثَدَا], like سَهَامٌ; (Msb;) and a poet says,

• وَأَصْبَحَتِ النِّسَاءُ مُسَلِّيَاتٍ •

• لَهِنَّ الْوَيْلُ يَمُدُّونَ 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., تَجَوَّعَ الْحُرَّةُ وَلَا تَأْكُلُ ثَدِيَّيَا, meaning, أَجْرَةٌ ثَدِيَّيَا, [i. e. *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 'Alee, 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 نُدَيَّْةٌ, the dim., whence the surname ذُو النُّدَيَّْةِ, he who holds نُدَى to be masc. [only] says that the ة is added because the word [virtually] means اَلْيَدِ, [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 الْيَدِيَّةِ: (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 نُحِيْمَةٌ and نُحَيْمَةٌ [dims. of نُحْمَةٌ and نُحْمَةٌ]: (T, M:) or the ة is added because the word is regarded in this case as meaning الْبِضْعَةُ [the piece, or lump, of flesh]: (Mgh:) some say that it is the dim. of نُتْدُوَةٌ; (Mgh, TA;) but this requires consideration. (Mgh.)

نُدَيَّْةٌ: 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.)

نُدَاٌ A certain plant [growing] in the desert. (S.)

نُدْيَاٌ A woman large in the ثُدْيَانِ [or breasts]: اُنْدِيَاٌ, the masc. form, is not used. (S, M.)

نُدْدُوَةٌ, [written by some نُتْدُوَةٌ, as well as نُتْدُوَةٌ and نُتْدُوَةٌ,] mentioned here in the S, and in art. نُدَاٌ: see the latter art.

ثرب

1. ثَرْبَهُ, aor. َ, (K,) inf. n. ثَرْبٌ, (TK,) [probably, in its primary sense, He stripped it of its ثَرْب: see 2: — and hence,] † He stripped him of his garment; namely, a sick man. (K.) — See also 2, in three places.

2. تَثْرِبٌ, in its primary sense, is The removing of the ثَرْب, 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 K̅ur xii. 92: (Bḍ:) or لَا تَثْرِبْ عَلَيْكُمْ there means † No evil, or mischief, shall come upon you: (Zj, T:) or † your offences, or crimes, shall not be mentioned: (Th, M:) تَثْرِبٌ 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 تَثْرِبْ عَلَيْكَ † [No blame, &c., shall be laid on thee]: and it is from الثَّرْبُ [as explained above]. (S.) You say, ثَرْبٌ and تَثْرِبٌ and اَثْرِبٌ, meaning † He blamed, or reproved; or did so severely, or with the utmost severity; or reproached, or upbraided: (T:) and ثَرْبٌ عَلَيْهِ, (S, M, K,) and ثَرْبَهُ; (A, K;) and تَثْرِبُهُ, [and ثَرْبٌ عَلَيْهِ,] aor. َ, (K,) inf. n. ثَرْبٌ; (TK;) and اَثْرِبُهُ; (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: (Aḡ, S:) or ثَرْبٌ عَلَيْهِ, aor. َ, signifies † he blamed him, or reproved him; and, as Suh says, ثَرْبٌ عَلَيْهِ, † he blamed him, or reproved him, much. (Mḡb.) — Also † The acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder. (TA.) — It is also said in the K̅ 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 تَثْوِبٌ, with و. (TA.)

4. He (a ram) increased in his fatness: (K:) or acquired a ثَرْب, having increased in fatness. (TA.) — See also 2, in two places.

ثَرْبٌ A thin integument of fat that covers the stomach of a ruminant and the bowels or intestines; (Lth, T, S, M, Mḡb, K;) the fat that is spread over the bowels, or intestines: (T:) pl. (of mult., TA) ثَرْوَبٌ (M, K) and (of pauc., TA) اَثْرِبٌ, and pl. pl. اَثْرَابٌ. (K.) Hence, صَارَتْ الشَّمْسُ كَالْاَثْرَابِ 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, صَارَتْ الشَّمْسُ كَثَرْبِ النَّاقَةِ [The sun upon the ground became like the ثَرْب 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.)

ثَرْبَاتٌ, (K,) or ثَرْبَاتٌ [like ثَرْبَاتٌ, with which it is nearly, or perhaps exactly, syn.], (M,) The fingers. (M, K.)

اَثْرِبَةٌ, (TA,) fem. ثَرْبَاءٌ, (T, K,) A sheep having a large ثَرْب; (T, TA;) i. e. (TA) a fat sheep. (K, TA.)

مَثْرِبٌ † One who gives little, (K, TA,) reproaching for that which he has given. (TA.)

مَثْرِبٌ Upbraiding [&c.: see the verb, 2]: (M:) or acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder. (M, K.)

نرد

1. نَرَدٌ, 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, Mḡb, K,) aor. َ, (Mḡb,) inf. n. as above, (S, Mḡb,) He crumbled bread, or broke it into small pieces, with his fingers, (M, A, Mḡb, K,) then moistened it with broth, (A, Mḡb,) and then piled it up in the middle of a bowl: (A:) or he broke bread: (S:) and in like manner اَنْرَدَهُ, originally اِنْتَرَدَهُ; and اِنْرَدَهُ: (S, K:) and اِنْرَدًا, 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, IAḡr, T) was carried away from the place of fight wounded much but having life remaining in him. (IAḡr, T, K.)

2. نَرَدٌ, (T, M, K,) inf. n. تَثْرِيدٌ; (T, S, Mgh;) and نَرَدٌ; (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 اوداج, 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 تَثْرِيدٌ in slaughtering is the breaking [the bones or joints &c. of the animal] before it is cold; and this is forbidden. (S.) [See also مُنْرَدٌ.] — 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 اَثْرَدٌ.]

8. اَنْرَدٌ and اَثْرَدٌ: see 1, in four places.

نَرَدٌ Weak rain. (IAḡr, M, K.)

نَرَدٌ (S, K) and تَثْرِيدٌ (A) † A chapping in the lips. (S, A, K.)

نَرْدَةٌ: see what next follows.

نَرِيدٌ and مَثْرُوْدٌ Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth: (Mḡb:) or [simply] broken bread. (S.) — Also, the former, (T, A,) and نَرِيدَةٌ (T, M, A, K) and نَرْدَةٌ (S, M, A, Mḡb) and نَرُوْدَةٌ (M, K) and مَثْرُوْدَةٌ (K accord. to the TA) and نَرْدَانٌ (Fr, M, K,) Bread, itself, crumbled, or broken into small pieces, with the fingers, (T, S, M, A, Mḡb, K,) then moistened with broth (T, A, Mḡb) &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 ثرودة, and ثرودة:] 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 ثرائد and ثرد and ثرد; (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 IAar, says,

- ألا يا حَبْرُ يَا ابْنَةَ يَثْرَدَانَ •
- أَبِي الْحَلْفُومِ 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 tenween to يثردان by a poetic license, instead of saying يثردان, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is اَثْرَدَانِ; and [ISd says,] I think that this is a determinate subst., for الثريد or المثروود, 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 'Aishah 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 لَحْم. (TA.)

- ثرودة: } see ثريد; for each, in two places.
- ثريدة: }
- اَثْرَدَانَ: }

• ثرودة A [bowl such as is called] قَصْعَة [app. for ثريد]. (TA.)

• مَثْرَدٌ 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, (IAar, M, K,) so that he mangles the flesh. (IAar, M.)

• مَثْرَادٌ A stone, or bone, or blunt iron instrument, with which an animal is slaughtered [in a bungling manner: see مَثْرَدٌ]. (M, K.)

• مَثْرُودٌ: see ثريد. — Also A garment, or piece of cloth, dipped in dye. (ISH, T.)

- مَثْرُودَةٌ: see ثريد, in two places.
- يَثْرَدَانَ: see ثريد.

ثرو

1. ثَرَمَ, (T, S, M, Mgh, K,) aor. ʿ, (Mgh, K,) inf. n. ثَرَمٌ, (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 اَثْرَمَ. (M, K.) = ثَرَمَهُ, (T, S, M, Mgh, K,) aor. ʿ, (M, K,) or ʿ, (Mgh,) inf. n. ثَرَمٌ; (S, M, Mgh;) and اَثْرَمَهُ; (T, M, K;) He (a man, T, S, Mgh) broke one of his central incisors: (T, Mgh:) or rendered him اَثْرَمَ: (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 اَثْرَمَ. (S.) And ثَرَمْتُ ثَنِيَّتَهُ I broke his central incisor. (T, S.)

- 4: see 1, in two places.
- 7: see 1. — Also اَثْرَمْتُ ثَنِيَّتَهُ His central incisor became broken. (T, S, Mgh.)

• اَثْرَمَ, 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. ثَرَمَاءُ: (M, Mgh, K:) pl. ثَرَمٌ. (Mgh.) — الاَثْرَمَانِ † Night and day: (M, K:) and † time, or fortune, and death. (TA.)

ثرو

1. ثَرَا الْقَوْمَ, (A, S, S, M, K,) aor. ʿ; (A, S, S;) and ثَرَى; (T, TT;) inf. n. ثَرًا; (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, الثَّالِ, (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 ثَرًا?] and ثَرَا, (T, TA,) He (a man, T, K) was, or became, abundant in cattle, or other property; (T, M, K;) as also اَثْرَى, (T, S, M, Mgh, K,) and اَثْرَى: (M:) or اَثْرَى signifies he was, or became, in a state of competence or sufficiency, in no need, or rich; syn. اسْتَعْنَى: (Mgh:) or it signifies more than اسْتَعْنَى: (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 الْمَزُورَانَ وَالْحَصَى
- لَكُم قَبْضُهُ مِنْ بَيْنِ اثْرَى وَأَقْتَرَا

[Ye have the two visited mosques of Mekkeh and El-Medeeneh, 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 أَقْتَرَ. (S.) — مِنْ بَيْنِ مَثْرٍ وَمَقْتَرٍ, i. e., مِنْ بَيْنِ مَنْ أَثْرَى وَمَنْ أَقْتَرَ. (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 ثَرَى 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 الْقَوْمَ

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 يَثْرِينَا الْعَدُوُّ The enemy will not say much respecting us. (M, TA.)

ثَرَى: dual ثَرَوَانِ: see ثَرَى, in art. ثَرَى.

• ثَرَى: see ثَرَى. — اَنَا ثَرِي بِهِ I am in no need of other men by means of him; (T, S, M;) as also ثَرَى. (M.) = See also art. ثَرَى.

• ثَرَوَةٌ 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 ثَرَاءٌ: (S, M, * Mgh:) and ثَرَوَةٌ signifies the same as ثَرَوَةٌ; the ف being a substitute for the ث. (M.) One says, اِنَّهُ لَذُو ثَرَوَةٍ, (T,) اِنَّهُ لَذُو ثَرَاءٍ وَثَرَوَةٍ, (ISK, S,) or وَذُو ثَرَاءٍ; (T,) Verily he possesses a number [of men] and much property. (ISK, T, S.) Accord. to IAar, one says ثَرَوَةٌ مِنْ رِجَالٍ and ثَرَوَةٌ, meaning A great number of men: but only ثَرَوَةٌ مِنْ مَالٍ. (TA.) — Also The night of the conjunction of the moon and الثَّرِيَا [or the Pleiades]. (M, K.)

• ثَرَوَى, fem. ثَرَوَانِ: see ثَرَى.

• ثَرَاءٌ: see ثَرَوَةٌ, in three places. — Also A state of competence or sufficiency; or richness. (Mgh.)

• ثَرِيٌّ Many, or numerous; [applied to a company of men;] and so ثَرِيَّةٌ applied to spears (رِمَاحُ): (TA:) also many, or much, cattle, or other property; (S, M, K, TA;) and so ثَرِيٌّ. (T, TA.) — Also A man possessing many, or much, cattle, or other property; and so اَثْرَى; (M, K;) and مَثْرَى: (T:) so too ثَرَوَانِ; (T, S, Mgh;) or abounding (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 ثَرِيًّا. (T, S, M, K.) — See also ثَرَى. = And see art. ثَرَى.

• الثَّرِيَا: see ثَرَى. — الثَّرِيَا [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 الْقَمَرِ, in art. نَزَل; and see also نُوءُ:) 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] الثَّجْمُ [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 نُوءُ [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.)

أَثْرَى: } see ثُرَى: and see also art. ثرى.
مَثْرَى:

مَثْرَاة *A cause of multiplying, or rendering abundant*; syn. مَكْتَرَةٌ: so in the saying, هَذَا مَثْرَاةٌ لِلْمَالِ [This is a cause of multiplying, or rendering abundant, cattle, or other property]. (S, K.)

أَنَا مَثْرَى بِهِ *I am rejoiced in him*. (ISk, TA in art. ثرى.) = See also art. ثرى.

ثرى

1. ثَرَيْتِ الْأَرْضَ, aor. ٤, inf. n. ثُرَى, *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. ثرو, in six places.

2. ثُرَى (T, S, M, K,) inf. n. ثُرَيْة (S, K,) *He moistened* (T, S, M, K) a place, (T,) or earth, or the ground, or dust, (M, K,) and سَوَّقَ [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] أَقَطَ (M, K,) and سَوَّقَ (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. اَثْرَى *It (rain) moistened the earth*. (S.) — أَثْرَتِ الْأَرْضَ *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 مَثْرَى.]

Moisture; humidity; (S, M, K;) of the earth: (S, Msb:) and *moist earth*; (S, M, Msb, K;) ثُرَى that is not moist is not called ثُرَى; (Msb;) or *such as, when moistened, does not become cohesive mud or clay*; (M, K;) as also ثُرَيَّة [an epithet used as a subst.]: (AO, T, K, TA: [in the CK, erroneously, ثُرَيَّة:] 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 أَثْرَى both signify the earth; and the latter, being thus used as a proper name, is imperfectly decl.: (Ham p. 351:) dual ثُرَيَانِ (S, M, K) and ثُرَوَانِ (Lh, M, K: [but the sing. of the latter should be written ثُرَا:]) pl. أَثْرَاءُ (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 التَّبَاتِ فِيهِ رُؤُوسُ الثَّرَى: *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 إِنِّي لِأَرَى ثُرَى الْغَضَبِ فِي وَجْهِ فَلَانٍ, meaning † *Verily I see the effect of anger in the face of such a one*. (T.) And هُوَ أَبْنُ ثُرَاهَا + *He is the knowing with respect to it*. (T in art. بنى.) — [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, خَيْرِ; and this, which he has rendered "Terræ tractus," he has given as a signification, not of ثُرَى, but of ثُرَاة, which, like ثُرَى, he also explains as meaning "terra."] So in the saying, فُلَانٌ قَرِيبُ 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, إِنَّ فُلَانًا لَقَرِيبُ الثَّرَى بَعِيدُ النَّبِطِ, 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, لَمْ يَبْسُ الثَّرَى بَيْنِي وَبَيْنَهُ + [The fresh and vigorous friendship between me and him has not withered]: whence the phrase, مَا بَيْنِي وَبَيْنَ فُلَانٍ أَثْرَى + [That friendship which is between me and such a one is fresh and vigorous]; i. e., it has not ceased, or become severed. (S, M.) Jereer says,

• فَلَا تَوْبَسُوا بَيْنِي وَبَيْنَكُمْ الثَّرَى
• فَإِنَّ الَّذِي بَيْنِي وَبَيْنَكُمْ مَثْرَى

[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 ثُرَى, fem. ثُرَيْة, *Moist; humid*. You say ثُرَيْة (M, Msb,) like عَمِيَّة (Msb,) or ثُرَيْة, like غَنِيَّة (K, [but this is anomalous, as part. n. of ثُرَيْتِ,]) and ثُرَيْة (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 مَكَانٌ ثُرَيَانٌ *A place of which the earth has in it moisture*. (TA.) And يَوْمٌ ثُرَى *A humid day*. (TA.) = See also art. ثرو.

ثُرَى, fem. ثُرَيْة: see ثُرَى, in two places: = and see also art. ثرو.

ثُرَى: see ثُرَى: — and see also art. ثُرَى.

ثُرَيَانٌ: see ثُرَى.

ثُرَيَا: see art. ثرو.

أَثْرَى: see ثُرَى: = and see also art. ثرو.

أَرْضٌ مَثْرِيَّةٌ [is explained as meaning] *Land of which the earth has not become dry*. (T, TA.) — See also ثُرَى, last two sentences. = And see art. ثرو.

ثُرَى مَثْرَى a pass. part. n. having no verb; used as an intensive epithet in the phrase ثُرَى مَثْرَى [Very moist earth]. (M.) = See also art. ثرو.

نط

1. نَطَّ, aor. ٤; (Lth, TA;) [app. accord. to him who says رَجُلٌ أَثْطُ for Lth adds,] and, accord. to him who says رَجُلٌ نَطَّ, (Lth, TA,) نَطَّ, aor. ٤ and ٤; (Lth, K;) inf. n. [of نَطَّ of which the aor. is ٤,] نَطَطُ, (Lth, IDrd, S, K,) and [of the verb of which the aor. is ٤,] نَطَّ, and [of that of which the aor. is ٤, the second pers. of the pret. being app. نَطَطْتُ,] نَطَطَةٌ and نَطَطَةٌ; (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 نَطَّ and أَثْطُ* [explained below]. (Lth, IDrd, S, K.)

أَثْطُ and نَطَّ, (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-Jawáleeqee, and K,) the latter being vulgar, (IDrd, K,) but AZ as-erted 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 نَطَّ الْحَاجِبِينَ, (K,) *a man having thin, or scanty, eyebrows*; as also نَطَّ الْحَاجِبِينَ; (TA;) the mention of the eyebrows being indispensable; (IAqr, K;) and امْرَأَةٌ نَطَّ الْحَاجِبِينَ [a woman having thin, or scanty, eyebrows]: (S, TA:) pl. (of pauc., TA) نَطَطَاتٌ (Kr, K) and (of mult., TA) نَطَطَاتٌ (AZ, K) and نَطَطَاتٌ, (IAqr,) [all of which may be of either sing.,] and نَطَطَاتٌ, (AZ, S, K,) which is of the former sing., (S,) and نَطَّ, (AZ, S, K,) which is of the latter. (S.) You say also امْرَأَةٌ نَطَّ *A woman having no hair on the pubes*; in the copies of the K incorrectly written اسْت. (TA.) And عَارِضٌ أَثْطُ *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. سَلْحٌ. (Sgh, K.) [See also نَطَطُ.]

أَثْطُ, and its fem. نَطَّ: see نَطَّ, in four places. — نَطَّ 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 الثَّطَّاءَ, like شَفَّاءَ, [app. a mistake for الثَّطَّاءَ, like شَفَّاءَ.] a certain small creeping thing: or, as some say, it is الثَّطَّاءُ, of the measure of قَفَا. (TA.)

ثعب

1. ثَعَبَهُ (S, A, K,) aor. ʿ, (K,) inf. n. ثَعَبٌ, (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.) ثَعَبَ دَمًا, [thought by MF to be ثَعَبَ, but I see no reason why it should not be ثَعَبَ,] said of a wound, means *It flowed, or ran, with blood.* (TA.)

7. انثعب *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 فَانثَعَبَ إِلَيْهِ He called out to him and he sprang up and ran to him. (A, TA.)*

ثَعَبٌ, applied to water, (K,) and to blood, (TA,) *Flowing, running, or streaming; as also ثَعَبٌ and ثَعْبَانٌ and ثَعْبَانٌ. (K, TA.) You say سَيْلٌ ثَعْبَانٌ [A flowing torrent]. (A.) — And [hence,] شَرُّ ثَعْبَانٌ [Evil that takes its course like a stream]. (A.) — See also what next follows.*

ثَعَبٌ, (so in the S, expressly said to be بِالتَّحْرِيكِ,) or ثَعْبَانٌ, (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 ثَعْبَانٌ. (S, K.) One says, سَالَتِ الثَّعْبَانُ كَمَا سَالَتِ الثَّعْبَانُ, i. e. The torrent [or rather the torrents] ran like the serpent called ثعبان. (A, TA.) — See also ثَعَبٌ.*

ثَعْبَانٌ *A kind of long serpent: (S:) a great serpent; applied to the male and the female: (Mṣb:) 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], (Kṭr, K,) that is yellow, and ruddy: (Kṭr:) or the serpent in general, (ISH, K,) male and female, great and small: (ISH:) [also applied to an enormous fabulous serpent; described by Kz and others:] pl. ثَعْبَانٌ. (S, Mṣb.) — [رئيس الثَّعْبَانِ The basilisk. (Golius, from a Glossary.)] — دَمُ الثَّعْبَانِ: see دَمٌ.*

ثَعْبَانٌ, (As, S, K,) or ثَعْبَانٌ, (TA,) and ثَعْبَانٌ, (S,) *His mouth runs with clear water, having an extended [or a rosy] flow. (As, S, K.)*

ثَعْبَانٌ: see ثَعَبٌ.

ثَعْبَانٌ: see ثَعَبٌ, 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 الْمَطَرِ [the outlet, or channel, for the rain-water]: (TA:) from ثَعَبَ الْهَاءَ “he gave vent to the water,” or, “made it to flow forth,” &c. (A, TA.) And مَنَاعِبُ الْمَدِينَةِ, 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 مِرْزَابٌ [or spout for conveying away water from a house-top &c.]: not a channel, or place of flowing. (TA.) [See also صُنْبُورٌ, and لَوْبٌ.]*

ثعد

ثَعْدٌ, 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 ثَعْدٌ 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 مَعْدَةٌ, meaning *A fresh, juicy, ripe date. (IAḡr, TA.) And ثَرَى ثَعْدٌ 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. un. 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-hāḡ Ibn-Ibrāheem El-Kurashee, in a trad. related by him. (IAth, TA.) — مَا لَهُ ثَعْدٌ وَلَا مَعْدٌ He possesses not little nor much. (K.) [Here, again,] the last word is an imitative sequent. (TA.)**

ثعل

1. ثَعَلَ, aor. ʿ, inf. n. ثَعَلٌ, *His teeth were irregular in their places of growth, and overlying one another: (Mṣb:) [or he had a tooth, or teeth, in excess, or exceeding the usual number, and growing behind the others: see what follows.] And ثَعَلَتِ السِّنُّ The tooth exceeded the usual number, (Mṣb, K,) being behind the other teeth: or entered beneath another, being irregular in the place of growth. (K.) [See also ثَعَلٌ.]*

4. اثعلوا, 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.) — اثعلوا عَلَيْنَا They acted contrarily, or adversely, to us; they opposed us. (Lth, S, K.) — اثعل 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.)***

ثَعَلَ: see ثَعَلٌ.

ثَعَلَ (K, and Ḥam p. 647) and ثَعَلٌ and ثَعَلٌ, (K,) the last from Ibn-'Abbād, (TA,) *A tooth in excess, or exceeding the usual number, (K, and Ḥam 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 ثَعَلَ 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]. (Ḥar p. 243.) — And ثَعَلَ (S, K, and Ḥam ubi suprā) and ثَعَلٌ and ثَعَلٌ (K) *An excess, or a redundance, (K and Ḥam,) [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, Ḥam,) 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 ثَعُولٌ.]) — Also ثَعَلٌ, [not ثَعَالٌ as in Freytag's Lex.,] *A certain animalcule that appears in a skin used for holding water or milk when its odour has become bad. (Ibn-'Abbad, K.)***

ثَعَلَ: see ثَعَلٌ, in three places.

ثَعَلَ: see ثَعَالَةٌ. — One says in reviling a man, هَذَا الثَّعَلُ وَالْكَعَلُ, meaning *This ignoble fellow, that is naught. (Ibn-'Abbād, TA.)*

ثَعُولٌ: see ثَعَلٌ. — 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 ثَعُولٌ.]) = Angry. (Lth, K.)*

ثَعَالٍ: pl. of ثَعَالٌ [q. v.]. (K in art. ثعلب.)

ثَعَالٌ: see ثَعَالَةٌ.

ثَعُولٌ, 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 ثَعَلٌ [q. v.]: or, accord. to some of the lexicologists, a ewe, or she goat, that may be milked from her ثَعَلٌ. (Ḥam p. 647. [See also ثَعُولٌ.]) — طَعْنَةٌ ثَعُولٌ *A wound made with a spear or the like from which the blood is scattered, or sprinkled. (TA.) — جَيْشٌ ثَعُولٌ A numerous army. (TA.) And كَتَيْبَةٌ ثَعُولٌ 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.)**

ثَعَالَةٌ, a determinate noun, *The ثَعَالِبُ [or fox]; (S, O;) as also ثَعَلٌ: (IDrd, TA:) or the female ثَعَالَةٌ الثَّلَا Dry herbage: or ثَعَالَةٌ is [the plant commonly called] عَنَبُ الثَّعْلِبِ [see art. ثعلب]: (K:) this is from AHn. (TA.)*

أثعلل *A man whose teeth are irregular in their places of growth, and overlying one another: (Mṣb:) 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. ثُعْلَاءُ, applied to a woman; (S, Mgh, Mṣb, K;) and also to a gum (لثة): (K:) pl. ثُعْلُ. (Mṣb, TA.) — A portly, or corpulent, personage, or chief, characterized by superabundances of beneficence, or bounty. (Lth, K.)

مُتْعَلٌ Spread, scattered, or sprinkled. (TA.) — وَرْدٌ مُتْعَلٌ [A company of men coming to water] straitening, or crowding, one another. (K.) — جَاءَ الْقَوْمُ مُتْعَلِينَ The people, or company of men, came in a connected, or continuous, body. (TA.)

ثُعَابٌ أرضٌ مُتْعَلَةٌ 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 مُتْعَلَةٌ. (K in art. ثعلب. [But see this last word.])

ثعلب

Q. 1. ثُعَلِبٌ 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 تَتْعَلِبُ: his doing so being thus likened to the running of the ثُعَلِب. (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. تَتْعَلِبُ: see above.

ثُعَلِبٌ [The fox; canis vulpes of Linn.: but in the dial. of Egypt, the jachal; canis aureus of Linn.: the former animal being there called أَبُو الْحُصَيْنِ, 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 ثُعَلِبٌ ذَكَرٌ and ثُعَلِبٌ أُنْثَى; but if one would designate the male by a single word applying to it only, he says ثُعَلْبَانٌ, with damm to the ث and ل: (IAmb, Mṣb;) or the former applies to the female: (K:) or the female is called ثُعَلْبَةٌ; (Ks, S, Mṣb, K;) and the male, ثُعَلْبَانٌ (Ks, S, K) and ثُعَلِبٌ, (K,) [accord. to some,] like as one says عَقْرَبَةٌ [and عَقْرَبَانٌ] and عَقْرَبٌ: (Mṣb;) or ثُعَلِبٌ is the male; and the female is called ثُعَالَةٌ: (Az, TA: [but see this word is art. ثعل:]) the pl. of ثعلب is ثُعَالِبٌ and ثُعَالٍ, (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 ثُعَلْبَانٌ signifies the male, the following verse:

- أَرَبٌ يَبُولُ الثُّعَلْبَانَ بِرَأْسِهِ
- نَقَدٌ ذَلَّ مَنْ بَالَتْ عَلَيْهِ الثُّعَالِبُ

[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 ثُعَلْبَانٌ in a trad. whereby F attempts to establish his charge against J is not ثُعَلْبَانٌ, dual. of ثُعَلِبٌ, as he pronounces it to be, but ثُعَلْبَانٌ, which is said to be the masc. of ثُعَلِبٌ, like as أُعْوَانٌ and عَقْرَبَانٌ are masc. of أُعْقَبٌ and عَقْرَبٌ. (TA.) — دَاءُ الثُّعَلْبِ [for which Golius seems to have found in a copy of the K دَوَاءُ الثُّعَلْبِ] A well-known disease, [namely, alopecia,] (S, K,) in consequence of which the hair falls off. (S.) — عِنَبُ الثُّعَلْبِ [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 حَرْوَع [or castor-oil-plant], for the year, or, as some say, absolutely. (TA.) — A hole, or aperture, (جُحْر,) whence rain-water flows. (TA.) [And particularly,] The outlet, hole, or aperture, (مَخْرَجٌ, S and Mṣb, or جُحْرٌ, K, or ثُقْبٌ, 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] رَأْحُوبٌ, on the trunk of a palm-tree. (AA, K.)

ثُعَلْبَةٌ: see ثُعَلِبٌ. — Also The os coccygis, or tail-bone; syn. عَضْعُصٌ. (K.) — And The podex, or the anus; syn. اسْتٌ. (K.)

ثُعَلْبَانٌ: see ثُعَلِبٌ, in three places.

ثُعَلْبِيَّةٌ A running of the horse like the running of the dog. (K.)

ثُعَالَةٌ: see ثُعَلِبٌ, and see art. ثعل.

أَرْضٌ مُتْعَلِبَةٌ A land having ثُعَالِب [or foxes]: (S;) or, having many thereof; as also أَرْضٌ مُتْعَلَةٌ; (K;) which is from ثُعَالَةٌ; or it may be from ثُعَلِبٌ, like مَعْقَرَةٌ applied to "a land having many عقارب [or scorpions]." (S, L.)

تغر

1. تَغْرَةٌ, (T, A, K,) aor. =, (K,) inf. n. تَغْرُ, (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, (IAḡr, S, Mṣb, K,) aor. as above, (Mṣb, K,) He broke his تَغْر [or front teeth], (S, Mṣb, K,) or his teeth. (IAḡr, and TA as from the K.) And تَغْرٌ, in the pass. form, inf. n. تَغْرُورٌ, He (a boy) had his تَغْر

[or front teeth] broken. (Mṣb.) — تَغْرَتْ سِنَةٌ I pulled out his tooth. (El-Hujeymee, TA.) And تَغْرَ He (a man) had a tooth, or teeth, pulled out. (As, TA.) — Also تَغْرَ, (AZ, S, Mgh, Mṣb, K,) inf. n. تَغْرُ, (AZ, Mṣb,) He (a boy) shed his central milk-teeth, (AZ, S, Mgh, K,) or his تَغْر [or front teeth]: (AZ, Mṣb:) or تَغْرٌ has this latter meaning, (A, K,) or تَغْرٌ; (As, TA;) and تَغْرَ, (K,) or تَغْرَ, (Sh, TA,) or تَغْرَ, (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. تَغْرَ (AZ, Sh, S, Mgh, Mṣb, K) and تَغْرَ (AZ, Mgh, Mṣb) and تَغْرَ, (K,) originally تَغْرَ, (AZ, S, K,) He (a boy) bred his central milk-teeth, (S,) or his تَغْر [or front teeth]; (Sh, Mṣb, K;) as also تَغْرَ: (K:) or he bred his teeth after the former ones had fallen out: (AZ, Mgh:) and تَغْرَ, inf. n. تَغْرَ, of the measure of أَكْرَمٌ, inf. n. إِكْرَامٌ, he grew his تَغْر [or front teeth] after the former ones had fallen out: by some, تَغْرَ and تَغْرَ 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. مَيْسِرٌ; (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. تَغْرُورٌ. (TA.) [Hence, ضَحِكَ 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 تَغْرُورٌ: (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: (Mṣb:) 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. ثُغُور. (Mṣb.) You say, فَلَانَ يَسُدُّ الثُّغْرَ ! [Such a one stops up, or obstructs, the frontier-access of the country by his bravery]. (A.) — See also ثُغْرَةٌ, in two places. — ثُغْرًا ثُغُورًا ! They became dispersed, or scattered, (JK, A, K,) and lost, or in a state of perdition: (A, K:) sing. ثُغْر. (JK, K.)

ثُغْرَةٌ; pl. ثُغْر: see ثُغْر, 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 نَحْر: pl. as above: (Mṣb:) in a camel, the pit which is the stabbing-place: and in a horse, [the part] above the جَوْجُو, (K,) which is the prominent portion of the نَحْر, between the upper parts of the فُهْدَتَانِ [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 ثُغْرًا. (TA.) You say, مَا بِتِلْكَ الثُّغْرَةِ مِثْلُهُ 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 ثُغْرًا: (TA:) or any road that people tread, or pass along, with ease; because they furrow its surface: (T, TA:) pl. as above. (A.) [Hence.] ثُغْرُ الْمَسْجِدِ The ways leading to the mosque: or ثُغْرَةُ الْمَسْجِدِ means the upper part of the mosque [app. next to the kibleh]. (TA.) And هُوَ يَخْتَرِقُ هُوَ ثُغْرَ الْمَجْدِ ! [He travels] the ways of glory. (A.)

ثُغْرُور: see ثُغْر. ثُغْرَةٌ The root, or lower part, of a tooth: pl. ثُغْرًا. (JK.)

ثُغْرٌ The place through which a tooth passes, in the head [or gum]. (TA.)

ثُغْرٌ: see what follows.

ثُغْرٌ Having his ثُغْر [or front teeth], (A,) or his teeth, (IAḡr, TA,) broken. (IAḡr, A, TA.) — Having his mouth bruised; as also ثُغْرًا. (TA.) — A boy (AZ, S) shedding his central milk-teeth, (AZ, S, K,) or his ثُغْر [or front teeth]. (AZ, A, Mṣb.)

ثغر

4. الثغر It (a valley) produced the kind of plant called ثُغَام: (K:) or abounded therewith. (A, TA.) — And; It (the head) became like the ثُغَامَةٌ in whiteness. (K, TA.)

ثُغَامٌ A kind of plant, (S, Mṣb, K, TA,) generally (Mṣb) found in the mountains, (S, Mṣb,) having a green stem, (TA,) which becomes white when it dries, (S, Mṣb, TA,) and to which hoariness is likened; (S, Mṣb; [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 Tihāmah: (TA:) A 'Obeyd

says that it is a kind of plant, (TA,) IF, that it is a tree, (Mṣb,) with a white blossom and fruit, (Mṣb, TA,) to which hoariness is likened: (TA:) it is called in Persian دَرْمَنَه; (K; [written in different copies of that work دَرْمَنَه and دَرْمَنَه and دَرْمَنَه; the last of which is said in the TA to be the right reading; a word said to mean worm-wood, and hyssop; or, accord. to Meninski, as mentioned by Freytag, zedoary; but this last is called in Persian زَرْنَبَا, with which word دَرْمَنَه may have been confounded;]) or دَرْمَنَه اسِيد, (S,) or دَرْمَنَه اسِيد, in which [SM thinks] the former word is a contraction of دَرْمَنَه; the two together meaning "in the middle white:" (TA:) the n. un. is with ة: (S, K:) and أَثْمَانَةٌ is a quasi-pl. n.; (K;) as though the ا were a substitute for the ة of أَثْمَانَةٌ. (TA.)

ثُغَامٌ A colour white like the ثُغَام: (K:) in the L, a head wholly white. (TA.)

ثُغَامٌ: see ثُغَام.

ثغو

1. ثَغَتْ, aor. ٢, (S, Mgh, K,) inf. n. ثَغَاءٌ, (S, [in a copy of the Mgh, ثَغَاءٌ,]) 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. He made a sheep or goat [&c.] to utter the cry termed ثَغَاءٌ. (K.) = أَتَيْتُهُ فَمَا أَتَغَى I came to him and he gave not anything: (K:) or ثَغَى وَمَا أَتَغَى and he gave not a sheep or goat, &c., that uttered the cry termed ثَغَاءٌ, nor a camel that uttered the cry termed ثَغَاءٌ. (TA.)

ثَغَاءٌ A single cry of the kind termed ثَغَاءٌ. (TA.)

ثَغَاءٌ 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 ثَغَاءٌ, 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 ثَغَائِيَةٌ, as in the Tekmileh [and in the JK], (TA.) The fissure in the lip of the sheep or goat. (K.)

ثَغَائِيَةٌ: see what next precedes.

ثَغَاءٌ [part. n. of ثَغَى: and hence, —] A sheep or goat [&c.]; (TA;) as also [its fem.] ثَغَائِيَةٌ. (S, K, TA.) You say, مَا لَهُ ثَغَاءٌ وَلَا رَاغٍ (TA) and مَا لَهُ ثَغَائِيَةٌ وَلَا رَاغِيَةٌ (S, TA) He has not a sheep or goat, nor a camel: (S, TA:) or مَا لَهُ رَاغِيَةٌ وَلَا ثَغَائِيَةٌ he has not a she-camel nor a sheep or goat. (Har p. 333.) And مَا بِالْأَدَارِ ثَغَاءٌ وَلَا رَاغٍ † There is not in the house any one. (S, TA.)

ثَغَائِيَةٌ fem. of ثَغَاءٌ [q. v.]. — See also ثَغَاءٌ.

ثغا

ثَغَالٌ (T, Jm, S, M, K,) of the measure ثَغَالٌ, (S,) or ثَغَالٌ, (Mgh, Mṣb,) of the measure of ثَغْرَابٌ,

(Mṣb,) [a coll. gen. n.,] i. q. خُرْدَلٌ [i. e. Mustard]; (S, M, K;) in the dial. of the people of El-Ghowr: (M:) or خُرْدَلٌ worked together, or mixed up, or compounded, (مُعَالَجٌ) with صِبَاغٌ [i. e. sauce, or fluid seasoning]: (M, Mgh:) or what is called حُرْقٌ (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, Mṣb, TA) in the dial. of the people of El-'Irāk, (TA,) which is eaten in case of necessity: (Mṣb: [see art. رَشَد:]) n. un. with ة: (S, M, K:) the ة may be original, or it may be substituted for ي or و: (M:) Sgh says, in the O, that he thinks the latter to be the case. (TA.) It is said in a trad., مَاذَا فِي الْأَمْرَيْنِ مِنَ الشِّفَاءِ الصَّبْرِ وَالشِّفَاءِ, [What remedy is there in the two most bitter things, aloes and the ثَغَاءُ?]. (T, Mgh: but in the latter, the last word is without tesheed to the ف.)

ثغر

1: and 2: see 4.

4. ائغرهُ He bound, tied, or fastened, upon him a ثَغْر [or crupper]; (S, M, A, Mṣb, 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 ثَغْر [or crupper]. (M, K.) [Hence,] ائغرته بئعة سؤ ! [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.) — ائغرته, or urged him on, from behind; (A, K;) as also ائغرهُ, inf. n. ثَغْرٌ; (K;) in some copies of the K, ائغرهُ, aor. ٢. (TA.) — ائغرت She (a goat) showed, or gave evidence of, pregnancy, or bringing forth. (K: in the CK, بئنت الولاد: in MS. copies of the K, and in the TA, الولادَة.)

10. استغفر ! He (a man, M) put [a part of] his ازار [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 استغفر بئويه (S, Mṣb,) or بازاره (T, Mgh,) or استغفر ازاره (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, Mṣb,) or his ازار, (T, Mgh,) round the lower part of his body, (IF, Mgh, Mṣb,) 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, Mṣb.) — استغفرت, said of a menstruous woman, signifies the like; (Mṣb;) † i. q. تَلَجَمَتْ; (A, Mṣb;) 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 استغفر (M,) or استغفر بئويه (S, A, Mṣb, K,) said of a dog, † He put his tail between his thighs, (S, M, A, * Mṣb, K,) making it to cleave to his belly. (M, K.)

ثَغْرٌ (S, M, Mṣb, K) and ثَغْرٌ (M, K) The vulva

of an animal of prey, (Aṣ, T, S, M, Mṣb, K,) and of any creature that has claws, or talons: (S, Mṣb, K:) or the vagina thereof: (M, K:) and metaphorically used in relation to other animals: (Mṣb:) thus applied to that of a cow, (S, 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 (S, 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, (S, A, Mgh, Mṣb,) of a horse, an ass, or a camel: (T, TA:) its two ends are bound to the دَقَاتِنَ: (IDrd in his book on the Saddle and Bridle, p. 4:) pl. أَثْغَارٌ. (Mṣb.)

مِثْغَرٌ: see what follows.

مِثْغَرٌ A beast that throws its saddle backwards. (S, M, A, K.) — † A catamite; syn. مَائِبُونَ; (K;) and the الدِّي يُوْتِي; (M;) as also مِثْغَرٌ. (M, K.)

ثغرق

ثَغْرُوقٌ The قَمْع [or base] of a date: (S, K:) or the قَمْع 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, S, K) of the date (El-'Adebbes, A'Obeyd, S) to which the قَمْع adheres: (El-'Adebbes, A'Obeyd, S, K:) or, accord. to Lth, the connecting medium (علاقة) between the stone of the date and the قَمْع; and AZ says the like: (TA: [see فَرْصٌ 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; (S, K;) explained by Ks as meaning the أَقْمَاع of full-grown unripe dates. (S.) ثَغْرُوقٌ is a dial. var. thereof. (TA in art. تفرق.) The pl. also signifies The bases (أقْمَاع) of grapes: (JK:) or the ثَغْرُوق of a grape is what adheres to the raceme; and a closed perforation therein. (Mgh.) — [Hence,] ثَغْرُوقٌ † He possesses not anything. (JK, Ibn-'Abbád, K.)

ثفل

1. [ثَفَلَ, accord. to Golius, as on the authority of J, quasi سَفَلَ, i. q. رَسَبَ, i. e. It subsided; said of any sediment: but I do not find this in the S, nor in any other lexicon.] = ثَغَلَ الرَّحَى, (K,) aor. ʿ, inf. n. ثَغَلَ; (TA;) or ثَغَلَهَا; (so in a copy of the M;) He placed a ثَغَال [q. v.] beneath the hand-mill. (M, K.) = ثَغَلَهُ, (Lth, T, K,) aor. ʿ, (TA,) inf. n. ثَغَلَ, (T, M,) He left it, or cast it away as a thing of no account, or neglected it, (تَرَكَهُ, Lth, T, M,) or he scattered it, strewed it, or dispersed it, (نَشَرَهُ, K,) all of it, (Lth, T, TA,) at once. (Lth, T, M, K.)

2. ثَغَلَ عَنِ اللَّبَنِ بِالطَّعَامِ, inf. n. تَغْفِيلٌ, He ate wheat, or other food, with the milk. (Ibn-'Abbád, K.) = See also 1.

3. [ثافل probably signifies † He ate ثَغَلَ, i. e. grain, &c.; as Golius has assumed from the explanation, in the S and K, of the act. part. n., which see below: or ثافلٌ he ate ثَغَلَ with him.] — Accord. to Ibn-'Abbád, (TA,) ثافلٌ is syn. with ثافلَةٌ, q. v. (K, TA.)

4. ثَغَلَ It (wine, or beverage,) had in it ثَغَلَ [meaning a sediment, or dregs]. (Zj, K.)

5. ثَغَلَ † 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 ثَغَال. (TA.)

ثَغَلَ The sediment, or settlings, of anything; (S;) 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 ثافلٌ. (IDrd, M, K.) — † Grain, (T, S, M, K, TA,) and whatever is eaten of flesh-meat or bread or dates; and particularly when people are 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 طَعَام [i. e. wheat, or other food]. (Ham p. 768.) You say, شَرِبَ الحَاءَ ثَغَلَ [He drank water, or the water, not upon, i. e. not having eaten, grain, or flesh-meat, &c.]. (A in art. بحت.) — See also ثَغَالٌ.

ثَغَلَ: see ثَغَالٌ.

ثَغَلَ † One who eats ثَغَلَ. (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, ثَغَلَ الثَّغْلُ كَأَنَّه حَضَّ, i. e. † He who eats ثَغَلَ [or grain, &c.], is not like him who drinks pure milk. (TA.) And هُمْ مِثْفَلُونَ † They are eating ثَغَلَ, i. e. grain, (T, S, M, K, TA,) or flesh-meat, or bread, or dates, (T,) [&c.], being in want of milk; (T, S;) the hardest of the means of subsistence (T, S, M) to the Bedawee. (T, S.)

ثَغَلَ, (T,) or ثَغَلَ, (TA,) † Somewhat remaining (T) of dates, in a sack: on the authority of a person of the tribe of Suleym. (T, TA.)

ثَغَالٌ Slow; (S, M, Mgh, K;) applied to a camel (T, S, M, Mgh, K) &c.; as also ثَغَلَ; (K;) and ثَغَالٌ: (K in art. ثغل:) one that will not rise and go save with reluctance: (T:) the first thus written with fet-h [to the ث] in the generality of books; but in the Tekmileh [of the 'Eyn] ثَغَالٌ, and there said to be applied to a beast and to a man. (Mgh.)

ثَغَالٌ: see the paragraph next following.

ثَغَالٌ The thing by which the mill is preserved from the ground; as also ثَغَلَ: (M, K:) it is a skin that is spread beneath the hand-mill to preserve the flour from the dust; (T;) a skin, (S,

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, (S,) in order that the flour may fall upon it. (S, Mṣb.) When the ثغال has another thing to preserve it from the ground, this latter is called the وِفَاض. (M.) Zuheyr says, (T, S, K,) describing war, (T)

ثَغْرُوكُمُ عَرَبٌ الرَّحَى بِثَغَالِهَا

(T, S, K,*) meaning [And it frets you as frets the mill] when it is with its ثغال: for they do not place a ثغال beneath the mill except when grinding. (K.) — Also, (sometimes, S,) The nether, or lower, mill-stone; (S, K;) and so ثَغَالٌ. (K.) — And A ewer; syn. اِبْرِيْقٌ: (IAṣr, T, M, K:) occurring in a trad. in which mention is made of washing the hand therewith. (T, M.) = See also ثَغَالٌ.

ثَغَالٌ: see ثَغَلَ. — Hence, as some say, metonymically, (M,) Dung; ordure; syn. رَجِيعٌ. (M, K.)

ثَغَالٌ: see ثَغَلَ.

ثفن

1. ثَغَنَتْ يَدَهُ, (S, M, A, K,) aor. ʿ, (S, K,) inf. n. ثَغَنٌ, (S, M,) † His hand was, or became, rough, or callous, [as though resembling a ثَغَنَة of a camel,] (S, M, A, K,) and blistered, (A,) from work. (M.) = ثَغَنَتْ, (S, K,*) aor. ʿ, inf. n. ثَغَنٌ, (S,) She (a camel) struck him with her ثَغَنَات [pl. of ثَغَنَة, q. v.]. (S, K,*) — And ثَغَنَهُ, (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. ʿ (M, K) and ʿ, (M,) inf. n. ثَغَنٌ, (T, M,) He followed him: (M, K:) or he came to him from behind him: (T, K:) or you say, جَاءَ يَثْفِنُ as meaning he came closely pursuing a thing, having almost overtaken, or reached, it: and مَرَّ يَثْفِنُهُ, and يَثْفِنُهُ, he went along, or away, following them. (M.) — And ثَغَنَ الشَّىءَ, aor. ʿ, inf. n. ثَغَنٌ, He kept, clung, or held fast, to the thing. (M.) — And ثَغَنَ الرَّجُلَ He associated with the man in such a manner that nothing of his case was hidden from him. (T.) [See also 3.]

3. ثَغَنَهُ, (T, S, K,) inf. n. مِثْفَانَةٌ, (T,) He sat with him: (S, K:) said to be derived from ثَغَنَةٌ: as though meaning he made the ثَغَنَة [or lower portion of the fore part] of his knee to cleave to the ثَغَنَة of the knee of the other: (S:) 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 ثَغَنَهُ عَلَى الشَّىءِ He aided, or assisted, him to do the thing. (S, M.)

4. ثَغَنَ يَدَهُ It (work) rendered his hand rough, or callous. (S, K.) [See 1, first signification.]

ثَفْنٌ *Weight: or a weight: syn. ثَقْلٌ.* (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 “and,”] 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-Rásibece was surnamed ذُو الثَفِنَاتِ (S, M, K*) from his much praying, (M,) because long prostration produced an [indurating] 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 صَجُور. (M.)

ثَفْنٌ (M,) or ثَفْنٌ (TA,) may mean *Large in the ثَفِنَات.* (M, TA.)

ثَفْنٌ: see ثَفْنٌ: — and see also ثَفَانٌ.

ثَفْنٌ: see ثَفْنٌ: — and see also ثَفَانٌ.

ثَفْنٌ لِحْصِيهِ *A man who keeps, cleaves, clings, or holds fast, to his adversary, or antagonist.* (M.) [See also ثَفَانٌ.]

ثَفْنٌ: see ثَفَانٌ.

ثَفْنٌ *A camel whose ثَفْنَةُ [here meaning his stifle-joint] has hit, or hurt, his side and his belly, (K, TA,) usually.* (TA.)

ثَفْنٌ *Keeping to a person, or thing, constantly, perseveringly, or assiduously: (T, M:); or keeping, cleaving, or clinging, to another: as also ثَفْنٌ or ثَفْنٌ (K, accord. to different copies,) [or, probably, ثَفْنٌ, 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 أَثَفِيَّةُ, 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. إِثْأَفٌ: (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.)

ثَغَاً, or ثَغَاً; n. un. with ة: 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.]*

ثَغَاً, and its fem. مِثْغَاةُ: see what next follows, in three places.

مِثْفِيٌّ, (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: (IAgr, 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 مِثْقِيَّةٌ, † a woman of whom three husbands have died: and مِثْقٌ, † a man of whom three wives have died. (S.)— مِثْقَاةٌ, (S,) or مِثْقَاةٌ, (K,) also signifies † a brand, or mark made with a hot iron, upon an animal, resembling the أَثَافِي [of the cooking pot]. (S, K.)*

مِثْقٌ, and its fem. مِثْقِيَّةُ: see what next precedes.

أَثَافِي قَدْرٌ مِثْقَاةٌ *A cooking-pot put upon the أَثَافِي. (K* and TA, and M in art. اِثْف, q. v. [In the CK, erroneously, مِثْقَاةٌ.])*

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 a 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] حَلْمٌ pierced holes in the skin. (A, TA.)* And ثَقَّبْنَ البَرَاقِعَ (A, Mgh) *They made holes in the face-veils, (Mgh,) لِعُيُونِهِنَّ [for their eyes]: (A:); said of women. (Mgh.)— [Hence,] ثَقَّبَ النُّوْكَبَ (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.) = ثَقْبٌ, 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. ثَقَّبَ: 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.) — ثَقَّبَهُ الشَّيْبُ, (JK, A, K,) inf. n. تَثْقِيبٌ; (JK, K;) and ثَقَّبَ فِيهِ; (IAfr, K;) † Hoariness appeared 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 blackness and whiteness of hair became equal. (A, TA.) And ثَقَّبَ الشَّيْبَ بِاللِّحْيَةِ † Hoariness commenced in the sides of the beard. (A.) — ثَقَّبَ عُرْفُجَ العَرَفِجِ † The stalk of the عُرْفُجِ [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, أُذْبِي; in which state it is fit to be eaten: and when its أخوص are perfect, أَوْص. (S.) — ثَقَّبَ, (A, K,) inf. n. تَثْقِيبٌ, (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 † ثَقَّبَ; (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 † تَثَقَّبَ: (K:) or, accord. to AZ, الثَّارُ † اثقَب, inf. n. اِثْقَابٌ, signifies he scraped a hole for the fire, in the ground, then put upon it, [i. e. the fire] دُغ, such as is called بَعْر, and small pieces of fire-wood or similar fuel, and then buried it in the dust; and so † تَثَقَّبَ بِهَا, and تَثَقَّبَ النَّارُ † تَثَقَّبَ, and تَثَقَّبَ النَّارُ † تَثَقَّبَ, as also تَثَقَّبَ النَّارُ بِالسِّكِّ, inf. n. تَسْبِيكٌ; and † تَثَقَّبَ النَّارُ † تَثَقَّبَ, inf. n. as above, he made a spark to fall from a زَنْد, 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. اِثْقَبَ 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,] † تَثَقَّبَ. (K.) You say, تَثَقَّبَ الجِلْدُ † The skin was, or became, pierced with holes by the [ticks called] حَلَم. (S, A.)

ثَقَّبَ (S, A, Mgh, Mṣb, K) and ثَقَّبَ (Mṣb) and ثَقَّبَةٌ (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 ثَقْبٌ, 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) ثَقْبٌ (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.)

ثَقَّبٌ: } see ثَقَّبٌ.
ثَقْبَةٌ: }

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 بَعْر; (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 ٥. (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 asterism, brightly shining; (Fr, Bd, L;) as though it pierced through the darkness, or the celestial spheres, by its light: (Bd:) or the star, or asterism, 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.) — † A زَنْد (q. v.) that emits fire, when struck. (TA.) — † Applied to حَسَب [i. e. nobility, or grounds of pretension to respect or honour], it means Famous and exalted: (Lth, JK, A, TA:) or bright; brilliant. (Aṣ, TA.) — And hence, † applied to knowledge [as meaning Penetrating, or brilliant]. (Aṣ, TA.) You say also ثَقَابُ العِلْمِ, for ثَقَابُ العِلْمِ, meaning † Brilliant [or penetrating] in knowledge; as also † مَثْقُوبٌ: (TA:) which latter signifies also † learned, and sagacious, or intelligent; (TA;) penetrating in judgment: (K:) and ثَقَابُ الرَّأْيِ † a man of sound and penetrating judgment, sagacity, or intelligence. (A, TA.) — اِثْقَبْتُ عَنْهُمْ عَيْنَ ثَقَابَةٍ, (JK,) or عَنكَ, (A, TA,) † There came to me, from them, or from thee, certain, or sure, news or information. (JK, A, TA.) — نَائِقَةٌ ثَقَابٌ † A she-camel having much milk; abounding with milk; (AZ, JK, S, A, K;) as also † ثَقِيبٌ; (AZ, JK, K;) and † ثَقِيبَةٌ: (TA, voce نَعِيْبَةٌ:) pl. (of the former, A) نُوقٌ ثَقْبٌ, (so in a copy of the A,) or ثَقَّبٌ. (TA.) One says also, اِثْقَبْتُ مِنَ الْاِبِلِ † اِثْقَبْتُ, meaning Verily she is one that vies with the other camels abounding with milk, and surpasses them in abundance thereof. (TA.)

اِثْقَبٌ [More, and most, piercing, or penetrating: &c.] — [Hence,] اِثْقَبٌ حَطْبٌ نَارًا † [The most excellent of fire-wood in yielding fire]. (TA in art. مظ.)

اِثْقَابٌ † A man (TA) who enters, or penetrates, much into affairs. (K, TA.)

مَثْقُوبٌ † A great road, (K, TA,) which people [as it were] pierce, or perforate, by their tread. (TA.) [See also what next follows.]

مَثْقُوبٌ An instrument with which one perforates, bores, or pierces; a drill, or the like: (S, A, Mṣb, K:) pl. مَثَقَابٌ. (A.) — And hence, † A road passing through a mountain; as though perforating 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 مَثْقُوب. (MF, TA.) Hence the saying, هُوَ طَلَّاعٌ مَثْقُوبٌ. (MF, TA.) Hence the saying, هُوَ طَلَّاعٌ مَثْقُوبٌ [q. v. voce ثَقْبَةٌ]. (A, TA.) — See also ثَقَابٌ.

دُرٌّ مَثْقُوبٌ (S, A) i. q. † مَثْقُوبٌ [i. e. Bored, perforated, or pierced, pearls]: (S, TA:) the pl. of the latter is مَثَقِيبٌ. (TA.) — اِثْقَابٌ مَثْقُوبٌ † Hide pierced with holes by [the ticks called] حَلَم. (A, TA.) — حَنَّ كَمَا حَنَّ الْبِرَاعُ الْمَثْقُوبُ † [He, or it, uttered plaintive sounds like the reed pierced with holes; i. e., the musical reed]. (A, TA.)

مَثْقُوبٌ: see مَثْقُوبٌ.

ثقف

1. ثَقَّفَ, aor. ٢, inf. n. ثَقْفَةٌ; and ثَقَّفَ, aor. ٢, inf. n. ثَقَّفٌ (S, K) and ثَقَّفٌ; (K;) He (a man, S) became skilled, or shifful; and light, active, quick, or sharp; and intelligent, or sagacious. (S, K, TA.) — ثَقَّفَ, aor. ثَقَّفَةٌ, 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 MS. in which حَلٌّ has been erroneously put for رَجُلٌ. In the JK, I find ثَقَّفَ ثَقْفَةً وَقَدْ ثَقَّفَ ثَقْفَةً = (رجلٌ ثَقِيفٌ وَقَدْ ثَقَّفَ ثَقْفَةً ثَقْفَةً, aor. of the latter ٢: see 3. — ثَقَّفْتُ الشَّيْءَ, aor. ٢, inf. n. ثَقْفَةٌ and ثَقُوفَةٌ, 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, ثَقَّفْتُ العِلْمَ فِي أَوْحَى, and الثَّقَانَةَ, I acquired knowledge, or the science, and the art, or handicraft, quickly [in the shortest period]: (TA:) and ثَقَّفْتُ الحَدِيثَ † I understood the narration, or tradition, &c., quickly. (Mṣb.) ثَقَّفَهُ, aor. ٢, (S, Mṣb, K,) inf. n. ثَقَّفٌ (S, K,*) or ثَقَّفٌ, (Mṣb,) [but the former is better known,] primarily signifies, He perceived it, or attained it, by knowledge, or by deed: (Bd ii. 187:) or he perceived it, or attained 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 overcoming: (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 supra;) or got possession of him. (IDrd, Mṣb, K.) It is said in the Kur [ii. 187 and iv. 93] وَأَقْتُلُوهُمْ 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. (Ḥam p. 772.) — See also 2.

2. ثقفه, (S, Mṣb, K,) inf. n. تَتَّقِفُ, (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. ثقّف in the KL.] تَتَّقِفُ السهم على القوس, 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 amended him, or improved him. (Mgh, TA.) You say, نَوْلًا تَتَّقِفُكَ وَتَوَقِّفُكَ مَا كُنْتَ 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, يَتَّقِفُ الطَّعَامَ, i. e. It makes food acid. (Ḥar p. 227.)

3. مُثَاقَفَةٌ, (K,) inf. n. of the former ثقّف ثقفه, (TA,) and nor. of the latter ثقّف, (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-Rāghib says that this is metaphorical. (TA.) [Accord. to J,] الثِّمَاقِفَةُ is from ثقّف in the first of the senses explained above. (S.) — ثقافٌ also signifies The contending with another: and particularly in fight, or with the sword: (K: [see also ثقّف, 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. أُثِقِفْتُهُ [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-Kalb says,

- فَإِنْ أُثِقِفْتُمُونِي فَأَقْتُلُونِي
- وَإِنْ أُثِقِفْتُمُونِي فَسَوْفَ تَرَوْنِي بِأَلِي

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 أُثِقِفْ, meaning but whom I meet, of you, I will slay him: (Skr, Sgh,

TA:) [and J gives it thus:] فَأَيُّمَا تَتَّقُونِي إِلَيَّ [meaning And if ye meet me &c.]. (S.)

5. تَتَّقِفُ † [He was, or became, disciplined, or educated well, and amended, or improved; quasi-pass. of 2, q. v.] You say, هَلْ تَتَّقِفْتُمْ إِلَّا عَلَىٰ يَدِي † [Was I, or have I been, disciplined, &c., save by thy agency, or means?]. (A, TA.)

6. تَتَّقَفُوا They contended, or played, one with another, with swords, or other weapons. (TA.)

ثقّفٌ Skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious; as also ثقّفٌ and ثقّفٌ (S, K) and ثقّفٌ and ثقّفٌ: (K:) or ثقّفٌ signifies quick in understanding a narration: (Mṣb:) and ثقّفٌ, applied to a woman, intelligent, or sagacious. (K.) You say also ثقّفٌ رَجُلٌ ثقّفٌ and ثقّفٌ رَجُلٌ ثقّفٌ, 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. ثقّف:) 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 ثقّفٌ ثقّفٌ: and Ibn-'Abbād, ثقّفٌ ثقّفٌ. (TA.) — A man quick in taking, or seizing, his opponents, or adversaries. (Ksh ii. 187.) = ثقّفٌ, or (as it is written in one place in the TA) ثقّفٌ, also signifies Contention: and particularly in fight, or with the sword: like ثقافٌ [inf. n. of 3, q. v.]. (TA.)

ثقّفٌ } see ثقّف.

ثقّفٌ } see ثقّف, in two places.

ثقّفٌ } see ثقّف.

ثقافٌ 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: (AHn, TA:) the pl. [of pauc.] is أَثِقَفَةٌ and [of mult.] أَثِقَفٌ. (JK, TA.) — [Also The handle of a shield of the kind called حَجَفَةٌ: see إِخَاذَةٌ.]

ثقّفٌ } see ثقّف, in three places. — Also Very acid; applied to vinegar; (K;) and so ثقّفٌ, (S, K,) like حَرِيْفٌ applied to the onion. (S.) And أَبُو ثِقِيْفٍ † Vinegar [itself]; so named because it makes food acid. (Ḥar p. 227.) — Also, and ثقّفٌ, A thing skilled in. (Ḥam p. 772.) — And both these words, A man thrust or pierced [with a spear or the like]. (Ḥam ibid.)

ثقافة The use of, or performance with, the sword; like ثقافٌ [inf. n. of 3, q. v.]. (TA.) You say, هُوَ حَسَنُ الثِّقَافَةِ بِالسِّبِّ [He is good in respect of performance with the sword]. (TA.)

ثقافة: see ثقاف.

ثقيفٌ } see ثقّف, in two places: — and see ثقيف.

أثقفٌ 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.]

مُثَقَّفٌ } see ثقيف.

ثقل

1. ثَقُلَ, nor. ثِقْلٌ, (S, Mṣb, K, &c.) and ثَقُلَ, a contraction of the former, (Mṣb,) and ثِقَالَةٌ, (K, TA, in the CK ثِقَالَةٌ, 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-'Arāfeh, 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 يُنْقَىٰ 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 الشَّيْءُ فِي الْوِزْنِ**, 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. **اثْقَلَهُ** *He, or it, (a load, S, or a thing, Mgb,) [burdened him: or] burdened him heavily: (K:) or beyond his power; overburdened him.* (JK, Mgb, 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.) — **اثْقَلَتْ**, 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 ثَقُلَتْ. (K.)*

6. **تَثَقَلَتْ عَلَى شَيْءٍ**: *He pressed heavily, or bore his weight, upon a thing: see مُتَثَقِلٌ.* — **تَثَقَلُوا** † *[They were heavy, sluggish, or spiritless:] they did not rise and hasten to the fight when commanded to do so.* (IDrd, K.) And **تَثَقَلُوا إِلَى الْأَرْضِ**, (S and K in art. **أَرْض**, &c.) and **اثْقَلُوا 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 **اثْقَلْتُ إِلَى الدُّنْيَا** † *He propended to the present world.* (TA.) And **تَثَقَلْتُ عَنْهُ** † *He was heavy, or sluggish, and held back from it.* (K.)

10. **اسْتَقْلَهُ** contr. of **اسْتَحْفَهُ**; (S and K and TA in art. **خَف**;) *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.] — **اسْتَقْلَ نَوْمًا** † *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. وَزْنٌ: (S, Mgb, KL:) pl. أَثْقَالٌ. (S.) So in the phrase **أَعْطَهُ ثَقْلَهُ** [Give thou him his, or its, weight]. (S, Mgb.) See also **مِثْقَالٌ**. You say also, **أَلْقَى عَلَيْهِ ثَقْلَهُ** or **ثَقَلَهُ** [He threw upon him his weight: see **مِثْقَالٌ**, last sentence: and see **جَرَمٌ**]. (S in art. **أَوْق** &c., accord. to different copies.) — And *A load, or burden: (KL:) or a heavy load or burden: pl. as above. (K.) **وَتَحْمِيلُ 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, Mgb, K, Ham ubi suprâ, and Bd in xcix. 2,) and (accord. to El-Farábee, Mgb) the household and kindred and party, or domestics, or servants, (JK, S, Mgh, Mgb, K, and Ham,) of a man, (Ham,) or of a traveller: (JK, S, Mgh, Mgb, K:) [or the travelling-apparatus and baggage and train, of a man:] pl. أَثْقَالٌ; (JK, S, Mgh, Mgb, 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 تَعْلَيْنَا طَامِعٌ بَعِينِمَا

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 وَعِزَّتِي** [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 or genii; (S, Mgb, K;) because, by the discrimi-*

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: } see **ثَقُلَ**.
ثَقَلَهُ: }

ثَقَالٌ: 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.)

ثَقَالٌ: see **ثَقِيلٌ**.

ثَقِيلٌ part. n. of **ثَقُلَ**; (S, Mgb, 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 **ثَقَالٌ** and **ثَقَالٌ** signify the same: (K:) pl. **ثَقَالٌ** and **ثَقَالٌ** and **ثَقَالَةٌ** [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 **ثَقِيلٌ**: heavy to the stomach; difficult of digestion: heavy applied to the hearing: see the verb.] **قَوْلًا ثَقِيلًا**, in the Kur [lxxiii. 5], means † *a heavy, or weighty, saying.* (TA.) **النُّونُ الثَّقِيلَةُ** means † *[The heavy-sounding ن; as in يَفْعَلُونَ &c.]; the contr. of الخفيفة.* (TA in art. **خَف**.) — 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). (K.) **ثَقُلَ النَّاسُ** [expressly said in the TA to be with kear, but in the CK, erroneously, **ثُقَالُ**,] and **ثُقَالَةُ النَّاسِ** mean †Those men whose company is disliked; (K;) whom others deem heavy: each is pl. of **ثَقِيلٌ**. (TA.) One says, **أَنْتَ ثَقِيلٌ عَلَيَّ جُلَسَانِكَ** [Thou art heavy, or dull, or unwelcome, to thy companions with whom thou sittest]. (TA.) And (to him who is ثَقِيلٌ, TA in art. نَسِمَ,) **مَا أَنْتَ إِلَّا ثَقِيلٌ**, TA in art. نَسِمَ, [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, †Slam; (Kull;) and so **ثُقَالٌ** applied to a camel; (K;) a meaning also assigned to **ثُقَالٌ**, with ف; (TA;) and **مُسْقَلٌ**, 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 decnār 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. (Aboo-Naṣr, K, TA.)

أَثْقَلُ More [and most] heavy. (TA.)

مُسْقَلٌ Heavily burdened: (TA:) or burdened beyond his power; overburdened. (JK, TA.) — †Weighed down, or oppressed, by sickness, or disease, (JK,) and by debt. (JK, Er-Rāghib.) — See also **ثَقِيلٌ**.

مُسْقَلٌ, applied to a woman, Gravid; whose burden has become heavy in her belly: (S:) or whose pregnancy has become apparent, or manifest. (K.)

مُسْقَلٌ: see **ثَقِيلٌ**. — Also †Ill received; disapproved; not rendered an object of love to hearts. (Ḥam p. 37.)

مُسْقَلَةٌ A stone of marble; (JK;) a piece of marble by which a carpet is made heavy: (K:) by rule it should be with kear to the ق. (TA.)

مُسْقَالٌ The weight (مِيزَانٌ, JK, S, K, or وَزْنٌ, Mṣb, TA, and Jel in iv. 44 and x. 62 and xxi. 48, or زَنْةٌ, 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 **ثَقْلٌ**; 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-Karmānee, TA:) or twenty keerāts. (Hidāyeh, TA.) — [A certain coin;] i. q. دِينَارٌ, q. v.; (Mṣb in art. دِنَرٌ;) a مِثْقَالٌ of gold: pl. مِثْقَالٌ. (S, K.) — **ألقى عليه مِثْقَالَهُ** He threw upon him his weight, or burden; syn. مَوْرَثَهُ [perhaps meaning the burden of supporting him]. (Aboo-Naṣr, S, K.) [See also **ثَقْلٌ**.]

مِتْقَالٌ Bearing one's weight upon a thing: whence the saying, **وِطْئُهُ وَطْأَةُ الْمِتْقَالِ** [He trod upon him, or it, with the tread of him who bears his weight, or presses heavily]. (TA.)

ثَقِيلٌ: see **مُسْتَقْبَلٌ**.

تل

1. **تَبَلَّتْهُ**, (S, Mgh, Mṣb,) aor. ٢, (Mṣb,) inf. n. **تَبَلَّتْ**, (S, Mṣb,) or **تَبَلَّتْ**, (Mgh,) or this is a simple subst., (Mṣb,) and **تَبَلَّتْ**, (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 **تَبَلَّتْهُ**, aor. ٢, (K,) inf. n. **تَبَلَّتْ**, (TA,) he lost him; namely, a friend, or person beloved, or a child. (K.) **تَبَلَّتْكَ 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 قَاتَلَكُ اللَّهُ] &c. (Ḥar p. 165.)

4. **أَتَبَلَّتْ** A state of bereavement clave to her; (K;) namely, a woman: or she became in a state of bereavement. (TA.) — **أَتَبَلَّتْهَا اللَّهُ وَوَدَّعَا** God made her to be bereft of her child [by death]. (Mṣb, K.) And **أَتَبَلَّتْهُ اللَّهُ أُمُّهُ** God made him to be bereft of his mother [by death]. (S.)

تَبَلَّتْ: see what next follows.

تَبَلَّتْ 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 **تَبَلَّتْ** [which is the inf. n. by general consent], (S, K,) and **تَبَلَّتْ**. (TA.) It is said in a prov., **العُقُوقُ تَبَلَّتْ مَنْ لَمْ يَتَبَلَّتْ** [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.)

تَبَلَّتْ: see **تَبَلَّتْ**.

تَبَلَّتْ; fem. **تَبَلَّتْ** and **تَبَلَّتْ**: see **تَبَلَّتْ**.

تَبَلَّتْ: see **تَبَلَّتْ**. — **فَلَا تَبَلَّتْ** †A desert in which the traveller becomes lost. (K, TA.)

تَبَلَّتْ, applied to a man, Bereft of a child, or of a friend, or person beloved; as also **تَبَلَّتْ** or **تَبَلَّتْ** [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 **تَبَلَّتْ**; (Mṣb;) as also **تَبَلَّتْ** (S, Mṣb, K) and **تَبَلَّتْ**, (IAṣr, K,) which is rare, (K,) and **تَبَلَّتْ**; (S, K;) meaning bereft of her child [by death]; (S, Mṣb;) pl. (of **تَبَلَّتْ**, TA, [and of **تَبَلَّتْ**,]) **تَبَلَّتْ**, [and of **تَبَلَّتْ** also **تَبَلَّتْ**, as is implied in the TA voce **عَبَّرَ**,] and (of **تَبَلَّتْ**, TA) **تَبَلَّتْ**. (Mṣb, TA.)

عَبَّرَ and **عَبَّرَ** i. q. **عَبَّرَ** (S, K) and **عَبَّرَ**, i. e., The fruit-stalk (شِمْرَاخٌ) upon which are the ripening dates: pl. **أَبَاكُلٌ**, [app. a contraction of **أَبَاكُلٌ**, like **عَبَاكُلٌ**,] 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 **ا** is a radical, substituted for **ع**. (TA.)

عَبَّرَ: see what next precedes.

مُسْبَلٌ A woman whose state of bereavement is constant: (K:) or who is in a state of bereavement: (TA:) pl. **مَسَابِلٌ** (K) [or this is pl. of **مِسْبَلٌ**]. Hence, **نِسَاءُ الْعُرَاةِ مَسَابِلٌ** [The wives of the warriors are constantly bereft, or often bereft, of their husbands]. (TA.) — **قَصِيدَةُ مُسْبَلَةٍ**: An ode in which bereavement is mentioned. (Ibn-'Abbād, Z, K.)

رُمْحُهُ لِبُؤَادَاتٍ مُسْبَلَةٍ [His spear is a cause of bereavement to mothers] (S, K) is a saying similar to **الْوَلَدُ مَبْخَلَةٌ وَمَجْبَنَةٌ** [explained in art. بَحَل]. (S.)

مُسْبَلٌ A woman much, or often, bereft of her children: (Mṣb, TA:) pl. **مَسَابِلٌ** (TA) [or **مَسَابِلٌ**: see **مُسْبَلٌ**]. — And A she-camel that is accustomed to lose her young by death or by slaughter or by gift: pl. **مَسَابِلٌ**. (Ḥam p. 746.)

تل

1. **تَبَلَّتْ**, (T, S, K,) aor. ٢, inf. n. **تَبَلَّتْ**, (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 **تَبَلَّتْ**; (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,] **قُلَّ اللَّهُ عَرْشَهُمْ** †God destroyed their dominion:**

and **ثُلَّ عَرْشُهُ** † *Their might, or power, departed:* (S;) or **ثُلَّ اللَّهُ عَرْشَهُ** † *God caused him to die; or caused his dominion, or his might, or power, to depart:* (K, TA:) and **ثُلَّ عَرْشُهُ**, inf. n. **ثُلَّ**, † *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 ثَلَّةٌ مِنْهُ** [perhaps a company of men (ثَلَّةٌ) 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, **ثُلَّ عَرْشُهُ** and **عَرْشُهُ**, meaning † *He was slain:* and a poet says, of a sword, **ثُلَّ عَرْشِيهِ**, meaning † [It severed] the base of his neck; the part where his neck was set on his back. (IDrd, M.) — And **ثُلَّ**, (Aṣ, S, M, K,) aor. as above, (Aṣ, S, M,) inf. n. **ثُلَّ** (Aṣ, S, M, K) and **ثُلَّ**, (Aṣ, S, K,) *He killed, or destroyed,* (Aṣ, S, M, K,) a man, (Aṣ, S,) or men. (M, K.) And **ثُلَّ** *He died, or perished.* (T.) — **ثُلَّ الْبَيْتَ**, (M, K,) aor. †, inf. n. **ثُلَّ**, (M,) *He took, or cast, forth the earth from the well;* (M, K;) and *the mud from the bottom of the well.* (M.) — **ثُلَّ الْوِعَاءَ**, aor. and inf. n. as in the next preceding case, *He took what was in the receptacle;* as also † **ثُلَّ**; the latter from Ibn-'Abbād. (TA.) — **ثُلَّتِ الدَّابَّةُ**, (S, K,) and **ثُلَّ** **الْحَافِرُ**, (M, O,) aor. † [irregularly], (S, TA,) inf. n. **ثُلَّ**, (TA,) *The beast, and the solid-hoofed animal, dunged.* (S, M, O, K.) — And **ثُلَّ** *He became rich, or in a state of competence.* (T.)

4. **ثُلَّ** *He (a man, S) abounded in what is termed ثَلَّةٌ*, (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.) — **ثُلَّ** *He ordered, or commanded, the repairing of it;* (M;) or *the repairing of what had been thrown down, or demolished, of it.* (IAṣr, S, K.)

5. **تَثَلَّ** *It (a house) became thrown down, or demolished;* (K;) as also † **انثَلَّ**: (TA:) or *it (a house) became thrown down, or demolished, and it fell by degrees, part after part.* (M.) And **تَثَلَّتِ الرَّكِيَّةُ** *The well became demolished.* (TA.)

7. **انثَلَّ** *It (a thing) poured forth, or became poured forth.* (TA.) — **انثَلُوا** i. q. **انثَلُوا** [app. as meaning *They poured themselves forth*]. (K.) You say, **انثَلُوا عَلَيْهِ** *They poured forth, or down, upon him, or against him.* (Z, TA in art. **انثَلُوا**.) — See also 5.

8: see 1, near the end.

R. Q. 1. **ثُلَّ**: see 1, near the beginning.

ثَلَّةٌ *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. **ثُلَلٌ**. (K.) —

† **ثَلَّةٌ مَثْلُوهٌ** *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 **مَثَلَةٌ**, and compared to **مَظَلَّةٌ**.] — *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 جَيْدٌ الثَّلَّةِ** is said to mean *A كَسَاءٌ of good wool:* (S, M:) and **حَبْلٌ ثَلَّةٌ**, *a rope of wool.* (S.) It is said in a prov., **لَا تَعْدَمُ صَنَاعُ ثَلَّةٌ** [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 ثَلَّةٌ كَثِيرَةٌ**, meaning *Such a one has much wool and goats' hair (شَعْرٌ) and camels' hair (وَبْرٌ).* (Aboo-Yoosuf, S.) [Hence,] **فُلَانٌ كَثِيرُ الثَّلَّةِ** [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. **ثُلَلٌ**, (S, M, K,) which is extr., (M,) and **ثُلَلٌ**. (M, K.) — *Many pieces of money; or much money;* (M, K;) as also † **ثَلَّةٌ**. (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 **مَثَلَةٌ**; and explained as meaning "Locus ubi aquantur cameli postquam per biduum non biberint."])

ثَلَّةٌ *A party of men;* (T;) *a company of men:* (S, M, K:) or *a numerous company.* (Bd in lvii. 13.) You say, **فُلَانٌ لَا يَفْرُقُ بَيْنَ الثَّلَّةِ وَالثَّلَّةِ** [Such a one will not distinguish] between a flock of sheep or goats and a company of men. (Z, TA.) — See also **ثَلَّةٌ**.

ثَلَّةٌ *Death; or a state of perdition or destruction;* (K;) and so † **ثُلَّ**; (S, M, K;) which latter is also an inf. n. of **ثُلَّ** signifying "he killed," or "destroyed:" (Aṣ, S, K:) pl. of the former **ثُلَلٌ**. (K.)

ثُلِّي † *Might, power, or elevated condition, perishing, or passing away.* (K, TA.)

ثَلَّةٌ: see **ثَلَّةٌ**.

مَثَلٌ *A man (S, M) abounding in what is termed ثَلَّةٌ*. (S, M, K.) [See 4. **أَثَلٌ**, mentioned by Golius with this word, as syn. therewith, and

as from the S and K, is not in either of those Lexicons.]

مَثْرٌ مَثْلٌ [A colt that dungs much]. (M. [The meaning is there indicated, but not expressed.]

مَثَلٌ *Collecting wealth, (Ibn-'Abbād, K,) and disposing it well, or putting it into a good state or condition.* (Ibn-'Abbād, TA.)

مَثْلُوهٌ *A house thrown down, or demolished.* (TA. [See 1.]) — See also **ثَلَّةٌ**, second sentence.

ثلب

1. **ثَلَبَهُ**, (S, M, A, Mṣb, K,) aor. †, (M, Mṣb, K,) inf. n. **ثَلَبٌ** (T, S, M, A, Mṣb) and **مَثَلَبٌ**, (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, Mṣb, K:) or *he charged him plainly, or openly, with a fault, vice, or the like;* (S;) *spoke against him;* (TA;) *condemned him, reproached him, detracted from his reputation, or impugned his character:* (S, Mṣb:) or *he blamed him severely; and assailed him with his tongue; as is done in punishings and the like.* (Lth, T.) — **ثَلَبَهُ**, (M, K,) inf. n. **ثَلَبٌ**, (M,) also signifies *He drove him (a man, M) away; expelled him; or put him at a distance, away, or far away.* (M, Mṣb, 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 *I. q. ثَلَبَهُ*: (M, K:) formed from the latter by substitution of ب for م. (M.) — **ثَلَبٌ**, (M,) inf. n. **ثَلَبٌ**, (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 ثَلَمَ], and split, or cracked.* (KL.)

2. **ثَلَبٌ**, (Aṣ, S, M,) inf. n. **تَثَلِبٌ**, (S,) *He (a camel) became such as is termed ثَلَبٌ*. (Aṣ, S, M.)

ثَلَبٌ *Blamed; reprehended; found fault with; charged with a fault, vice, or the like; as also † ثَلَبٌ; 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 **نَابٌ**: (M:) pl. [of pauc.] **أَثَلَابٌ** (M, K) and [of mult.] **ثَلَبَةٌ**. (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:* (IAṣr, M, K:) [said to be] of the dial. of Hudheyl; but IAṣr 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.

ثَلَبٌ: see **ثَلَبٌ**. — Also, applied to a spear, (S, M, A, K, but in a copy of the A written **ثَلَبٌ**), *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, **الْاِثْلَبُ** is like **الْاِثْلَبُ**; 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 earth, 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 **الْتَرَابُ**: 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* (**الْحَجَرُ** [but see this word, and see also art. **عَبْر**]): 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 فِيَّ فُلَانٍ مُثْلَبَةٌ** [*I have not known in such a one a fault, or vice, or cause of blame, &c.*]. (A, TA.)

ثلث

1. **ثَلَّثَ الْقَوْمَ**, aor. ʿ, (S, M, Mṣb, K,) inf. n. **ثَلَّثْتُ**, (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. ʿ, [but in this case it seems that it should be ʿ, as above,] is also said to signify *He slew a third*. (L.) — **ثَلَّثَ الْقَوْمَ**, (T, S, K,) or **اِثْلَبَ**, (Fr, T, M,) or **اِثْلَبَ**, (Mṣb,) aor. ʿ, (S, M, Mṣb, K,) [thus distinguished from the verb in the first sense explained above,] inf. n. **ثَلَّثْتُ**, (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 **أَتَسَعُهُمْ** and **أَتَسَعُهُمْ**, with fet-ḥ, because of the

ع. (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 المَصَلِيُّ*: (T, M, L, K: [in the CK, الذى, 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. **ثَنَى**, 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. **ثَنَى**, 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. **ثَنَى**, [in the TA, in the present art. and in art. **ثَنَى**, 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. **وَحَدٌ**)) signifies the *making [a thing] three [by addition or multiplication or division]*; as also **ثَلَّثَ** [inf. n. of **ثَلَّثَ**: and the calling [it] three. (KL.) — [Hence, **ثَلَّثَ**, inf. n. **تَثْلِيثٌ**, *He asserted the doctrine of the Trinity*.] — [Hence also,] **فُلَانٌ حَمِي الثَّلَثِ** *Such a one counts two Khaleefehs, namely, the two Sheykh[s] [Aboo-Bekr and 'Omar], and [does not count three, i. e.,] rejects the other [that succeeded them]: and **فُلَانٌ يَثْلُبُ وَلَا يَرْبَعُ** *Such a one counts three Khaleefehs, [namely, those mentioned above and 'Othmán,] and [does not count a fourth, i. e.,] rejects [‘Alee,] the fourth*. (A, TA.) — **لَا يَثْنِي وَلَا يَثْلُبُ**: see 1. — **ثَلَّثَ لَمْرَأَتَهُ**, 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**

(S.) — **ثَلَّثَتْ** said of a she-camel, and of any female: see 4. — **ثَلَّثَتْ** said of a horse in a race: see 1. — **ثَلَّثَ التَّيْرُ**, (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 electuary, or confection, of aromatics, or perfumes, that is called مَثْلَثٌ*. (KL.)

4. **اِثْلَثَ 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.) — **اِثْلَثَتْ** *She (a camel, and any female,) brought forth her third young one, or offspring*; (Th, M;) and so **اِثْلَثَتْ**, or **اِثْلَثَتْ**. (TA in art. **بَكَر**.) — **لَا يَثْنِي وَلَا يَثْلُبُ**: see 1. — **اِثْلَثَ** 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 **ثَنَى**, 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 **رَفْه**, 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 **رَبَع**; then, the **خَمْس**; and so on to the **عَشْر**: so says Aq: (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.) — **حَمِي الثَّلَثِ** *i. q. حَمِي 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 **المَثْلَثَةُ**. (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**, (As, 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.
 ثَلَاثِيٌّ One who fasts alone on the third day of the week. (IAq, Th, M.)
 ثَلَاثِيَّةٌ: see ثَلَاثٌ.
 ثَالِثٌ [Third]: fem. with ة. (T, &c.) The final ث in الثَّالِثُ is sometimes changed into ي. (M.) You say, هُوَ ثَالِثٌ ثَلَاثَةٌ [He, or it, is the third of three]: thus you say when the two [terms] agree, each with the other; but not ثَالِثٌ ثَلَاثَةٌ; ثَالِثٌ 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 ثَلَاثٌ [She is the third of three]; but when there is among the females a male, you say, هِيَ ثَالِثَةٌ ثَلَاثَةٌ, 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 ثَلَاثَةً or هُوَ رَابِعٌ ثَلَاثَةٌ or هُوَ رَابِعٌ ثَلَاثَةٌ, like as you say ضَارِبٌ زَيْدًا and هَذَا ثَالِثٌ, and thus you also say, هَذَا ثَالِثٌ ثَلَاثِينَ and هَذَا ثَالِثٌ آتْنِينَ, meaning *This makes two to be three, with himself, or itself.* (ISk, T, S.) [In most copies of the S, for ثَالِثٌ آتْنِينَ is put ثَالِثٌ آتْنِينَ; and, in the explanation of this phrase, ثَلَاثٌ آتْنِينَ for ثَلَاثٌ آتْنِينَ: IB has remarked that these are mistakes.] ثَلَاثٌ occurs in the sense of ثَالِثٌ in a trad. cited voce ثَابٍ in art. ثَنِى. (Sh, T in art. ثَنِى.) — ثَالِثَةٌ الْأَثَابِي 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 الْأَثَابِي [explained in art. ائْتَفِ]. (TA.) — ثَالِثَةٌ عَشْرَةٌ and ثَالِثٌ عَشْرٌ, 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. الثَّالِثُ عَشْرٌ, accus. الثَّالِثَ عَشْرَ, and gen. الثَّالِثِ عَشْرٍ; and in like manner in the fem. Accord. to some,] you say, هُوَ ثَالِثٌ عَشْرٌ as well as هُوَ ثَالِثٌ عَشْرٌ [He, or it, is a thirteenth]: he who uses the former phrase says that he means هُوَ ثَالِثٌ ثَلَاثَةٌ عَشْرٌ, (T, S,) i. e. *He, or it, is one of thirteen*, (T,) and that he suppresses ثَلَاثَةٌ, and leaves ثَالِثٌ decl. as it was; and he who uses the latter phrase says that he likewise means this, but that, suppressing ثَلَاثَةٌ, he gives its final vowel to the word ثَالِثٌ, (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 الثَّالِثَةُ عَشْرَةٌ and هَذَا الثَّالِثُ عَشْرٌ *This is the thirteenth, or this thirteenth*: for he adds,] and you say, هَذَا الثَّالِثُ عَشْرٌ and هَذَا الثَّالِثُ عَشْرٌ 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, ثَالِثٌ عَشْرٌ ثَلَاثَةٌ عَشْرٌ [The thirteenth of thirteen]; and so on to ثَالِثٌ عَشْرٌ ثَلَاثَةٌ عَشْرٌ: and in like manner in the fem. (I' Aq p. 316.)
 الثَّالِثُوتُ The Trinity.]
 مَثَلَةٌ and مَثَلَةٌ: see ثَلَاثٌ. — مَثَلَةٌ [i. e. مَثَلَةٌ] signifies *A chord [of a lute] composed of three twists*: that which is of two twists is called مَثَلَةٌ [i. e. مَثَلَةٌ]: or, as some say, these two words signify [respectively] the *third chord* and the *second*: their pls. are مَثَالَةٌ 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 مَثَلَةٌ.
 مَثَلَةٌ A thing having three angles or corners, triangular [or trilateral]; a triangle. (S, K.) You say مَثَلَةٌ حَادٌّ [An acute-angled triangle]: and مَثَلَةٌ قَائِمٌ [A right-angled triangle]. (TA.) And مَثَلَةٌ مَثَلَةٌ أرضٌ 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., مَثَلَةٌ is مَثَلَةٌ الْبَاءُ; and مَثَلَةٌ is مَثَلَةٌ الْبَاءُ and مَثَلَةٌ الْبَاءُ. As such also, A verb having its عين (or middle radical letter) movent by any of the three vowels: ex. gr., مَثَلَةٌ is مَثَلَةٌ بِهِ; and مَثَلَةٌ is مَثَلَةٌ بِهِ and مَثَلَةٌ بِهِ. 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 Aboo-Owáneh. (Sh, T.) — See also ثَلَاثٌ, last sentence: — and see ثَلَاثٌ.
 مَثَلَةٌ from ثَلَاثٌ is like مَثَلَةٌ from مَثَلَةٌ. (M.) See مَثَلَةٌ and مَثَلَةٌ.
 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 مَثَلَةٌ: (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 مَثَلَةٌ and مَثَلَةٌ: (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 مَثَلَةٌ woven of wool and camels' hair (وَبْرٌ) and goats' hair (شَعْرٌ). (Fr, T.) — مَثَلَةٌ مَثَلَةٌ A مزادة [or leathern water-bag] made of three skins. (T, S, A, K.) — مَثَلَةٌ مَثَلَةٌ أرضٌ مَثَلَةٌ 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 أَثَلَجْنَا; (M, K;) The sky snowed upon us; (S, M, K;) like as one says مَطَرْتَنَا. (S.) And ثَلَجُوا They were snowed upon. (TA.) You say, ثَلَجْنَا الْعَامَ ثَلَجًا كَثِيرًا [We were snowed upon this year much]. (A.) And ثَلَجَتِ الْأَرْضُ, (A, M, K, TA,) and أَثَلَجَتِ, (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 مَثَلَةٌ. 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, (IAq, K,) aor. 2, (K,) inf. n. ثَلَجٌ, (TA,) † His heart became cool, or refreshed, and relieved of a thing: (IAq:) and he rejoiced; or was, or became, joyful, glad, or happy: (IAq, 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 ثَلَجَتْ, aor. 2, inf. n. ثَلَجٌ; (A, S, K;) [in the CK ثَلَجٌ;] and أَثَلَجْتُ; (K;) and ثَلَجْتُ; (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], لِلْأَمْرِ 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 فَوَادُهُ † He was, or became, stupid, dull, wanting in

intelligence: (IAar, A, TA:) his heart, or his mind, or intellect, quitted him. (TA.) — نلجَهُ, (Sh, K,) aor. 2, inf. n. نلج, (Sh, TA,) also signifies He, or it, soaked it; moistened it. (Sh, K, TA.)

2: see 1.

4. نلج 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 نلج [written without any syll. signs, app. نلج]. (TA.) He entered upon [a tract, or time, or season, of] snow. (TA.) — ائلجنا السماء: and ائلجت الأرض: see 1. — [Thus the verb is intrans. and trans. And hence,] ائلجت نفسي: see 1. — And ائلجه + He rejoiced him; made him joyful, glad, or happy. (K.) And ائلج صدرى: It (news, or information,) healed and tranquillized me. (A, TA.) And ائلجني بهذا ما ائلجني بهذا: How joyful, or happy, am I made by this thing, or event! (TA.) — [Hence also,] ائلج حفرتي: 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.) — ائلج ماء البئر: The water of the well ceased, or stopped. (A, K.) And hence, (TA,) ائلجت عنه الحمى: The fever quitted him. (A, TA.) — ائلاج [the inf. n.] is also syn. with ائلاج [inf. n. of ائلاج, q. v.]. (K.)

نلج [Snow;] a thing well known, (S, A, Mṣb, K,) that falls from the sky: (TA:) pl. نلوج. (Mṣb.)

نلج Cold: (K:) applied to water. (TA.)

نلج Men joyful, glad, or happy, by reason of news. (IAar, TA.) — Men who are stupid, dull, or wanting in intelligence. (TA.) [See also نلوج.]

نلجي: see نلجي.

نلاجي 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 ة. (A.)

نلاجي A seller of snow; (K;) as also نلجي. (TA.)

نلجة A place in which is [hept] snow [for cooling water &c. in summer]. (K.)

نلوج: fem. with ة: the latter applied to land (ارض), meaning Snowed upon. (S, A, Mṣb.) — Water cooled, or made cold, with snow. (TA.) A poet says, speaking of a woman's mouth,

يخال منلوجا وإن لم ينلج

[It would be thought to be cooled with snow, though it was not cooled therewith]. (TA.) — A man (S) stupid, dull, or wanting in intelligence. (S, A, Mṣb, K.) [See also نلج.]

نلث

1. نلث, aor. 2, (Az, S, K,) inf. n. نلث, (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,) كانوا يبعرون بعرًا (S, TA,) meaning that the former ate little, and that the latter ate much and of various kinds. (TA.) — نلث فلانًا He threw dung, (K, TA,) i. e. thin dung, (TA,) at such a one: (K, TA:) and he befouled him, or smeared him, therewith. (K, TA.)

نلث Thin dung of an elephant and the like, (Lth, K,) and of anything, when it is thin. (TA.)

نلث, (K, TA, [but by rule it should be منلث,]) or منلث, (CK,) The place of exit of نلث. (K.)

نمر

1. نمر, aor. 2, (T, S, M, Mṣb, K,) inf. n. نمر, (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 نمر, 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 نمر has been erroneously made trans.];) and نمر; (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,] نمر في ماله, (TA,) or نمر في ماله, (M, TA.) And هذا مما ينلث الدين + [This of the things that wound religion and impair sure faith]. (TA.) — نمر, aor. 2, inf. n. نمر; (S;) and انلث, and نلث; (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 انلث and نلث are said of a wall [as signifying it had a gap or breach, or gaps or breaches, made in it]. (T.) نمر, [the inf. n. of نمر,] when relating to a valley, signifies The having its حرف, (T, M, K, and so in a copy of the S, [meaning brink, or edge,]) or its جرف, (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, انلثوا They poured forth, or down, upon him, or against him; as also انلثوا. (Z, TA.)

نمر A break of the edge in a vessel (ISk, T, S) and in a sword. (T, S.) [See also what next follows.]

نمر 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. نمر. (T, Mṣb.) [See also نمر.] — [Hence,] موت فلان نمر في الإسلام نمر لا تسد [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. حلة.]

نمر 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.) — نمر Dust, or earth; and stones; like نمر; accord. to El-Hejeree: but [ISd adds,] whether it be a dial. var. or formed by substitution, I know not. (M.)

نمر

1. نمر, (S, M, K,) aor. 2, (S, M,) inf. n. نمر, (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 نمر [q. v.]. (S.) Hence the saying, نمرت أموري + 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, كنا أهل نمره ورمة + [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, نمره ورمة; but A'Obeyd holds the former reading to be the right. (T.) — He spread نمر for it, namely, a skin of milk, and put it [نمر] 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 نمر or absolutely: for] نمر 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, نمر لها, i. e. Collect thou [for them; namely, the cattle &c.; like نمر لها, from] نمر. (TA.) And هو نمره ويغمه نمر الطعام, (M, K,) [aor. and] inf. n. as above, (M,) He ate the good of the food and the bad thereof; (M, K;) as also نمره. (TA.) — نمره, (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.) — نمر يده بالحشيش, (M, K,) or نمر يده, (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.)

نمر There; syn. هناك; (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 هنا 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], حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا 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], خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا [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 شَهِيدٌ 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 that the thing shall not be done may be marfooḡ and mejzoom and mansoob. (Mughnee.)

مَا لَهُ ثُمَّ وَلَا رُمْ ثُمَّ: see ثم. — In the saying مَا لَهُ ثُمَّ وَلَا رُمْ ثُمَّ, 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 رُمْمَا, 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 الدَّهْرُ عَنْ نَيْهِ وَرَمِهِ, [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 وَرَمِهِ,] i. e. [Fortune has debarred me] from its little and its much. (S, TA.) And hence the saying of the vulgar, جَاءَ بِالْثَمْرِ وَالرَّمِّ, except that they pronounce both these nouns with kesr, meaning *He brought little and much.* (TA.) — See also 1.

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.

ثُمَّ [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," pennisetum 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 خُوص [q. v.], or what resemble خُوص, 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 الرُّس (أَسَل), and brooms are made of it, and mater-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 ثَمِيمًا (K,) and ثَمَّةٌ, [but see what follows,] (T, M,) which is sometimes contracted into ثَمَّة; (T;) or it is also called ثَمْرًا, of which ثَمَّة is the n. un.: (AHn, TA:) the n. un. of ثَمَامٌ 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 عَلَى 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 ثَمَام is not tall, (T, K,) so that the reaching it should be difficult. (T.) And هُوَ لَكَ عَلَى رَأْسِ الثَّمَّةِ [meaning the same]. (M.) And هُوَ عَلَى رَأْسِ الثَّمَّةِ (TA,) or لَكَ ذَلِك (TA,) or هُوَ أَبُوهُ عَلَى طَرْفِ الثَّمَّةِ, meaning †He is like his father: and some of them say هُوَ الثَّمَّةُ, with fet-h. (TA.) And it is said in a trad. of 'Omar, أَغْرَوْا وَالغَرْوُ حُلُوٌ خَضِرٌ, [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 ثَمَام;]

[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.)

نَمْرُومٌ 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 نَمْرُومٌ. (M, TA.)

نَمْرُومٌ: see نَمْرُومٌ.

نَمْرُومٌ (like مَسْنُونٌ, K [in the CK, erroneously, مَسْنُونٌ, like مَسْنُونٌ,]) 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 وَمَقْمَرٌ and مَثْمِرَةٌ (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. حَجَرٌ.]

مَثْمِرَةٌ: see what next precedes.

مَثْمِرَةٌ, applied to a house or chamber, (M, K,) and to a skin containing milk [&c.], (M,) Covered with نَمْرُومٌ. (M, K.)

ثَمْتٌ

ثَمْتٌ and ثَمْتٌ: see ثَمْرٌ.

ثَمْرٌ

1. ثَمْرَةٌ, aor. ^ت, inf. n. ثَمَرٌ, He took forth, or dug out, from it (i. e. a ثَمْرٌ q. v. infra) the earth, in order that the water might come forth; (M, L;) as also ثَمْرَةٌ, (so in the TA, and in the TT from the M,) or ثَمْرَةٌ, (accord. to the L,) and اسْتَمْرَهُ. (M, L.) — Also, (K,) aor. and inf. n. as above, (TA,) He took it (أَتَمَرَهُ) as a ثَمْرٌ; and so اسْتَمْرَهُ and ثَمْرَهُ. (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 تَمَدَّتْ النَّاقَةُ بِالْحَلْبِ أَيْ I exhausted the she-camel by milking. (A.) — And تَمَدَّتْهُ النِّسَاءُ I Women exhausted him of his seminal fluid. (T, S, M, A, K. In the CK تَمَدَّتْهُ.) — He gave him a gift. (A.) — تَمَدٌ, (K,) inf. n. تَمَدٌ, (TA,) He (a man, TA) was, or became, fat; as also تَمَادٌ (K) and تَمَادٌ. (Ish, TA.)

4: see 1, in two places. — ائْتَمَدَ عَيْنَهُ He applied as a collyrium to his eye. (A, TA.)

8. ائْتَمَدَ and ائْتَمَدَ He (a man, S) came to a ثَمْرٌ [q. v.] to drink. (S, K.) — ائْتَمَدَ ثَمْرًا He made, or prepared, (أَتَمَدَ,) a ثَمْرٌ. (ISk, L.) See also 1.

10. اسْتَمْرَهُ: 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. ائْتَمَادٌ: see 1.

Q. Q. 4. ائْتَمَادٌ: 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 أَثْمَادٌ [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, سَجَرَتِ الثَّمَارِ, 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. (Aboo-Málik, T.)

ثَمْرٌ: see ثَمْرٌ.

ثَمْرٌ A lamb or kid or calf that has begun to eat. (S.)

اِئْتَمَدَ [An ore of antimony: or antimony itself; stibium; or stimmi:] collyrium-stone (حَجَرٌ الْكُحْلِ), (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 ائْتَمَادًا [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.)

مَثْمِرَةٌ 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.)

ثَمْرٌ

1. ثَمْرٌ: see 4, in three places. — Also It (fruit) was, or became, ripe. (T.) — ثَمْرٌ لِبَغْمِيرٍ He collected trees (which are called ثَمْرٌ, TA [or rather shrubs]) for the sheep or goats. (K.) — ثَمْرٌ, aor. ^ت, † It (a man's wealth) became abundant. (A, TA.) — † فَلَانٌ مَجْدُودٌ مَا يَثْمِرُ [Such a one is fortunate in the abundance of his wealth: or] such a one possesses wealth. (A, TA.)

2. ثَمْرٌ, inf. n. تَثْمِيرٌ, 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.) — ثَمْرٌ السَّقَاءِ, inf. n. as above; and ثَمْرٌ; † The skin [of milk] showed upon it the forming of the butter in little clots: (S, M, K:) and ثَمْرٌ اللَّبَنِ, and ثَمْرٌ, (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], ثَمْرٌ and ثَمْرٌ: (T:) and ثَمْرٌ 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. ائْتَمَرٌ, [inf. n. ائْتَمَارٌ,] 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 ثَمْرٌ, (M, K,) aor. ^ت: (TA:) or [اِئْتَمَرٌ signifies it bore fruit; and ثَمْرٌ, 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] ثَمْرٌ signifies bearing fruit; and ثَمْرٌ, 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 ثَمْرٌ, (A, K,) aor. ^ت, (TA,) inf. n. ثَمْرٌ. (A, TA.) — † مَا أَثْمَرَ أَبْنُ ثَمْرٍ [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 Sb mentions, has, accord. to him, no broken pl.: (M:) IHsh says that there is no word like ثمر in its series of pls. except أكرم. (MF: see أكمة.)—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 *kinds 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 *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, الثمرات means *الأولاد [or children]* and *الأحفاد [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.)

Hence, *ليس 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 *فُلَانٌ قَطَعَتْ ثَمْرَهُ*, and *قَطَعَتْ ثَمْرَهُمْ*, 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 حَبْتُهُ.* (S in art. ح.) [Hence,] *خصني بثمر قلبه* † *[He distinguished me peculiarly, or specially,] by his love, or affection.* (A, TA.) And *أعطاه صفة يده وثمر قلبه* † *[He gave him his ratification of the bargain, and] his sincerest agreement.* (A, TA.)—*في ثمر السماء* 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 *مثمرور.* (K.)—*ما نفسي لك بثمر*—*أرض ثمر*: see 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. — *شجرة ثمر* † *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 *شجرة ثمر*, 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 *لبن 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 *لبن مثير* [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.) [See 2.]—*ابن ثمر* † *The moonlight-night, (S, M, K,) when the moon is full;* (TA;) [contr. of *ابن سمير*.] 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.)—*الثمار* † *The flower of the حمض [or rose-coloured sorrel];* (AHn, M, K;) which is red. (TA.)—*The لوبيا [dolichos tubia of Forskål].* (AHn, M, K.)

ثمر: see ثمر, in three places.

عقل مثمر: see 4; and see also ثمر. — *عقل مثمر* † *[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*, [aor., app., and 2,] inf. n. *ثمل*, *It (water) remained in a watering-trough or tank.* (Mṣb.)—Also, (T, TA,) aor. 2 and 2, (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 وثمل فلان في دارهم*, i. e., [The sons of such a one removed, or departed, and such a one] remained [in their abode]. (T, TA.)—*He steeped it, or macerated it, and left it, or kept it, long;* namely, poison. (Skr p. 194.) [See ثمال.]—*ثملت الصبيان*—*ثملت*, aor. 2, [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. 2 (T, K) and 2, (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, *أكلت العاشية من الكلال ما يثمل ما في أجوافها*, *The cattle ate of the herbage what was equal to the water that they had drunk.* (T.)—And *ثمل*, aor. 2, *He ate (K) food.* (TK.)—*ثمل*, (S, M, K,) aor. 2, (K,) inf. n. *ثمل*, (S, M, K,*) *He (a man, S) became intoxicated.* (S, M, K.)

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 &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, Mṣb, 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 قِيمَة: (T:) or the estimated value, or worth, of a thing, by mutual consent, even though it be really excessive or deficient; whereas the قِيمَة is its real value or worth, its equivalent: (MF:) pl. أَثْمَان (T, Mgh, Mṣb, K) and أَثْمَان (S, Mṣb, K,) the latter used only as a pl. of pauc., (Mṣb,) 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 whereof 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 كَسَاء, 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, Mṣb, K) and **ثَمْنٌ** (M, Mṣb, K) An eighth; an eighth part or portion; as also **ثَمِين**; (S, M, Mgh, Mṣb, K;) agreeably with a general rule applying to fractions, accord. to some; (M, K;) but ثَلِثٌ was ignored by AZ (T and S in art. ثَلِث) and by others, (TA,) and so was **خَمِيس**: (S in art. ثَلِث:) pl. أَثْمَان. (M, K.)

ثَمَانِيَّةٌ and ثَمَانٌ: see ثَمَانِيَّةٌ.

ثَمِين: see ثَمْنٌ. = Also High-priced; or of high value; (S, TA;) and **ثَمِينٌ** [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 ثَمْنٌ; and a thing that has a price, or value, is termed **ثَمِين** [app. ثَمِينٌ, as above; but perhaps ثَمِينٌ, q. v.]. (Har p. 42.)

ثَمَانِيَّةٌ 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.: (Mṣb:) 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 **دَهْرِيٌّ** and **سَهْلِيٌّ** [which are rel. ns. of **سَهْلٌ** and **دَهْرٌ**] (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 **يَمَان**, originally **يَمَانِي**, for **يَمِينِي**]: (S, K:) [and the like is said in the Mgh:] El-Fárisce says that the **ل** of **ثَمَان** is the characteristic of the rel. n., because this word is not a broken pl. like **صَحَارٍ**; and IF assents to this, and says that were it not so, the **ل** would be inseparable, as it is in **عَبَاقِيَّةٌ** &c. (M.) You say **ثَمَانِيَّةٌ رِجَالٌ** [Eight men], (T, S, Mgh,) and **ثَمَانِيَّةٌ أَيَّامٌ**. (Mṣb.) And when **ثَمَان** is prefixed to another noun, its **ي** is retained, like the **ي** in **القَاضِي**: (S, Mṣb, K:) and it is decl. in the same manner as words of the class to which this last belongs: (Mṣb:) you say **ثَمَانِي نِسْوَةٌ** [Eight women], (T, S, Mgh, Mṣb, K,) and **ثَمَانِي مَائَةٌ** [eight hundred], (S, Mṣb, K,) [in the nom. and gen. cases;] and **رَأَيْتُ ثَمَانِي نِسْوَةً** [I saw eight women], pronouncing the fet-hah [at the end, in this case]. (Mṣb.) When it is with **ت** between, the **ي** is dropped in the nom. and gen. cases, but it is retained in the accus. case: (S, K:) [i. e.,] when the fem. form is not prefixed to another noun, you say, **عِنْدِي مِنَ النِّسَاءِ ثَمَانٌ**, [I have with me, of women, eight], and **مَرَرْتُ بِثَمَانٍ** [I passed by, of them, eight], and **رَأَيْتُ ثَمَانِيًّا** [I saw eight]. (Mṣb.) 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 **ناش** in every case, in phrases like **أَتُونِي ثَلَاثَتَهُمْ** and **أَتِينِي ثَلَاثَتَهُنَّ** [i. e.,] **ثَلَاثَةٌ**, q. v.) Th mentions **ثَمَانٌ**; (TA;) and some instances of its occurrence are cited; but **أش** disallows it. (T, Mgh, TA.) **كَسَاءٌ ثَمَانٌ** means A [garment of the kind called] **كَسَاءٌ** made of eight fleeces. (T.) **تَقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ** [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.

.) The saying **الثَّوْبُ سَبْعٌ فِي ثَمَانٍ** should properly be **فِي ثَمَانِيَّةٍ**, (S,) which means, The garment, or piece of cloth, is seven cubits in length by eight spans in breadth; (Mṣb;) 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. (Mṣb.) [But it is said that when **ثَمَانِيَّةٌ** means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, **تِسْعَةٌ أَكْثَرُ مِنْ ثَمَانِيَّةٍ** [Nine things are more than eight things]. (TA voce **تِسْعَةٌ**, q. v.) [See also **سِتَّةٌ**.] — When you make it a compound [with the number ten], you say, **عِنْدِي ثَمَانِيَّةٌ عَشْرٌ رَجُلًا**, [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 ثَمَانِي عَشْرَةٌ** [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 **ثَمَانِي عَشْرَةٌ**], making the **ن** to be with fet-h; (Mṣb;) or in this case you say **ثَمَانِ عَشْرَةٌ**, with **kesr**. (T.) A poet says, (T, S,) namely, El-Aashà, (K,)

- فَلَأَشْرَبَنَّ ثَمَانِيًّا وَثَمَانِيًّا
- وَثَمَانِ عَشْرَةً وَاثْنَتَيْنِ وَأَرْبَعًا

[And I will assuredly drink eight cups of wine, (a pl. of **كَأْسٌ**, which is fem., being understood,) and eight more, and eighteen, and two, and four]: (T, S, K: but in the S and K, **وَلَقَدْ شَرِبْتُ**; and in the K, and in one copy of the S, **وَتَمَانٍ**;) he should properly have said **ثَمَانِي عَشْرَةٌ** or **ثَمَانِي عَشْرَةٌ**, (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 **kesr** in order to indicate the **ي**. (T.) — The dim. of **ثَمَانِيَّةٌ** may be formed either by suppressing the **ل**, which is the preferable way, so that you say **ثَمِينِيَّةٌ**, or by suppressing the **ي**, saying **ثَمِينِيَّةٌ**, 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 **ثَمِينِيَّةٌ** and **ثَمِينِيَّةٌ**]. (S.) — **الثَّمَانِي** is also the name of A certain plant. (As, T, K.)

ثَمَانُونَ a well-known noun of number; [meaning Eighty;] sometimes used as an epithet: El-Aashà says,

- لَيْسَ كُنْتُ فِي جُبِّ 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, **أَبْوَابٌ** is put in the place

or with him, (Msb.) a second; (S, Msb;) or I was a second to him, or it: (Er-Rāghib:) or one should not say thus, but that AZ says, (M,) هُوَ وَاحِدٌ فَاتْنِي (M, K [but in the latter, هَذَا in the place of هُوَ, and in the CK, فَاتْنِي,]) he is one, and be thou a second to him. (M, K.) — نَتْنِي, aor. as above, also signifies He made eleven to be twelve. (T in art. ثَلَاثٌ.) — نَتْنِي الأَرْضَ, inf. n. as above, He turned over the land, or ground, twice for sowing, or cultivating: (Mgh, and A* and TA* in art. ثَلَاثٌ.) and نَتْنِي [inf. n. of نَتْنِي] and نَتْنِيَان [app. another inf. n. of نَتْنِي, and app. correctly written نَتْنِيَان] are often used by [the Imām] Mohammad in the sense of نَتْنِي: he who explains نَتْنِي 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.) — فَاتْنِي, 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 يَتْلُثُ, (a phrase mentioned by IAg, M,) or لَا يَتْنِي وَلَا يَتْلُثُ, or لَا يَتْنِي وَلَا يَتْلُثُ: see 1 in art. ثَلَاثٌ.

2. ثَنَاهُ, (S, M, Msb, K,) inf. n. تَنْيَةٌ, (S, K,) He made it two; or called it two. (S, M, Msb, K.) [Hence,] نَتْنِي means also He counted two; whence the saying, فَلَانٌ يَتْنِي وَلَا يَتْلُثُ; see art. ثَلَاثٌ: (A and TA in art. ثَلَاثٌ.) [and so, app., نَتْنِي; for] a poet says,

• بَدَا بِأَبِي ثُرَّ 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. — نَتْنِي لَمَرَاتِهِ, or عِنْدَهَا, He remained two nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَعٌ.) — نَتْنِي بِالْأَمْرِ — He did the thing immediately after another thing. (T.) — تَنْيَةٌ 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. أُنْتَتْ, or أُتْنَتْ, She brought forth her second offspring. (TA in art. بَكَرٌ.) — See also 1, in two places. — اِنْتِي, (inf. n. اِنْتَا, TA,) He shed his tooth called the نَيْبَةُ; (S, Mgh, Msb;) he became what is termed نَيْبِي; said of a camel [etc.]: (M, K:) he shed his رَوَاضِعُ [pl. of رَاضِعَةٌ] which is the same, in this case, as نَيْبَةُ; said of a horse [etc.]. (IAg, T.) — اِنْتِي عَلَيْهِ, (T, S, M, Msb, K, &c.) inf. n. اِنْتَا; (T;) and اِنْتِي, inf. n. تَنْيَةٌ, accord. to the K, but this is a mistake for

نَتْنِي, inf. n. تَنْيَةٌ; (TA;) He praised, eulogized, commended, or spoke well of, him: and he dispraised, censured, discommended, or spoke ill of, him: (T, M, Msb, 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: (Msb:) accord. to IAg, اِنْتِي signifies he spoke, or said, well, or good; and ill, or evil; and اِنْتِي, "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, اِنْتِي عَلَيْهِ خَيْرًا [He spoke, or said, well, or good, of him]; (S, and TA from a trad.); and شَرًّا [ill, or evil], also. (TA from the same trad.) One says also, اِنْتَيْتُ عَلَى فِعْلِهِ [I praised his deed]; meaning اِنْتِي عَلَيْهِ; or because اِنْتِي means مَدَحٌ. (Ham p. 696.)

5. تَشْتِي: 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. تَمَازَل: (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. تَبَسَّخَر. (Idem p. 271.) You say, تَشْتِي فِي مَشِيَّتِهِ (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. اِنْتِي, and تَشْتِي, and اِنْتِي, (T, S, M, K,) and اِنْتِي, (T, S, M, K,) originally اِنْتِي, (M,) and اِنْتُونِي, (T, S, K,) of the measure اِنْفَعَوْل, (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,] اِنْتِي 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. زَمَعٌ.)

8: see 7, and 4: — and see also 2.

10. اِسْتَنْهَاهُ He set it aside as excluded; or he excluded it, or excepted it; مِنْ شَيْءٍ from a thing; syn. حَاشَاهُ: (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:) اِلِسْتَنْهَاءُ [in grammar] is the turning away the agent from reaching the object of the اِسْتَنْهَاءُ: (Msb:) in the case of an oath [and the like], it means the saying اِنَّ شَاءَ اَللّٰهُ [If God will]. (Mgh.) [See نَتْنِي.]

12. اِنْتُونِي: see 7; and see also 1.

اِنْتِي A duplication, or doubling, of a thing: (T, S, Msb:) pl. اِنْتَا; (S, Msb;) or the sing. may be نَتْنِي. (Msb.) — A folding: so in the saying, اِنْتَفَذْتُ كَذَا نَتْنِي كِتَابِي, (S, TA,) or اِنْتَفَذْتُ كَذَا نَتْنِي كِتَابِي, (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 اِنْتَا مِنْ سَعْتِهِ [He used to fold it upon him in folds by reason of its width]; meaning the garment. (TA.) [Hence the saying,] اِنْتَا فِي اِنْتَا كَذَا, 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 جَاؤُوا فِي اِنْتَا الْاَمْرِ They came in the midst of the affair, or event. (Msb.) [And hence, app.,] مَضَى نَتْنِي مِنَ اللَّيْلِ An hour, or a period, or a short portion, of the night passed; (M, K,*) syn. سَاعَةٌ, (Th, M, K,) or وَقْتُ. (Lh, M, K.) [See also what is said below respecting its pl. in relation to a night.] — Also sing. of اِنْتَا 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; (طَاقَاتُهُ, and قَوَاهُ; [rendered by Freytag "virtutes, facultates rei;"] and مَتَانٌ, of which the sing. is مَتْنَةٌ and مَتْنَةٌ, 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, نَتْنِي [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. اِنْتَا; (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 وِشَاح [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,

• لَعَمْرُكَ اِنَّ الْمَوْتَ مَا اَخْطَا الْفَتَى •
• لَكَ الطَّوْلِ الْمَرْخَى وَنَيْبَاهُ بِلَيْدِ •

[By thy life, death, while missing the strong young man, is like the tether that is slackened while the two folded extremities thereof are upon the fore leg, or in the hand: see طَوْلٌ: (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 نَيْبَاهُ 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 طَوْلٌ, he means اِنْتَا, (S in art. طَوْلٌ,) or مَدَّةٌ اِنْتَا; and the ل [prefixed to the ك of comparison] is for corroboration. (EM ubi supra.) You say also, رَبَّقَى اِنْتَا الْحَبْلِ, 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 **مَتَان** [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 **ثَلُث** [as meaning "that has brought forth thrice"], nor use any similar epithet above this: (S, TA:) pl. **ثُنَاة**, like **ظَوَار** pl. of **ظُفْر**, accord. to Sb, (M, TA,) and **أَتْنَا** 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 **بَكْر**; and her first young one, her **بَكْر**; and when she brought forth a second, she is termed **ثُنَى**; and her young one, her **ثُنَى**: and this is what is correct. (T.) [Hence the saying,] **مَا هَذَا الْأَمْرُ مِنْكَ بَكْرًا وَلَا ثُنَى** *This thing, or affair, is not thy first nor thy second.* (A and TA in art. **بكر**.) — See also **ثُنْيَان**.

ثُنَى: see **ثُنَى**, first sentence.

ثُنَى: see **ثُنَى**: — and see also **ثُنْيَان**: — and **أَتْنَا**.

ثُنَى The repetition of a thing; doing it one time after another: (Aboo-Sa'eed, TA:) or a thing, or an affair, done twice: (S, Mgh, TA:) this is the primary signification: (TA:) and **ثُنَى** signifies the same. (IB, TA.) It is said in a trad., **لَا تُنَى فِي الصَّدَقَةِ** *There shall be no repetition in the taking of the poor-rate;* (IAth, TA:) [i. e.] *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 **ثُنَى** has the meaning first assigned to it above in this paragraph. (TA.) — See also **ثُنْيَان**: — and **أَتْنَا**.

ثُنَى and **ثُنَى**: see **ثُنَى**, in four places.

ثُنَى: see **ثُنَى**, in three places.

ثُنَى The lowest, most ignoble, or meanest, of the people of his house; applied to a man. (S, TA.) — Also pl. of **ثُنْيَان**, q. v. (S, K.)

ثُنَى a subst. from **أَسْتُنَى**; (S, Mgh, Mghb;) as also **ثُنَى**; the former with damm, and the latter with fet-h: (S, Mghb:) both are syn. with **أَسْتُنَى** [used as a subst., meaning *An exception*]; (T;) as also **ثُنَى**, (T, K,) or **ثُنَى**, (accord. to one copy of the T,) and **ثُنَى**: (T:) so in the saying, **حَلَفَ يَمِينًا نَيْسَ فِيهَا ثُنَى** and **ثُنَى** and

ثُنَى or **ثُنَى** and **ثُنَى** [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,] **حَلَفَ غَيْرَ ذَاتِ ثُنَى** a swearing not made lawful [by an exception]: (M:) [so too in the saying,] **بَيْعَ مَا فِيهِ ثُنَى** [and **ثُنَى** &c.] (K in art. **لحج**) a sale in which there is not an exception: (TA in that art.:) or **ثُنَى** signifies a thing excepted, (M, Mgh, K,) whatever it be; (K;) as also **ثُنَى**, (M, K,) with **و** substituted for **ي**, (M,) or **ثُنَى**, (so in the TA, [but probably through inadvertence,]) and **ثُنَى**, (M, K,) or **ثُنَى**. (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 Mohammad, **مَنْ آسْتُنَى فَلَهُ ثُنْيَاهُ** means *Whoso maketh 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, **مَذَكْرَةُ الثُنْيَا**, (T, M,) meaning *Resembling the make of the male in [the largeness of] her head and legs;* (Th, M;) or **جَمَالِيَّةُ الثُنْيَا**, *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. **ثَلُث**, and **ثَلُث** in the same art.] And **ثُنَى** 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 Kaqb, are **ثُنَى** **أَللَّهُ فِي الْأَرْضِ** [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.)

ثُنْيَان The second chief; the person who comes second as a chief; (A'Obeyd, T;) the person who is [next] below the **سَيِّد**, (S, M, K, [in some copies of the K, erroneously, **سَيِّل**]) in rank; (S;) as also **ثُنَى** (A'Obeyd, T, S, M, K) and **ثُنَى** (A'Obeyd, T, S, K) and **ثُنَى** (K:) pl. (of the first, S) **ثُنْيَان** [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce **بَدَأَ**.] — 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 **ثُنَى** [q. v.]. (S, M, &c.)

ثُنَى rel. n. of **أَتْنَا**, and of **عَشَرَ**, when either or these is used as the proper name of a man; as also **أَتْنَى** [with **أ** when connected with a preceding word]; like **بَنَى** and **أَتْنَى** as rel. ns. of **أَتْنَا**. (S.) — And **الثُنَى** [The Dualists;] the sect who assert the doctrine of Dualism [الإتثنائية]. (TA.)

ثُنَى, [and accord. to the CK, **ثُنَى**, but this is a mistranscription for **ثُنَى**, inf. n. of **ثُنَى**, and **ثُنَى** is a mistake for **ثُنَى**, inf. n. of **ثُنَى**, (see 4,)] *Praise, eulogy, or commendation,* (T, S, M, Mgh, K,) of a man, (T, M,) and of God: (T:) and *dispraise, censure, or discommendation,* (T, M, Mgh, K,) of a man: (T, M:) or the former only: (M, K:) or more frequently the former: (Mgh:) so termed because it is repeated: (Ham p. 696:) that it relates to good speech and evil is asserted by many. (TA.)

ثُنَى and **ثُنَى**: see **ثُنَى**.

ثُنَى 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, **عَقَلْتُ الْبَعِيرَ بِثُنَيْنِ**, 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 **ا** because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying **بِثُنَيْنِ** also; but the Baqrees and Koopees [in general] agree that it is without **ا**: (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 **ثُنَى**; but a single rope for binding one fore shank and arm is not thus called. (T.) See also **ثُنَى**. — And see **ثُنَى**. = **ثُنَى** [or court, or open or wide space, in front, or extending from the sides,] (M, K,) of a house: (M:) [in the CK, **الثُنَى** is erroneously put for **الثُنَى**:] accord. to IJ, from **ثُنَى**, aor. **ثُنَى**, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the **ث** to be a substitute for **ف**. (M.)

ثُنَى Shedding his tooth called the **ثُنَى** [q. v.]: (S, M, Mghb:) 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, Mgh, K:) a camel in the sixth year; (T, S, M, IAth, Mgh, Mghb, 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, Mṣb) and a cloven-hoofed animal, (S, Mgh, Mṣb) 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, Mṣb, 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, Mṣb) and ثَنَاءٌ, and, accord. to Sb, ثَنِيَانٌ ; (M) and pl. fem. ثَنِيَاتٌ. (S.)

إِثْنَانٌ, or الثَّنِيُّ : see إِثْنَانٌ.

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 نَقْبٌ [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-Rāghib, TA:) pl. ثَنِيَاتٌ : (T, S:) which signifies also [such roads as are termed] مَدَارِجُ. (T.) Hence the phrase, فُلَانٌ يَطْلَعُ الثَّنِيَاتِ Such a one rises to eminences, or to lofty things or circumstances, or to the means of attaining such things; like the phrase اَطْلَعُ اَنْجِدُ [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 hardy, strong, or sturdy; one who embarks in, or undertakes, great affairs. (TA. [See an ex. under the heading of اَبْنٌ جَلَا, in art. جَلُو: and see also art. طَلَعُ.]) — Also, (T, S, M, &c.) pl. ثَنِيَاتٌ (T, S, Mgh, Mṣb) and ثَنِيَاتٌ (Mṣb) One of certain teeth, (T, S, M, Mgh, Mṣb, K) the foremost in the mouth, (M) [namely, the central incisors,] four in number, (T, M, Mgh, Mṣb) 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 ثَنِيٌّ [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] سَانِيَّةٌ,

- تَمْطُو الرِّشَاءَ وَتَجْرِي فِي ثَنِيَاتِهَا •
- مِنْ مَحَالَّةٍ قَبَا رَائِدًا قَلْبًا •

(T) meaning [She draws the well-rope, 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 دَمْرٌ?]. (TA.)

إِثْنَانٌ a fem of ثَنِيَانٌ, q. v.

ثَانٌ [act. part. n. of 1; Doubling, or folding; &c.]. Hence, وَهُوَ ثَانٌ رِجْلَهُ While he was bending his leg before rising, or standing up. (TA from a trad.) [And جَاءَ ثَانِيٌّ عَطْفِهِ 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 بِمِثْلِ أَبِي وَجَدِّي •
- يَجِيئُ قَبْلَ السَّوَابِقِ وَهُوَ ثَانِي •

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 disease. (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 ثَانِيٌّ (T) or هَذَا (S) ثَانِيٌّ ثَانِيٌّ (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 ثَالِثٌ; and so on to عَشْرَةٌ: but not with tenween: (S.)

[i. e.,] you may not say ثَانٌ ثَانِيٌّ : (T: [see ثَالِثٌ:]) but if the two [terms] disagree, you may use either mode; (S;) you may say, هَذَا (S) or هُوَ (Mgh) ثَانٌ وَاحِدًا and ثَانِيٌّ وَاحِدٌ (S, Mgh,) i. e. This has become a second to one, (S,) [or rather, becomes &c. (i. e. ثَنِيٌّ rather than ثَنِيٌّ),] or he, or it, makes one, with himself, or itself, to be two. (Mgh.) ثَنِيَّةٌ also signifies the same in a trad. respecting the office of commander, or governor, or prince; where it is said, أَوَّلَهَا مَلَامَةٌ وَثَانِيَّتُهَا نَدَامَةٌ وَثَالِثُهَا 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 الثَّنَوَانِيُّ [pl. of الثَّنِيَّةُ] signifies [The second horns;] the horns that are [next] after the أوائلُ. (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.]

إِثْنَانٌ pl. of ثَنِيٌّ and of إِثْنَانٌ: and also syn. with this latter, q. v.

ثَنِيٌّ: see ثَنِيٌّ.

إِثْنَانٌ a noun of number; (S, Mṣb) applied to the dual number; (Mṣb) meaning [Two;] the double of وَاحِدٌ; (M, K) with a conjunctive l [when not immediately preceded by a quiescence, written إِثْنَانٌ]; (T, S, Mṣb) 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, Mṣb) in which, also, the l is conjunctive; (T, Mṣb) and ثَنِيَانٌ; (T, S, M, Mṣb, 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; (Mṣb) like as one says, هِيَ بِنْتُهُ and هِيَ ابْنَةُ فُلَانٍ, (T:) the ت in the dual is a substitute for the final radical, ي, (M, TA) as it is in اُسْتَوُوا, the only other instance of this substitution except in words of the measure اِفْتَعَلَ: (Sb, M, TA) in إِثْنَانٌ, the final radical, ي, is suppressed: (Mṣb:) it has no sing.: (Lth, T:) if it were allowable to assign to it a sing., it would be اِثْنٌ [for the masc.] and اِثْنَةٌ [for the fem.], like اِبْنٌ and اِبْنَةٌ: (S:) accord. to some, (Mṣb) it is originally ثَنِيَانٌ; (T, Mṣb, CK) and hence the dual ثَنِيَانٌ: (Mṣb:) or it is originally ثَنِيٌّ, (M, Mṣb, and so in a copy of the K,) the conjunctive l being then substituted for the ي, whence the dual إِثْنَانٌ, like اِبْنَانٌ: (Mṣb:) this is shown by the form of its pl., which is اِثْنَاءٌ, (M, K,) like اِبْنَاءٌ [pl. of اِبْنٌ, which is originally بَنِيٌّ or بَنُوٌّ,] and اِحَاءٌ [pl. of اِحٌ, which is originally اِحُوٌّ]. (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 ثَنِيَانٌ حَنْظَلٌ occurs, by poetic license, for حَنْظَلَانٌ إِثْنَانٌ, meaning حَنْظَلَانٌ [Two colo-

cyntis. (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 مد of El-Basrah]. (M.) And a poet says,

- فَمَا حَلَبْتُ إِلَّا الثَّلَاثَةَ وَالشَّيْءَ
- 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.) — Hence, (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 الْيَوْمِ الثَّانِي, like الْيَوْمِ الثَّانِي; (K;) so in the copies of the K; [or,] accord. to some, الثَّانِي, [originally الثَّانِي,] of the measure فَعُول, like ثَدِي [pl. of ثَدِي], is used in this sense; (TA;) or الْيَوْمِ الثَّانِي, [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 الْإِثْنَانِ, 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 لِيَصُومُ الْإِثْنَاءَ, [Verily he fasts on the Mondays]. (TA.) الْإِثْنَيْنِ in الْيَوْمِ 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 الْيَوْمِ الثَّانِي [the second day]. (M.) The saying الْيَوْمِ الْإِثْنَانِ means The name of to-day [is the two days]; and is like the saying الْيَوْمِ يَوْمَانِ [to-day is two days] and الْيَوْمِ خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, الْيَوْمِ الْإِثْنَيْنِ, 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,] Abou-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-Jarráh 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 khafd, اِثْنَيْ عَشَرَ and اِثْنَتَيْ عَشْرَةَ; and with ا when not immediately preceded by a quiescence; mean Twelve: see عَشْرَةَ.]

respectively, in a case of nash and khafd, اِثْنَيْ عَشَرَ and اِثْنَتَيْ عَشْرَةَ; and with ا when not immediately preceded by a quiescence; mean Twelve: see عَشْرَةَ.]

اِثْنَوِي, [with ا when not immediately preceded by a quiescence, in the CK erroneously written اِثْنَوِي,] One who fasts alone on the second day of the week. (IAqr, Th, M, K.)

اِثْنَوِيَّةُ [The doctrine of dualism: see اِثْنَوِي]. (TA.)

اِثْنَانِ (S, Mgh) and اِثْنَانِ (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 [مَثَلْتُ and ثَلَاثُ, as explained in art. ثَلَاثُ; (S, TA;) [because] changed from the original form of اِثْنَانِ اِثْنَانِ; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of اِثْنَانِ; (Sb, S in art. ثَلَاثُ, 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 اِثْنَانِ اِثْنَانِ.

(S ibid.) You say, جَاؤُوا مَثْنِي and اِثْنَانِ (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 rek'ahs [and] two rek'ahs (رَكْعَتَانِ رَكْعَتَانِ). (TA.) [See also other exs. voce ثَلَاثُ.]

مَثْنِي الْاِيَادِي 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 اَبْرَامُ, (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 اِثْنِي.)

— 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 مَثَلْتُ.) — مَثْنِي also signifies The زَمَامُ [or nose-rein] of a she-camel: and Er-Rághib says that the مَثَانَةُ [i. e. مَثَانَةٌ or مَثَانَةٌ] 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 مَثَانَةٌ: (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, AHeyth, 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 K 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; (AHeyth, 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 النُّورَ and الْحَجَرَ and الْفُرْقَانَ and يَأْسِينَ and الرَّوْمَ and صَادَ and إِبْرَاهِيمَ and الْبَلَاغَةَ and سَبَاَ and الرَّعْدَ and الْمُؤْمِنَ and الْغُرَفَ and لُقْمَانَ and مُحَمَّدَ and الْجَانِيَةَ and الْأَحْقَافَ and السَّجْدَةَ and الزُّخُرْفَ 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 بَرَاءَةُ: or what is repeated, of the Kur-án, time after time. (M, K.)

مَثْنِي and ثِنَانِيَة: and ثِنِي: see مَثَانِ: pl. مَثَانِ: مَثَانَةٌ; 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 مَثْنَانَةُ, (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 مَثَانَةٌ: the vulgar say [erroneously] دُو بَيْتِ, with the pointed د. (TA.)

is termed تَبَّ. (T, Mgh, K.) — [Accord. to my copy of the Mgh, it also signifies *She* (a camel) *became what is termed* تَاب : but I think that, in this instance, it is a mistranscription, for تَبَّ.] — [See also the last sentence of the second paragraph of art. تَرَب; and compare, with what is there said by SM, meanings assigned below to مَتَاب and مَتَابَة.]

3. الخَطَابُ يُتَابُونَهَا *The suitors return to her* (namely, a woman such as is termed تَبَّ,) *time after time.* (A, Mgh.)

4. اِنَاب: see I, 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 جَمَهُ † *God restored him to fatness, after leanness;* (A;) *restored his body to a good state, or condition.* (TA.) — اِنَابَ الدِّينَ 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-Başrah. (T, L.) — اِنَابَهُ اللهُ (T, S, *M, A, Mṣb, K,) inf. n. اِنَابَةٌ; (Mgh;) and اِنَابَةٌ [dev. from rule]; (M, K;) and اِنَابَةٌ, (T, A,) inf. n. اِنَابَةٌ; (T, Mgh;) *God recompensed, compensated, requited, or rewarded, him:* (T, S, *M, A, Mgh, *Mṣb, K:) said in relation to good and to evil. (T.) And اِنَابَهُ (Lḥ, M,) and اِنَابَهُ (T,) مَثُوبَةٌ حَسَنَةٌ (Lḥ, T, M,) and مَثُوبَةٌ (Lḥ, M,) *He (God) gave him a good recompense, compensation, &c.* (M.) And اِنَابَهُ مَثُوبَةً *He gave him his recompense, &c.* (M, K.) It is said in a trad., اِنَابُوا أَخَاكُمْ, i. e. *Recompense ye your brother for his good deed.* (TA.) And in the Qur [lxxxiii. last verse], هَلْ اِنَابُوا لِمَا كَانُوا يَفْعَلُونَ *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 مَلَّه [and سَلَّه, i. e. "he sewed it in the manner termed 'running'"]. (T.) — اِنَابَ الحَوْضَ † *He filled the watering-trough, or tank:* (K, TA:) or nearly filled it. (K.)

5. تَتَابَتْ: see 2, in the latter part of the paragraph. — The former also signifies *He gained, or earned, a ثَوَاب* [or recompense, &c.]. (K.) But this is said to be post-classical. (MF.)

6. تَتَابَتْ: see تَتَابَتْ, in art. تَاب.

10. اِنَابَ مَالَهُ *He restored to himself, or repossessed himself of, property;* syn. اِسْتَرْجَعَهُ; (T, A, K;) his property having gone away. (T, A.) And اِسْتَشْبَتْ بِمَالِكَ *I restored to myself, or repossessed myself of, property, by means of that*

which thou gavest me; my property having gone away. (A.) El-Kumeyt says,

إِنَّ العَشِيرَةَ تَسْتَشْبِتُ بِمَالِهِ
فَيَغِيرُ وَهُوَ مُوقِرٌ أَمْوَالَهَا

[*Verily the tribe restore 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.) — اِسْتَشَابَهُ *He asked him to recompense, compensate, requite, or reward, him.* (S, K.)

تَوْبٌ *A garment, (M, Mgh, Mṣb, K,) [or piece of cloth or stuff,] that is worn by men, composed of linen, cotton, wool, fur, خَزَّ [q. v.], (Mgh, Mṣb,) silk, or the like;* (Mṣb;) 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 (قَمِيص) or دِرْع) and to a حَبَّة &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 أُصْدَةٌ); app., as in the present day, a long gown, reaching to the feet, with very wide sleeves:] pl. تَوَابٌ [the pl. of mult.] (T, S, M, A, Mgh, Mṣb, K) and اِنَابَةٌ [a pl. of pauc.] (S, M, Mṣb, K) and اِنَابَةٌ and اِنَابَةٌ (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with ء by some of the Arabs because the dammeh immediately after و is deemed difficult of utterance; for which reason they substitute ء for و in all instances like this. (S.) — Curtains, and the like, are not [properly] called تَوَابٌ; but اِنَابَةٌ: (Mgh, Mṣb:) though Es-Sarakhssee uses the phrase تَوَابِ البَيْتِ. (Mgh.) تَوَابِ البَيْتِ † [He clung to the curtains of the House of God], i. e., to the curtains of the Kaabeh, is a tropical expression. (A.) — Sometimes, تَوْبٌ is used metonymically to signify † *A thing [of any kind] that veils, covers, or protects:* as in the saying of a poet,

كَتَوَّبَ ابْنِ بَيْضٍ وَقَاهَمُ بِهِ
فَسَدَّ عَلَى السَّالِكِينَ السَّبِيلَا

[*Like the means of protection adopted by Ibn-Beed: he protected them by it, and closed the way against the passengers.*] (TA.) Ibn-Beed 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. بَيْض.) — In the same manner, also, تَوَابٌ is used to signify † *Weapons.* (Ham p. 63.) — And اِنَابَةٌ 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 تَرَى
لَهَا شَبَهَا إِلَّا التَّعَامَ المُنْفِرَا

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 تَوَابٌ is employed in the same manner. (TA.) You say, لِلَّهِ تَوَابُهُ, 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 لِلَّهِ دَرُهُ [To God be attributed the good that hath proceeded from him! or his good deed! &c.]: see arts. اله and در. (K.) And فِي تَوَابِي أَبِي أَنْ اِنَابَ † [On me and on my father it rests, or lies, or be it, that I pay it: or] فِي ذِمَّتِي وَذِمَّةِ أَبِي [on my responsibility and the responsibility of my father]. (K, TA.) And اِنَابَ مِنْ تَوَابِي † *Withdraw, or separate, thyself from me.* (A.) — [The following exs. are mostly, or all, tropical.] — اِنَابَ المَيِّتِ (K, *TA,) a saying of Moḥammad, 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.) — وَتَوَابِكَ فَطَهَّرْ, in the Qur [lxxiv. 4], means *And purify thy garments:* (Abu-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'Ab, T:) or † *be not perfidious;* for [figuratively speaking,] he who is so pollutes his garments: (Fr, T:) or, as some say, † *purify thy heart:* (Abu-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, فَلَانَ نَقَى الثَّوْبَ, meaning † *Such a one is free from vice, or fault:* (A:) and طَاهِرُ الثَّوْبِ † [the same; or pure in heart, or conduct, or reputation]. (TA in art. نَصَح.) And دَنَسَ الثَّوْبَ † *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 ثَوْبٌ — مُتَشَبِعٌ — كَلَابِسِ ثَوْبِي زُورٍ — ثَوْبُ المَاءِ — عَرْضُ — اِنَابَ المَلْبَسِ and المَلْبَسِ &c. : see عَرْضُ. — اِنَابَ الغُرْسِ and السَّلَى [The membrane called] (K. See these two words.)

تَبَّ: see تَاب, in two places.

تَبَّةُ *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 مَتَابٌ (S:) the ء is a substitute for the و, the medial radical, which is suppressed; (S, L;) the word being from تَاب, aor. تَوَّبَ: (L:) Aboo-Is-háq infers that this is the case from its having for its dim. تَوْبِيَّةٌ: but it may be from تَبَّ "I collected together:" (M:) it is

mentioned in the **ك** in art. **ثوب** or **ثوبى**, and not here. (TA.) See also art. **ثوب** or **ثوبى**. — Also **أُثْبِيَّة**: (T, M, L;) and so **أُثْبِيَّة**: (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. **ثُبَات** and **ثُبُون** (T, M) and **ثُبُون**: (S and M in art. **ثوبى**, and M in art. **ثوب** also:) accord. to some, from **ثَاب**, being originally **ثُوبَة**; and its dim. is **ثُوبِيَّة**: accord. to others, it is originally **ثُوبِيَّة**; (T, L;) and its pl. is **ثُوبِي**. (L.) Hence, in the **ك**ur [iv. 73] **فَاتَفَرُّوا** **ثُبَات**, 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**.

ثُوبَة: see **ثُوبَة**, in art. **ثَاب**.

ثُوبَات (T, S, M, Mgh, Mṣb, K) and **ثُوبَات** (T, Mṣb) and **ثُوبَات** (T, S, M, K) and **ثُوبَات** (Et-Temeeme, T, M, K,) the last anomalous, (M,) and unknown to the Kilábcees, 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 **ك**ur, **هَلْ ثُوبَ الْكَفَّارِ** [cited above, see 4]; but more especially and frequently, for good. (Iath, L, MF, TA.) — **ثُوبَات** is also used as a quasi-inf. n., in the sense of **ثَابَة**; and in this case, accord to the Koofees and Baghdádees, it may govern as a verb, [like the inf. n.,] as in the saying,

- **لِأَنَّ ثُوبَ اللَّهِ كُلَّ مُؤَجِّدٍ**
- **جِنَانٍ مِنَ الْفِرْدَوْسِ فِيهَا يُخَلَّدُ**

[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 † Honey; (K, TA;) i. e. (TA) the good that proceeds from bees. (A, TA.) — And in like manner, † [Rain; i. e.] the good that results from the winds. (A, TA. [See **ثَائِب**].) — And † Bees; (M, K;) because they return [to their hives]. (M.)

ثُوبَات, [like **سَيِّد**; originally **ثُوبَات**, or **ثُوبَات**; i. e.] of the measure **فَعِيل**, (Mgh,) or **فَعِيل**; (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; (Aṣ, S, M, Mṣb;) like **بُتْر** and **أَيْر**: (Mgh, Mṣb:) from **ثَاب**; (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 **ثُوبَات**; (M;) or **ثُوبَات**, like **مُعَظَّم**: (K: [but see 2, last sentence but two:]) the pl. of **ثُوبَات** applied to a woman is **ثُوبَات**, (T, Mgh, Mṣb,) and the post-classical writers say **ثُوبَات**, which has not been heard as genuine Arabic: (Mgh, * Mṣb:) its pl. if applied to a man is **ثُوبَات**. (Mṣb.) It is said in a trad., **الثَّيْبَانِ يُرْجَمَانِ وَالْبُتْرَانِ يُجَلَّدَانِ 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 **ك** [and M] in art. **ثوب**; and its mention in art. **ثوب** is said by the author of the **ك** to be wrong: but Iath and many others decisively assert that it is from **ثَاب**, aor. **ثُوب**, "he returned." (MF, TA.)

ثُوبَات: see **ثُوبَة**, in two places.

ثُوبَات and **ثُوبَات**, as meaning The state of being a **ثُوبَات**, are not of the genuine language of the Arabs. (Mgh.)

ثُوبَات One who takes care of the clothes in the bath. (K.) [A post-classical word.]

ثُوبَات i. q. **ثُوبَات** [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.)

ثُوبَات; A well into which water returns after one has drawn from it; (A, TA;) see **ثُوبَات**; and in like manner, [but in an intensive sense in the second of the following phrases,] **ثُوبَات** [in which **ثُوبَات** and **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 (**بُتْر**), **مَا أَسْرَعَ ثَائِبَاتِهَا**, † How quick is its returning supply of water! (T.) — **ثُوبَات** † The water of the sea when it flows after ebbing. (K.) Hence, **كَلْبٌ مِثْلُ ثَائِبِ الْبَحْرِ** † Fresh, sappy, [green,] herbage. (T, L.) — **ثُوبَات** † A people, or number of men, who come company after company. (A, TA.) — **ثُوبَات** also signifies † A violent wind that blows at the beginning of rain. (S, K, TA.)

ثُوبَات: see **ثُوبَات**, in four places: — and see **ثُوبَة**. — Also † The place from which the water returns [to supply the place of that which has been drawn, in a well]: whence **بُتْر** **ثُوبَات** [see **ثُوبَات**]. (TA.) — And † The station of the water-drawer, (A'Obeyd, T, S, M, K,) above the **عُرُوش** [which means the pieces of wood upon

which he stands], (A'Obeyd, T,) or at the brink, where is the **عُرُوش** [sing. of **عُرُوش**], (S,) or which forms part of the **عُرُوش**, (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. **ثُوبَات**. (T, M.) [See also **ثُوبَات**.] — And † The construction, or casing, of stones (**طِي** **الْحِجَارَة**) that succeed one another from top to bottom [round the interior of a well]. (IAṣr.) [See again **ثُوبَات**.]

ثُوبَات (accord. to Aboo-Is-hák originally **ثُوبَات**, 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 **ثُوبَات** 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 **ثُوبَات**; [also mentioned above as pl. of **ثُوبَات**]; (ISh;) or it is **ثُوبَات**; (S;) [or this is a coll. gen. n.]; or, accord. to Fr and others, **ثُوبَات** and **ثُوبَات** are the same: Th says that a house, or tent, (**بَيْت**) is called **ثُوبَات**; and some say **ثُوبَات**; but no one reads thus [in the **ك**ur]. (TA.) It has the first of all these meanings in the **ك**ur ii. 119: (T, S, Bd, Jel, TA:) or it there means a place of recompense or reward for the pilgrimage to the Kaabeh and the visitation thereof. (Bd.) — And, sometimes, The place where the hunter, or fowler, puts his snare. (S.) — **ثُوبَات** † 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,] **جَمَتْ ثُوبَاتُ جِهْلِهِ**; His ignorance became confirmed. (A, TA.) And **كَانَ يَسْتَجِرُّ ثُوبَاتَ سَفْهِهِ** † [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 (**دُو** or **عَرَب**) may not strike against the side of the well: (M:) or the place where it is walled round within (**مَوْضِع** **طِي**) (K:) or, accord. to IAṣr, it means **طِي** **الْبُتْر**; but [ISd says,] I know not whether he mean thereby **مَوْضِع** **طِي**, or the building it [or walling it round within] with stones; though it is rarely that a word of the measure **مَفْعَلَة** [like **ثُوبَات**] is an inf. n. (M.) [See **ثُوبَات**: and see what is said of **ثُوبَات** in the last sentence of the second paragraph of art. **ثوب**.] — **ثُوبَات** [the pl.] also signifies † The foundations of a house. (IAṣr, T.) — See also **ثُوبَات**.

ثُوبَات: see **ثُوبَات**.

ثُوبَات: see **ثُوبَات**, in two places: — and see also **ثُوبَات**.

ثُوبَات and **ثُوبَات**: see **ثُوبَات**.

مُسْتَنَابَاتِ الرِّبَاحِ | Winds that are attended by prosperity and blessing; from which one hopes for a good result [i. e. rain]. (A, TA.)

توخ

1. تَوَخَّ and تَوَخَّ both signify He, or it, sank into the ground; and Yaakoob asserts that the ت in the former is a substitute for the س in the latter. (L, TA.) You say, تَوَخَّتْ قَدَمُهُ بِالْوَحْلِ, (S, L.) or تَوَخَّتْ قَدَمُهُ بِالْوَحْلِ, (L, S.) aor. تَوَخَّ and تَوَخَّ, His foot sank, or entered, into the mire. (S, L.) And تَوَخَّتِ الإصْبَعُ, aor. as above, (L, K, S.) inf. n. تَوَخَّ, (L, S.) The finger entered, or sank, into a swollen, or tumid, or a soft, or yielding, substance; (L, K, S;) as also تَوَخَّتْ, (L, S.) and تَوَخَّتْ: (Lth:) but this last is disapproved by IDrd, and J and others do not mention it. (TA in art. توخ.)

ثور

1. ثَارَ, aor. يَثُورُ, (M, S, K,) inf. n. ثُورٌ and ثُورٌ and ثُورَانٌ, (M, K, S,) It (a thing, M) became raised, roused, excited, stirred up, or provoked; syn. هَجَّجَ; (M, S;) syn. of the inf. n. هَجَّجَانٌ, (K, S;) as also تَثُورٌ, (M, K, S.) — Said of dust, (S, M, A, Mgh, Msh, K,) and of smoke, (M, A, S,) and of other things, (M, TA,) inf. n. ثُورٌ and ثُورٌ, (S, M, Mgh, K, S,) and ثُورَانٌ, (K, S, M, S, K,) It became raised, or stirred up; (Mgh, Msh, K;) and spread: (Mgh, S, M, A, K, S,) and appeared; (M, S;) as also تَثُورٌ: (K, S;) also said of the redness in the sky after sunset, inf. n. ثُورٌ and ثُورَانٌ, It spread upon the horizon, and rose: (TA: [see ثُورٌ:]) and ثَارَ, said of anything, means It appeared and spread. (Mgh, S.) — Said of a camel lying upon his breast, He became roused, or put in motion or action; as also تَثُورٌ. (TA.) — Said of the bird called القَطَا, (M, A, S,) inf. ns. as first mentioned above, (K, S,) or ثُورٌ and ثُورَانٌ, (M, S,) It rose (M, A, K, S) from the place where it lay; (M, A, S;) as also تَثُورٌ: (K, S;) and of a swarm of locusts, it rose; (M, K, S;) as also تَثُورٌ: (K, S;) or appeared; as also انْتَارَ. (TA.) — Also, (S, M, S,) inf. ns. as first mentioned above, (M, K, S,) He leaped, or sprang; (M, K, S;) as also تَثُورٌ. (K, S.) You say, ثَارَ إِلَيْهِ, He leaped, or sprang, to, or towards, him, or it. (M, S.) And ثَارَ بِهِ النَّاسُ, The people leaped, or sprang, upon him. (S, M, A, S.) And ثَارَ إِلَى الشَّرِّ, He rose, or hastened, to do evil, or mischief. (Msh, S.) — ثَارَ الْمَاءُ, The water flowed forth with force; gushed forth. (TA.) — ثَارَ الدَّمُ, (TA, S,) inf. ns. as first mentioned above, (K, S,) The blood appeared in him; as also تَثُورٌ. (K, S, TA.) And ثَارَ الدَّمُ فِي وَجْهِهِ, The blood appeared in [or mantled in or mounted into] his face; as also انْتَارَ. (M, S.) — ثَارَ بِه الحَصِيَّةُ, (S, M, A, S,) inf. n. ثُورٌ and ثُورٌ and ثُورَانٌ [or ثُورَانٌ?] and ثُورَانٌ, (M, S,) The measles spread [or broke out] in him: (M, S;) and in like manner one says of anything that appears: (M, S;) one says,

ثَارَ, inf. n. ثُورٌ and ثُورَانٌ, meaning It appeared. (T, S.) And accord. to Lh, one says, ثَارَ الرَّجُلُ, inf. n. ثُورَانٌ, meaning The man had the measles appearing in him. (M, S.) — ثَارَ بِالْمَحْمُومِ الثُّورُ, Pimples, or small pustules, breaking out in the mouth, appeared in the fevered man. (A, S.) — ثَارَتِ الْحُمَى, [The fever rose, or became excited]. (TA from a trad.) — ثَارَتِ نَفْسُهُ, His soul [or stomach] heaved; or became agitated by a tendency to vomit; syn. جَثَّتْ, (T, S, S,) i. e. اِرْتَفَعَتْ; (T, S;) or جَاسَتْ, (TA, S,) i. e. فَارَتْ. (T, S.) — ثَارَ الغَضَبُ, (Msh, S,) inf. n. ثُورٌ, (M, S,) [Anger became roused, or excited, or inflamed: or became roused, or excited in the utmost degree: or boiled: or spread: (see ثَائِرٌ, below:) or] became sharp. (M, Msh, S.) ثَارَتِ بَيْنَهُمْ فِتْنَةٌ وَشَرٌّ, (A, Msh, S,) Discord, or dissension, or the like, and evil, or mischief, became excited among them, or between them. (Msh, S.)

2: see 4, in three places. — You say also, ثُورَ الأَمْرِ, inf. n. تَثُورٌ, + He searched, or sought, for, or after, the thing, or affair; inquired, or sought information, respecting it; searched, or inquired, into it; investigated, scrutinized, or examined, it. (M, S.) And ثُورَ القُرْآنِ, + He searched after a knowledge of the Kur-án, (S, K, S,) or its meanings: (M, S;) or he read it, and inquired of, or examined, diligently, those skilled in it, respecting its interpretation and meanings: (Sh, S;) or he scrutinized it, and meditated upon its meanings, and its interpretation, and the reading of it. (TA, S.)

3. ثَاوَرَهُ, (T, M, A, K, S,) inf. n. مَثَاوَرَةٌ, (S, M, K, S,) and ثَاوَرَ, (Lh, M, K, S,) He leaped, or sprang, upon him, or at him; he assaulted, or assailed, him; syn. وَابَّه, (T, S, M, A, K, S,) and سَاوَرَهُ. (T, A, S.)

4. اِثَارَهُ, (T, S, M, A, Mgh, K, S,) and اِثْرَهُ, and هَثْرَهُ, (K, S,) [but in the M, I find اِثْرَهُ and اِثْرَهُ, (in the latter of which the ه is substituted for the ا of the former, as in اِرْقَاقٌ هَرَقَاقٌ) and it is evident that the author of the K erroneously supposed them to be from اِثْرٌ and هَثْرٌ, whereas they are from اِثَارٌ and اِثْرٌ, and are originally اِثْرُوتُهُ and اِثْرُوتُهُ, but, for اِثْرُهُ, SM appears to have read اِثْرَهُ, for he says that it is formed by transposition,] inf. n. اِثَارَةٌ and اِثْرَةٌ; (Lh, M, S;) and اِثْرُهُ, (M, K, S;) and اِثْرَتُهُ, (T, M, A, K, S;) He raised, roused, excited, stirred up, or provoked, him or it; (S, M, A, Mgh, K, S;) [as, for instance,] an object of the chase or the like, (T, M, A, S,) a beast of prey, (T, S,) a lion, (M, A, S,) + dust, (M, Mgh, S,) + smoke, and any other thing: (M, S;) or he drew it forth: (M, S;) اِثْرَتُهُ is [often used in this last sense, or as meaning he disinterred it, exhumed it, or dug it up or out,] said of a thing buried. (K, S, in art. سوع.) You say, اِثَارَ فُلَانًا, He roused such a one for an affair. (T, S.) And اِثَارَ البَعِيرَ, He roused the camel lying upon his breast, or put him in motion or action. (T, S.) And ثُورَ البِرِّكَ, and اِثْرَتَاهَا, He roused the camels lying upon their

breasts, and made them to rise. (S, S.) — اِثَارَ التُّرَابَ بِقَوَائِمِهِ, [a beast] scraped up the earth, or dust, with his legs. (T, M, S.) — اِثَارَ الأَرْضَ, (M, Mgh, Msh, S,) and اِثْرَتَهَا, (M, S,) He tilled the ground, or land; cultivated it by ploughing and sowing: (Mgh, Msh, S;) he turned the ground over upon the grain after it had been once opened: (M, TA, S;) he ploughed and sowed the land, and educed its increase, and the increase of its seed. (TA, S.) And اِثَارَتِ الأَرْضَ, [She (a cow) tilled the ground]. (TA, S.) — اِثَارَ الفِتْنَةَ, He (an enemy) excited discord, or dissension, or the like. (Msh, S.) And ثُورَ عَلَيْهِمُ الشَّرِّ, (inf. n. تَثُورٌ, Msh, S,) He excited evil, or mischief, against them, (T, S, A, S, Msh, S,) and manifested it. (S, S.)

5: see 1, in seven places.

7: see 1, in two places.

10: see 4, in three places.

ثَارٌ: see ثَارٌ.

ثُورٌ A bull: (S, M, Msh, K, S;) and ثُورَةٌ a cow: (S, M, Msh, K, S;) pl. [of pauc] اِثْوَارٌ (M, Msh, K, S,) and ثَيْرَةٌ (S, M, K, S,) and [of mult.] ثَيْرَانٌ and ثَيْرَةٌ (T, S, M, Msh, K, S,) and ثُورَةٌ (S, M, K, S,) and ثَيْرٌ (M, K, S,) and ثَيْرَةٌ; (M, TA, S.) Sb says of the pl. ثَيْرَةٌ that و in it is changed into ي because of the kesreh before it, though this is not accordant to general rule: (S, S;) accord. to Mbr, they said ثَيْرَةٌ to distinguish it from the ثُورَةٌ of اَفْط, and that it was originally of the measure فِعْلَةٌ: (S, M, S;) accord. to Aboo'Alcc, it is a contraction of ثَيْرَةٌ. (M, S.) [Hence,] الثُّورُ [The constellation Taurus;] one of the signs of the Zodiac. (S, M, K, S.) — + A lord, master, or chief, (M, A, K, S,) of a people. (A, S.) 'Othmán is called, in a trad., الثُّورُ الأَبْيَضُ; the epithet الأَبْيَضُ being added because he was hoary; or it may denote celebrity. (M, S.) — + Stupid; foolish; of little sense: (T, K, S;) a stupid, dull man, of little understanding. (T, S.) — + Possessed by a devil, or insane, or mad; syn. مَجْنُونٌ; so in copies of the K; but in some copies, [and in the CK,] جُنُونٌ [diabolical possession, or insanity, or madness]. (TA, S; and thus in Har p. 415.) — A piece, (T, S, Mgh, Msh, K,) or large piece, (M, K, S,) of اَقْط, (T, S, M, Mgh, Msh, K, S,) i. e. milk which [has been churned and cooked and then left until it] has become congealed and hard like stone: (TA, S;) pl. [of mult.] اِثْوَارٌ (T, S, M, K, S,) and اِثْوَارٌ. (M, K, S.) — The green substance that overspreads stale water; (T, M, K, S;) this is called اِثْوَارُ المَاءِ; (S, Msh, S;) syn. غَرْمَضٌ, (AZ, T, S, M, Msh, K, S,) and طَحْلِبٌ, and غَلْفَقٌ; (M, S;) and the like thereof: (T, M, S;) and small rubbish, or broken particles of things, (Msh, TA, S,) or anything, (K, S,) upon the surface of water, (Msh, K, TA, S,) which the pastor beats to make the water clear for the bulls or cows. (Msh, S.) Accord. to some, it has the first of these meanings in the following verse of Anas Ibn-Mudrik El-Khath'amee:

• اِنِّي وَقَتْلِي سُنِّيَا ثَمَّ اَعْقَلُهُ •
• كَالثُّورِ يَضْرِبُ لَهَا عَانَتِ البَقَرِ •

[*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, *سقط نور الشفق* [The spreading appearance of the redness above the horizon after sunset sank down, or set]. (S, A.) With its *سقوط* commences the time of the prayer of nightfall. (TA.) — † *The whiteness in the lower part of the nail (M, K) of a man.* (M, TA.)

ثير A covering of [or film over] the eye. (K.) One says, *ثير عينه* Upon his eye is a covering [or film]. (TK.)

ثورة: see *ثور*. — † *An excitement: so in the saying, انتظر حتى تسكن هذه الثورة* [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 ثروة: (T, M:) or not of wealth; for of this one says ثورة only.* (M.)

خوزان The [part of the body called the] *ثوارة* [q. v.]. (K.)

ثائر [Locusts before they have wings] just coming forth from the dust, or earth. (T, S.) — *ثائر الرأس* † *Having the hair of his head spreading out in disorder, and standing up:* (A, T, S, TA:) or *shaggy, or dishevelled.* (T, A.) — *رأيت ثائراً فريص رقبته* † [I saw him with his external jugular veins, or with the sinews and veins of his neck, swelling by reason of anger]. (A.) — *ثائر* also signifies † *Angry.* (T.) — And † *Anger: (S, A, K:) [or an ebullition of anger, rage, or passion: whence the phrase,] ثار ثائره* (T, S, M, A,) like *فار فائره* (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.)

أرض مثارة Land ploughed up. (T.)

أرض مئورة A land abounding with bulls [and cows]. (Th, M, K.)

مئيرة A cow that tills the ground; (Mgh, K;) and in like manner applied to bulls (ثيرة). (T.)

نور

1. *نور*, (T, Sgh, K,) aor. *يُنور*, inf. n. *نُور*, (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, *نور*. (IAar, Th, T.) — And *نور*, (T, M, Mgh, K,) aor. *يُنور*, (T,) inf. n. *نُور*, (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 نور*, explained below; (M, Mgh, K;) as also, accord. to Sb, *انور*; (so in the TT, as from the M;) or *انور*, inf. n. *انور*. (K.) — *نور الوعاء*, (Sgh, K,) aor. *يُنور*, inf. n. *نُور*, (TA,) *He poured forth what was in the receptacle.* (Sgh, K.)

4: see 1.

5. *تثورت* *التحل* The bees collected themselves together, and became dense. (M, K.) See also 7. — *تثورت عليه* *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 عليه التراب* The dust, or earth, poured forth upon him. (S.) — [Hence,] *انثال عليه الناس من كل وجه* 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 *تثولوا*. (TA. [See also 7 in art. ثل.])] — See also 5. — *انثال عليه القول* † *Speech suggested itself to him uninterruptedly and abundantly, so that he knew not with what to begin.* (M, K.)

9: see 1.

نور A number, or collection, or swarm, of bees: (A, T, S, M, K:) or simply bees: (IAar, Th, T:) a word having no proper sing.; (A, 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 A. (T.) — And *A company of men.* (Ibn-'Abbád, TA.) — Also *The kind of trees called حمض.* (M, K.)

نور a dial. var. of *ثيل*, meaning *The sheath of the penis of the camel.* (Nh, TA.)

نور *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.)

نور: see *نور*, in art. *نور*.

نور A company, or an assemblage, of men

come from detached, or scattered, houses or tents; (S, K;) [in Har p. 261, written *نور*; but in the TA, said to be like *سفينه*, as written in the S and K;] and of boys, or children; and of camels or the like (مال): mentioned by Yaak'ub, on the authority of Aboc-Sá'id. (S.) — Also *A place in which fresh herbage is, or becomes, collected together.* (Th, M, K.)

نور A swarm, or large number, of locusts; (A, T, M, K;) a subst., like *جبانة* (M, K) and *جمالة*: (M:) or an assemblage of locusts, and of men. (IAar, Th, T.)

انور 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 نور, explained above; fem. *انورة*, 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. *انور*. (Mgh.) — Also *Slow in aiding, or in aiding against an enemy: and slow in doing good, and in acting: and slow in running: pl. as above.* (K.) And *انورة*, applied to old men, *Slow (K, TA) in doing good, or in acting, or in running.* (TA.)

انورة: see what next precedes.

نور

نور [Garlic; the *allium sativum* of Linn.;] a kind of *بقل*, (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 *نور الحية*, 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,) *نور* signifies also † *The pommel of a sword.* (S, M, K.) Whence, *امر نور*, said to be the name of a certain woman, may mean † *A sword.* (M.) — [Hence, also,] *نور ذكر رجل* † [The glans of a man's penis]. (Az, in TA voce *نور*.) — *نور* also signifies *The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils; (IAar, TA;) i. q. الخنبة, &c. (TA in art. خنبة.)* — *نور* is also a dial. var. of *نور*, meaning *Wheat.* (Lh, T, M.) And the latter is used in the [ordinary] sense of the former. (T.)

نوى

1. *نوى* (T, S, M, Mgh, Mgh, K) *بالنكان* (S, M, Mgh, Mgh, K,) and *فيه*, (Mgh,) and *نوى* *النكان* (S, M, Mgh, K,) aor. *نوى*, (T, S, Mgh,

(K) inf. n. ثَوَاةٌ (T, S, M, Mgh, Mṣb, K) and ثَوِي (S, M, Mgh, K) and مَثْوِي (T, M); and ثَوِي (T, S, M, Mṣb, K) بالمكان (S, M, K,) or فيه; (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 ثَوِي signifies also he alighted, or alighted and abode, (M,) or he settled, (TA,) اِنَّا نَطِيلُ الثَّوِيَّ، (M.) Hence, اِنَّا نَطِيلُ الثَّوِيَّ، [Verily we prolong the stay in the seat of war]. (Mgh.) [You say also, اِنَّا نَطِيلُ الثَّوِيَّ، He betook himself to the woman to remain, stay, dwell, or abide, with her: see ثَوِيَّةٌ.] — [Hence,] ثَوِي (T, M, IB, TA,) aor. -; in the K, incorrectly, ثَوِي، inf. n. ثَوِيَّةٌ; (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. حسب, conj. 2.] = ثَوِي 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. اِنثَوِي: see 1. = اِنثَوَاهُ 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 اِنثَوَاهُ (Kr, S, M, K,) inf. n. اِنثَوِيَّةٌ (S,) signifies the same. (Kr, S, M, K.) [In the CK, اِنثَوِيَّةٌ is erroneously put for اِنثَوِيَّةٌ.] — And He lodged him; made him his guest; or entertained him as a guest. (M, K.) You say, اِنثَوِيَّةٌ اِنثَوِيَّةٌ [He lodged me, and entertained me well as a guest]. (T.)

5. اِنثَوَاهُ He became his guest. (TA.)

ثَا [mentioned in this art. in the K, as "A certain letter of the alphabet," namely, ث]: see art. ثَوَا: ISd holds its 1 to be originally و. (TA.)

ثَاي: } see what next follows.
ثَاوَة: }

ثَايَة (S, M, K,) without ة, (S,) formed by permutation from ثَوِيَة, 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 ثَوِيَّةٌ and ثَاوَةٌ (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 ثَايَة is explained in the T, in art. ثَاي.] — Also, (AZ, T, S, M,) and ثَوِيَّةٌ (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 ثَوِيَّةٌ (K,) with dāmm, (TA, [in the CK ثَوِيَّةٌ]) 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 ثَايَة is ثَايِي: (Lh, M:) [or rather the latter is a coll. gen. n., of which the former is the n. un.]

ثَوِيَّةٌ: see art. ثَوِي: and see ثَايَة in the present art., above.

ثَوِي A guest: (IAqr, T, S, M, K:) the vulgar erroneously pronounce it ثَوِي. (TA. [See also مَثْوِي.]) — Remaining, staying, dwelling, or abiding; as also ثَوِي; but the former is better known in this sense. (M in art. ثَوِي.) — 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.)

ثَوِي: see art. ثَوِي. = Also an inf. n. of 1. (S &c.)

ثَوِيَّةٌ: see ثَايَة, above, in two places. = Also A woman (K, TA) to whom one betakes himself to remain, stay, dwell, or abide, with her (يَثْوِي إِلَيْهَا). (TA.)

ثَاوِي 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 بَلَدَةً a stranger who keeps to a country, or town. (M.) — A man remaining in his grave. (IB, TA.)

ثَاوِيَّةٌ: see ثَاوِي, in art. ثَوَا. You say قَاوِيَّةٌ ثَاوِيَّةٌ [in the CK, erroneously, ثَاوِيَّةٌ] A rhyme of which the characteristic is ث. (K, TA.)

مَثْوِي 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. مَثَاوِي (T, M, Mgh, Mṣb, K.) Hence, أَبُو المَثْوِي 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 المَثْوِي The mistress of the house or tent. (M.) And أَبُو مَثْوِي 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 ثَوِي.] And أُمُّ مَثْوِي 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 ثَوِي. (T, M.)

ثِي

2. حَسَنًا and ثَيَّبْتُ ثَا حَسَنَةً [I made, or wrote, a beautiful ث]. (TA in اللب اللبنة.)

ثِيَّةٌ 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 ثَايَة [q. v. in art. ثَوِي]. (IB, TA.)

ثَاي: } see art. ثَوِي.
ثَايَة: }

ثَاوِي: see ثَاوِي, in art. ثَوَا.

ثيب

For several words mentioned in the M and K as belonging to this art., see art. ثوب.

ثيتل

ثَيْتَل: } see art. ثتل.
ثَيْتَل: }

ثيخ

1. ثوخ: see art. ثيخ. ثَاخ, aor.

ثيل

ثَيْل: see what next follows.

ثَيْل 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-'Abbād; and IAth adds اُخْلَفَ مِنْ ثَيْلِ [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 ثَيْل (Mgh,) [both appellations now applied to triticum repens, or dog's grass,] is the نَجْمَةٌ; called in Persian ريزويادنه [?]; (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.)

ثَيْلٌ: see *ثَيْلٌ*, in two places.

أَثَيْلٌ A camel large in the *ثِيل*; (T, S, M, K;) wide therein: (M:) pl. *ثَيْلٌ*. (K.)

مَثَيْلَةٌ A place in which is the kind of plant called *ثِيلٌ*. (Mgh.)