

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 imáleh, i. e. bé, té, &c., with the exception of **حَا**, **طَا**, and **طَا**; and when they are regarded as nouns, their duals are **بَيَان**, **تَيَان**, &c.:] the pl. of **بَاءٌ** is **بَاءَاتٌ**; and that of **بَا** is **أَبْوَاءٌ**. (TA ubi suprâ.) It is one of the letters termed **مَجْبُورَةٌ** [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of those termed **شَفِيَّةٌ** [or labial]; and of those termed **ذُلُقٌ** [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 **مَنْ رَبٌّ** and **لَقَبٌ**; 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 اللينة.) — In the dial. of Mázin, it is changed into **مِر**; (TA ubi suprâ;) as in **بَكَّةٌ**, which thus becomes **مَكَّةٌ** [the town of Mekkeh]. (TA in باب الالف اللينة.) — **ب** is a preposition, or particle governing the gen. case; (S, Mughnee, K;) having kesr for its invariable termination because it is impossible to begin with a letter after which one makes a pause; (S;) or, correctly speaking, having a vowel for its invariable termination because it is impossible to begin with a quiescent letter; and having kesr, not fet-h, to make it accord with its government [of the gen. case]; and to distinguish between it and that which is both a noun and a particle. (IB.) It is used to denote adhesion (Sb, T, S, M, Mughnee, K) of the verb to its objective complement, (S,) or of a noun or verb to that to which it is itself prefixed; (TA;) and adjunction, or association: (Sb, T:) and some say that its meaning of denoting adhesion is inseparable from it; and therefore Sb restricted himself to the mention of this meaning: (Mughnee:) or Sb says that its primary meaning is that of denoting adhesion and mixture. (Ibn-Es-Sáigh, 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 **دَاءٌ بِهِ** [*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 بِفُلَانٍ**, 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 على.) **كَيْفَ عَلَيْكَ بِكَذَا** *Keep thou to such a thing*: (El-Munáwee:) or *take thou such a thing*. (Ham p. 216.) **كَيْفَ عَلَيْكَ بِهَا** *Keep thou to it, فَعَلَيْكَ بِهَا* meaning *فَعَلَيْكَ بِهَا*, (Mgh in art. نَعْم,) [or *let him keep to it, i. e. فعلية بها*,] or *thou hast taken to, or adopted and followed, or adhered to, the established way, or the way established by the Prophet, i. e. فَيَالَسَنَةَ أَخَذْتُ, (Mgh,) or *he hath taken to, &c., i. e. فَيَالَسَنَةَ أَخَذَ, (IAth, TA in art. نَعْم,) or *by this practice, or action, is excellence attained, or he will attain excellence, i. e. فَيَالَسَنَةَ أَخَذَ أَوْ الْفَعْلَةَ يَنَالُ الْفَضْلَ, or **يَنَالُ الْفَضْلَ**; (IAth ubi suprâ;) and *excellent is the practice, the established way, or the way established by the Prophet, ونعمت* meaning **وَنِعْمَتِ السَّنَةُ**, (Mgh,) or *and excellent is the practice, or the action, i. e. وَنِعْمَتِ الْخَصْلَةُ, (S) and **وَنِعْمَتِ الْخَصْلَةُ أَوْ الْفَعْلَةُ**, (Mgh in art. نَعْم,) (IAth ubi suprâ:) 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] **فَيَالرَّخْصَةَ** &c.: (TA in the present art. See also art. نَعْم.) — It is also used to render a verb transitive;****

(Mughnee, K;) having the same effect as hemzeh [prefixed], in causing [what would otherwise be] the agent to become an objective complement; as in **أَذْهَبْتُ بِزَيْدٍ** syn. with **أَذْهَبْتُهُ** [*I made Zeyd to go away; or I took him away*]; (Mughnee;) and hence, [in the KUR ii. 16,] **أَذْهَبَ اللَّهُ نُورَهُمْ** [*God taketh away their light*]; (Mughnee, K;) which refutes the assertion of Mbr and Suh, that **أَذْهَبْتُ بِزَيْدٍ** means [*I went away with Zeyd*; i. e.] *I accompanied Zeyd in going away*. (Mughnee.) J says that any verb that is not trans. you may render so by means of **ب** and **ا** [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 بِالْقَدُومِ** [*I worked as a carpenter with the adz*]; (Mughnee, K;) and **ضَرَبْتُ بِالسَّيْفِ** [*I struck with the sword*]. (M.) And hence the **ب** in **بِسْمِ اللَّهِ**, (Mughnee, K,) accord. to some, because the action [before which it is pronounced] is not practicable in the most perfect manner but by means of it: (Mughnee:) but others disallow this, because the name of God should not be regarded as an instrument: (MF, TA:) and some say that the **ب** here is to denote beginning, as though one said, **أَبْتَدَأُ بِسْمِ اللَّهِ** [*I begin with the name of God*]. (TA.) — It also denotes a cause; as in **إِنْتُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلِ** [*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 أَحَدِكُمُ 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 بِفُلَانٍ 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 آبَاهُمْ بِالنَّارِ *
* وَالنَّارُ قَدْ تَشْفَى مِنَ الْأَوَارِ *

[Their camels had been watered because of the brand that they bore: for fire, or the brand, sometimes cures of the heat of thirst]; i. e., because of their being branded with the names [or marks] of their owners, they had free access left them to the water. (Mughnee. See also another reading of this verse voce نَارُ.) [In like manner] it is used in the sense of مِنْ أَجْلِ [which means بِسَبَبِ (Mṣb in art. أَجَلَ)] in the saying of Lebeed,

- * غُلْبٌ تَشَدَّرَ بِالذُّحُولِ كَأَنَّهَا *
* جِنُّ الْبِدْيِ رَوَّاسِيًا أَقْدَامَهَا *

(§) 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. بَدُو)] 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 ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ [That was because they used to disbelieve in the signs of God]; and in ذَلِكَ بِمَا عَصَوْا [That was because they disobeyed]: both instances in the *Qur* ii. 58. (Bd.) — It is also used to denote concomitance, as *syn.* with مَعَ (Mughnee, K); as in اشْتَرَيْتُ الْفَرَسَ بِالْجَامِهِ وَسَرْجِهِ [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] (*Qur* xi. 50); and in وَقَدْ دَخَلُوا بِالْكَفْرِ [They having entered with unbelief] (*Qur* v. 66); (Mughnee, K;) and in the saying, فَسَبِّحْ بِحَمْدِ رَبِّكَ, in the *Qur* [xv. 98 and cx. 3]; some saying that it denotes concomitance, and that *حمد* is prefixed to the objective complement, so that the meaning is, سَبِّحْهُ حَامِدًا لَهُ [Declare thou his (thy Lord's) freedom from everything derogatory from his glory, praising Him], i. e. declare thou his freedom from that which is not suitable to Him, and ascribe to Him that which is suitable to Him; but others say that it denotes the employing a thing as an aid or instrument, and that *حمد* is prefixed to the agent, so that the meaning is, سَبِّحْهُ بِمَا حَمَدَ بِهِ نَفْسَهُ [declare thou his (thy Lord's) freedom from everything derogatory from his glory by means of ascribing to Him that wherewith He hath praised himself]: and so, too, respecting the saying, سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ; some asserting that it is one proposition, the وَ being redundant; but others saying, it is two propositions, the وَ being a conjunction, and the verb upon which the ب is dependent being suppressed, so that the meaning is, [I declare thy freedom from everything deroga-

tory from thy glory, O God,] وَبِحَمْدِكَ سَبِّحْتُكَ [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.) ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ [i. e. The earth became strait to them, with, meaning notwithstanding, its amplitude, or spaciousness]. (Bd.) Sometimes the negative لَا intervenes between ب [denoting concomitance] and the noun governed by it in the gen. case; [so that جِئْتُ بِلَا signifies Without;] as in جِئْتُ بِلَا زَادٍ [I came without travelling-provision]. (Mughnee and K in art. لَا.) — 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] (*Qur* iii. 119); and نَجَّيْنَاهُمْ بِسَحَرٍ [We saved them a little before daybreak] (*Qur* liv. 34): (Mughnee, K, TA;) and so in بِأَيِّكُمْ الْمَغْتُونُ (T, K,) in the *Qur* [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 *Hamásee* (Mughnee)],

- * فَلَمَّتْ لِي بِهِمْ قَوْمًا إِذَا رَكَبُوا *
* شَنُوا الْإِغَارَةَ فَرَسَانًا وَرُكْبَانًا *

[Then would that I had, instead of them, a people who, when they mounted their beasts, poured the sudden attack, they being horsemen and camel-riders]; (Ham p. 8, Mughnee, K;) i. e., بَدَلًا بِهِمْ: (TA;) but some read شَدُّوا الْإِغَارَةَ, [and so it is in some, app., the most correct, of the copies of the Mughnee,] شَدُّوا لِلْإِغَارَةِ [hastened for the making a sudden attack]. (Ham, Mughnee.) So, too, in the saying, اِعْتَصَمْتُ بِهَذَا التَّوْبِ خَيْرًا مِنْهُ [I received, in the place of this garment, or piece of cloth, one better than it]; and لَقِيتُ بَزِيدَ بَحْرًا [I found, in the place of Zeyd, a man of abundant generosity or beneficence]; and هَذَا بِذَلِكَ [This is instead, or in the place, of that; but see another explanation of this last phrase in what follows]. (The Lubáb, TA.) — It also denotes requital; or the giving, or doing, in return; (Mughnee, K;) and in this case is prefixed to the word signifying the substitute, or thing given or done in exchange [or return; or to the word signifying that for which a substitute is given, or for which a thing is given or done in exchange or return]; (Mughnee;) as in the saying, اشْتَرَيْتَهُ بِأَلْفِ دِرْهَمٍ [I purchased it for a thousand dirhems]; (Mughnee, K;*) [and in the saying in the *Qur* ix. 112,

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ يُصَلِّوا لَهُمْ يَوْمَ تَشَقَّقُ السَّمَاءُ كَمَا تَقَعُّكَ أَهْلِ الْإِنْتِهَا [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. وَغَد) 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 كُنْتُمْ تَعْمَلُونَ [Enter ye Paradise in return for that which ye wrought] (*Qur* xvi. 34); for the ب here is not that which denotes a cause, as the *Moátezileh* assert it to be, and as all [of the *Sunnees*] hold it to be in the saying of the Prophet, نَنْ يَدْخُلُ 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 *Qur*-án. (Mughnee.) — It is also *syn.* with عَنِ; and is said to be peculiar to interrogation; as in فَاسْأَلْ بِهِ خَبِيرًا [And ask thou respecting Him, or it, one possessing knowledge] (*Qur* xxv. 60); (Mughnee, K;) and accord. to *IAar* in the *Qur* lxx. 1; (T;) and in the saying of *Alkameh*,

- * فَإِنْ تَسْأَلُونِي بِالنِّسَاءِ فَإِنِّي *
* بَصِيرٌ بِأَدْوَاءِ النِّسَاءِ خَبِيرٌ *

[And if ye ask me respecting the diseases of women, verily I am knowing in the diseases of women, skilful]: (A'Obeyd, TA;) or it is not peculiar to interrogation; as in وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالنِّعَمِ [And the day when the heavens shall be rent asunder from the clouds] (*Qur* xxv. 27); (Mughnee, K;) and مَا غَرَّكَ بِرَبِّكَ (K) i. e. What hath beguiled thee from thy Lord, and from believing in him? in the *Qur* lxxxii. 6; and so in the same, lvii. 13: (TA: [but see art. غَر:]) or, accord. to Z, the ب in *بالنعمة* 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 *Basrees* explain it as occurring in *فاسأل به خبيراً*, as denoting the cause; and they assert that it is never *syn.* with عَنِ; but their explanation is improbable. (Mughnee.) — It is also *syn.* with عَلَى; as in (S) *بدينار* (Mughnee, K;*) *إِنْ تَأَمَّنْهُ بِقَنْطَارٍ* [If thou give him charge over a hundredweight or over a *deenár*] (*Qur* iii. 68); like as عَلَى is sometimes put in the place of ب, as after the verb رَضِيَ (S, TA;) and so in *بهم* [That the ground were made even over them], in the *Qur* [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. voce *تَعَلَّبَ*. (Mughnee.) — It also denotes part of a whole; (Msb in art. *بعض*, Mughnee, K;) so accord. to Aṣ and AAF and others; (Msb, Mughnee;) as *syn. with من*: (Msb, TA:) IKt says, the Arabs say, *شَرِبْتُ بِمَاءٍ*, meaning *منه* [I drank of such a water]; and AZ mentions, as a saying of the Arabs, *سَقَاكَ كَذَا*, meaning *به* [May God give thee to drink of such a water], thus making the two prepositions *syn.*: (Msb: [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 lxxxiii. 28]; (Msb, 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: (Msb:) thus, also, it is used in *وَأَمْسَحُوا بِرُؤُسِكُمْ* [in the Kur v. 8], (Msb, 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-Sháfi'ee; but he is said to have disapproved it, and to have held that the *ب* here denotes adhesion: (TA:) this latter is its apparent meaning in this and the other instances: or, as some say, in this last instance it is used to denote the employing a thing as an aid or instrument, and there is an ellipsis in the phrase, and an inversion; the meaning being, *امسحوا رؤوسكم بالماء* [wipe ye your heads with water]. (Mughnee.) — It is also used to denote swearing; (Mughnee, K;) and is the primary one of the particles used for this purpose; therefore it is peculiarly distinguished by its being allowable to mention the verb with it, (Mughnee,) as *أُقْسِرُ بِاللَّهِ لِأَفْعَلَنَّ* [I swear by God I will assuredly do such a thing]; (Mughnee, K;) and by its being prefixed to a pronoun, as in *بِكَ لِأَفْعَلَنَّ* [By thee I will assuredly do such a thing]; and by its being used in adjuring, or conjuring, for the purpose of inducing one to incline to that which is desired of him, as in *بِاللَّهِ هَلْ قَامَ زَيْدٌ*, meaning I adjure thee, or conjure thee, *by God*, to tell me, *did Zeyd stand?* (Mughnee.) [See also the first explanation of this particle, where it is said, on the authority of the L, that, when thus used, it denotes adhesion.] — It is also *syn. with إلى*, as denoting the end of an extent or interval; as in *أَحْسَنَ بِي*, meaning *He did good, or acted well, to me*: (Mughnee, K;) but some say that the verb here imports the meaning of *لطف* [which is trans. by means of *ب*, i. e. *he acted graciously, or courteously,*

with me]. (Mughnee.) — It is also redundant, (S, Mughnee, K,) to denote corroboration: (Mughnee, K;) and is prefixed to the agent: (Mughnee:) first, necessarily; as in *أَحْسَنَ بِزَيْدٍ*; (Mughnee, K;) accord. to general opinion (Mughnee) originally *أَحْسَنَ زَيْدٌ*, i. e. *صَارَ ذَا حَسَنِ* [Zeyd became possessed of goodness, or goodliness, or beauty]; (Mughnee, K;*) or the correct meaning is *حَسَنَ 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 يَأْتِكَ وَالْأَنْبِيَاءُ تَنْبِي* •

• *بِمَا لَأَقْتُ لَبُونَ بَنِي زَيْدٍ* •

[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 *وَهَزِي 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* (*أَنْفُسِكُمْ* being understood) *with your hands to perdition*; or that the meaning is, *by means, or because, of your hands*: (Mughnee:) and ISd says that *هَزِي*, 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, *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, *بحسبك* is an enunciative put before its inchoative, so that the meaning is, *a dirhem is a thing sufficing thee*, i. e. *a dirhem is sufficient for thee*; as is shown in a marginal note in my copy of the Mughnee: in the latter way is used the saying, mentioned in the S, *بِحَسْبِكَ قَوْلُ السَّوَةِ* *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; *حَسْبِكَ بِصَدِيقًا* *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 إِذَا بِزَيْدٍ* [I went forth, and lo, there, or then, was Zeyd]; and in *إِذَا بِكَ إِذَا كَيْفَ* [How art thou, or how wilt thou be, when it is thus, or when such a thing is the case?]; and so, accord. to Sb, in *بِأَيْكُمُ الْمُفْتُونُ* [mentioned before, in explanation of *ب* as *syn. with في*]; but Abu-l-Hasan says that *بِأَيْكُمُ* is dependent upon *اسْتَفْرَارٌ* suppressed, denoting the predicate of *المفتون*; and some say that this is an inf. n. in the sense of *فُتِنَةٌ*; [so that the meaning may be, *بِأَيْكُمُ الْمُفْتُونُ مُسْتَفْرَرٌ* *In which of you is madness residing?*]; or, as some say, *ب* is here *syn. with في* [as I have before mentioned]. (Mughnee.) A strange case is that of its being added before that which is originally an inchoative, namely, the noun, or subject, of *نَبَسَ*, on the condition of its being transferred to the later place which is properly that of the enunciative; as in the reading of some, *لَيْسَ الْبِرُّ بِأَنْ تُؤْتُوا* [Your turning your faces towards the east and the west is not obedience (Kur ii. 172)]; with *البر* in the accus. case. (Mughnee.) It is also redundantly prefixed to the enunciative; and this is in two kinds of cases: first, when the phrase is not affirmative; and cases of this kind may be followed as *exs.*; as *لَيْسَ زَيْدٌ بِقَائِمٍ* [Zeyd is not standing]; and *وَمَا اللَّهُ 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, *جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا* [The recompense of an evil action is the like thereof (Kur x. 28)]; and the saying of the Hamásee,

• *وَمَنْعَكَا بِشَيْءٍ يُسْتَطَاعُ* •

[And the preventing thee from having her (referring to a mare) is a thing that is possible]: but it is more proper to make *بمثلها* dependent upon *اسْتَفْرَارٌ* suppressed, as the enunciative; [the meaning being, *جَزَاءُ سَيِّئَةٍ مُسْتَفْرَرٍ بِمِثْلِهَا*, or *يُسْتَفْرَرُ بِمِثْلِهَا*, i. e. *the recompense of an evil action is a thing consisting in the like thereof*]; and to make *بشئ* dependent upon *منعكها*; the meaning being, *وَمَنْعَكَا بِشَيْءٍ مَا يُسْتَطَاعُ* [i. e. *and the preventing thee from having her, by something, is possible*: see Ham p. 102]: Ibn-Málik also [holds, like Akh and his followers, that *ب* may be redundant when prefixed to the enunciative in an affirmative proposition; for he] says, respecting *بِحَسْبِكَ زَيْدٌ*, that *زيد* is an inchoative placed after its enunciative, [so that the meaning is, *Zeyd is a person sufficing thee*,] because *زيدٌ* 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 رَجَعَتْ بِخَائِبَةٍ رِكَابٌ *
- * حَكِيمٌ بِنُ الْمَسِيبِ مُتْبَاهَا *

[And travelling-camels (meaning their riders) returned not disappointed, whose goal, or ultimate object, was Haheem the son of El-Museiyab]; and in

- * فَمَا أَنْبَعْتِ بِمَزُودٍ وَلَا وَكَلٍ *

[And thou didst not, being sent, or roused, go away frightened, nor impotent, committing thine affair to another]: so says Ibn-Málik: but AHei disagrees with him, explaining these two exs. as elliptical; the meaning implied in the former being, بِحَاجَةٍ خَائِبَةٍ [with an object of want disappointed, or frustrated]; and in the second, بِشَخْصٍ مَزُودٍ, i. e. مَذْعُورٍ [with a person frightened]; the poet meaning, by the مَزُودٍ himself, after the manner of the saying, رَأَيْتُ مَنْهُ 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 عَيْنٍ: and some hold it to be so in يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ [as 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 نَنْ, 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

- * فَأَصْبَحْنَا 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 كَالْبِرْدِ الْمُنْمَهَةِ *

but in this instance, كَ is generally held to be a noun, syn. with مِثْلُ. (The Lubáb, 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 بِأَبِي and بِنَفْسِي, in arts. ابو and نفس: and there are many others, of which exs. here follow.] Moḥammad is related, in a trad., to have said, after hitting a butt with an arrow, أَنَا بِهَا أَنَا بِهَا, meaning أَنَا صَاحِبُهَا [I am the doer of it! I am the doer of it!]. (Sh, T.) And in another trad., Moḥammad is related to have said to one who told him of a man's having committed an unlawful action, لَعَلَّكَ صَاحِبُ الْأَمْرِ بِذَلِكَ [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 صَاحِبِكَ [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 Basrees 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 رَوَيْنَ شَرِيحِينَ بِمَاءِ الْبَحْرِ meaning أَحْسَنَ, and in لَطَفَ بِى meaning لَطَفَ; or else because they do so anomalously. (Mughnee.) = [As a numeral, ب denotes Two.]

با

بى and بوا: see the letter ب, and arts. بوا.

بأ

R. Q. 1. بِأَبَاهُ, (Lth, T, S, M, K,) and بِأَبَائِهِ, (Fr, M, K,) inf. n. بِأَبَاءَهُ (Lth, T, M) and بِأَبَائِهِ; (Fr, M;) [as also أَبَاهُ; see art. ابو.] He said to him, بِأَبِي, (Fr, M,) or بِأَبَا, (M,) or بِأَنْتَ, (Lth, T, K,) [all meaning With my father mayest thou be ransomed! or] meaning بِأَبِي أَقْدِيكَ [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: (IAar, T:) the verb is derived from بِأَبِي. (Lth, T, M.) Hence بِأَبٍ, in an ex. cited voce أَب, in art. ابو, q. v.; (M;) or بِالسَّبِّ; (TA in art. ابو) or بِالسَّبِّ. (S) in that art.) — And [hence,] تَبَابُؤُهُ [They made a show of treating him with graciousness, courtesy, or blandishment; as also عَلَيْهِ تَبَابُؤُوا. (M.) — [Hence also,] تَبَابُؤُهُ, with medd, [used as an inf. n.,] A woman's dandling, or dancing, of her child. (AA, T.) = تَبَابُؤُهُ also signifies He (a child) said تَبَابُؤُهُ (M, K) [in some copies of the K written تَبَابُؤُهُ, 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 تَبَابُؤُهُ has been there erroneously put for تَبَابُؤُهُ.] — And He (a stallion [meaning a stallion-camel]) reiterated the sound of the letter ب [or b] in his braying. (M.) — [And hence, perhaps,] تَبَابُؤُهُ [or, more probably, تَبَابُؤُهُ, 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 غَسَسَ. (AA, T.) = Also He hastened, made haste, or sped: and تَبَابُؤَانَا we hastened, &c.: (marginal note in a copy of the S;) or تَبَابُؤُهُ signifies he ran. (El-Umawee, T, K.)

R. Q. 2: see above, in three places.

تَبَابُؤُهُ and تَبَابُؤُهُ: see R. Q. 1, in two places.

بُؤُؤُ 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 الْبُؤُؤُ He is of generous, or noble, origin; lit., generous, or noble, of origin. (TK.) And فُلَانٌ فِي بُؤُؤِ الْكَرَمِ Such a one is of [a race] the source (أصل) of generosity, or nobleness. (S.) [In the PS, مَنْ is here put in the place of فِي: but فِي is often used in phrases of the same kind and meaning as that above, in the sense of مَنْ.] IKh cites from Jereer,

- * فِي بُؤُؤِ الْمَجْدِ وَبُحْبُوحِ الْكَرَمِ *

[Of a race the source of glory, and the very heart of generosity, or nobleness]: but Abou-Alee El-Kálee quotes the words thus;

- * فِي ضُنْضِيِّ الْمَجْدِ وَبُؤُؤِ الْكَرَمِ *

[which may be rendered, of a race the source of glory, and the very root of generosity]; whence it appears that بُؤُؤُ is a dial. var. of بُؤُؤُ 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 بُحْبُوحُ. (TA.) — [Hence, perhaps,]

The pupil, or apple, or the image that is seen reflected in the black, (عَبْرَ AA, T, or كَرَّ إِنْسَان) of the eye. (AA, T, K.) Whence the saying, هُوَ أَغْزَى عَلَيَّ مِنْ بُوْبُوْ عَيْنِي [He is dearer to me than the apple of my eye; a saying common in the present day, with the substitution of إِنْسَان for بُوْبُوْ]. (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 بُوْبُوْ, and بَابَا, (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 سُرُور. (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 بُوْبُوْ].) — 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] كُحْل is kept: but it will appear, in art. يَأُ, that this is [perhaps] a mistranscription for يُوْبُوْ. (TA.)

بَابَا: see R. Q. 1, in two places: — and see بُوْبُوْ.

بُوْبُوْ: see بُوْبُوْ, in two places.

باب

ابو: see أَب, in art. البَشَب.

بابل

بَابِلُ Of, or belonging to, or relating to, بَابِل [i. e. Babel], a place [well known] in El-'Irāk: it is an epithet applied to enchantment, [which is said to have been there taught by two fallen angels, Hárout and Mároot, (see the Kur ii. 96,)] and to wine. (S, K, TA.) — And hence, (TA.) Poison: [and, accord. to the CK, wine;] as also بَابِلِيَّة. (K, TA.) — In the original language of the place above mentioned, البَابِلِي is a name of the المشتري [The planet Jupiter]. (TA.)

بَابِلِيَّة: see above.

بابونج

بَابُونَج [from the Persian بَابُونَه 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. أَقْحَوَان: (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. مونس], because of its pleasant odour, or its medical properties]. (TA.)

باج

بَاج, also pronounced بَاج, without ء, (IAar, S, M, K,) but the former alone is mentioned by Th in the Fg, and is the chaste word, (TA,) arabicized, from the Persian بَاهَا, (S,) A sort, or species, (S, K,) of food, or viands. (S.) Hence the saying, اجْعَلِ البَاجَاتِ بَاجًا وَاِحْدًا [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] اسْفِيْدَبَاج and زَرْبَاج and سَكْبَاج; 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, اجْعَلِيْهَا بَاجًا وَاِحْدًا [Make thou them to be one sort]. (TA.) The pl. is [بَاجَات], as shown above, as though the sing. were بَاجَةٌ, and [أَبْوَابَج]. (M, K, TA.) [likewise] is لِأَجْعَلِنَ النَّاسَ كُلَّهُمْ بَاجًا وَاِحْدًا a saying of 'Omar, (M, K, TA,) meaning [I will assuredly make the people, all of them, to be] one body or assemblage; بَاجٌ 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-'Awees; (TA;) i. e., in respect of gifts, or allowances: (M, K:) accord. to IAar, it is from بَاجٌ or بَاجٌ signifying a uniform line of road. (TA.) You say also, النَّاسُ بَاجٌ وَاِحْدٌ The people are [as] one thing. (TA.) And هُمْ فِي أَمْرِ بَاجٌ They are [in one and the same, or] in an equal, or a uniform, case. (K.) And جَعَلَ الكَلَامَ بَاجًا He made the speech, or language, to be [uniform, or] of one mode, or manner. (TA.) And اجْعَلِ هَذَا الشَّيْءَ بَاجًا وَاِحْدًا Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISK.) And اجْعَلِ الأَمْرَ بَاجًا وَاِحْدًا Make thou the affair, or case, [uniform, or] one uniform thing. (Fr.)

بادنجان

بَادِنْجَان, [or بَادِنْجَان, commonly pronounced in the present day بَادِنْجَان and بَيْدِنْجَان and بَيْدِنْجَان, from the Persian بَادِنْجَان,] a word of well-known meaning, often mentioned by the author of the K, [in explaining the words أَنَب and وَغْدٌ and مَغْدٌ and حَدَقٌ] 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 أَسْوَدٌ, and the white, distinguished by the epithet أَبْيَضٌ. And the solanum lycopersicum, or solanum Aethi-

opicum; also called love-apple, and so by the Arabs, تَفَاحُ الحَبِّ; and golden apple, تَفَاحُ ذَهَبِي; and tomato; and distinguished from the former species by the epithet أَحْمَرٌ, and by the appellation بَادِنْجَان تَرْيَاقِي] — [بادنجان قُوْطَه Xanthium.]

بَار

1. بَار, (S, M, K,) aor. ى, (M, K,) He sunk, or dug, (S, M, K,) a well; (S, M;) as also ابْتَار. (M, K.) — Also, aor. as above, inf. n. بَارٌ, He dug a [hollow such as is termed] بُوْرَةٌ, (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 ابْتَار; (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 بُوْرَةٌ. (T.) — You say also, ابْتَارٌ خَيْرًا, (T, M, K,) and بَارَةٌ, (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 ائْتَبَر signifies the same. (T, TA.)

4. ابَارُ فُلَانًا He made, or he assigned, or appointed, (تَجَعَّلَ) for such a one, a well. (K.)

8: see 1, in three places.

بَيْرٌ (T, S, M, &c.) and بَيْرٌ, (M, K,) of the fem. gender, (S, M, M, K,) and بَيْرَةٌ, (M,) A well: (M, TA:) pl. (of pauc., S, M, K) أَبْوُرٌ (S, M, M, K) and (by transposition, Fr, M, K) أَبْرٌ (Fr, M, K) and أَبَارٌ and (by transposition, Yaakooob, T, S, M) أَبَارٌ and (of mult., S, M, K) أَبَارٌ (T, S, M, M, K) and pl. of pauc. [of بَيْرٌ] أَبْيَارٌ. (M, K.) The dim. is بَيْرِيَّة. (M, K.)

بُوْرَةٌ A hollow, or hole, dug in the ground, (AZ, S, M, K,) in which to cook; also called اِرَّة: (AZ, S:) or (M) a place in which fire is lighted. (M, K.) [See 1.] — See also بَيْرَةٌ.

بَيْرِيَّة: see بَيْرٌ: — and see بَيْرِيَّة.

بَيْرِيَّة: see بَيْرٌ.

بَيْرِيَّة (T, S, M, K) and بَيْرِيَّة and بَيْرِيَّة (M, K) A thing stored, or laid up, for a time of need. (T, S, M, K.)

بَارٌ (T, TA, and so in some copies of the K,) or أَبَارٌ, (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

بَاز [which see in art. بزو; and بَاز]: pl. [of pauc.] أَبْوَزٌ, and [of mult.] بُوْزٌ and بُوْزَان. (K.) IJ holds that the أ is substituted for ل, and that it remains in ابوز and بوزان like as is the case in اَعْيَاد [in which the ع is substituted for و

and remains in the pl. because it is substituted for و in the sing. عَيْدٌ. (TA.)

بأس

1. بَأْسٌ, aor. يَبُؤُسُ, (S, M, Mṣb, K,) inf. n. بَأَسٌ, (S, Mṣb, K,) or بَأَسَةٌ; (M; [so I find in a copy of the M, but perhaps it is a mistranscription for بَأَسَةٌ;]) and بَيْئَسٌ, [aor. يَبْيَأَسُ,] inf. n. بَأَسٌ; (M;) He was, or became, mighty, or strong, in war or fight; (K;) courageous, or valiant: (M, Mṣb, K:) or very mighty or strong in war or fight. (AZ, S.) = بَيْئَسٌ, (S, M, Mṣb, K,) aor. يَبْيَأَسُ (S, M, K) and بَيْئَسٌ, the latter extr., like بَيْئَسٌ aor. of نَعِمٌ, (M,) [and some other instances, (see حَسَبٌ,)] inf. n. بَيْئَسٌ (S, Mṣb, K) and بَيْئَسٌ and بَيْئَسِي (K) and بَأَسٌ (TA) and بَيْئَسٌ, (S, K,) [in measure] like أَمِيرٌ, (TA,) [accord. to the CK بَيْئَسٌ, which is a mistake,] and بَيْئَسِي, (TS, TA,) incorrectly written in the copies of the K بَيْئَسِي; (TA;) or بَيْئَسٌ; (A;) or both these forms; (M;) He was, or became, in a state of distress; straitened in his means of subsistence, or in the conveniences of life; (M, Mṣb;) in a state of poverty: (M, A, Mṣb, TA;) or in a state of pressing want: (S, K, TA;) and بَيْئَسٌ, inf. n. بَأَسَةٌ and بَيْئَسٌ, whence the subst. بَيْئَسِي, he was, or became, in a state of trial, or affliction: (M;) and [in like manner,] بَأَسٌ, (inf. n. بَأَسٌ, S,) distress, or poverty, or misfortune, or calamity, (البأساء), befell him. (IAḡr, S, M, TA.) = بَيْئَسٌ, also written بَيْئَسٌ and بَيْئَسٌ and بَأَسٌ, (S, K,) is a word of dispraise or blame, (S,) implying all kinds of dispraise or blame, (TA,) [or superlative dispraise or blame; signifying, Very evil or bad is he, or it: or superlatively evil or bad is he, or it:] contr. of نَعِمٌ: (S, M, TA;) a pret. verb, imperfectly inflected, (S, K,) like نَعِمٌ, (S,) [having only one variation of form, namely, the fem. بَيْئَسَتْ, though the masc. is more commonly used even when the agent is fem. or pl.,] because it is translated from its original application, (S, K,) i. e. from بَيْئَسَ فُلَانٌ signifying أَصَابَ بُوْسًا [he found, met with, or experienced, distress, &c.], to signify dispraise or blame. (S, TA.) When it is accompanied by a gen. n. without the article ال, this is always in the accus. case: but when the n. has the article ال, it is always in the nom. case: (TA:) you say, بَيْئَسَ رَجُلًا [Very evil or bad, or superlatively evil or bad, as a man, is Zeyd; رَجُلًا being a specificative]: (K:) and بَيْئَسَ الرَّجُلِ زَيْدٌ [Very evil, &c., is the man, Zeyd]; and بَيْئَسَتِ الْمَرْأَةُ هِنْدٌ [or more commonly بَيْئَسَ in this case also, Very evil, &c., is the woman, Hind]. (S.) Some argue that it is a noun, from the saying, نَعِمَ السَّيْرُ عَلَى بَيْئَسِ الْعَيْرِ, because it has a prep.; but this is explained as elliptical, and meaning, نَعِمَ السَّيْرُ عَلَى عَيْرٍ مَقُولٍ فِيهِ بَيْئَسُ الْعَيْرِ [Excellent is the journeying upon an ass of which it is said Very evil, &c., is the ass]. (I'Alā p. 232.) Zj says that when it is followed by ما, then ما, with it, is

regarded as occupying the place of an indeterminate noun; [namely, شَيْئًا, as a specificative; as in the Kur ii. 84, بَيْئَسَ مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ, or بَيْئَسًا, &c., Very evil, &c., as a thing, is that for which they have sold, or exchanged, themselves:] (TA:) but some say that it is the agent, and is a determinate noun; and this is the opinion of Ibn-Kharoof, which he ascribes to Sb. (I'Alā ubi suprā.) [For further illustration, see نَعِمٌ.]

4: see بَيْئَسٌ.

5: see 6.

6. تَبَأَسَ He feigned the loneliness, or submissiveness, of poverty, humbling, or abasing, himself, (K, TA,) with men; and تَبَأَسٌ is allowable in the same sense. (TA.)

8. ابْتَأَسَ بِهِ (M, A,) and مَنَّهُ (S, TA,) He was distressed by it, or at it; it does not signify dislike: (IB, TA:) or he grieved at it, (S, M, A,) and humbled and abased himself: so in the Kur xi. 38 and xii. 69. (M, A, TA.) It is said of a man when a thing that he dislikes becomes known to him. (AZ, TA.)

بَأْسٌ Might, or strength, (S, A, Mṣb, K,) in war or fight: (S, A, K:) courage; valour, or valiantness; prowess. (M, K.) — War, or fight; (M, Mṣb;) as also بَيْئَسٌ (M) and بَأَسَةٌ: (TA:) pl. of the first, أَبُؤَسٌ. (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 اشْتَدَّ الْبَأْسُ [+Fear became vehement]. (TA.) — I. q. ضَرَّرَ + [Harm, injury, &c.]: so in the phrase لَا بَأْسَ [There is, or will be, no harm, &c.]; and فِي كَذَا, and لَا بَأْسَ بِكَذَا, and فِي كَذَا, [+There is, or will be, no harm in such a thing]. (Ḥar p. 311.) It is said in a trad., لَا بَأْسَ بِالْعَنِيِّ [There is no harm in wealth to him who is pious]. (El-Jāmi' es-Sagheer of Es-Suyootee.) بَأْسٌ also occurs for بَأَسٌ; the . being suppressed, agreeably with analogy; not altered by permutation. (M, TA.) — Punishment: (S, A, K:) or severe punishment; (TA;) as also بَيْئَسٌ, in measure like كَتَفٌ. (IAḡr, TA.) — See also بُوْسٌ, in two places.

بُوْسٌ (also written بُوَسٌ, with the . suppressed, Mṣb) Distress; straitness of the means of subsistence, or of the conveniences of life; poverty: (M, Mṣb, TA:*) or a state of pressing want: (S, K:) or misfortune; calamity: (A:) and بَيْئَسٌ and بَيْئَسِي (K, TA) and بَأَسَةٌ (M, A) and بَيْئَسِي (S, K) and بَيْئَسِي (TA) and مَبَأَسَةٌ (M, TA) [all of which, except بَيْئَسِي and مَبَأَسَةٌ, are said to be inf. ns. (see بَيْئَسٌ)] signify the same as بُوْسٌ: (S, M, A, K, TA:) بُوْسِي and بَأَسَةٌ are both from بُوْسٌ [with which they are syn. accord. to authorities

indicated above]; (Zj, IDrd, TA;) the former is contr. of نَعِمِي, (S, TA,) and in like manner the latter is contr. of نَعِمَاءٌ: (TA:) the latter is of the measure فَعْلَاءٌ without any أَفْعَلٌ, because it is a subst.; like as أَفْعَلٌ occurs among substs. without any فَعْلَاءٌ, as in the instance of أَحْمَدٌ: (Akh, S:) or بُوْسِي signifies a state of trial or affliction, and is a subst.; and بَيْئَسٌ and بَيْئَسِي signify the same, but are inf. ns.: (M:) and بَأَسَةٌ is syn. with شِدَّةٌ [like بُوْسٌ in the first of the senses explained above]; (S, TA;) and مَشَقَّةٌ [meaning distress, or difficulty]: (TA:) or it signifies misfortune, or calamity, (A, K,) like بُوْسٌ; (A;) and so أَبُؤَسٌ: (S, K:) or rather this last signifies misfortunes, or calamities; for it is pl. of بَأَسٌ, i. e., a pl. of pauc.; not of بُوْسٌ, as J asserts it to be; for the pl. of pauc. of بُوْسٌ is أَبَأَسٌ: (IB, TA:) but أَبُؤَسٌ may be used as pl. of بَأَسَةٌ. (Fr, in S, voce ضَرَّاءُ, q. v.) [See exs. of these two pls. in what follows.] You say بَوْمٌ بَوْمٌ وَيَوْمٌ نَعِيمٌ [A day of distress, or poverty, &c., and a day of ease and plenty]. (S, TA.) And بُوْسًا لَهُ [May distress, or poverty, &c., befall him]: a form of imprecation. (Sb, M, TA.) And بُوْسِي أَبِنِ سَيِّئَةٍ, app. an expression of pity [meaning Alas for the distress, &c., of Ibn-Sumeiyeh!]. (TA, from a trad.) And عَسَى الْغَوِيْرُ أَبُؤَسًا Perhaps the little cave [may be attended with] calamities; not calamity, as in the S [and K]: (IB:) a prov.; (S;) originating from a cave's having collapsed upon some men in it; or from an enemy's having come to some men in a cave, and slain them; wherefore it is applied to anything whence evil is feared: (Aḡ, S, K, in art. غَوْر:) or it is applied to him who is suspected of a thing: (IAḡr, TA:) or الْغَوِيْرُ was the name of a certain water, which belonged to the tribe of Kelb, and the words of this prov. were said by Ez-Zebbā, when Kaseer turned aside from the plain road, and took the way to الْغَوِيْرُ: (Ibn-El-Kelbee, S, K, in art. غَوْر:) أَبُوْسَا is in the accus. case by reason of يَكُوْنُ understood. (Mughnee.) [See Freytag's Arab. Prov. ii. 94.] El-Kumeiyt also says,

• قَالُوا أَسَاءَ بَنُو كُرْزٍ فَعَلْتُمْ لَهُمْ •
• عَسَى الْغَوِيْرُ بِأَبَائِهِ وَأَعْوَارِ •

[They said, Benoo-Kurz have done evil: and I said to them, Perhaps the little cave may be attended with calamities and connected with other caves]: أَبُوْسَا is here pl. of بُوْسٌ. (IB, TA.) [In the S, the last words are written وَأَعْوَارِ, in one copy: in another, وَأَعْوَارِ وَأَعْوَارِ; both of which are app. wrong.] — See also بَأَسٌ.

بَيْئَسٌ and بَيْئَسِي and بَيْئَسِي and بَيْئَسِي: see بَيْئَسِي. — Calamities; misfortunes. (K.)

بَيْئَسٌ: see بَأَسٌ, last signification: — and see بَيْئَسِي.

بُوْسِي: see بُوْسٌ, in three places.
بَأَسَةٌ: see بَأَسٌ: and بُوْسٌ: the latter, in five

places. — Zj explains it as signifying, in the Kur vi. 42, *Hunger*. (M, TA.)* — Also *The act of beating, or striking*. (Lth, TA.)

بؤوس One in whom بؤوس [i. e. distress &c.] is apparent, or manifest. (M, TA.)

بؤوس : see بؤوس.

بئيس : see باس : and بؤوس : the latter, in two places. — *Mighty, or strong, in war or fight*; (A;) *courageous, or valiant*. (S, M, Mṣb, K.)

— عذاب بئيس, (S, M, K,) and بئيس, agreeably with a general rule applying to words of this description, (M,) and بئيس, (M, K,) and بئيس, (M,) and بئيس, (M, K,) and بئيس, (M,) and بئيس, and بئيس, which last, however, is of no authority, (M,) or بئيس, and بئيس, with the ء changed into ي, (TA.) *A vehement punishment*: (S, M, K:) so in the Kur vii. 165. (TA.)

بئيس : see بئيس.

بئسة : }
بئيسى : } see بؤوس.

بائس *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:) بؤوس occurs as its pl.; (M, TA;) or is for ذؤو بؤوس. (M.)

بئيس and بئيس : see بئيس. — The former also signifies *Strong*. (K, TA.) — And hence, (TA.) البئيس *The lion*. (K, TA.)

الإباء الأباس *The most vehement refusal*. (Th, M.)

مباسة : see بؤوس, in two places.

مبتئس *Disliking, or hating*: (S, M, K:) and *grieving*: (S, K:) or rather, *distressed, by, or at, a thing*; not *dishking, or hating*: (IB, TA:) or *grieving, and humbling and abasing himself*. (Zj, M, TA.)

باه

بها : see ما باهت له.

ببر

ببر *A certain beast of prey*, (M, K,) well known; (K;) *a certain animal*, (Mṣb,) namely, the *فرايق* [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 *يُعادي الأسد* 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, (نمر),*

exists hostility (مُعَاداة); when it attacks the leopard, or panther, (نمر), 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, (أعجمي,) [app. the Persian ببر, 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. ببور. (S, Mṣb, K.)

بيع

بيغاة (Mṣb, K) and بيغاة (K, Kzw) [in modern vulgar Arabic بيغان, *The parrot*]; *a certain well-known bird*; (Mṣb;) *a certain green bird*, (Sgh, K, TA,) well known; (TA;) the bird called in Persian طوطى, 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 حمامة and نعامة; for the word applies to the male and the female, so that one says, بيغاة ذكر, [a male parrot] and بيغاة أنثى, [a female parrot]: and the pl. is بيغاوات [or بيغاوات], like as صحراوات is pl. of صحراء. (Mṣb.)

بت

1. بته, (Lth, T, S, M, &c.,) aor. ʔ and ʔ, (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 عله, in relation to drinking, aor. ʔ and ʔ, and نمر, aor. ʔ and ʔ, and شدّه, aor. ʔ and ʔ, and حبه, aor. ʔ; the last having but one form [of aor.]; (S;) inf. n. بته: (Lth, T, S, M, A, &c.): and بته, (M,) inf. n. ابتات: (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.) — [بته and بته, 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 ابتت as signifying "he became so" is there said to be quasi-pass. of those two verbs when it has this sense. Hence,] بته السفر [The journey caused him to become cut off, &c.]. (A.) And ساق دابته حتى بتها [He urged on his beast so that, or until, he caused it to become cut

off, &c.]: (A:) and بته بعيره *He caused his camel to become cut off, &c., (قطعه) 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.) — بت طلاق امرأته, (T, Mṣb, TA,) or طلاق المرأة, (Mgh,) and بته, (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 بت is intrans. and بته trans.: (T, TA:) both are trans. and intrans., (T, Mṣb, TA,) as En-Nawawee asserts in the Tahdheeb el-Asmà wa-l-Loghát. (TA.) You say, بت الطلقة الواحدة بتت, i. e. *The single divorce cuts the matrimonial tie, or bond, of the woman, (تقطع عصمة النكاح), (T, Mgh,*) when the period during which she must wait before contracting a new marriage has ended*. (T.) [See also بته.] — بت عليه القضاة, (T, S, M, A,) inf. n. بت; (M;) and بته; (T, S, M;) *He (the judge, T) decided the judgment, or sentence, against him*. (T, S, *M.) — بتها, and بته عليه الشهادة, *He decided against him by the testimony, [or pronounced the testimony decisive against him,] and compelled, or constrained, him to admit it*. (M.) — بته شهادته, and بته, *He gave his testimony decisively*. (Mṣb.) — أبث أنه قال *I know, or declare, decidedly, not [merely] thinking it, that he said thus*. (Shaheeh of Muslim.) — بت التية *He made the intention decided; or fixed it decidedly*. (A.) It is said in a trad., لا صيام لمن لم يبيت الصيام من الليل, (T, S, Mgh,) or لم يبيت, 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 بت [and ابتات] because it makes a division between non-fasting and fasting: (T, TA:) لم يبيت, from الإبتاة, is a mistake; but لم يبيت, from التبييت, [see ببيت], is correct. (Mgh.) And it is said in another trad., أبثوا نكاح هذه النساء, 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 النكاح المتعة, because it is a marriage not [absolutely or lawfully] decided, [being] made definite as to duration. (TA.) — بت also signifies *He made to have, or take, effect; he executed, or performed*; (Har p. 210;) and so بته, as in the phrase, بته يمينه *He made his oath to have, or take, effect; he executed, or performed, it.* (M.) — سكران ما يبيت كلاماً, (Ks, T, M,) and ما يبيت, (M,) and ما يبيت, (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. ما يقطع. (M:) or,

as Aṣ says, (T,) سَكَرَانَ مَا يَبُتُّ (T, A,) or لَا يَبُتُّ (S, K,) and لَا يَبُتُّ (K,) which last form of the verb is disallowed by Aṣ. 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.* (Aṣ, T, S, K.) [See also بَاتٌ.]
 — See also 7. — [Hence,] بَتَّتْ يَمِينَهُ (M, Mṣb,) aor. - only, inf. n. بَتُّوتُ (Mṣb,) *His oath had, or took, effect; was executed, or performed;* syn. وَجَبَتْ (M:) *it was, or proved, true:* (Mṣb:) a phrase mentioned by AZ, and, if correct, not needing any explanation. (M.) [See يَمِينُهُ above,] — بَتَّتْ, aor. -, inf. n. بَتُّوتُ, *He was, or became, lean, or meagre.* (M, K.) [See بَاتٌ.]
 — بَتَّ [inf. n. of بَتَّتْ] also signifies *The selling, and the weaving, a [garment of the kind called] طَيْلَسَانُ* [or بَتَّ, q. v.]. (KL.)

2. بَتَّتَهُ, inf. n. تَبَّتِيَتْ, *He cut it off, or severed it, [entirely, or utterly, and] much, or with extraordinary energy or effectiveness; the teshdeed denoting intensiveness of signification.* (S.) — بَتَّتُوهُ *They furnished him with [بَتَاتٍ, or] travelling-provisions.* (M, K.) — بَتِّتْهُمْ *Give thou to them [garments called] بَتُّوتُ* [pl. of بَتَّتْ, q. v.]. (TA, from a trad.)

4: see 1, passim: — and see 7.

5. بَتَّتَتْ *He became furnished with [بَتَاتٍ, or] travelling provisions: and he became provided with [بَتَاتٍ, or] utensils and furniture of the house or tent; or household goods.* (M, K, TA.)

7. ابْتَتْ *It was, or became, cut off, severed, separated, or disunited,* (Lth, T, S, M, 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:* (T, M:*) *as also* بَتَّتْ (Lth, AZ, T, M, Mṣb,) *aor. - and 2, (M, [so accord. to a copy of that work, but it seems to be indicated in the Mṣb (see 1, near the close of the paragraph,) that it is - only, in this case,]) inf. n. بَتَّتْ; (Lth, AZ, T, M, K;) and* ابْتَتْ (T, Mṣb, TA,) *inf. n. ابْتَاتَتْ; (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, Mṣb, TA:) so says En-Nawawee, as mentioned above: see 1. (TA.) You say, انْقَطَعَ فُلَانٌ عَنْ فُلَانٍ فَانْبَتَّ حَبْلُهُ عَنْهُ [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* عَنْ مَالِهِ *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 بَتَّتْ and ابْتَتْ.* (TA.) You say, سَارَ حَتَّى انْبَتَّ *He journeyed until he was unable to proceed &c.* (A, Mgh, TA.) [See also مَنَبَّتْ.]
 — *His مَاءٌ, (A,) the مَاءُ 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.)

بَتَّ inf. n. of 1, q. v. (Lth, T, S, M, &c.) [It

is sometimes used as an inf. n.; as also بَتَّتْ and بَتَّتَتْ, 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 بَاتٌ, trans. and intrans.; as also بَتَّتَتْ; both of which are masc. and fem., because originally inf. ns.; but بَتَّتْ has also بَتَّتَتْ for its fem. The following are exs. — اَعْطَيْتُهُ هَذِهِ الْعَطِيَّةَ — اَعْطَيْتُهُ بَتَّتًا [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 بَتَّتًا وَفُلَانٌ صَدَقَةً بَتَّتَةً, (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 بَتَّتَةً, (A,* Nh,) *and* صَدَقَةٌ بَتَّتَةً بَتَّتَةً. (M.) — طَلَّقَهَا بَتَّتَةً, (Mgh, K,) and بَتَّتَاتًا, (K,) and ابْتَتْتَهُ, (T,) and بَتَّتَةً, (Mṣb,) and طَلَّقَهَا بَتَّتًا, (Lth, T, Mṣb,* TA, [in one copy of the T simply بَاتًا,]) *He divorced her by a separating divorce; (K;) by a divorce cutting her off from returning: and such a divorce is also termed* طَلَّقَ مَبِيتًا: (Mṣb:) *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 بَتَّتَةً فُلَانًا بَتَّتَةً, (Aṣ, T, S, M, Mṣb,) and بَتَّتَاتًا, (M,) *He divorced her by three divorces so as to cut her off from returning: (M, Mṣb:) or by three divorces cut off from himself [so as to be irrevocable]: (S:) or by three divorces cutting off [from returning].* (TA.) — حَلَفَ بَتَّتًا, and بَتَّتَةً, and بَتَّتَاتًا, [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 بَتَّتًا, and بَتَّتَةً, (Mṣb, TA,) and بَتَّتَاتًا, (Mgh,* Mṣb,) and بَتَّتَاتًا, (TA,) *he swore an oath that was, or proved, true.* (Mṣb.) — طَحَنَ بِالرَّحَى بَتَّتًا *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* سَوْرًا: (AZ, T, S:*) *or* طَحَنَ بَتَّتًا *signifies he began in the turning [of the mill] with the left [hand].* (K:) [but بِالرَّحَى is here evidently put by mistake for *عَنِ الْبَسَارِ.*] — *A kind of طَيْلَسَانُ* [q. v.] *called* سَاجٌ, (Lth, T,) *or a [garment of the kind called] كَسَاءٌ, (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 أَخْضَرٌ, 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] وَهْرٌ, and of wool; (M, Mgh;) and thus described in the Kifāyet el-Mutahaffidh:**

(TA:) *or a طَيْلَسَانُ of [the material termed] خَزٌّ, (S, Mgh, K,) and the like: (S, K:) pl. بَتُّوتُ, (Lth, T, S, Mgh,) or بَتَّتَاتُ, (M,) but the former occurs in trads. [&c.], (TA,) and [pl. of pauc.] اَبَتْ. (M.)*

بَتَّتْ: see بَتَّتْ. — لَا اَفْعَلُهُ اَلْبَتَّةَ (S, M, K,) *as also* بَتَّتَهُ (S, K,) *the latter mentioned by IF, (Mṣb,) 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 . [اَلْبَتَّةَ], (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, Mṣb, K;) *الْبَتَّةَ* 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., اَحْسِبُهُ قَالَ جُوَيْرِيَةَ اَوْ اَلْبَتَّةَ 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, (اَبَتْ, i. e. اَقَطَعَ,) that he said Juweyriyeh: I do not [merely] think." (Shaheeh of Muslim.)**

بَتَّتَاتٌ: see بَتَّتَتْ, in seven places. — *A man is said to be* عَلَى بَتَّاتٍ اَمْرًا, *meaning On the point of [accomplishing, or deciding,] an affair.* (S, A, K.) *A rājiz says,*

وَاحَاةٍ كُنْتُ عَلَى بَتَّاتِيَا

[*Many a needful affair I was on the point of accomplishing.*] (S.) — *Travelling provisions: (S, M, A, K:) and requisites, equipments, or furniture; syn. جَهَازٌ: (S, K:) pl. اَبْتَةٌ. (S.) A verse of Tarafel cited voce بَاعٌ 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 يُؤَخَذُ مِنْكُمْ عَشْرُ الْبَتَّاتِ, [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.)*

بَتَّيْتُ: see what next follows.

بَتَّاتٌ (S, Mgh, K) and بَتَّيْتُ (S, K) *A maher, (S,) or seller, of the kind of garment called* بَتَّتْ. (S, Mgh, K.)

بَاتٌ: see بَتَّتْ, 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 اَحْمَقُ بَاتٌ 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* تَابٌ, *from those deserving of confidence is* تَابٌ, *from* اَحْمَقُ, *meaning* اَلْخَسَارُ; *like as one says,* اَحْمَقُ

حَاسِرٌ دَابِرٌ دَامِرٌ [explained in art. حَسِر]. (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.

مَبْتُوتَةٌ A woman absolutely separated by divorce, so as to be cut off from return: originally مَبْتُوتٌ مَبْتُوتًا. (Mgh, Mṣb.)

مُنْبِتٌ 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. (Abou-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 (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,] ابْتَرَّهُ said of God, He made him to be, 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.)

بَتَّارٌ } see بَتَّارٌ.
بَتَّارٌ }
بَتَّارٌ }

ابْتَرَّ: see ابْتَرَّ.

بَتَّارٌ: see بَتَّارٌ.

بَتَّارٌ A cutting, or sharp, sword; (T, S, M, K;) as also بَتَّارٌ (T, M, K) and بَتَّارٌ (M) and بَتَّارٌ (K.) [But all of these except the first are app. intensive epithets, signifying very sharp.] — See also ابْتَرَّ.

ابْتَرَّ 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. ابْتَرَّةٌ; with which

بَتَّارٌ is syn.: (Mgh, Mṣb:) pl. بَتَّارٌ. (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. حَاسِرٌ. (M, K.) — + One from whom all good, or prosperity, is cut off. (M.) — + Having no offspring, or progeny; (Abou-Is-hāk, T, S, M, IAth, K;) as also ابْتَرَّ (M, K) and ابْتَرَّ. (IAth.) [The dim., ابْتَرَّةٌ, 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 بَتَّارٌ.] — + A خطبةٌ بَتَّرَاءُ + A خطبةٌ [q. v.] in which the speaker does not praise God nor bless the Prophet: (S, A, K:) particularly applied to a certain خطبة of Ziyád. (S, A.) — رَكْعَةٌ بَتَّرَاءُ, (TA,) and [its dim.] ابْتَرَّةٌ, (S, TA,) + A single رَكْعَةٌ [q. v.] performed instead of the complete performance of the prayer called الوتر: or a رَكْعَةٌ cut short, or cut off, after the completion of one رَكْعَةٌ, when both were to have been performed. (TA.) — The ass الأَبْتَرَانُ + 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 الأَبْتَرُ. (K.)

ابْتَرَّ + Short; (M, K;) as though cut off from completion. (M.) — See also ابْتَرَّ. — Also + A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (S, M, K;) as also بَتَّارٌ: (A:) or quick to cut, or sever, the ties, or bonds, between him and his friend. (IAgr.)

ابْتَرَّ: see ابْتَرَّ.
مَبْتُوتَةٌ }
مُنْبِتٌ }

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 نَبِيذٌ. (Ibn-'Abbád, K.) [See بَتَّعَ.]

بَتَّعَ, with fet-ḥ, [perhaps a mistake for بَتَّعَ, (see 1,)] Strength. (TA.)

بَتَّعَ (S, Mgh, K) and بَتَّعَ (S, K) [Hydromel, or] نَبِيذٌ of honey, (S, K,) that has become strong; (K;) نَبِيذٌ made of honey, as though it were wine in strength, the drinking of which is disapproved; (El-'Eyn;) an intoxicating beverage made of honey, in El-Yemen: (Mgh:) or wine made of fresh dates: (Ibn-El-Beytár, cited by Golius:) or the pure juice of grapes; (Ibn-'Abbád, K;) said by some to be so called by reason of the strength therein, from 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. (Abou-Moosá El-Ash'aree.) [See مَزْرُ.] — 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. (IAgr.) You say also عُنُقٌ بَتَّعٌ (Ish, TA) and بَتَّعَةٌ (TA) A strong neck: or an excessively long neck: (TA:) or a thick and fleshy neck: (Ish:) and ابْتَعَّ [in like manner] signifies full, applied to a رَسْغٌ [app. here meaning a pastern], (K,) accord. to Lth, who cites, from Ru-beh, the phrase رَسْغًا ابْتَعَّ: but IB thinks that the right reading is جيدًا ابْتَعَّ [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 ابْتَعَّ: (K:) fem. of the former with ʔ: (TA:) and of the latter, بَتَّعَةٌ: and pl. of the latter, بَتَّعٌ. (K.)

بَتَّعَ pl. of بَتَّعَةٌ, fem. of ابْتَعَّ, q. v.

بَتَّعَ: see بَتَّعَ.

بَتَّاعٌ A vintner, in the dial. of El-Yemen. (TA.) [See بَتَّعَ.]

بَتَّاعٌ Strong. (TA.)

ابْتَعَّ: see بَتَّعَ, in three places. — It is also a word used as a corroborative: you say, جَاؤُوا جَاؤُوا أَجْمَعُونَ أَكْتَعُونَ ابْتَعُونَ [They came, all of them, or all together]: (S:) and جَاءَ الْقَوْمُ أَكْتَعُونَ ابْتَعُونَ [the people, or company of men, came, all of them, or all together]: (AHeyth:) and جَاؤُوا كُلُّهُمْ أَجْمَعُونَ أَكْتَعُونَ ابْتَعُونَ [they came, all of them, all together]: these words which follow أَجْمَعُونَ being imitative sequents to it, not occurring save after it [in the order above]: (O, K:) or one may begin with whichever of them he will, after it. (Ibn-Keysán, K.) And الْقَبِيلَةُ كُلُّهَا جَمَعَاءُ [the tribe, all of it, all together]: in the CK, erroneously, كُتَعَاءُ (with ḍamm and ʔ) and بَصْعَاءُ and بَتَّعَاءُ. (K.) And [the pl. of ابْتَعَّ is بَتَّعَاتٌ, originally بَتَّعَاوَاتٌ:] you say ابْتَعَّ

كُلُّهُنَّ جُمِعَ كُتْعُ بَصْعِ بَتْعٍ [The women, all of them, all together: in the CK, erroneously, جُمِعَ كُتْعُ بَصْعِ بَتْعٍ, 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 كُلُّ, 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 ك ت ع before the rest. (TA.) Fr mentions the phrases أُعْجِبَنِي الْقَصْرَ أَجْمَعَ [The palace pleased me, all of it, or altogether], and الدَّارَ جَمْعًا [the house, all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جُمِعَ 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 أَجْمَعُونَ [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, أُعْجِبَكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]. (K.) [But see أَجْمَعُ.]

بتك

1. بَتَكَ, aor. َ and ُ, (S, K,) inf. n. بَتْكُ, (S,) *He cut it; or severed it, or cut it off, (S, K,) entirely, or from its root; (TA;) and in like manner, بَتَكَ, (K,) inf. n. بَتَيْكَ; (TA;) but بَتَكَ is with teshdeed to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) أَذَانُ الْأَنْعَامِ بَتَكَ, in the Kur [iv. 118], accord. to Abu-l-'Abbás, (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. ابْتَكَ *It became cut; or became severed, or cut off, (S, TA;) entirely, or from its root; (TA;) and in like manner, بَتَكَ. (K.)—Also It became plucked out. (Lth, TA.)*

بَتَكَ (S, K) and بَتَكَ (K) *A piece, or portion, of a thing, cut off, or severed: pl. بَتَكَ. (S, K.) Hence the saying of the poet, (S,) namely, Zuhayr, (TA,)*

• حَتَّى إِذَا مَا هَوَتْ كَفَّ الْغَلَامِ لَهَا
• طَارَتْ وَفِي كَفِّهِ مِنْ رِبْشِهَا بَتَكَ

[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. جُهْمَةٌ مِنَ اللَّيْلِ [i. e. A portion at the commencement of the latter parts of the night, accord. to the S and K in art. جَهْر; or a remaining portion

of darkness in the latter part of the night, accord. to the K in that art.]: (S, K;) as though it were a division [or portion cut off] of the night. (TA.)

بَتَوَكَ: see what next follows.

بَاتَكَ (applied to a sword, S) *Sharp, or cutting; (S, K;) as also بَتَوَكَ: (K;) [but the latter is an intensive epithet, signifying very sharp; or cutting much, or keenly]: the pl. [of the former] is بَوَاتَكَ. (TA.)*

بتل

1. بَتَلَهُ, (T, S, M, &c.,) aor. َ, (S,) or ُ, (Msb,) or both, (M, K,) inf. n. بَتْلُ, (Lth, T, S, &c.,) *He cut it off, or severed it; (M, Msb, K;) as also بَتَلَهُ, (M, K,) inf. n. تَبْتَلُ: (TA;) he separated it (Lth, T, S, M, Msb, K) from another thing. (Lth, T, S, M, K.)—[Hence,] بَتَلُ الْعُمْرَةَ *He made the performance of the عمرة [or minor pilgrimage] to be obligatory, by itself. (A, TA.) And بَتَلُ الْعُمْرَى *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. بَتْلُ, [but accord. to analogy, this should rather be بَتَلُ.] He (a man) was, or became, wide between the shoulders. (T.)***

2: see 1, in two places: — and see also 5: — and مَبْتَلُ.

5. تَبْتَلُ: see 7, in two places. — [Hence,] *He was, or became, alone. (TA.)—Also, (S,) or تَبْتَلُ إِلَى اللَّهِ, (M, K,) and بَتَلُ, (S, K,) inf. n. تَبْتَلُ, (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-hák, 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 تَبْتَلًا, (T, S, M,) for تَبْتَلُ إِلَيْهِ تَبْتَلًا. (T.) You say also, تَبْتَلُ إِلَى الْعِبَادَةِ *He applied himself exclusively to the service of God. (Msb.)—تَبْتَلَتْ, said of a woman, She adorned and beautified herself. (TA.)***

7. ابْتَلُ *It was, or became, cut off, or severed; (S, M, K;) as also تَبْتَلُ. (M, K.) You say, ابْتَلَتْ الْفَسِيلَةَ, (K, [in a copy of the M] probably a mistranscription,) *The shoot, or offset, of the palm-tree was cut off, or severed, مِّنْ أُمِّهَا [from its mother-tree]; as also تَبْتَلَتْ and تَبْتَلَتْ. (M, K.)—ابْتَلُ فِي سَبْرِهِ *He strove, laboured, or exerted himself, and made much progress, in his journeying, or pace. (TA.)***

8: see 7.

10: see 7.

عَطَاءٌ بَتْلُ *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 بَتْلُ, (M, K,) and صدقة بَتْلُ بَتْلُ, (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. بت.]) You say also, بَتْلُ: أَعْطَيْتَهُ هَذِهِ الْعَطِيَّةَ بَتْلًا بَتْلًا; see art. بت. And بَتْلُ: أَعْطَيْتَهُ هَذِهِ الْعَطِيَّةَ بَتْلًا بَتْلًا; (S;) or بَتْلُ بَتْلُ; (Msb;) [He divorced her by a separating divorce; or by a decided and irrevocable divorce; (see art. بت.)) 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 بَتْلُ.])—Also Truth; or true: whence بَتْلًا in truth; or truly. (TA.)**

بَتُولُ *A shoot, or an offset, of a palm-tree, cut off from its mother-tree, and independent thereof; as also بَتِيلَةٌ, (As, 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 Fátiméh, 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-Yaḥyá, 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-'Abbád, K.)*

بَتِيلٌ: see بَتُولُ, in three places. — Also *Slender; (Ḥam p. 589;) applied to a waist; (Ḥam, TA;) as also مَبْتَلٌ. (TA.)—A tree having its racemes pendulous. (K. [See also مَبْتَلٌ.])—A watercourse (Ibn-'Abbád, M, K) in the lower part of a valley: pl. بَتِيلٌ. (M, K.)*

بَتِيلَةٌ: see بَتُولُ, 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.) — بَتَلَاءٌ مِّنْ رَأْيِهِ, and مَرَّ عَلَى بَتِيلَةٍ مِّنْ رَأْيِهِ, [He proceeded according to] an irrevocable determination or resolution. (Ibn-'Abbád, K.)*

أَبْتَلُ; fem. بَتَلَاءٌ: for the latter, see what next precedes. — *عُمْرَةٌ بَتَلَاءٌ [A minor pilgrimage] not conjoined with another. (K.)—And أَبْتَلُ, applied to a man, Wide between the shoulders. (T.)*

مَبْتَلٌ, (As, T, S,) or مَبْتَلَةٌ, (M, K, TA, [in the CK, erroneously, مَبْتَلَةٌ,]) 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 (نَخْلَةٌ) having a shoot, or an offset, cut off from it and independent of it; (As, 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 *بَتِيل*.])

مَبْتَل : see *بَتِيل*. — *مَبْتَلَةٌ*, applied to a woman, Beautiful, elegant, or pretty; (K;) as though her beauty were divided into portions (*بَتَّلَ*, i. e. *قَطَعَ*,) [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, *مَبْتَل* applied to a camel: (M, K:) not applied as an epithet to a man : (S, M, K:) or *مَبْتَلَةُ 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. (IAar, TA.)

مُنْبَتِلٌ Cut off, or severed. (S.) — [And hence,] *عَزِيمَةٌ مُنْبَتِلَةٌ* An irrevocable determination or resolution. (TA.)

بث

1. *بَثَّ*, (Lth, T, S, M, A, K,) aor. 2 (Lth, T, M, L, K) and 3, (M, L, K,) the latter [anomalous, and therefore] thought by MF to be a mistake, arising from confounding *بَثَّ* with *بَثَّ*, he not knowing any authority for it except the K, (TA,) inf. n. *بَثٌّ*; (Lth, T, M, L;) and *بَثَّ*, (S, M, K,) inf. n. *بَثَاتٌ*; (TA;) and *بَثَّ*, (K,) or this has an intensive signification; (S;) and *بَثَّ*, (S, K,) inf. n. *بَثَّةٌ*; (S;) *He spread it*; (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, *بَثُّوا* *الخيال في الغارة* They spread, or dispersed, the horses, or horsemen, in the hostile incursion. (T, M,* A, L.) And *بَثَّ الجند في البلاد* He (the Sultán) spread, or dispersed, the army in the provinces. (Msb.) And *بَثَّ كلابه* He (the hunter, A, L) spread, or dispersed, his dogs (T, A, L) *على الصيد* [against the chase, or game]. (A.) And *بَثَّ الله الخلق*, (aor. 2, inf. n. *بَثَّ*, Msb,) *God spread, or dispersed, mankind, or the beings whom He created, in the الأرض* [in the earth]: (T, A:) or *God created them*. (Msb.) *وَبَثَّ مِنْهَا رَجُلًا كَثِيرًا وَنِسَاءً*, in the Kur [iv. 1.], means *And spread, or dispersed, and multiplied, from them two, many men, and women*. (T.) You say also, *بَثَّتِ البسط* The carpets were spread.

(T.) And *بَثَّ المَتَاعَ بِنَوَاحِي البَيْتِ* He spread out the furniture, or utensils, in the sides of the tent, or house, or chamber. (A.) And *بَثَّ الغبار*, (K,) and *بَثَّه*, (S, K,) *He, or it, raised the dust*. (S, K.) And *بَثَّتْ التراب* He, or it, raised the dust, or earth, and removed it from that which was beneath it. (M.) And *بَثُّوه* They uncovered him. (Hr, M, L, from a trad. respecting a dying Jew.) And *بَثَّ الحديث* †He spread, published, or revealed, the discourse, narration, or information. (Msb.) And, accord. to IF, *بَثَّ السر* and *بَثَّه* †[He spread, published, or revealed, the secret]. (Msb.) And *بَثَّه ما في نفسي*, aor. 2; and *بَثَّه إياه*; †I revealed, or showed, to him what was in my mind. (A.) And *بَثَّه سرِّي*, (S,) *السر*; (K;) and *بَثَّه السر*, (K,) inf. n. *بَثٌّ*; (TA;) †I revealed, or showed, to him my secret, or the secret: (S, K:) or *بَثَّه سرِّي* (T) and *بَثَّه سرِّي* (A) †I acquainted him with my secret: (T, A:) and *بَثَّه الحديث* †he acquainted him with the discourse, narration, or information. (M.) And *بَثَّه شقوره* †He complained to him of his state, or condition. (M, in art. *شقر*.)

2. *بَثَّ الخبر* He spread, or disseminated, the news, tidings, or information, much: (S:) or i. q. *بَثَّه*, q. v. (K.)

3. *بَثَّه سرِّي*: see 1; last sentence but one. — *بَثَّتْهُمَا مَبَاتَةٌ* †[Between them two is a mutual revealing of secrets: see 6]. (A.)

4: see 1, in six places. — *أَبَثَّتْكَ* [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. *بَثَّوا* †[They revealed secrets, one to another: see 3]. (K, in art. *نجت*.)

7. *بَثَّتْ* 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, *انْبَثَّت الخيول* The horses, or horsemen, spread, or became dispersed, or dispersed themselves, (M, L,) in a hostile incursion. (L.) And *انْبَثَّت الجراد في الأرض* The locusts spread, or became dispersed, or dispersed themselves, in the land. (M, A, L.)

10. *سأله إياه* †He asked him, or petitioned him, to reveal it to him. (M, L, K.)

R. Q. 1. *بَثَّ*, inf. n. *بَثَّةٌ*: see 1, in four places. — *بَثَّت الأمر* †He inquired respecting the affair or event, scrutinized it, and sought information respecting it. (T, L.)

بَثَّ (As, S, M, A, K) and *بَثَّت*, (A, TA,) both applied to dates, (*بَثَّت*, As, S, &c.,) Scattered, strewn, dispersed, and separate, (As, S, K,) one from another: (As, S:) or separate, or dis-united, not being packed, or not compact: (A:) or not well packed, (S, M,) so that they are separated, or dis-united: (M:) or scattered; not

in the bag or other receptacle; like *فَثَّ*: (M:) *بَثَّتْ تَمْرٌ بَثَّ* 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.) *بَثَّتْني بَثِّي*, occurring in a trad., means *My grief, or sorrow, became violent, or intense*. (TA.)

زَرَابِي مَبُونَةٌ [in the Kur lxxxviii. 16] means *Goodly carpets, or the like*, (Bd,) *spread*: (A, Bd:) or, accord. to Fr, *many in number*. (T.)

see *بَثَّ*. — *Scattered dust*: so in the Kur [lvi. 6]. (T.) — †*Swooning* (K) *from grief, or sorrow*. (TA.)

بثر

1. *بَثَّرَ*, (S, M, A, Msb, K,) aor. 2, (Msb,) inf. n. *بَثْرٌ*; (M, Msb, K;) and *بَثَّرَ*, (S, M, Msb, K,) aor. 2, (S, M, Msb,) inf. n. *بَثْرٌ* (M, Msb, K) and *بَثَّرَ*; (M, K;) and *بَثَّرَ*, aor. 2; (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 *بَثَّرَ*: (M, A, and some copies of the K:) or this last signifies it (a man's skin) *became blistered, or vesicated*. (S, Msb.)

2. *بَثَّرَ* 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. *حوش*.)

5: see 1.

بَثَّرَ (S, M, Msb, K) and *بَثَّرَ*, (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 *بَثَّرَ*; (S, Msb;) which is the pl. of *بَثْرٌ*: (Msb:) ns. un. *بَثْرَةٌ* (S, M, Msb) and *بَثْرَةٌ*: (M, Msb:) and pl. of this last *بَثْرَاتٌ*: (Msb:) or *بَثَّرَ*, pl. of *بَثْرٌ*, signifies *purulent pustules like the small-pox, upon the face and other parts of the person of a man*. (T.) You say, *خَرَجَتْ بِهِ بَثْرَةٌ فَعَصَّرَهَا* [A pimple, or small pustule, or purulent pustule, came forth on him, and he squeezed it]. (A.) And *بَجَلْدِهِ بَثْرٌ شَتَّى* [In his skin are scattered, or sundry, pimples, &c.]. (A.)

بَثَّرَ: see *بَثَّرَ*.

بثق

1. *بَثَّقَ الماء*, (Mgh, Msb,) aor. 2 and 3, (Msb,) inf. n. *بَثْقٌ*, (Mgh, Msb,) *He made an opening for the water by breaking through the bank, or the dam that confined it*. (Mgh, Msb.*) And *بَثَّقَ التهر*, inf. n. *بَثْقٌ* (Lth, K) and *بَثَّقَ*, (K, TA,) in some of the copies of the S [and in the CK] *بَثَّقَ*, but this is wrong, though Ru-beh has used it by poetic license, (TA,) and *بَثَّقَ*, (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 السَّيْلُ مَوْضِعَ كَذَا**, aor. **بَتَّقَ**, inf. n. **بَتُّوقٌ**, on the authority of Yaak'ooob, *The torrent broke through, and clave, such a place.* (S.) — See also 7. — **بَتَّقَتِ الْعَيْنُ**, (K,) aor. **بَتَّقَتْ**, inf. n. **تَبْتِيقٌ** and **تَبْتِاقٌ**, (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, **بَتُّوقٌ**,] *It (seed-produce) became affected with the disease termed **بَتُّوقٌ**.* (TA.)

2: see 1.

7. **انْبَتَّقَ** *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 **انْفَجَرَ**, in the S, Golius appears to have found **انْفَرَجَ**, which is a mistake. — The Christians, as Golius has observed, use this verb to denote the procession of the Holy Spirit.] — **انْبَتَّقَ السَّيْلُ عَلَيْهِمْ** † *The torrent came upon them without their expecting it, or thinking it.* (K, TA.) And **بَتَّقَ الْمَاءُ عَلَيْهِمْ** † *The water came upon them.* (TA.) — **انْبَتَّقَ عَلَيْهِمُ بِالْكَلَامِ** † *He came upon them with speech without their expecting it.* (K, TA.) — **انْبَتَّقَتِ الْأَرْضُ** † *The land became abundant in herbage, or fruitful.* (TA.)

بَتُّوقٌ and **بَتُّوقٌ** *An opening made for water by breaking through the bank, or the dam that confined it: (Mgh, Mghb,*) 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.)*

بَتُّوقٌ: see **بَتُّوقٌ**.

بَاتِقٌ [act. part. n. of 1]. — **رَكِيَّةٌ بَاتِقَةٌ** *A well full, and abundant in water.* (K.) And **مِيَاهٌ بَاتِقَةٌ** [pl. of **بَاتِقٌ**], like **رُكْعٌ** [pl. of **رَاكِعٌ**, app. *Waters flowing forth abundantly.*] (TA.) — [Hence,] **هُوَ بَاتِقٌ الْكُورِ** † *He is abundant in generosity.* (K.)

بجح

1. **بَجَّحَ**, [aor. and inf. n. as below,] *He rejoiced; or was joyful, glad, or happy; (S, A;) as also **بَجَّحَ**: (S, Mgh, K:) and **بَجَّحَ** the latter signifies also *he magnified himself; and gloried, or boasted: (Mgh:) or, accord. to Lh, this verb signifies he gloried, or boasted; and vied with others, or contended with them for superiority, in beauty, or goodliness, in respect of something; as also **بَجَّحَ**: 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 **بَجَّحَ** and **بَجَّحَ**: (TA:) or he gloried in it, or boasted of it; and so **بَجَّحَ**. (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-conceitdness: 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 **بَجَّحَهُ**. (TA.) And **بَجَّحْتُهُ**, (inf. n. **بَجَّحٌ**, 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.

بَجَّحٌ *Rejoicing, glad, or happy; as in the phrase, **أَنَا بَجَّحٌ بِمَكَانٍ كَذَا** [I am rejoicing in such a place]; and so **بَجَّحٌ 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** [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. **تَبَجُّيدٌ**; (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 **بَجْدَةٌ** and **بَجْدَةٌ**: (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 بِبَجْدَةِ أَمْرِكَ**, (S, A, L,) and **بِبَجْدَتِهِ**, and **بِبَجْدَتِهِ**, (S, L,) *He is acquainted with the inward, or intrinsic, state or circumstances of thy case or affair: (S, L:) or, with the true, or real, state or circumstances thereof; with the positive, or established, truth thereof.* (A.) And **عِنْدَهُ بَجْدَةٌ ذَلِكَ**, (S, K,) with fet-h, (S,) *He possesses the knowledge of that.* (S, K.) And hence, (S,) **هُوَ آئِنٌ بَجْدَتِهَا**, (S, K,) *contr. of **نَجْدَتِهَا**, هو ابن نجدتها*, or, as in the books of proverbs, **أَنَا آئِنٌ بَجْدَتِهَا**, the

[affixed] pronoun referring to **الأرض** [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 بَجْدَتِهَا**, (TA:) it is also applied to [signify *he is, or I am,*] *the skilful guide of the way [thereof]: (L, K:) and hence, [accord. to some,] it is proverbially applied to any one acquainted with an affair; skilful therein: (TA:) and to [signify *he is, or I am,*] *the person who will not quit, or depart from, his place; from the saying **بَجَّدَ بِالْمَكَانِ**: (L:) or the person who will not depart from his saying: (K: [there explained by the words **لِمَنْ لَا يَبْرَحُ*****

*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, **من قوله** is erroneously put for **قوله**: also, that he who remains in a place knows that place:] or, accord. to some, **بَجْدَةٌ** signifies *dust, or earth; so that **أَنَا آئِنٌ بَجْدَتِهَا** is as though it meant *I am created of its dust, or earth.* (TA.) — Also **A [desert, such as is termed] صَحْرَاءُ**.**

(K.) Kaab Ibn-Zuheyir uses the phrase **إِبْنٌ بَجْدَتِهَا** 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 بَجْدَةً وَاحِدَةً** [*The land became, or has become, one desert, destitute of vegetable produce*]. (L.)

بَجْدَةٌ and **بَجْدَةٌ**: see **بَجْدَةٌ**; each in two places.

بَجْدَانٌ *A striped garment of the kind called كِسَاءٌ, (S, A, L, K,) being one of the kinds of كِسَاءٌ 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 **يَسْرًا** (see **قَتْلُ يَسْرٍ** in art. **يسر**)], and woven with the instrument called **صِيحَةٌ**: pl. **بَجْدَانٌ**: a single oblong piece thereof is called **فَلَيْحٌ**, of which the pl. is **فَلَيْحٌ**. (L, TA.) — Also *A kind of tent, of [the soft hair called] وَبَرٌ*. (Ibn-El-Kelbee, TA voce **بَيْتٌ**, q. v.)*

بَجْدٌ *Remaining, staying, abiding, or dwelling,*

in a place; (L;) settled, or remaining fixed, in a land. (A.)

بجر

1. بَجِرَ, aor. ٢, (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 مَجِرَ: (TA:) or he drank much milk, or water, and was hardly, or not at all, satiated. (Lh, TA.)

بَجِرَ: see بَجِرَ, 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. أَبَجِرُ, أَبَجِرَاتُ, and pl. pl. (as though pl. of the pl. أَبَجِرَاتُ, T) أَبَجِيرٌ: (K:) and pl. of بَجْرِيٌّ (S, K) and بَجْرِيَّةٌ: (K) بَجَارِيٌّ. (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 بِالْأَبَجِرِ Verily he brings to pass calamities, or misfortunes. (A.) And لَقِيتُ مِنْهُ الْبَجَارِيَّ I experienced from him calamities, or misfortunes. (AZ, S.) And إِنَّمَا هُوَ الْبَجْرُ 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 بَجَلٌ.]

بَجِرَ inf. n. of 1 [q. v.]. (M.) — See also بَجِرَ.

بَجِرَ 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. (Yákoob, 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

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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 أَضْمَيْتُ إِلَيْكَ أَفْصِيَّتِي وَبَجْرِي † I have revealed to thee my vices, or faults; meaning, my whole state or case. (S.) And أَخْبَرْتَهُ بِعَجْرِي وَبَجْرِي † I acquainted him with my vices, or faults, which I conceal from others, by reason of my confidence in him. (As.) 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., عَيْرٌ بَجِيرٌ, meaning † [Bujeyr cast reproach upon] his vices, or faults: [Bujeyr forgot his own state or condition:] or, as some say, they were two men: [so that the meaning is, Bujeyr reproached Bujarah: &c.:] (S:) accord. to El-Mufaddal, Bujeyr and Bujarah were two brothers, in an ancient age: but accord. to the lexicologists, the meaning is, that one affected with what is termed a بَجْرَةٌ in his navel reproached another for that which was in him. (AZ, TA.)

بَجْرَةٌ: see بَجْرَةٌ.

بَجِرَ: see بَجِرَ, in three places.

بَجْرِيَّةٌ: see بَجِرَ, 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.

أَبَجِرٌ 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. أَبَجِرَةٌ: (S:) pl. أَبَجِرٌ (S, K) and أَبَجِرَاتٌ. (K.) — Large in the belly: pl. as above: and أَبَجِيرٌ 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 أَبَجِرَةٌ, occurring in a trad., in which the tribe of Kureysh are described as أَبَجِرَةٌ: or أَبَجِرَةٌ may here mean † hoarders and acquirers of wealth. (L.) — One says also أَبَجِرَةٌ † A full [receptacle of the kind called] حَقِيبَةٌ; and صُرُرٌ بَجِيرٌ † full purses; and كَيْسٌ أَعْجَرٌ [or أَعْجَرُ?]: but they did not say,

كَيْسٌ أَبَجِرٌ; though analogy does not disagree to it: it is from بَجِرٌ signifying “prominence in the belly.” (Har p. 639.) — And أَرْضٌ بَجْرَةٌ † Ground, or land, that is elevated, (K, TA,) and hard. (TA.) — أَبَجِيرٌ 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. ٢ (S, Mgh, K) and بَجَسَ, (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 شَقَّهُ: (A, K:) [all of which, in this case, signify the same:] and in like manner one says of a wound; (A, K;) but in this case, the phrase is tropical: (TA:) and بَجَسَ الْمَاءَ, inf. n. بَجَسَ, 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. ٢; (S, TA;) and بَجَسَ: (S, K:) syn. of the first, (S, A, K, TA,) and last, (S,) ابْجَسَ: (S, A, TA:) or of the last, تَفَجَّرَ [properly signifying it poured forth copiously]: (A, TA:) ابْجَسَ signifies particularly the welling forth [of water] from a spring: or it has a general application: (K:) and بَجَسَ signifies cracking in a water-skin, or stone, or earth, so that water issues from it. (TA.) You say, السَّحَابُ يَبْجَسُ بِالْمَطَرِ [The clouds pour with rain]. (TA.) And أَتَانَا بِثَرِيدٍ † يَبْجَسُ, (A,) or أَتَانَا بِثَرِيدٍ † يَبْجَسُ, (TA,) [He brought us crumbled bread moistened with broth, which streamed with seasoning,] meaning, by reason of the abundance of grease [in it]. (A, TA.)

مَاءٌ بَجَسٌ 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 بَجَسٌ [clouds pouring forth rain]; (TA;) and [so] سَحَابٌ بَجَسٌ [pl. of بَجَسٌ] and بَجَسَةٌ: (S:) and مَاءٌ بَجِسٌ † flowing water: (Kr, TA:) and عَيْنٌ بَجِيسٌ † a copious spring. (K, TA.)

بَجِيسٌ: see بَجَسَ, in two places.

بَجِسٌ; pl. بَجَسٌ: see بَجَسَ.

بجل

1. بَجَلَ, aor. ٢, inf. n. بَجَالَةٌ and بَجُولٌ, He (a man) was, or became, such as is termed بَجَالٌ and

بجیل [i. e. magnified, honoured, &c.]. (K.) = بجل, aor. ۲; and بجل, aor. ۲; inf. n. بجل and بجل; 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.) = [بجله He bled him (namely, a horse, or a camel,) by opening the vein called الأجل: so accord. to analogy; like وَدَجَهُ, meaning "he bled him by opening the vein called الودج," &c.] نمر يبجل means He had not been bled in the أجل. (TA.)

2. بجله, (Mṣb, K,) inf. n. تبجل, He magnified, honoured, revered, venerated, or respected, him: (S, Mṣb, K:) or he said to him بجل, meaning Sufficient for thee (جسبك) is the place [or condition or rank] which thou hast attained. (K.)

4. ابجله It sufficed, or contented, him. (S, K.) — It rejoiced him. (TA.)

بجل: see بجل.

بجل is a noun (Mughnee) syn. with حسب: (S, Mughnee, K:*) and is also a verbal noun syn. with يكفي. (Mughnee, K:*) You say بجلي (S, Mughnee, K) and بجلي (S, K,) meaning حسبي [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 بجلي; but this is a mistranscription for بجلي, as will be seen from what follows:] and, using it as a verbal noun, (Mughnee, K,) but this is rare, (Mughnee,) you say بجلي, meaning يكفيني [It suffices me, or will suffice me]: (Mughnee, K;) and بجلك, meaning يكفيك [It suffices thee, or will suffice thee]: (K:) or, accord. to Akh, they say بجلك, like as they say, قطك; but not بجلي, like قطبي: (S:) or the ن in بجلي is absolutely necessary accord. to him who says that بجل is a verbal noun; and accord. to him who says that this word is syn. with حسب, the ن is allowable. (MF.) [See, under the words قد and قط, what is said respecting قطني and قطني.] In the saying of Jābir Ibn-Ra-lān Es-Simbisee,

• لَبَا رَأَتْ مَعْشَرًا قَلَّتْ حَمُولَتُهُمْ •
• قَالَتْ سَعَادٌ أَهَذَا مَا لَكُمْ بَجَلًا •

[When she saw a company whose beasts of burden were few, So'ād 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 بجلي, after the manner of some of the Arabs who are related, by Akh and others, to have said غلامًا for غلامي. (Ham pp. 299 and 300.) [See also 2: and see بجل.] = It is also a particle, (Mughnee,) meaning نعم [Yes; yea; or even so]. (Mughnee, K.)

بجل Calumny, slander, or false accusation: or this is with damm; (K;) i. e. بجل; (T, TA;) meaning a great calumny &c.; (K,* TA;) and Az thinks that this may be a dial. var. of بجر, with which it is syn.; because ل and ر are interchanged in many instances. (TA.) — A wonderful thing; syn. عجب. (K.) — ذو البجل 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 (بجلي [or حسبي]) is that [state or condition] wherein I am: (O, TA:) from a saying of Luḳmān Ibn-'Ād; (O, K;) as is also ذو البجلة, which denotes praise. (O, TA.)

أبجلة A goodly, or beautiful, form or appearance, figure, person, mien, or external state or condition: (Sh, K:) a pleasing aspect; goodliness, or beauty; grounds of pretension to respect; and excellence; or sharpness, or quickness, of intellect. (TA.) You say, إِنَّهُ لَذُو بَجَلَةٍ [Verily he has a goodly, or beautiful, form &c.]. (Sh, TA.) [See the end of the next preceding paragraph.] — A small tree: pl. بجلات. (K.)

بجل and بجل, applied to a man, i. q. مبجل [Magnified, honoured, revered, venerated, or respected]: (Sh, K:) or bulky, or corpulent; (As, S;) applied to a man; (As, 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 goodliness of form or appearance, and advancement in years: (Mgh:) or both signify an old man, who is a great lord or chief, endowed with goodliness, and with excellence, or sharpness of intellect: (K:) not applied to a woman; (TA;) i. e., a woman is not termed بجل. (Mgh.)

بجل: see بجل. — Also Gross, big, thick, coarse, or rough; applied to anything. (K.) — أمر بجل An affair, an event, or a case, deemed strange, or evil, and great, or formidable. (TA.) خير بجل Ample, abundant, good or wealth or prosperity. (TA.)

باجل 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 Yaḳkoob says, on the authority of Abu-l-Ghām El-'Oḳeylee, having much fat; applied to a man and a she-camel and a he-camel. (S.) — Also Joyful, glad, or happy. (K.)

أبجل 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 أكل (S, K) of man: (S:) pl. أبجل. (Ham ubi suprā, TA.) You say, فَصَدَّ أَبْجَلُ [He opened his ابجل]; i. e., the horse's or the camel's. (TA.) And one says of a swift

horse, هُوَ وَاهِي الْأَبْجَلِ [He is law in the ابجل]. (Ham ubi suprā.)

ببجل: see بجل.

بح

1. بَح (L,) first pers. بَحْتُ, aor. 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. بَحُّ; (ISk, S, L, K;) and first pers. بَحْتُ, (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. بَحُّ (AO, S, K) and بَحَّ and بَحَّ and بَحَّ and بَحَّ; (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 بَحُّ الْعُودِ, meaning † [The lute] was rough [in sound: see أَبْح]. (A.)

4. ابحة It (crying out, or vociferating,) rendered him hoarse, rough, harsh, or gruff, in voice. (S,* K.)

8. بُرِي فِي ابْتِحَاجِ 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. بَحِّح: see R. Q. 2, in two places.

R. Q. 2. تَبَحَّحَ الدَّارَ, (K,) and تَبَحَّحَهَا, (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 تَبَحَّحَ to be from الباحة [q. v.], not from a reduplicative root. (TA.) — تبجح 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 تبجح. (K, TA.) — Also † He took a wide, an ample, or a large, range. (A.) — [Hence,] تبجح الحيا + The rain became of wide extent, and had influence upon the land. (TA, from a trad.) — And تَبَحَّحَتِ الْعَرَبُ فِي لُغَاتِهَا † The Arabs were copious, or took a wide range, in their dialects. (A.) — And تبجح في المجد + He became in an ample state of glory, honour, or dignity. (TA.) — An Arab of the desert said, of a woman in labour, تَرَكْتُهَا تَبَحَّحُ عَلَى أَيْدِي الْقَوَائِلِ [app. † I left her obtaining delivery by the hands of the midwives]. (AZ, TA.)

بحة: see أبح.

بحة (S, A, L, K) and بَحَّ (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 بُحَّةٌ** [In his voice is hoarseness, &c.]. (S, A.)

بُحَّاحٌ: see **بُحَّةٌ**.

بُحْبُوحِيٌّ † 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'Obcyd, 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.) Jereer says,

- قَوْمِي تَجِيمِرُ هُمُ الْقَوْمِ الَّذِينَ هُمُ
- يَنْفُونَ تَغْلِبَ عَن بُحْبُوحَةِ الدَّارِ

[My people are Temeem: 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."]

أَبْحُ الصَّوْتِ, applied to a man, (S, L, K,) or **أَبْحٌ**, (A,) Having a hoarse, rough, harsh, or gruff, voice: (L, K:) fem. **بَحَاءٌ**; with which **بُحَّةٌ** is syn.: (S, K:) pl. **بُحٌّ**. (S.) **بُحٌّ** is not allowable.

(S.) — And **أَبْحٌ** applied to a lute (عود), † 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 **قِدْحٌ** [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.) Khufāf Ibn-Nudbeh says,

- قَرَوُا أَضْيَافَهُمْ رِبْحًا بِبُحٍّ
- يَعْيشُ بِفَضْلَيْنِ الْحَيُّ سَمِيرٌ

[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, **ربحا** 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.) — † **كُنْرٌ أَبْحٌ** † [A portion of a limb, &c.,] having much fat. (TA.)

بحث

1. **بَحَّتْ**, aor. 2, (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. **مُبَاحَةٌ**, (TA,) He drank water, or the water, not upon **تُغْلٌ** [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 بِالضَّرِيعِ وَتَحْوِهِ** (i. e. dry herbage, TA,) and the like, unmixed [with other pasture]. (K.) — **باحتَهُ الْوَدَّ** He regarded him, or acted towards him, with reciprocal purity, or sincerity, of love, or affection: (S, A, K:) or he was pure, or sincere, to him in love, or affection. (M.) And **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.)

بَحَّتٌ Unmixed, free from admixture, or pure; (S, A, Mgh, K;) applied to anything: (A, K:) anything that is eaten alone, without seasoning or condiment or any savoury food: and in like manner, seasoning, or condiment, or any savoury food, without bread: (Aḥmad Ibn-Yahyà:) unmixed, or pure, in race, lineage, or parentage; (S, A, 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 **بَحَّتَةٌ** 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 بَحَّتٌ** Unmixed wine or beverage: (S:) and **خَمْرٌ بَحَّتٌ** and **خَمْرٌ بَحَّتَةٌ** [unmixed wine and wines]. (TA.) And **خُبْزٌ بَحَّتٌ** Bread without anything else [to season it]. (S.) And **اللَّحْمُ بَحَّتًا**, and **أَكَلَ الْخُبْزَ بَحَّتًا**, and **السَّخَّرَ 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 بَدْفَنٍ بَحَّتٌ** He anointed himself with ointment unmixed with any perfume. (Mgh.) And **مِسْكٌ بَحَّتٌ** (A, Mṣb) [Unmixed, or unadulterated, and therefore] strong [-scented,] musk. (Mṣb.) And **بَرْدٌ بَحَّتٌ لَحْتٌ** Vehement, or intense, cold; (TA;) [as though unmixed with any degree of warmth;] syn. **صَادِقٌ**: (K in art. **لحت**;) the last word is an imitative sequent. (TA in that art.)

بحث

1. **بَحَّتَهُ**, aor. 2, inf. n. **بَحَّتٌ**, 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 **ابْتَحَّتَهُ**: (L, TA:) thus each is made trans. by itself: and authors often say, **بَحَّتَ فِيهِ** [meaning he searched, or inquired, into it; investigated, scrutinized, or examined, it]: (TA:) one says, **بَحَّتَ فِي الْأَرْضِ**, he dug up the earth; and thus it is used in the Kur v. 34: (Mṣb:) but accord. to the usage commonly known and obtaining, (TA,) you say, **بَحَّتَ عَنْهُ**, (S, A, L, Mṣb, K,) aor. as above, (L, Mṣb, K,) and so the inf. n.; (L, Mṣb;) as well as **بَحَّتَهُ**; (L;) and **ابْتَحَّتَ عَنْهُ**; (T, S, L, K;) [in some copies of the **ابْتَحَّتَ**, which is said in the TA to be a mistake; and **ابْتَحَّتَهُ**; (see above;)] and **تَبَحَّتَ عَنْهُ**; (T, L, K;) and **استَبَحَّتَ عَنْهُ**; (L, K;) and **استَبَحَّتَهُ**; (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, **استَبَحَّتَ أَخَاهُ عَنْ سِرِّهِ** He examined his brother respecting his secret. (A in art. **نبت**.)

3. **باحتُهُ عَنْ أَمْرٍ**, inf. n. **مُبَاحَةٌ**, He searched, or inquired, with him into a thing; or investigated, scrutinized, or examined, with him a thing, or an affair: and particularly, in the way of disputation. — **عَادَتُهُ أَنْ يَبَاحَتْ وَيَبَاهَتْ** [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. **ببعت**.)

5. see 1.

6. **تَبَاحَتُوا عَنِ الْأَسْرَارِ** They searched, or inquired, into each other's secrets. (A in art. **نبت**.)

8: see 1, in three places. — **ابْتَحَّتَ** also signifies He played with the dust, or earth, termed **بَحَائَةٌ**; or at the game called **الْبَحْتَةُ**. (K.) In a copy of the K, the verb is here incorrectly written **انْبَحَّتَ**. (TA.)

10: see 1, in three places.

بَحَّتٌ, (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.)

الْبَحْتَةُ, (as written in the L,) or **الْبَحْتَةُ**, (as in the K,) accord. to Sh, (L,) and **الْبَحْتِيُّ**, (L, K,) accord. to Ish, (L,) A certain game with **بَحَائَةٌ**, i. e., dust, or earth. (L, K.) You say, **لَعِبَ الْبَحْتَةَ** He played the game thus called. (L.)

إِبِلٌ بِحُوتٌ 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.) —

السُّورَةُ الْبَحُوتِ, (K,) or **السُّورَةُ الْبَحُوتِ**, (L,) thus written in the Fāik, and if so, **بَحُوتٌ** is an intensive epithet, applying alike to a masc. and a fem. noun,

like **صُبُورٌ**; (TA;) or, accord. to some, **سُورَةٌ** like **صُبُورٌ**; (TA;) pl. of **بَحْتٌ**; (TA;) a name of **سُورَةُ التَّوْبَةِ**; (L,) pl. of **بَحْتٌ**; (TA;) a name of **سُورَةُ التَّوْبَةِ** called **سُورَةُ التَّوْبَةِ** (L, K,) and **الْبُرَاءَةُ**; (L;) [chap. ix.]; given to it because it inquires respecting the hypocrites and their secrets. (L.)

بَحِيثٌ: see **بَحْتٌ**.—A secret: whence the prov., **بَدَأَ بَحِيثُهُمْ** [Their secret became apparent, or revealed]. (TA. [But in the §, in art. **نَجَتْ**, q. v., we find **بَدَأَ نَجِيثُ الْقَوْمِ**; and so in Freytag's Arab. Prov. i. 159.]])

بُحَاثَةٌ Dust, or earth, (Az, K,) which is scraped up from what is searched for therein. (Az, TA.) See **الْبُحَاثَةُ**.

الْبُحَاثِيُّ: see **الْبُحَاثَةُ**.

بَاْحَتْ [act. part. n. of 1; Scraping up dust or earth: &c.]. **كَابَاْحَتْ عَنِ الشُّفْرَةِ** [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 **كَابَاْحَتُهُ عَنْ حَنْفِهَا بِظِلْفِهَا** [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.)

بَاْحَتْ Dust, or earth, (L, K,) of the burrow of the Jerboa, (L,) resembling the [hole termed] **بَاْحَاتٍ**; (L, K;) but it is not this: pl. **بَاْحَاتٍ**. (L.)

مُبَاْحَتْ A place, and a time, of scraping up or digging; of searching, inquiring, investigating, scrutinizing, or examining: pl. **مُبَاْحَاتٍ**. (KL.) You say, **تَرَكْتُهُ بِمُبَاْحَاتِ 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. **بَحْرٌ**] He took, drew, or pulled, a thing out, or forth; and uncovered it, laid it open, or exposed it; (Abu-l-Jarrāh, S, K;) as also **بَعَّرَ**. (Abu-l-Jarrāh, S.) It is said in the **Qur** [c. 9], accord. to one reading, **إِذَا يُقْبَرُونَ** [instead of **بَعَّرُونَ**,] meaning [When that which is in the graves is taken forth and uncovered; i. e.,] when the dead are raised to life; syn. **بَعَثَ**; and it is not improbable that **بَحَّرَ** may be composed of **بَحْتٌ** and **أَثَرَ** [app. a mistranscription for **أَثَرَ**], 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. بَحْتٌ** [which **Ibr D** thinks may be a mistake for **بَعَثَ**: but see **بَعَّرَ**]. (L, K, and **Bd** 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**

بَعَّرَ. (Fr, S.)—**It (milk) curdled, or coagulated, and formed little clots of curd; syn. نَقَطَعَ وَتَحَبَّبَ**. (S, K.)

Q. 2. **تَبَحَّرَ** **It (a thing, S) became separated, disunited, scattered, dispersed, or dissipated. (S, K.)**

لَبَنٌ مَبْحَرٌ Milk curdling, or coagulating, and forming little clots of curd. (K. [See Q. 1.]) When the upper portion is thick and the lower thin, it is termed **هَادِرٌ**. (TA.)

بحر

1. **بَحَّرَ**, (TA,) [aor. **بَحَّرَ**,] 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, Mṣb,) aor. **بَحَّرَ**, (M, Mṣb,) inf. n. **بَحْرٌ**, (S, M, Mṣb, K,) **He slit her (a camel's, S, M, A, Mṣb, and a sheep's or goat's, M) ear, (S, M, A, Mṣb, K,) in halves, or in halves lengthwise, (M, TA,) widely; (B;) and in like manner, بَحَّرَهُ he slit his (a camel's) ear widely: (B;) and بَحَّرَ** **أَذَانِ الْأَنْعَامِ**, inf. n. **تَبْحِيرٌ**, **He slit [&c.] the ears of the cattle. (Az, TA in art. بَتَكَ.)**—**بَحَّرَ**, aor. **بَحَّرَ**, 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. **أَبْحَرَ** **He embarked [or voyaged] upon the sea or a great river. (Yaakoob, S, M, K.) [Opposed to أَبْرَ.]—It (water, K, sweet water S, A) was, or became, salt. (S, A, * K.)—أَبْحَرَتْ** **الأَرْضُ** **The land abounded with places where water stagnated. (T, K.) [In the latter, مَنَافِعُهَا is put by mistake for مَنَاقِعُهَا. 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 تَبَحَّرَ فِيهِ. (TA.)—تَبَحَّرَ فِي الْعِلْمِ** **He went deep into science, or knowledge, and enlarged himself, or took a wide range, therein, (S, A, K,) wide as the sea; (TA;) and in like manner one says with respect to other things: (S;) and so تَبَحَّرَ فِيهِ. (A, TA.)**

10. **اسْتَبَحَرَ** **+ It (a place) became wide, or spacious, like the sea: (A:) it spread wide; became expanded; (K;) as also تَبَحَّرَ. (TA.) [See also بَحَّرَ.]—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, Mṣb, TA;) from **الْبَحَارَةُ**; (A;) or because its bed is trenched in the earth; see 1: (TA:) or a large quantity of salt water, only; (K;) and so called because of its 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 **بَحْرٌ** is the place of confluence; so called because trenched in the earth: (T, TA:) pl. [of pauc.] **أَبْحَرٌ** and [of mult.] **بَحَارٌ** and **بَحُورٌ**. (S, Mṣb, K.) The dim. is **أَبْحَرٌ**, (K,) which is anomalous; and **بَحِيرٌ**, which is the regular form: accord. to the K, the latter is not used; but this is untrue; for it is sometimes used, though rare. (MF.)—Hence its application in the saying of the Arabs, **يَا هَادِي اللَّيْلِ جَرَتْ إِنَّهَا 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. بَجَرَ.]—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, Mṣb, B;) that runs like the sea, or a great river; or like the sea, or a great river, when it rolls wave over wave. (Niftaweyh, 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 بَزِيدَ بَحْرًا**, [I found, in the place of Zeyd, a man of abundant generosity or beneficence]: **ب** here denoting substitution. (The Lubab 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 **Qur** [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 بُر:)] 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-Nasr: 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: (IAar, 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.) = نَقِيَتْهُ صَحْرَةٌ بَحْرَةٌ, (S, K,) and صَحْرَةٌ بَحْرَةٌ, as in the Expositions of the Tesh-eel, &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. — بَحْرِيٌّ 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, יָם signifies "west;" because that sea lies on the west of Palestine.] — بَحْرِيٌّ: see بَحْرِيٌّ.

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-Antákee, cited in the TA.) [Pl. بَحْرَانِيْن.] They say, هَذَا يَوْمٌ بَحْرَانٌ and يَوْمٌ بَاحُورِيٌّ [This is the day of a crisis of a disease]: بَاحُورِيٌّ being anomalous: (S, K:) [perhaps from البَاحُورُ 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 بَاحُورٌ and بَاحُورَاءٌ meaning the "vehemence of heat in [the month of] تَمُوز." (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, Mgh, 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: (Mgh:) both from البَحْرُ signifying "the bottom of the womb:" (S:) the former is a rel. n. therefrom, (A, IAth, Mgh,) 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]: (Mgh:) 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, (IAar, TA,) + Intense red. (TA.)

بَحْرِيٌّ dim. of بَحْرٌ, which see, in two places.

بَحْرِيَّةٌ A she-camel having her ear slit: (S,* A, Mgh, 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, Mgh, 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,* Mgh;) the predicament of which was the same as that of her mother; (Fr, S, K;) i. e., what was unlawful with respect to her mother was unlawful with respect to herself: (TA:) or a she-camel, or ewe, or she-goat, that had brought forth five young ones, and of which the fifth, if a male, was slaughtered, and its flesh was eaten by the men and women; but if a female, her ear was slit, and it was unlawful to the Arabs to eat her flesh and to drink her milk and to ride her; but when she died, her flesh was lawful to the women: (K:) so says Az, on the authority of Ibn-'Arafah: (TA: [but it appears from the explanation in the Mgh, 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 back, (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: (Mgh:) or a she-camel that had brought forth five young ones, the last of which was a male, in which case her ear was slit, and she was exempted from being ridden and from carrying and from being slaughtered, and not prevented from taking of any water to which she came, nor from any pasturage, nor even ridden by a weary man who, having become unable to proceed in his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, might chance to find her: (Aboo-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 بُحْرَتٌ is put نُحْرَتٌ:]) it also signifies a she-camel (L) abounding in milk: (L, K:) the pl. is بَحَارٌ and بُحْرٌ; (L, K;) the latter a strange form of pl. of a fem. sing. such as بَحِيرَةٌ; and said to be the only instance of the kind except صَرِيْمَةٌ pl. of صَرِيْمَةٌ, meaning "having her ear cut off." (TA.) It is said in a trad., that the person who instituted the practices relative to the بَحِيرَةٌ and the حَامِي, and the first who altered the religion of Ishmael, was 'Amr the son of Lohei 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 بَحْرِيٌّ.
بَحَارَةٌ: }
بَاحِرٌ: } see بَحْرَانِيٌّ, in three places.
بَاحِرِيٌّ: }

بَاحُورٌ and بَاحُورَاءٌ The vehemence of heat in [the Syrian month of] تَمُوز or تَمُوز [corresponding to July, O. S.]: (S, K:) [pl. of the former بَوَاحِيرٌ:] 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.) — البَاحُورُ The moon. (Aboo-'Alee, K.)

بَاحُورَاءٌ: see بَاحُورٌ.
بَاحُورِيٌّ: see بَحْرَانٌ.
أَبْجَحْرٌ: dim. of بَحْرٌ, q. v. (K.)

بَحْرٌ R. Q. 1. بَحْرٌ, (S, K,) inf. n. بَحْرَةٌ and بَحْرَانٌ, (TA,) [a verb imitative of the sound

which it signifies,] *He* (a camel [in a state of excitement]) *brayed*, (S, K,) so that his *شَفْشَقَةٌ* [or *faucial bag*] *filled his mouth*: (S:) or, as some say, *began to bray*. (TA.) — [Hence, perhaps,] *He* (a man) *said* [بَغ] or بَغ [B.G.] (TA, and Har p. 556.) — And [hence,] بَغِخَ *He rejoiced in my company*. (Har ubi supr.) — And الرَّجُلُ بَغِخَ *He said* بَغ or بَغ &c. to the man. (S.)

بَغ (S, A, K, &c.,) [in some copies of the K written بَغ, 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; (AHeyth;) 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;] or فُخْرَ الْأَمْرِ and فُخْرَ [great in estimation is the thing, or affair, or event, or case!]: (K:) MF observes, [probably from finding بَغ in the place of بَغ 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, بَغ (K,) and بَغ (Mṣb, K,) with kesr for its invariable termination, (Mṣb,) and بَغ and بَغ; (K, TA; [but in the CK, in the place of بَغ and بَغ, we find بَغ;]) without teshdeed, (T, Mṣb,) in most cases; (Mṣb;) but also with teshdeed, (T, S, A,) like a noun; so that one says, بَغ لَكَ and بَغ [B.G., meaning I say excellent! &c., to thee]: (S:) and one repeats it, (S, A, K, &c.,) for the sake of emphasis; (S, A;) saying, بَغ بَغ (IAmb, S, A, K, &c.,) with the quiescent like the J in هَلْ and بَل (IAmb,) and بَغ بَغ (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 بَغ بَغ (S, A, R, K,) and بَغ بَغ (K,) and بَغ بَغ (R.)

جَمَلٌ بَخْبَاحُ الْهَيْدِيرِ *A camel that fills his mouth with his شَفْشَقَةٌ* [or *faucial bag*] when he brays. (S.)

بَغِخَ *Camels to which one says* بَغ; being pleased with them: (ISd, TA:) or large-

bellied camels; (K;) as also مَخْبِخَةٌ, which is formed from the former by transposition; from بَغِخَ, or بَغِخَ, which is said by the Arabs in praising a thing; as though, by reason of their greatness, the people, seeing them, said, How goodly are they! (TA.)

بخت

1. بَخْتَهُ *He beat, struck, or smote, him*; (JK, K;) namely, a man. (JK.) [See also بَكَتَهُ.]

2. تَبَخَّتْ [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 صَلَّى 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. تَبَخَّتِي: see تَبَخَّرَ.

بُخْتٌ *Fortune; or particularly good fortune; syn. جَدُّ (S, A, K,) and حَظٌّ (Mṣb, TA:) a foreign, or Persian, word, (Mṣb,) arabicized: (S, K:) or post-classical: accord. to the 'Ináyeh, not a chaste Arabic word: but in the Shifá el-Ghaleel said to have been used by the Arabs in ancient times; and the like is said in the L: Az says, "I know not if it be Arabic or not." (TA.)*

بُخْتٌ [a coll. gen. n.] *A species of camels; (S, Mṣb;) the Khurásánee [or Bactrian] camels; (K;) begot between an Arabian she-camel and a فَالَجٌ [which is a large two-humped camel brought from Es-Sind for the purpose of covering]; (TA;) long-necked; (Nh;) [large and strong, accord. to Ibn-Ma'aruf; 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 Turkumán or Bactrian breed; distinct from the Arabian, which are accustomed to bear burdens in winter and summer: (Golius:) they are also called بُخْتِيَّةٌ: (K:) n. un. بُخْتِي; (S, Mṣb;) fem. بُخْتِيَّةٌ: (S:) pl. بُخَاتِي, (S, Mṣb, K,) imperfectly decl., (S,) and بُخَاتِي (K, TA [in the CK بُخَاتِي]) and you may say [with the article] الْبُخَاتِي, 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 بُخْتٌ, meaning حَظٌّ, is not. (Mṣb.)*

بُخْتِيَّةٌ and بُخْتِيَّةٌ: see بُخْتٌ; for the latter, in two places.

بُخِيْتٌ, not thought by IDrd to be a chaste word, (TA,) *Fortunate; possessed of good fortune; (A, K, TA;) as also مَبْخُوتٌ. (S, A, K.)*

بُخَاتٌ *One who acquires, as his permanent property, camels such as are termed بُخْتٌ: (K:) and one who makes use of such camels. (TA.)*

مَبْخُوتٌ: see بُخِيْتٌ.

بختر

Q. 1. بَخْتَرُ: see what next follows.

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 Bd in lxxv. 33,) and with extended steps. (Bd 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 بَخْتَرِيٌّ *Elegant, or beautiful, in gait and in body; (L, K: in [some of] the copies of the K, instead of وَالْجَسِيمِ, is erroneously put وَالْجَسِيمِ: 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. بَخَّرَتِ الْقَدْرُ (Mṣb, K,) aor. ٤, (Mṣb,) or ٤, (K,) inf. n. بَخْرٌ (Mṣb, K) and بَخْرًا (TA,) *The cooking-pot sent up fume, vapour, steam, or an exhalation. (Mṣb, K.) — بَخَرَ (S, K,) aor. ٤, (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, بَخَّرَتْ 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 بَخَّرَتْ.] And بَخَرَ الْفَمُ, aor. and inf. n. as above, The mouth stank; exhaled a stinking, or fetid, odour. (Mṣb.) [See بَخْرٌ, below.]**

2. بَخَّرَتْ *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, *فَلَانٌ 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.)

بَخْرٌ Stench, or fetor, of the mouth [or breath] (S, A, K) &c. : (AHn, K:) and any odour that rises and diffuses itself, (K, TA,) whether stinking or not; as also *بَخَارٌ*. (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 *بَخْرٌ*.

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 snw-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. *بَخْرَاءٌ*; and, pl. *بُخْرٌ*. (Msb.)

مَبْخَرَةٌ A thing that occasions one's knowing, or inferring, or suspecting, stench, or fetor, of the mouth [or breath; a cause of stench, or fetor, of the mouth or breath]: such is said to be the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

مَبْخَرَةٌ A vessel for fumigation; a censer; syn. *مَجْمَرَةٌ* [q. v.: pl. *مَبَاخِرٌ*]. (Msb in art. *مَجْمَرٌ*.)

مَبْخَرٌ A garment perfumed [or rather fumigated with perfume]. (A.)

مَبْخُورٌ [Affected by the fumes of wine &c.; or] affected with pain and headache occasioned by wine, or with the remains of intoxication. (IAar, K.)

بخس

1. *بَخَسَهُ*, aor. ʿ, inf. n. *بَخَسَ*, He diminished it; lessened it; made it deficient, or defective: (S, A, Msb, K:) or he made it faulty. (Msb.) You say, *بَخَسَ الْكَيْلَ الْكَيْلَ* [for *بَخَسَ الْكَيْلَ الْكَيْلَ*] The measurer made defective measure]. (A.)

And of a just sale, *لَا بَخْسَ فِيهِ وَلَا شَطَطَ*, (S,) or *لَا شَطُوطَ*, (T, TA,) [There is no deficiency in it nor excess.] And it is said in the *Kur* [lxii. 13], *فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا* 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 تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ* [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., *تَحْسِبًا حَمِيْقًا*, *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 Temeem, 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. ʿ, (S, Mgh, K,) inf. n. *بَخَصَ*, (S, Mgh,) He put out his eye; syn. *فَقَّأَهَا*, (Mgh,) and *عَوَّرَهَا*: (A, Mgh:) or he pulled out his eye [altogether, i. e.,] with its bulb: (S, K:) [in the former, *شَحْمَتِهَا*: in the latter, not so well, *بَشْمَتِهَا*:] or he put his finger into his eye: (Msb:) Yaákoob 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 *بَخَزَهَا* and *بَخَسَهَا*, all as meaning he put out his eye; syn. *فَقَّأَهَا*: (TA:) and IAar 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, IAar, Msb.)

بخع

1. *بَخَعَ الذَّبِيْحَةَ*, (Z, in the Fáik,) or *الْبَشَاءَ*, (Z, in the A,) or *بِالْبَشَاءِ*, (O, K,) [aor. ʿ, 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 *نُخَاعَ*],) 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. ʿ, (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 *بَخَعُوا فِي بَخَعِ أَنْفُسِهِمْ* † They exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA.) — And *بَخَعْتُ لَكَ نَفْسِي وَنُصْحِي*, aor. ʿ, inf. n. *بَخُوعٌ*, † 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*, *بِالْحَقِّ*, (S, K, TA,) inf. n. *بَخُوعٌ*; and *بَخَعٌ*, inf. n. *بَخُوعٌ*; and *بَخَاعَةٌ*; † He confessed, or acknowledged, to him the right, or due, and humbled himself to him: (S, K, TA:) or you say, *بَخَعَنِي بِالْحَقِّ*, inf. n. *بَخُوعٌ*, meaning † he submitted himself to me, and gave the right, or due, freely: (Msb:) and *بَخَعْتُ لَهُ* † I became submissive and obedient, and made confession, or acknowledgment, to him: or, accord. to the A, *بَخَعٌ* signifies † he made confession, or acknowledgment, with the utmost submissiveness. (TA.) — And *بَخَعَ فَلَانًا خَبْرَهُ* † He related his information, or news, truly to such a one. (K.) — Also, *بَخَعَ الرَّكِيَّةَ*, aor. ʿ, 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 أَكْلَهَا*, 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 بِالزَّرْعَةِ*, (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, (عروق) in the صلب [or back-bone], (Z in the Fáik and Ksh, and K,) lying within the قفا [or back of the neck]; (Z in the Ksh, and TA;) Bq says, lying within the فقار [or vertebrae]; 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 Fáik 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 LAth says, I have searched long in lexicons, and in books of medicine and anatomy, but have not found the البخاع, with ب, mentioned in any of them. (TA.)*

فَلَعَلَّكَ بِأَخَعِ 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.)

أَبْخَعُ [More, and most, effectual to kill, and destroy]. (K voce أَخْنَعُ, q. v.) — هُمْ أَبْخَعُ 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. بَخَقَ, aor. ٢; and بَخَقَ, aor. ٤; *He had that affection of an eye which is termed بَخَقَ*, 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-h [to the medial radical]: and it is also explained as meaning فُتِّتَتْ [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 بَخَقَاءُ. (Mgh.) = بَخَقَ عَيْنُهُ, aor. ٢, (S, K,) inf. n. بَخَقُ, (S,) i. q. عَوَّرَهَا [He put out his eye; or made it to sink in its socket]; (Lth, S, K;) as also أَبْخَعَهَا: (TA:) or the former, (Mgh,) and † the latter, (AA, K, TA,) i. q. فَعَّأَهَا [he put it out; or blinded it; &c.]. (AA, Mgh, K.)*

4: see 1, in two places: — and see also 7.

7. أَبْخَقَتِ الْعَيْنُ, so in the Moheet; accord. to the K, † أَبْخَقَتْ, but this is wrong; i. q. نَدَرَتْ [The eye fell out from its place; or became displaced]; as in the K. (TA.)

بَخَقُ [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] غَمَصُ: [in the CK, for أَكْثَرُهُ غَمَصًا, is erroneously put غَمَصًا; 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 (عَوْر) 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. (IAar, TA.)

بَخَقِ, and with ة: see أَبْخَقُ, in three places. بَخَقُ الْعَيْنِ: and عَيْنٌ بَخَقَةٌ: see أَبْخَقُ, in two places.

بَخَقُ الْعَيْنِ † and بَخَقِ † and رَجُلٌ أَبْخَقٌ 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. أَعْوَرَ: (TA:) [or having that affection of an eye which is termed بَخَقَ:] and in like manner بَخَقَاءُ applied to a sheep or goat for sacrifice on the occasion of the pilgrimage signifies عَوْرَاءَ [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 مَبْخُوقَةٌ and بَخَقَةٌ and بَخَقِ and بَخَقِةٌ i. q. عَوْرَاءُ [An eye that is blind; &c.]: (K:) see also 1.*

أَبْخَقُ: see مَبْخُوقُ الْعَيْنِ.

بخل

1. بَخَلَ, (JK, S, Msh, K,) aor. ٢, 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 بَخَلٌ*, below. (K, TA.) You say, بَخَلَ بَكْدًا, (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]. (Bq and Jel in xlvi. last verse.)

2. بَخَلَهُ, (S, K,) inf. n. تَبَخَّلَ, (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. ابْخَلَهُ *He found him to be بَخِيلٌ [or niggardly, &c.]. (S, Msh, K.)*

بَخَلٌ: see what next follows.

بَخَلٌ and بَخَلٌ, [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 بَخَلٌ and بَخَلٌ (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.)

بَخَلٌ: see what next precedes.

بَخَلَ: see بَخَلٌ: — and see also بَخِيلٌ.

بَخَلٌ } see بَخَلٌ.
بَخَلٌ }

بَخَلَةٌ *A single act, or instance, of بَخَلٌ [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, an 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-Agrábee, 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 بَخَلٌ.

بَخَالٌ } see بَخِيلٌ.
بَاخِلٌ }

مَبْخَلَةٌ *A cause of, or a thing that incites to, بَخَلٌ [or niggardliness &c.]: (K:) a word of the same class as مَجْبَنَةٌ and مَهْلِكَةٌ and مَعْطَشَةٌ and مَفَاةٌ &c. (TA.) So explained as occurring in the trad., (TA,) الولدُ 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. ٢, inf. n. بَدٌّ: see 2. — بَدَّ رِجْلَيْهِ *He parted his legs, or straddled, (S, M, K,) in the stocks, or otherwise. (M.) — بَدَّهَ, (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 دَبْرِ 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. بَدَدْتُ, (M,) inf. n. بَدَدٌ, (T, S, M, K,) He (a man) was, or became,*

wide between the thighs, (ISk, T, S, M, K,) by reason of abundance of flesh : (ISk, S, M :) or wide between the arms ; (K :) having the arms far from the sides : (M :) or wide between the shoulder-joints : (M :) or large in make, having one part far from another. (M, K.) — Also He (a quadruped, ISk, T, S, or a horse, M) had his fore legs far apart : (ISk, T, S, M :) or he (a horse) had his fore legs far from his sides : (Lth, T :) and he (a camel) had his elbows far from his sides. (T.) = **بَدَّ قَتْبَهُ**, aor. ٢, He furnished his camel's saddle with what are called **بِدَادَانِ** and **بِدِيدَانِ**. (S.) [See **بِدَادُ**.]

2. **بَدَّدَ**, inf. n. **تَبْدِيدٌ**, He separated, disunited, dispersed, or dissipated ; (S, M, A, Mgh, L, K :) as also **بَدَّدَ**, aor. ٢, inf. n. **بَدَّدَ** : (S, L :) or the latter has this meaning, and the former signifies he separated, disunited, dispersed, or dissipated, much. (Msb.) — He (a man) gave his equal share of the expenses for a journey. (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. **مِبَادَةٌ** (M, K) and **بِدَادُ**, (T, M, K,) with which the subst. **بِدَادٌ** 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 **بِدَادَةٌ**, (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 **يُنْفِقُونَهُ**, is erroneously put **يُبِقُونَهُ**. (TA. [In the CK, **يُبِقُونَهُ**].) Accord. to IAqr, **بِدَادٌ** 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. **مِبَادَةٌ**, (S, A, K,) or **مِبَادَةٌ**, (TA,) and **بِدَادٌ** ; (S, M, A, K,) and so **بَادَهُ بِدَادِهِ**, (S, M, K,) or **مِبَادَةٌ** ; (A :) He bartered, or exchanged commodities, with him ; syn. **عَارَضَهُ بِالْبَيْعِ**, (M, A, L,) and **بَاعَهُ مَعَارَضَةً** ; (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**, (As, 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 : (As, T, M, Mgh, L :) said with respect to food and property and any other thing. (M.) You say, **أَبَدْتُهِمُ الْهَالَ وَالطَّعَامَ**, I divided among them, in shares, the property and the food. (IAqr, T.) [Hence,] **أَبَدْتُهِمُ تَمْرَةَ تَمْرَةَ** (T, S, A, Mgh, from a trad.) [Give thou to each of them a date ; or] distribute thou among them to each a date : (T :) said by Umm-Selemeh, (T,

A, Mgh,) to a slave-girl, when beggars had become numerous. (A.) **أَبَدَاؤُ** 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.] — **يُبَدِّهُمُ** is used by a poet, referring to a saying, and is explained by IAqr as meaning It (the saying) shall be distributed among them (يُفَرِّقُ 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, **أَبَدْتُهُ** as meaning **فَرَّقْتُهُ** : " but this is not what IAqr means.] — **أَبَدْتُهُمَا 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 ضَبْعِيَهُ** 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 صَدْرُ 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 **جَلِيفٌ**.]

6. **تَبَادَرَا** 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 **تَلَقُوا بِدَادِهِمُ** : (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.) — **الرَّصِيعَانِ يَبْتَدَانِ الرَّجُلَ** The two wild beasts come upon both sides of the man. (S, A.) — **يَبْتَدَانِ 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, **يَبْتَدَاهَا أَنَهَا**, but **يَبْتَدَاهَا**. (T, S.)

10. **اسْتَبَدَّ** He was, or became, alone ; independent of others ; (S, M, L, Msb, K ; in the first and last expl. by **تَفَرَّدَ** ; and in the others, by **أَفَرَّدَ** ;) exclusively of others ; (L :) without any

to share, or participate, with him ; or he had none to share, or participate, with him : (Msb :) **بِهِ** [in it ; i. e. he had it, or kept it, to himself, exclusively, with none to share with him in it] : (K :) and **بِكَذَا** [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, Msb :) 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**, [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 بِفُلَانٍ**, meaning † The thing, or affair, overcame such a one, so that he could not manage it well, or thoroughly. (A.)

R. Q. 1. **بَدِيدٌ**, inf. n. **بَدِيدَةٌ** : 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, (Msb,) is not used but in negative phrases, (Msb, MF,) except by post-classical writers. (MF.) You say, **لَا بَدَّ مِنْ كَذَا** (T, S, M, &c.) There is no separating oneself from such a thing : (AA, T, S, A, K :) or there is no artifice whereby one may avoid it, or escape from it : (M, K :) or there is no avoiding it : (Msb :) it is absolutely necessary : it is not possible to separate oneself from it, nor is there anything that can serve in its stead. (TA.) And **مَا لَكَ مِنْهُ بَدٌّ** [Thou hast not any means, or way, of separating thyself from it, or avoiding it]. (M, L.) And **لَيْسَ لِهَذَا الْأَمْرِ بَدٌّ** There is no artifice for this affair. (T.) [It is also said, with reference to the first of these phrases, that] **بَدٌّ** signifies Amplitude ; from **أَبَدٌ** meaning "wide between the legs." (Ham p. 348.) — Also, (M, K,) and **بَدَّدَ** (M) and **بِدَادٌ** (IAqr, T, M, K) and **بِدَادٌ**, (K, TA,) or **بِدَادٌ**, (CK,) and **بِدَّةٌ**, (IAqr, T, M, K,) or **بِدَّةٌ**, (S, A, IAth, and mentioned also in a copy of the K,) but J has been charged with error in writing it thus, (K,) by Sgh, (TA,) A lot, share, portion, or set portion ; (T, S, M, A, IAth, K :) of anything : (M, K :) [or] the last signifies a piece, or portion, separated, disunited, or dispersed : (Ham p. 823 :) the pl. of **بِدَادٌ** is **بِدَادٌ** ; and of **بِدَّةٌ**, **بِدَادٌ** ; (IAqr, T, M ;) and of **بِدَّةٌ**, **بِدَادٌ**. (IAth, and Ham p. 823.) — Also the first, A substitute ; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing ; a compensation ; syn. **عَوَاضٌ** : (S, L, TA :) it is said to have this signification. (S.) [In the copies of the K, **الْبِعُوضُ** is put in the place of **العَوَاضُ** : but this is said in the TA to be a mistake.] — **بَدٌّ** is also an arabicized word, from **بَهْتُ**, (T, S, M, K, [in a copy of the M, **بَهْتُ**],) which is Persian ; (T, S ;) meaning An idol ; (IDrd, S, M, K ;) pl. **بِدَادَةٌ**. (S, K) and **أَبَدَاؤُ** : (K :) and (or accord. to some,

TA) the house of an idol: (K:) or a house in which are idols and images or pictures. (M.)

بَدٌّ: see بَدٌّ. — Also, and بَدِيدٌ (T, K) and بَدِيدَةٌ (K) A like; a fellow; an equal. (T, K.) You say, هُوَ بَدِيدٌ and هِيَ بَدِيدَةٌ He, or it, is the like, &c., of him, or it. (T.) And هُمَا بَدَانٌ They two are likes, or fellows, or equals. (TA.) And أَنْتَ لِي بَدِيدٌ فَتَكَلِّمْنِي Thou art not my like, or fellow, or equal, that thou shouldst speak to me. (TA.)

بَدَّةٌ: see بَدٌّ.

بَدَّةٌ: see بَدٌّ. — Also A distance; a space; an interval; an extent, or an extreme extent; a long space, or any space, of time. (M, K, TA.) So in the saying, بَيْنِي وَبَيْنَكَ بَدَّةٌ [Between me and thee is a distance, &c.]. (M, TA.)

بَدَّةٌ: see بَدٌّ, and بَدَادٌ: — and see also بَدٌّ.

بَدَدٌ and بَدَدًا: see بَدَادٌ, in three places: — and see also 3. — مَا لَكَ بِهِ بَدَدٌ and بَدَّةٌ Thou hast not power, or ability, to do it, or to bear it, or to cope with him. (S, M, K.)

بَدَادٌ (T, S;) in which بَدَادٌ is indecl., with kesr for its termination because it deviates from its original form, i. e., the inf. n. بَدَدٌ; and it is indecl. because it deviates from its original form and is of the fem. gender and has the quality of an epithet; for two of these causes render it imperfectly decl., and the three render it indecl.; (S;) or بَدَادٍ بَدَادٍ, and بَدَادٍ بَدَادٍ (Lh, M, K,) the last indecl. with fet-h for its termination, (TA,) and بَدَدٌ بَدَدٌ (Lh, M, K,) also indecl., with fet-h, (TA,) and composed in the same manner as خَمْسَةٌ عَشْرٌ (Lh, M, TA,) and بَدَدًا بَدَدًا (Lh, M, K;) all of these indecl. except the last, and each virtually in the accus. case as a denotative of state, except the last, (MF,) which is literally in the accus. case, as an inf. n.; (M, MF;) The horses, or horsemen, came in a state of dispersion: (T, S, M, K:) or one by one; or one after another. (T, L.) And تَفَرَّقَ الْقَوْمُ بَدَادًا The people, or company of men, became separated, in a state of dispersion. (S.) And ذَهَبَ الْقَوْمُ بَدَادًا بَدَادًا The people, or company of men, went away [in a state of dispersion; or] one by one; or one after another. (T, L.) [See also أَبَادِيدٌ.] It is said in a form of prayer, اللَّهُمَّ اقْتُلْهُمْ بَدَدًا وَأَحْصِهِمْ عَدَدًا [O God, slay them one by one, and reckon them by number]: (M:) or أَحْصِهِمْ عَدَدًا وَالْعَنَّهُمْ بَدَدًا, or, accord. to one recital, وَأَقْتُلْهُمْ بَدَدًا, pl. of بَدَّةٌ, the meaning being [rechen them by number, and] curse them, or slay them, with a cursing, or slaughter, distributed among them by shares. (Mgh.) — يَا قَوْمِ بَدَادٌ means O my people, take each one of you his adversary, or opponent [with whom to fight]. (As, T, S, K.) Here بَدَادٌ is indecl., with kesr for its termination, because it is an imperative verbal noun, and the imperative is alike uninfluenced with respect to its termination by any governing word; and it is said to be with kesr because two quiescent letters would otherwise occur together, [and] because it occupies the

place of an imperative verb [which in like manner is terminated with kesr when it is necessary to prevent the occurrence of two quiescent letters together]. (S.) — With the article, you say, الْبَدَادُ (As, T,) which signifies The going forth to encounter another in fight, or to single combat; as in the saying, هَدَّ بَدَادًا لَهَا أَطَافُونَا Had we gone forth to encounter them in fight, (As, T, S, K,) man to man, [they had not been able to cope with us;] (As, T;) or man by man. (S, K.) You say also, لَقُوا بَدَادَهُمْ, explained above: see 6. — See also بَدٌّ. — And see 3.

بَدَادٌ: see بَدٌّ.

بَدَادٌ: see بَدٌّ. — Also A stuffed lining put beneath a [camel's saddle of the kind called] قَتَبٌ, to defend the animal's back from being hurt thereby: there is one such on each side: (T:) or, of a horse's saddle, and of a قَتَبٌ (S, M, K,) the stuffed thing, or pad, that is placed beneath, in order that it may not gall the animal's back; (M, K;) as also بَدِيدٌ (K:) or the خَرِبَطَانِ and بَدِيدَانِ are two bags (خَرِبَطَانِ), which are stuffed, and placed under the curved pieces of wood, in order that the wood may not gall the animal's back; derived from بَدَّ رِجْلَيْهِ "he parted his legs:" (S;) [see also بَدِيدٌ:] or the بَدَادَانِ of a قَتَبٌ are two things like provender-bags, which are stuffed, and bound with strings, or cords, to the pieces of wood called the قَتَبَاتِ and أَحْنَاءُ: (T:) or they are, to the قَتَبِ, like the كَرَّ to the رِجْلِ, except that they do not appear before the ظَلْفَةِ, being only within [it]: (M:) [see also حَنْجٌ:] pl. [of pauc.] أَبَدَةٌ (T, S) and [of mult.] بَدَائِدٌ. (S.) — Also A piece of felt cloth, that is bound upon a beast which has a galled, or sore, back, (L, K,) cut, or slit, so as to be clear of the galls, or sores. (L.)

بَدِيدٌ: see بَدٌّ, in three places. — Also A saddle-bag; syn. خُرْجٌ (K:) [and] بَدِيدَانِ a pair of saddle-bags; syn. خُرْجَانٌ. (S.) — See also بَدَادٌ, in two places. — Also A wide [desert such as is termed] مَفَاةٌ (S, K:) or فَلَاةٌ بَدِيدٌ [a desert, or waterless desert,] in which is no one. (T, L.) [In a copy of the former written بَدِيدٌ.]

بَدَادَةٌ: see 3.

بَدِيدَةٌ: see بَدٌّ.

بَادٌ The inner side of the thigh: (M, A, K:) or the part of the horseman's thigh that is next the saddle: (T, M, A, L:) or the part between the legs: (M, L:) the inner sides of the two thighs are called the بَادَانِ (S,) because the saddle separates them; (IAar, M;) and if so, بَادٌ is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; or it may be a possessive epithet [meaning بَدٌّ]. (M, L.) You say, هُوَ حَسَنُ الْبَادِ عَلَى السَّرِجِ, meaning He is a good rider upon the saddle. (A.) — Also The part of a horse's back upon which the thigh of the rider presses. (Kt, T, L.)

أَبَدٌ A man wide between the thighs, (ISk, 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 (so in the K; but accord. to the S, "and") large in make, (T, S, M, K,) having one part far from another: (M, K:) and wide in the breast: (Abou-Málik, T:) fem. بَدَاءَةٌ (S:) which also signifies a woman (M, L) large in the إِسْكْتَانِ [or labia majora of the vulva], (M, L, K,) having their edges far apart: (M, L:) or having much flesh in the thighs. (T, L.) الأَبَدُ is used to signify The weaver, (T, M, K,) because of the distance between his thighs. (M.) The following saying, (K,) quoted by J, from the rájiz. Abou-Nukheyleh Es-Saadee,

أَلَدٌ يَمْشِي مِثْلَةَ الْأَبَدِ

is incorrect, and should be thus,

بَدَاءَةٌ تَمْشِي مِثْلَةَ الْأَبَدِ

[A woman of large make, walking in the manner of the man of large make; or a woman wide between the thighs, &c.]; (K;) for it is descriptive of a woman, as IB and Abou-Sahl El-Harawee have observed before the author of the K. (TA.)

— Also A horse [or any quadruped (see بَدٌّ)] having the fore legs far apart: (M, K:) or having the fore legs far from the sides: (TA:) or wide between the legs: (Ham p. 348:) and a camel having the elbows far from the sides: (TA:) and the fem. بَدَاءَةٌ, a cow having her fore legs far apart. (S.) [Hence,] الأَبَدُ الرَّئِيمُ [in the CK الرَّئِيمُ] The lion; (M, K;) the former epithet being applied to him because his fore legs are far apart, and the latter because he is [often] alone. (M.) — كَتَفٌ بَدَاءَةٌ A broad shoulder-blade, the sides of which are distant, one from another. (M, L.)

طَيْرٌ أَبَادِيدٌ (Fr, S, K,) and تَبَادِيدٌ (K, TA,) [in the CK تَبَادِيدٌ] erroneously written by J [بَادِيدٌ] (K,) [but see what follows; like أَبَادِيدٌ and تَبَادِيدٌ;] Birds in a state of dispersion. (S, K.) In the following verse of 'Oṭarid Ibn-Kurrán, quoted by J,

كَأَنَّهَا أَهْلُ حَجْرٍ يَنْظُرُونَ مِنِّي

يَرَوْنِي خَارِجًا طَيْرًا يَبَادِيدٌ

[As though the people of Hajr, watching when they should see me going forth, were birds in a state of dispersion], (K,) thus related also by Yaaḳoob, and thus in the handwriting of Az, (TA,) the last two words should be طَيْرٌ الْيَبَادِيدِ, the latter with ن, and governed by the former in the gen. case, the rhyme being with kesr: (K:) so says Abou-Sahl El-Harawee. (TA.) — ذَهَبُوا أَبَادِيدٌ (M, K,) and تَبَادِيدٌ (K,) or يَبَادِيدٌ (as in the T, from Fr, and in the M and L, and in some copies of the K, [but see above,]) [as also أَبَادِيدٌ and تَبَادِيدٌ, or تَبَادِيدٌ] They went away in a state of dispersion. (M, L, K.)

تَبَادِيدٌ: see أَبَادِيدٌ, in two places.

مَبِيدٌ [act. part. n. of 4, q. v.]. The following words of 'Omar Ibn-Abee-Rabee'ah,

أُمَيْدٌ سَوَّالِكِ الْعَالَمِينَ

are said to signify Dost thou distribute thy petition

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.)

شَمِلَ مُبَدَّدٌ [A united state of affairs] become disunited [or discomposed or disorganized]. (S, L.)

أَمْرًا مُتَبَدِّدَةً An emaciated woman, [as though] having one part far from another. (M, L.)

بَيَّادِيدٌ: see أَبَايِيدٌ, in two places.

بدا

1. بَدَأَ بِهِ (T, S, M, &c.) aor. َ , (Mgh, K,) inf. n. بَدَأٌ (T, S, M, Mṣb,) i. q. به ابتداءً (S, Mṣb, K;) [He began with it;] he made it to have precedence, or to be first; gave precedence to it; syn. قَدَّمَهُ: (Mgh, Mṣb:) in the dial. of the Anṣār, به بَدَيْ is used in this sense of قَدَّمَهُ; (M;) or به بَدَى [without َ]; (IKtt, TA; [see بَدَى];) [and بَدَى به; see art. بَدَى;] and به ابتداءً signifies the same. (Mṣb.) [So in the Kṣur xii. 76, وَأَبْدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ And he began with their bags, before the bags of his brother. And بَدَأَ is sometimes used in the sense of به بَدَى; whence, in the Kṣur ix. 13, وَهُمْ يَبْدُؤُكُمْ 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 ثُمَّ عَادَ He began, or did a first time, or the first time: then repeated, or did a second time. (AZ, TA in art. عود.) And بَدَأَ فِي الْأَمْرِ [He began, or made a beginning, in the affair.] (M.) — بَدَأَ also signifies It (a thing) began; began to be; originated; or came into existence. (Mṣb.) [See also 5.] — بَدَأَ الشَّيْءَ (S, M, K,) aor. and inf. n. as above, (M,) [He began the thing; commenced it; set about it; as also ابتداءً: 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 ابتداءً and ابتداءً; (M, K;) i. e., not after the example of anything preceding. (TA. [But this addition seems rather to belong to another explanation to be mentioned below.]) One does not say, بَدَأَ زَيْدًا nor بَدَأَ زَيْدًا, because these two verbs [signifying as last explained above] do not have for their objects corporeal things. (Mgh.) [El-Mutanakhkhil El-Hudhalee uses the phrase سَابَدَوْهُمْ بِمَشْبَعَةٍ I will begin with them (meaning his guests) by sporting and jesting; like the phrase in the Kṣur ix. 13 cited above: but different from these is the saying in the Kṣur xxxii. 6, وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ And He began the creation of man from clay.] The saying, بَدَأَ أَخَذَهُ فَإِنْ كَانَ السَّبْعُ ابْتِدَاءً, [But if the beast, or bird, of prey has begun the seizing of him, or the biting of him]; the noun that is prefixed [to the pronoun] being suppressed. (Mgh.) You say also, كَانَ ذَلِكَ فِي ابْتِدَاءِ الْأَمْرِ That was in the beginning, or first,

of the affair. (Mṣb.) [See also بَدَى, 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 ابتداءً, said [of God, and] of a man, as the agent; (Mṣb;) and ابتداءً. (Mgh in art. بَدَعَ.) [Hence,] بَدَأَ اللَّهُ الْخَلْقَ, and ابتداءً, God created, or brought into existence, mankind, or the created beings: (M, Mṣb, K:) both signify the same. (S.) مَا يَبْدِئُ الْبَاطِلَ وَمَا يُعِيدُ [in the Kṣur 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 بِأِدْتَةٍ وَلَا مَا يَبْدِئُ وَمَا يُعِيدُ, 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; بَادِئَةٌ الْكَلَامِ signifying what is said for the first time; and عَائِدَةٌ الْكَلَامِ, what is said for the second time, afterwards: (TA:) or he says not anything: (A in art. عود:) and he has no art, artifice, or cunning. (IAar, TA in art. عود; and A in the present art.) — بَدَأَ الْبَيْتَ He dug the well [for the first time: see بَدَى]. (Mṣb.) — بَدَأَ مِنْ أَرْضٍ إِلَى أَرْضٍ (T,) or مِنْ أَرْضِهِ (K,) He went forth from a land to a land, or from his land; as also ابتداءً. (T, K.) — بَدَى (inf. n. as above, S, M, K,) He (a man, S, M) had the small-pox: (AZ, Aṣ, T, S, M, K:) or the حَصْبَةُ [i. e. measles, or spotted fever]: (S, M, K:) or, as AZ says, and the حَصْبَةُ: (T:) or, as 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, Aṣ, Lh, T, S, M.) — Also He fell sick. (IAth, TA.) In a trad. of 'Aisheh occur the words, فِي الْيَوْمِ الَّذِي بَدَى فِيهِ رَسُولُ اللَّهِ [meaning In the day in which the Apostle of God fell sick]: and IAth says, مَتَى بَدَى 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. نَجَسَ; [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. تَبَدَّى 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. — ابتداءً 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, Mṣb;) [The act of beginning;] or the doing a thing first. (M.) You say, لَكَ الْبَدَى (M, K,) and الْبَدَى (Aṣ, TA,) and الْبَدَى (S, M, Mṣb, K,) and الْبَدَى (S, M, K,) and الْبَدَى (L,) and الْبَدَى (M, K,) and الْبَدَى (S, M, K,) and الْبَدَى (Mṣb, TA,) and, accord. to IKtt, الْبَدَى, but see what follows, (TA,) and الْبَدَى (M, K,) and الْبَدَى (AZ, TA.) It is for thee to begin, (S, M, Mṣb, K,) before any other, in shooting or casting, &c.: (S:) as to الْبَدَى, mentioned above, accord. to Mṣb [and Fei], (TA,) it is a vulgar word, (Mgh, Mṣb, TA,) as IB and several others have stated, (Mṣb, TA,*) a corruption of الْبَدَى (Mgh, Mṣb,) signifying the first; as also الْبَدَى; and الْبَدَى: (Mṣb:) but IKtt says that it is a word of the dial. of the Anṣār; بَدَأْتُ بِالْشَيْءِ and بَدَيْتُ بِهِ signifying قَدَّمْتُهُ: [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. بَدَى. (TA. [This verse is also cited in the S in art. بدو, where, in one copy I find it as above; in another, with بَدِينَا instead of بَدِينَا.] And you say, فَعَلَهُ عَوْدًا وَبَدَأًا, (T, S,) and فِي عَوْدِهِ (M,) and عَوْدَهُ عَلَى بَدَيْهِ (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 بَدَى, 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 فِي عَوْدَتِهِ وَبَدَأَتِهِ, [in both of which, if correct, the verb must be intrans.,] and عَوْدًا وَبَدَأًا, [as though meaning عَائِدًا وَبَادِئًا, 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 بَدَيْي, meaning I returned like as I had come.

(Sb ubi suprâ.) — Also *First*, or *former*; *preceding all others*, or *preceding another*; as also **بَدِيٌّ**; **بَدِيٌّ** and **الْبَدِيُّ** being syn. with **الْأَوَّلُ**. (S, K.) Hence the saying, **أَفْعَلُهُ بَادِي بَدِيٍّ**, and **بَادِي بَدِيٍّ**, meaning *Do thou it the first thing*, or *the first of everything*; [accord. to different copies of the S;] the **ي** in **بَادِي** being quiescent, in the place of the accus. case, accord. to usage; and sometimes they omit the **ء** [altogether], on account of frequent use [of the phrase], as will be stated in art. **بَدُو**, (S in the present art.) saying **بَادِي بَدِيٍّ**, and **بَادِي بَدِيٍّ**. (S in art. **بَدُو**.) You say also, **أَفْعَلُهُ بَدِيٍّ**, and **أَوَّلَ بَدِيٍّ**, (Th, M, K,) and **بَدِيٍّ بَدِيٍّ**, (CK,) and **بَدِيٍّ بَدِيٍّ**, (M, K,) and **بَدِيٍّ بَدِيٍّ**, (A'Obeyd, T, S, M, K,) and **بَادِي بَدِيٍّ**, (K,) and **بَادِي بَدِيٍّ**, (M, K, [in the CK **بَادِي بَدِيٍّ**],) and **بَادِي بَدِيٍّ**, (M,) and **بَادِي بَدِيٍّ**, (K,) and **بَادِي بَدِيٍّ**, (M, K,) and **بَادِي بَدِيٍّ**, (A'Obeyd, T, S, M, CK,) and **بَادِي بَدِيٍّ**, which is anomalous, (M,) or **بَادِي بَدِيٍّ**, (K,) and **بَادِي بَدِيٍّ**, (Fr, A'Obeyd, T, S, M,) and **بَادِي بَدِيٍّ**, (S, CK,) or **بَادِي بَدِيٍّ**, (K, TA,) and **بَادِي بَدِيٍّ**, (M, K, TA,) the former word being the act. part. n. of **بَدِيٌّ**, 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 **بَدِيَّةٌ**],) and **بَدِيٍّ بَدِيٍّ**, (CK,) and **بَدِيٍّ بَدِيٍّ**, (M, K,) and **بَدِيٍّ بَدِيٍّ**, (S,) and **بَدِيٍّ بَدِيٍّ**, (S, CK,) and **بَدِيٍّ بَدِيٍّ**, (Fr, T,) and **بَدِيٍّ بَدِيٍّ**, (Fr, T, S, K,) and **بَدِيٍّ بَدِيٍّ**, (K, TA,) not **بَدِيَّةٌ** [as in the CK], (TA,) and **بَدِيٍّ بَدِيٍّ**, (S, K, TA, [in the CK the last word is written **بَدِيٍّ**],) and **بَادِي بَدِيٍّ**, (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 **أَفْعَلُهُ حَالَةً كَوْنِكَ بَادِيًّا**, i. e. **مُبْتَدَأًا** [lit. *do thou it in the state of thy being beginning it*]. (TA.) [In like manner,] you also say, **بَدِيٍّ الرَّأْيِ**, and [more commonly] **الرَّأْيِ بَدِيٍّ**, *At first thought*; or *on the first opinion*: (Lh, M:) [**بَدِيٍّ الرَّأْيِ** and **الرَّأْيِ بَدِيٍّ** signifying *the first, and beginning, of the idea, thought, opinion, or judgment*; or *what is perceived before considering well or thoroughly*: (M:) [and **بَدِيٍّ** alone signifying *a first idea, thought, opinion, or judgment*; as is implied in the A, voce **صَيُورٌ**, q. v.:] hence, **فَعَلَهُ فِي بَادِيٍّ الرَّأْيِ** [*He did it at first thought, &c.*]: (M:) and **أَنْتَ بَادِيٍّ الرَّأْيِ تُرِيدُ**, and **مُبْتَدَأًا الرَّأْيِ**, and **ظَلَمْنَا**, and **مُبْتَدَأًا الرَّأْيِ**, i. e. *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 Kur xi. 29: (M:) AA alone there read **بَادِيٍّ**, with **ء**; all the other readers pronounced it without **ء**. (TA.) — Also *A chief, or lord*, (S, M, 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. **بَدِيُّو**. (M.) A poet (namely, Ows Ibn-Maghrà Es-Saadee, TA) says,

• ثُنَيَانَا إِنْ أَتَاهُمْ كَانَ بَدَاهُمْ
• وَيَبْدُوهُمْ إِنْ أَتَانَا كَانَ ثُنَيَانَا

[*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 **بَدَاةٌ**, *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 **أَبْدَاةٌ** (S, M, K) and [of mult.] **بَدَاةٌ**; (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 **الْمَيْسِرُ** 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 **بَدِيٌّ**.

بَدَاةٌ: see **بَدَاةٌ**; second sentence.

بَدِيٍّ: see **بَادِيٍّ بَدِيٍّ**, or **بَادِيٍّ بَدِيٍّ**, voce **بَدِيٍّ**.

بَدَاةٌ: see **بَدَاةٌ**, 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 بَدَاةِنَا**, and **بَدَاةِنَا**, and **بَدَاةِنَا**, (K,) and **بَدَاةِنَا**, (Lh, M, TA,) and **بَدَاةِنَا**, and **بَدَاةِنَا**, (TA,) and **بَدَاةِنَا**, (Lh, M, K,) but [ISd says,] I know not how that is, (M,) and **مُبْتَدَأًا**, and **مُبْتَدَأًا**, (K,) and **مُبْتَدَأًا**, (Lh, M, and so in some copies of the K,) or **مُبْتَدَأًا**, (so in other copies of the K,) thus in the **بَاهِرِ** of Ibn-Odeys [in the CK

Ibn-'Adebbes], (K,) which is said to indicate that we should hesitate respecting them [before admitting them to be of classical authority], are phrases meaning *That was in the first of our state, and in our adolescence*. (TA.) — Also, (so in a copy of the M, there written **بَدَاةٌ**), or **بَدَاةٌ**, with damm, (K,) *A certain plant*; (M;) *a black thing, resembling a truffle* (**كُرٌّ**), *of which no use is made*: so says AHn. (M.)

بَدَاةٌ: see **بَدَاةٌ**; second sentence: and see **بَدَاةٌ**, in two places.

بَدَاةٌ: see **بَدَاةٌ**; second sentence: and see **بَدَاةٌ**.

بَدَاةٌ: see **بَدَاةٌ**.

بَدَاةٌ, with medd; [*Excrement from the anus*; as also **بَدَاةٌ**]; a subst. from **أَبْدَا**, as meaning **نَجَسًا**. (M.)

بَدِيٌّ: see **بَدِيٌّ**, as signifying *First, or former*; in eight places. — Also, applied to a thing, or an affair, i. q. **بَدِيْعٌ**, (S, and so in a copy of the K,) or **مُبْتَدِعٌ**: (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,] **بَدِيٌّ بَدِيٍّ** *A well newly dug*; (T, Mgh, Mṣb;) i. q. **بَدِيْعٌ**; (M;) or *dug since the era of El-Islâm*; (S, K;) *not ancient*; (S, Mgh, Mṣb;) as also **بَدِيٌّ**: (S:) the former epithet [in this sense] is generally pronounced [**بَدِيٍّ**] without **ء**: (T:) the well thus called is one *dug in a waste land that has no owner*: (TA:) AO says, (TA,) this epithet, and **بَدِيْعٌ**, are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed **خَفِيَّةٌ**; and thus the well of Zemzem is termed **خَفِيَّةٌ**, because it was Ismâ'eel's, and was filled up or covered over [after his time]: (T, TA:) the term **قَلْبِي** 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 **حَرِيرِ** of a well such as is termed **بَدِيٌّ** [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, S: [but see **حَرِيرِ**]:) the pl. is **بَدِيُّو**: (M:) and AO says that **بَدِيٌّ** is pl. of **بَدِيٌّ** applied to a well, and is syn. with **قَلْبَانٌ** [a pl. of **قَلْبِي** which I have not found elsewhere] and **رَكَايَا**, being formed by transposition of letters from **بَدِيَّانٌ** [which is for **بَدَانٌ**, as **بَدِيٌّ** is for **بَدِيٌّ**; the **د** and **ي** being transposed, the word becomes **بَدِيَّانٌ**, and this, by a rule of permutation, becomes **بَدِيَّانٌ**]. (TA.)

بَدَاةٌ: see **بَدَاةٌ**, in three places: and see **بَدَاةٌ** and **بَدِيَّةٌ**, in two places.

بَدَاةٌ: see **بَدَاةٌ**, in two places: and see **بَدَاةٌ** and **بَدِيَّةٌ**.

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. بَدِه:] pl. of the first, بَدَايَا (TA.) — [And all app. signify The faculty of extemporizing; like بَدِيَّةٌ (q. v.) &c.] You say, بَدِيَّةٌ جَيِّدَةٌ, i. c. بَدِيَّةٌ حَسَنَةٌ, [meaning] Such a one has a good faculty of extemporizing; or of uttering, or relating, things by means of the promptness of his intelligence. (TA.)

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.]

مَبْدَأَةٌ: 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 المَعْبُدُ, 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. عَوَد.) — المَبْدِيُّ المَعْبُدُ 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. عَوَد:) 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.]

مَبْدَأَةٌ: see بَدَاءَةٌ.

مَبْدُوٌّ [pass. part. n. of 1; Begun, &c. — See بَدِيٌّ.

مَبْدَأٌ: see بَدَأَ. — [In grammar, as correlative of مَبْرُوءٌ, An inchoative.]

بدر

1. بَدَرَ, aor. 2, inf. n. بَدْرٌ, It (the moon) became full. (Msb.) — † 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 مِنْهُ بَوَادِرٌ عَضِبٌ: and بَدَرَتْ بَوَادِرٌ: see بَادِرَةٌ. — بَدَرَتْ الإِبِلَ: 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. بَادِرُهُ, inf. n. مَبَادِرَةٌ and بَدَارٌ; and بَدَرُهُ; 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 ابْتَدَرَ] denotes mutual effort only when it is immediately trans.: when it is trans. by means of إِلَى [or بِ (the former in the TA written by mistake 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 He hastened to do it [&c., as explained above]; meaning, a thing that he desired, or wished for: (TA:) [and بَادِرُهُ بَادِرٌ signifies the same; or he hastened with it: and the former signifies also he betook himself early to him or it:] and بَادِرٌ إِلَيْهِ he hastened to it; (S, A;) as also بَدَرَ إِلَيْهِ, (S, Mgh, Msb,) aor. 2, (S,) inf. n. بَدُورٌ: (S, Msb:) or, accord. to Zj, agreeably with its derivation, [see بَدَرَ] he employed the fulness of his power, or force, to hasten [to it]: (TA:) and بَدَرَهُ الأَمْرُ, and بَدَرَ إِلَيْهِ, (aor. 2, inf. n. بَدَرَ, TA, [or بَدُورٌ, as above,]) the thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and, beforehand [or before he expected it]; syn. عَجَلَ, (M, K,) and سَبَقَ, (M,) or اسْتَبَقَ: (K:) [and بَدَرَ مِنْهُ قَوْلٌ, and فِعْلٌ, a saying, and an action, proceeded from him hastily, without premeditation: see بَادِرَةٌ.] It is said in a trad., بَادِرُوا بِالْأَعْمَالِ هَرَمًا [Strive ye to be before decrepitude with good works; i. e., to perform them before decrepitude]. (El-Jāmi' es-Şagheer.) And in another, بَادِرُوا الصُّبْحَ بِالْوُتْرِ, [Strive ye to be before daybreak with the prayers termed وتر; i. e., to perform them before daybreak]. (Idem.) And in another, بَادِرُوا بِصَلَاةِ المَغْرِبِ قَبْلَ طُلُوعِ النُّجُومِ [Hasten ye with, or to perform, the prayer of sunset before the rising of the star]. (Idem.) You say also, فَلَانَ يَبَادِرُ فِي, [Such a one hastens in consuming the property of the orphan before the latter is of full age]. (A.) And بَادِرَ كَبِيرَ اليتيمِ [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, بَادِرًا فِي مَالِ اليتيمِ, in the Kur [iv. 5], means hastening to be before their attaining to full age in expending their property. (Bd, Jel.) And بَادِرُهُ الغَايَةَ and إِلَى الغَايَةِ [He strove with him in hastening, or strove to get before him, to the goal]. (A.) And بَادِرُهُ الغَايَةَ and ابْتَدَرَ إِلَى الغَايَةِ [He strove in hastening, or strove to get first, to the goal]. (Ham p. 46.) And بَادِرٌ بَعْضُهُمْ بَعْضًا إِلَى أَمْرٍ, and ابْتَدَرُوا, and تَبَادَرُوا, They vied, or strove,

one with another, in hastening to a thing, or an affair, trying which of them would be first. (T.)

4. ابْدَرَ He had the full moon rising to him, (S, M, K,) or upon him: (A:) a verb similar to أَقْمَرَ and أَشْرَقَ: (A:) or he journeyed during a night of full moon. (T, K.) — It (an unripe date) became red. (TA.) [See also 1.] — ابْدَرَ فِي مَالِ اليتيمِ: see 3.

6. تَبَادَرُوا They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to be first, or beforehand. (S, TA.) You say, تَبَادَرُوا إِلَى أَخْذِ السَّلَاحِ, (TA,) and ابْتَدَرُوا السَّلَاحَ, (S, TA,) They hastened together, &c., to take the weapons. (S.) And تَبَادَرُوا البَاغَ [They hastened together; or vied, or strove, one with another, in hastening; to attain power, or eminence, or nobility]; as also ابْتَدَرُوهُ. (A.) And تَبَادَرُوا أَمْرًا: see 3, last sentence. — [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, Msb, K, &c.) originally an inf. n., (Msb,) The full moon; (M, A, Msb, 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 البَدْرِ [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 شَكْوَةٌ; and for clarified

butter, **عَكَّة**: when it has been weaned, its skin for milk is called **بَدْرَة**; and for clarified butter, **مَسَاد**: and when it is in its second year, its skin for milk is called **وَطْب**; and for clarified butter, **نَحْي**: (AZ, S:) pl. (of the former, M) **بَدْر** and **بُدُور**: (M, K:) the former said by El-Fārisee to be the only instance of the kind except **هَضْب** pl. of **هَضْبَة**, and **بَضَع** pl. of **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 **قَصَع** 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 **deenars**: (K:) pl. **بُدُور**, (TA,) and pl. of pauc. **بَدْرَات**. (T.)

استَبَقْنَا الْبَدْرَى We strove to outrun one another, vying, one with another, in haste. (M, K.)

بَدْرَى Rain that is before (**قَبْل**), or a little before (**قَبِيل**), or in the first part of (**قَبْل**), winter. (K, accord. to different copies: the second reading is that followed in the TA.) — **بَدْرِيَّة** A she-camel whose mother has brought her forth at an earlier period of the year than that when the others brought forth, and therefore more abundant in milk than others, and of a more generous quality. (M.) — And the former, A fat young camel weaned from its mother. (K.)

بَدَارِي A lamb brought forth a little before winter. (TA.)

بَادِر: see **بَدْر**.

بَدِير a word of the dial. of El-'Irāk, (A 'Obeyd in art. **رَبْد** 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. **جَرْن**.)

بَادِرَة Hastiness of temper; passionateness: (S:) or a hasty saying, or action, that suddenly proceeds (**يَبْدُر**, in the CK **يَبْدُو**), 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** **أَخَشِي** **عَلَيْكَ بَادِرَتَهُ** I fear for thee his hastiness of temper, or passionateness: (S:) or what may hastily proceed from him in his anger. (A.) And **بَادِرَتُهُ** **بَادِرَتُهُ** **عَلَيْكَ بَادِرَتَهُ** Slips, mistakes, or errors, on an occasion of his being angry, hastily proceeded from him. (S.) And **بَادِرَة الشَّرِّ** signifies What hastily, or suddenly, befalls one, of evil, or

mischievous. (M.) — An intuitive knowledge, notion, or idea; or a faculty of judging rightly at the first of an unexpected occurrence; or a faculty of extemporizing; syn. **بَدِيهَة**. (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, near the head. (A.) — The head of a plant; (M;) the first part thereof from which the earth cleaves asunder. (M, K.) — The first that appears of the [plant called] **حَنَاء**. (M.) — The leaves of the [herb called] **حَوَاءَة**. (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 **رُعَاوَان** and below the **تُنْدُوَة**: (M, K:) or the dual, [relating to a camel, signifies] the two sides of the **كِرْكِرَة** [or callous lump on the breast]: or two veins on either side thereof. (M.) — **بَوَادِرُ الْخَيْلِ** † **بَدْرَتُ** 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 Bq in iii. 12,) and in **أَلْفٌ مَوْلَفَة**. (Ksh ibid.)

بَدْر applied to a boy: see **بَدْر**.

بدع

1. **بَدَعَة**: see 4, in two places. — **بَدَع**, aor. 2, inf. n. **بَدَاعَة** and **بُدُوع**, He became superlative in his hind; or it became so in its kind; (Ks, K;) in good or in evil. (Ks.) — **بَدَع**, aor. 2, He was, or became, fat. (As, K.)

2. **بَدَعَة**, (S, K,) inf. n. **تَبْدِيع**, (K,) He attributed to him, imputed to him, charged him with, or accused him of, innovation, or what is termed **بَدْعَة**; expl. by **نَسَبَهُ إِلَى الْبَدْعَةِ** [which means **نَسَبَ إِلَيْهِ الْبَدْعَة**]. (S, K.)

4. **أَبَدَعَهُ** He originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be or exist, or brought it into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything pre-existing; syn. **أَخْتَرَعَهُ**, **أَحْدَثَهُ**, and **اسْتَخْرَجَهُ**, (S,) and **أَحْدَثَهُ**, (Mgh,) and **أَبْدَأَهُ**; (K, TA; but in both without the pronoun;) as also **أَبْتَدَعَهُ**; (Mgh;) syn. **أَبْدَأَهُ**, and **أَحْدَثَهُ**, (Mgh,) and **أَنْشَأَهُ**, (K,) and **بَدَأَهُ**; (TA;) and so **بَدَعَهُ**, aor. 2, (K, TA,) inf. n. **بَدَع**; (TA;) but **أَبَدَع** is more commonly used than **بَدَع**. (TA.) You say, **أَبَدَعَ اللَّهُ الْخَلْقَ** God created the creation, not after any simili-

tude. (Mgh.) And in the Kur [lvii. 27], we find, **وَرَهْبَانِيَّةً ابْتَدَعُوهَا** And monkery which they originated, or innovated. (TA.) And you say, **بَدَعَ الرَّكْبَةَ**, (IDrd, K,) inf. n. **بَدَع**, (IDrd,) He produced, or fetched out, by his labour in digging, the water of the well; (IDrd, K;) and originated it; or made it to be for the first time, it not having been before. (IDrd.) And **أَبَدَعَ الرَّجُلُ** The man introduced an innovation, or what is termed a **بَدْعَة**; [the object being understood;] as also **أَبْتَدَع**. (TA.) And **أَبَدَعَ الشَّاعِرُ** The poet produced a new saying, or new poetry, not after the similitude of anything preceding. (S, K, TA.) — **أَبَدَعَتِ الرَّاحِلَةُ**, (S, K,) or **الرَّكَابُ**, (Ks, Mgh,) The ridden camel, or travelling camel, became fatigued, or jaded, and broke down, or perished; (Ks, S, Mgh, K;) as though doing a new thing: (Ks, Mgh:) or the former phrase, (K,) followed by **بِهِ**, (TA,) she limped [with him], halted, or was slightly lame: (K, TA:) or she lay down upon her breast in the road, by reason of emaciation or disease: or she ceased from going on, by reason of fatigue, or of limping, or halting, or slight lameness; as though she did a new and unaccustomed thing: (TA:) or **أَبَدَعَ** is not without limping, or halting, or slight lameness, (K, TA,) accord. to certain of the Arabs of the desert; but, says AO, this is not at variance with the explanations given. (TA.) And **أَبَدَعَ بِالرَّجُلِ** The man's camel which he rode became fatigued, or jaded: (S:) or **أَبَدَعَ بِلَفَانٍ** (Mgh, K) such a one's camel which he rode ceased from going on, by reason of fatigue or lameness: (Mgh:) or broke down, or perished, (K, TA,) or became fatigued, or jaded, (TA,) and he became unable to prosecute his journey; (K, TA;) and his beast became so fatigued that it was left to remain where it was; or stood still with him. (TA.) [See also **أَعْبَدَ بِهِ**.] It is said in a proverb, **إِذَا بَدَعَ فُلَانٌ الْبَاطِلَ أَبَدَعَ بَدْعَهُ** [When thou seekest what is vain, or false, thou wilt be prevented from attaining thine object]. (TA.) — **أَبَدَعَ فُلَانٌ بِلَفَانٍ** † 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.) — **أَبَدَعَتْ 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 **أَبَدَعَتْ حُجَّتَهُ** † His argument, or plea, &c., was rendered vain, or ineffectual. (Abou-Sa'eed, K, TA.) **أَبَدَعَ بَرَهُ بِشُكْرِي وَفَضْلَهُ** † [His kindness has crippled my power of thanking, and his bounty, and the obligation which he has imposed, my power of description]: so in the L; but in the O and K, **قَصْدَهُ** [his intention] is put in the place of **فَضْلَهُ**; and in the K, **وَإِيْجَابَهُ** is omitted: (TA:) said when one thanks another for his beneficence, acknowledging that his thanks are inadequate to his beneficence. (K.) — **أَبَدَعَ بِالسَّحْرِ**, and **أَبَدَعَ بِالسَّحْرِ**, He determined,

resolved, or decided, upon pilgrimage, and upon journeying. (TA.) — ابدع يبدعاً He rendered an oath binding, or obligatory. (IAgr.) = ابدعوا به They beat him, or struck him. (TA.)

5. ابدع He turned innovator. (O, K.) Ru-beh says,

• إِنَّ كُنْتَ لِلَّهِ التَّقَى الْأَطْوَعَا •

• فَلَيْسَ وَجْهَ الْحَقِّ أَنْ 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 بدع [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 [xvi. 8], قُلْ مَا كُنْتُ بَدْعًا مِنَ الرُّسُلِ (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 قير; 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. (IAgr, K.) — A full body. (K.)

بدع: see بدع. — It is also pl. of بدعة, [both as a subst. and] as fem. 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 ابدع, like رفعة from ارتفاع, (Mgh, Msb,) and خلفعة 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 Khalefeh'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 بأمر بديع Thou hast done a new thing; a wonderful thing; a thing unknown before: and ▽ أمر بادع signifies the same as أمر بديع. (TA.) And جاء بالبديع, (S,) or أتى بالبديع, (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., إِنَّ تِهَامَةَ كَبْدِيعِ الْعَسَلِ حُلُوٌّ أَوَّلُهُ حُلُوٌّ آخِرُهُ [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, اللهُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ اللهُ 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 places.
مبتدع: }

بدل

1. بدال, inf. n. بدال: see 2, in three places.

2. تبديل 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-'Arafeh, 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. تبديل, (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 حسنات السيئات [God changed the evil deeds into good deeds]; the verb being doubly trans. by itself because it has the meaning of جعل and ابدنته. (Msb. [But see what follows.]) ▽ ابدنته, [in the S, ابدنت الشيء 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 يطلقك 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, **بَدَلَهُ اللَّهُ** [God gave him in exchange for fear, or in lieu of fear, security]. (S.) [And **بَدَلَهُ بِهِ كَذَا** He gave him in exchange for it, or in lieu of it, such a thing: see *Qur xxxiv. 15.* And **بَدَل مَكَانَهُ كَذَا** He gave in exchange for it, or in lieu of it, such a thing: see *Qur vii. 93* and *xvi. 103.*] **بَدَلٌ حَسَنًا بَعْدَ سُوءٍ** in the *Qur [xxvii. 11]*, means *He hath done good [by way of exchange after evil]; i. e., repented; (Jel); or **بَدَلٌ ذَنْبَهُ بِالتَّوْبَةِ** [hath exchanged his sin for repentance]. (Bd.) **تَبَدُّلٌ** and **إِبْدَالٌ** both signify The act of exchanging [a thing for another thing]; or making [a thing] to be a substitute [for another thing]; (KL, PŠ;) and so does **بَدَالٌ**. (KL.) You say, **بَدَلُ الشَّيْءِ مِنَ الشَّيْءِ**, (M, K,*) and **أَتَّخَذَهُ مِنْهُ بَدَلًا**, i. e. **أَبْدَلَهُ مِنْهُ**, [here meaning *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 **أَتَّخَذَهُ**, I find **تَخَذَ** (a dial. var. of **أَتَّخَذَ**) without the affixed pronoun, which is meant to be understood or is omitted inadvertently by the transcriber: and here it should be observed, that the explanation which I have rendered as above admits of another meaning, namely, **أَخَذَهُ مِنْهُ بَدَلًا** "he took it as a substitute for it:" in the M, immediately before, **أَخَذَ مِنْهُ بَدَلًا** is given as the explanation of the phrases **بَدَلُ الشَّيْءِ** and **بَدَلُ الشَّيْءِ**; and **أَبْدَلَهُ** and **بَدَلَهُ**: see 10.] You say also, **بَدَلْتُ التَّوْبَةَ بِغَيْرِهِ**, aor. **بَدَلْتُ**, [inf. n. **بَدَالٌ**, mentioned and explained above, *I exchanged the garment, or piece of cloth, for another; or made it to be a substitute for another;*] and **أَسْتَبَدَلْتُهُ بِغَيْرِهِ** signifies the same. (Mšb. [But the latter phrase has more frequently another meaning, explained below: see 10.] [**أَبْدَلَهُ** in the phrases **أَبْدَلَهُ كَذَا** as meaning *He changed it into, or substituted for it, such a thing,* and **أَبْدَلَهُ مِنْ كَذَا** as meaning *he changed it from, or substituted it for, such a thing,* is more common than **بَدَلَهُ**, which is used in the same sense; as **بَدَلَهُ** 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 **مَدَحْتَهُ** for **مَدَحْتَهُ**; and this shows that **بَدَلْتُ** 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. (PŠ.) You say, **بَادَلَهُ**, inf. n. **مَبَادَلَةٌ** and **بَدَالٌ** [in the CK erroneously written with fet-h 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, Mšb,*) in explanation of the former inf. n.;) and a brother in the place of a brother. (Lth, T.) And **تَبَادَلُوا** 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.) **نَبَادَلَهُ**, ending a verse of El-Kulákh, means for whom we would take a substitute: El-Marzookee says, it is for **نَبَادُلُ بِهِ النَّاسُ** [for whom we would make an exchange with the people]; the preposition being suppressed. (Ham p. 465.)

4. **أَبْدَلَهُ**, inf. n. **إِبْدَالٌ**: see 2, in five places.

5. **تَبَدَّلَ** It (a thing, M) became changed, or altered. (M, K.) — In the saying of the rájiz,

* **فَبَدَّلَتْ 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. **تَبَدَّلَهُ** and **بَدَلَهُ**, and **بَدَلُ الشَّيْءِ** and **بَدَلُ الشَّيْءِ**, (M, K,*) *He took a substitute, or a thing in exchange, for the thing.* (M.) You say, **أَسْتَبَدَلُ بِغَيْرِهِ**, **تَبَدَّلَهُ**, and **بَدَلَهُ**, *He took the thing [as a substitute, or in exchange, for another; or] in the place of another.* (S.) And **أَسْتَبَدَلُ ثَوْبًا مَكَانَ ثَوْبٍ** [He took a garment, or piece of cloth, in the place, or in lieu, of a garment, &c.]; and **أَخًا مَكَانَ أُخٍ** [a brother in the place, or in lieu, of a brother]. (Lth, T.) It is said in the *Qur [ii. 58]*, **أَسْتَبَدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ** Will ye take in exchange that which is worse for that which is better? (Jel. [See also other exs. in the *Qur ix. 39* and *xlvi. last verse.*]) And **مَنْ يَتَّبِعْ الْكُفْرَ بِالْإِيمَانِ** [Whoso adopteth infidelity in lieu of faith]. (*Qur ii. 102.* [See also other exs. in the *Qur iv. 2* and *xxxiii. 52.*]) — See also 2, last sentence but one.

بَدَلٌ: see the next paragraph, in four places.

بَدَلٌ and **بَدَلٌ**, (Fr, T, S, M, Mšb, K,) like **مَثَلٌ** and **مَثَلٌ**, and **شَبَهٌ** and **شَبَهٌ**, (Fr, T, S,) and **تَكْلٌ** and **تَكْلٌ**, 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 **بَدِيلٌ**, (S, M, Mgh, Mšb, K,) all signify the same; (S, M, Mšb, K;) namely, *A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; syn. **خَلْفٌ**, (M, K,) and **عَوْضٌ**: (Kull:) **بَدَلُ الشَّيْءِ** [and **الْبَدَلُ مِنَ الشَّيْءِ**] and **بَدَلُهُ** and **بَدِيلُهُ** meaning *the substitute for the thing; &c.*] (M, K;) i. e., another thing: (S:) pl. **أَبْدَالٌ**, (IDrd, Mšb, K,) which, as pl. of **بَدِيلٌ**, has few parallels. (IDrd, TA.) Sb says, [making a distinction between **بَدَلٌ** and **بَدِيلٌ**] you say, **إِنَّ بَدَلَكَ زَيْدٌ**, i. e. *Verily Zeyd is in thy place:* but if you put **بَدَلٌ** in the place of **بَدِيلٌ**, you say, **إِنَّ بَدَلَكَ زَيْدٌ**, i. e. **إِنَّ بَدِيلَكَ زَيْدٌ** [*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, **بَدَلٌ كَذَا** [and **بَدَلًا مِنْ كَذَا**], meaning *Instead of, in the place of, in lieu of, or in exchange for, such a thing.* (Kull.) [And **بَدَلٌ أَنْ تَفْعَلَ كَذَا** *Instead of thy doing thus.*] — **الْأَبْدَالُ** (IDrd, S, M, K, &c.) and **الْبَدَلَاءُ** (TA) [*The Substitutes, or Lieutenants;*] *certain righteous persons, of whom the world is never destitute; when one dies, God substituting another in his place:* (S:) *certain persons by means of whom God rules the earth; (M, K;) consisting of seventy men, (IDrd, M, K,) according to their assertion, of whom the earth is never destitute; (IDrd, TA;) forty of whom are in Syria, and thirty in the other countries; (IDrd, M, K;) none of them dying without another's supplying his place, (M, K,) from the rest of mankind; (K;) and therefore they are named **أَبْدَالٌ**: (M:) accord. to Abu-l-Bakà, as stated by El-Munáwee, it seems that they meant [by this appellation] *the substitutes and successors of the prophets; and accord. to some, they were seven, neither more nor fewer, by means of whom God takes care of the seven climates; one being successor of Abraham (El-Khaleel), and to him pertains the first climate; the second, of Moses (El-Keleem); the third, of Aaron; the fourth, of Idrees; the fifth, of Joseph; the sixth, of Jesus; and the seventh, of Adam:* (TA: [in which is also mentioned a treatise denying their existence, and disapproving of the assertion that by means of them God takes care of the earth:]) the sing. is **بَدَلٌ** and **بَدِيلٌ**, (T,) or **بَدِيلٌ**. (IDrd, S.) — **حُرُوفُ الْبَدَالِ** (M, K) *The letters of substitution; those which are substituted for other letters; not those which are substituted in consequence of idghám.* (M.) [The letters included under this appellation differ accord. to different authors: see De Sacy's Gram. Ar. 2nd ed. i. 33.] — **بَدُولٌ** (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 **بَدَلٌ**, in six places.

بَدَالٌ A seller of eatables (AHeyth, T, K) of every kind: thus he is called by the Arabs; (AHeyth, T;) because he changes one sale for another; selling one thing to-day and another to-morrow: (AĤát, TA:) the vulgar say, **بَقَالٌ**. (AHeyth, T, K.) — Also *One who has no more property than is sufficient for his purchasing one thing, and who, when he sells this, buys another thing in exchange for it.* (TA in art. **جَدَلٌ**) [Hence,] **هَذَا رَأْيُ الْجَدَالِينَ وَالْبَدَالِينَ** is a phrase used as meaning *This is a flimsy opinion.* (TA in the present art. and in art. **جَدَلٌ**, [but in the latter without the و,] on the authority of AHeyth.)

مَبْدُولٌ } see 2.
مَبْدُولٌ }

بدن

1. **بَدَنٌ**, (T, S, M, Mgh, Mšb, K,) aor. **بَدَنٌ**; (T, S;) and **بَدَنٌ**, aor. **بَدَنٌ**; (T, S, M, Mšb, 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. (Ḥam 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. (Ḥam 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, إِنِّهَا لِحَسَنَةُ الْأَبْدَانِ [meaning *Verily she is beautiful in respect of the body*], as though the term بَدْنٌ were applied to every portion of her. (M.) بَدْنٌ شَرِكَةٌ بِالْأَبْدَانِ is originally شَرِكَةٌ 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 دَخَارِيصُ [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 IAqr (T) and by Th; (M;) but Akh says that this assertion is of no account: (S:) pl. as above. (M, K.) — And † A small [garment of the kind called] جَبَّةٌ; as being likened to a coat of mail. (TA.) — Accord. to Kr, (M,) A limb, or member: or, specially, the limbs, or members, of a slaughtered camel: (M, K: [in the latter of which, the former of these two explanations is improperly connected with the first in this para-

graph by the conjunction او:] to these he specially applies it in one instance: pl. as above. (M.) — Also *An old, or aged, man*: (K:) or so بَدْنٌ رَجُلٌ. (T, S, M.) [In like manner, بَادِنٌ and بَدِينٌ are said by Golius, as on the authority of the S, to signify *annosus et senior*, applied to a man, and also to a woman; but this explanation is wrong; and the latter word I do not find in any lexicon.] — And *An old mountain-goat*: (M, K:) or so وَعِلٌ بَدْنٌ: (S:) [in the present day, بَدْنٌ is applied to the wild goat of the Arabian and Egyptian deserts and mountains; the *capra jacla* of Hamilton Smith; called by some an *ibex*; as is also تَيْتَلٌ, properly تَيْتَلٌ:] pl. [of pauc.] أَبْدُنٌ (M, K [in the CK, erroneously, أَبْدُنٌ]) and [of mult.] بَدُونٌ, which is extr. [with respect to rule], on the authority of IAqr. (M, TA.) The rájiz says, describing a bitch (S, M) and a mountain-goat, (M, TA.)

- * قَدْ قُلْتُ لَمَّا بَدَتِ الْعِقَابُ *
- * وَضَمَّهَا وَالْبَدْنَ الْحِقَابُ *
- * جَدِي لِكَيْلِ عَامِلِ ثَوَابِ *
- * الرَّأْسُ وَالْأَكْرَعُ وَالْإِهَابُ *

(S, *M, *TA,) [I had said, when *El-'Iḥáb* appeared, and *El-Iḥáb* 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":] الْعِقَابُ 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 أُجْمَرٌ and حَسْبٌ &c. (M, TA.)

[بَدْنِيٌّ *Of, or relating to, the بَدْنٌ, or body; corporeal.* — See also بَادِنٌ.]

بَدِينٌ: see بَادِنٌ, in four places.

بَادِنٌ, applied to a man, *Big, bulky, big-bodied, or corpulent*; (ISk, T, S, M, Mgh, Mṣb, K;) as also بَدِينٌ (Mṣb, K) and مَبْدِنٌ (M, K) [and بَدْنِيٌّ]: and *fat*; as also مَبْدِنٌ: (T, M:) or *heavy in body; heavy by reason of age*: and بَدِينٌ signifies *fat*: (Ḥam 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 مَبْدِنَةٌ: (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.

مَبْدِنٌ, and with ة: see بَادِنٌ, in three places.

مَبْدَانٌ *That becomes fat quickly, with little fodder [or food]. (M, K.)*

بده

1. بَدَهُ, (JK, S, Mṣb, K,) aor. َ, (S, Mṣb, K,) inf. n. بَدَةٌ, (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. مَبَادَهَةٌ: (JK, Mṣb:) the former verb has this signification said of an affair, or event. (S, K.) And بَدَهُ بِأَمْرٍ, (S, K,) aor. as above, (K,) and so the inf. n., (JK, TA,) signifies *He met him, or encountered him, with a thing, or an affair, or an action, (TK,) suddenly, unexpectedly, or without his being aware of it*: (T, TA:) or *he began with him by it, or with it*; syn. بَدَأَهُ بِهِ: (K;) the ه being a substitute for the أ: (TA:) and بِهِ بَادَهُ, (S, *K,) inf. n. مَبَادَهَةٌ and بَدَأَهُ, (K,) *he came upon him suddenly, unexpectedly, or without his being aware of it; surprised him, or took him unawares*; (S, K;) with it. (K.) — See also 2.

2. بَدَهُ, inf. n. تَبْدِيهِ, *He answered, or replied, quickly*: (IAqr, TA:) and بَدَهُ he answered, or replied, or he spoke, extempore; without premeditation. (Ḥar p. 64.)

3: see 1, in two places.

6. هُمَا يَتَبَادَهُانِ بِالشَّعْرِ (S, TA) *They two dispute, or contend together [extemporaneously, or extemporizing, with verses or poetry]. (TA.)* — See also 8.

8. ابْتَدَاهُ الْخُطْبَةَ (K, TA) *He extemporized the discourse, or sermon, or oration; spoke it, or composed it, extemporaneously, impromptu, without premeditation.* (TA.) And هُمُ يَتَبَادَهُونَ هُمُ الْخُطْبُ (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 بُدَاهَةٌ.

بِدِيَّةٌ and عَلَى بَدِيَّةٍ: see بُدِيَّةٌ.

بُدَاهَةٌ: see بُدَاهَةٌ, in two places.

بُدَاهَةٌ (S, K) and بُدَاهَةٌ (Sgh, K) and بُدِيَّةٌ (JK, S, K) and بُدَّةٌ and بُدَّةٌ (K) subst. from بُدَاهَةٌ (JK, S,) meaning *The first of anything; and an occurrence thereof by which one is taken unawares: (K:) or the first occurrence of a thing, that happens to one unexpectedly.* (M, in explanation of the first word, in art. بَدَأَ.)—Also the first (S, TA) and second (JK) and third (TA) *The first part of the running of a horse; (JK, S, TA;) opposed to عِلَالَةٌ, signifying [the “remaining part of the running,” or “an after-running,” or] “a running after a running.”* (TA.) You say, بُدَاهَةٌ and عِلَالَةٌ, [He has a first running and an after-running, differing, the one from the other]. (Az, TA.) And لَحِقَهُ فِي بُدَاهَةِ جَرِيهِ [He overtook him in the first part of his running]. (Z, TA.) ISd thinks that in all these cases the ه is a substitute for ا. (TA.) [Hence,] غَمْرُ الْبَدِيَّةِ [properly *Fleet in the first part of his running; meaning*] †a man who takes by surprise with large bounty. (TA, in art. غَمْر.)—See also the next paragraph, in three places.

بُدِيَّةٌ: see بُدَاهَةٌ, in four places. You say, لَكَ الْبَدِيَّةُ (K,) in which ISd thinks the ه to be a substitute for ا, (TA,) *It is for thee to begin;* (K;) and so لَكَ الْبُدَاهَةُ, with ه substituted for ا. (M, Mbr, TA art. بَدَأَ.) And أَجَابَ عَلَيَّ الْبَدِيَّةِ (K) *He answered, or replied, on the first of his being taken unawares.* (TA.) [عَلَى بَدِيَّةٍ is mentioned by Freytag, but on what authority he does not say, as meaning *Unpreparedly, suddenly, or unexpectedly;* and so بَدِيَّةٌ by Golius, as on the authority of J, but I do not find it in the S in the present article.] And رَأَى بَدِيَّةً [signifies *He saw him suddenly, or unexpectedly.* (TA.) And بَدِيَّةُ الرَّأْيِ, *Suddenly formed, unpremeditated, judgment or opinion.* (Msb.)—And بَدَاهَةٌ and بُدَاهَةٌ both signify *The coming, of speech, without premeditation: and the coming suddenly, unexpectedly, or unawares.* (KL.)—And the latter, [and more commonly the former,] *An intuitive knowledge, notion, or idea; such as that one is the half of two; being, with respect to knowledge, like بَدِيْعٌ with respect to intellect:* (Kull:) [or] the former signifies *the faculty of judging rightly at the first of an unexpected occurrence: [intuition, or intuitive perception:] accord. to 'Alee-Ibn-Dhāfir El-Haddād, it signifies primarily الْكَلَامُ فِي الْاِرْتِجَالِ [i. e. the faculty of extemporizing; or speaking, or composing, extemporaneously, impromptu, without premeditation]: and predominantly, the poetizing, or versifying, impromptu, without premeditation or consideration: except that اِرْتِجَالٌ is quicker than بَدِيَّةٌ.* (TA.) You say, هُوَ ذُو بَدِيَّةٍ (K) *He has a faculty of judging rightly at the first of an unexpected occurrence.* (TA.) And فُلَانٌ ذُو بَدِيَّةٍ حَسَنَةٍ *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. بَدَأَ: see بُدِيَّةٌ.) And هَذَا مَعْلُومٌ فِي بَدَائِهِ الْعُقُولِ [This is known among the intuitive notions of intellects; i. e., intuitively]. (K, TA.) بَدَائِهِ seems to be pl. of بُدِيَّةٌ, as in the phrase, (TA,) لَهُ بَدَائِهِ, i. e. بَدَائِعٌ [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 ه may be a substitute for the ع. (TA.)

بَدِيَّةٌ [Intuitive knowledge;] such that its origination does not rest upon speculation, and acquisition by study, whether it do, or do not, require some other thing, as conjecture or experience &c.; (KT, Kull;) so that it is [sometimes] syn. with ضَرُورِيٌّ [and opposed to نَظَرِيٌّ]: and sometimes it means such as does not require anything whatever after the intellect has directed itself; so that it is more particular than ضَرُورِيٌّ (KT:) as the conception of heat and cold, and the assent of the mind to the position that negation and affirmation cannot be co-existent, nor be simultaneously non-existent, in the same instance. (KT, Kull.)—[And hence,] *A mere simpleton or fool: but this is post-classical.* (TA.)

رَجُلٌ مَبْدَهُ (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. بَدَأَ (T, S, M, &c.,) aor. يَبْدُو (S, Msb,) inf. n. بَدُو (S, M, Msb, K) and بَدُو and بَدَاءٌ (M, K) and بَدَاءَةٌ (K) and بَدَأَ (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. حَبِش, voce جَاش, last sentence;) or] he, or it, came in sight, or within sight. (KL.)—بَدَأَ لَهُ فِي الْأَمْرِ (T, M, Msb, K, and Har p. 665,) inf. n. بَدُو (M, K) and بَدَأَ (M, and so in a copy of the K) and بَدَأَ (T, M, and so in the CK,) or بَدَاءَةٌ and بَدَاءَةٌ; (as in some copies of the K;) or بَدَأَ لَهُ فِي الْأَمْرِ بَدَاءً (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, بَدَأَ لِي بَدَأٌ means another opinion appeared to me: accord. to Az, بَدَأَ لِي بَدَأٌ means my opinion changed from what it was.* (TA.) Esh-Shehmākhi says,

لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ وَفَاؤُهُ
بَدَأَ لَكَ فِي تِلْكَ الْقُلُوبِ بَدَاءً

[*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 بَدَأَ لَهَا مِنْ بَعْدِ مَا رَأَوَا الْأَيَّاتِ لَيْسَجْنَتَهُ, in the Kur [xii. 35], means بَدَأَ لَهَا مِنْ بَعْدِ مَا رَأَوَا الْأَيَّاتِ لَيْسَجْنَتَهُ, [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 لَيْسَجْنَتَهُ, being a proposition, cannot be the agent: so says Sb. (M.) بَدَأَ اللَّهُ أَنْ يَقْتُلَهُمْ, occurring in a trad., means †God determined that He would slay them: for, as I Ath says, بَدَأَ signifies the *deeming to be right a thing that is known after its having been not known;* and this may not be attributed to God: but, as is said by Suh, in the R, one may say, [of God,] بَدَأَ 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 بَدَأَ لَهُ فِي فَعْلٍ كَذَا;] and thus the phrase in the trad., here mentioned, has been explained. (TA.) [One says also, مَا بَدَأَ لَكَ Do thou thus as long as it seems fit to thee: see a verse of El-Ahmar cited voce جَلَّ—بَدَأَ الْقَوْمَ (T, S, M, K,) inf. n. بَدُو (S,) or بَدَاءٌ (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-ḥ, except on the authority of AZ alone: (S:) Aṣ says that بَدَاوَةٌ and حَضَارَةٌ are with kesr to the ب and fet-ḥ to the ح; but AZ says the reverse, i. e. with fet-ḥ 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:) بَدَأَ 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 بَدَأَ جَفَا, i. e. *He who abides in the desert becomes rude, rough, coarse, or uncivil, like the desert-Arabs.* (S.) And in another, كَانَ يَبْدُو إِلَى هَذِهِ التَّلَاحِ [He used to go forth to these water-courses in the desert, or these high grounds, or low grounds, &c.]. (TA.)—[Hence,] بَدَأَ *He voided his excrement, or ordure;* (M, K;) as also بَدَى (T, K) [and اَبْدَأَ]: because he who does so goes forth from the tents or houses into the open country. (T.)—بَدَأَنِي بِكَذَا, aor. يَبْدُو, is like بَدَأَنِي [i. e. *He began with me by**

doing such a thing]. (M, TA.) = **بَدَيْتِ الْأَرْضُ** *The land produced, or abounded with, بَدَاةٌ, i. e. truffles: (K, TA:) or had in it truffles. (TK.)* — And *The land had in it بَدَاةٌ, meaning dust, or earth. (K, TK.)*

2. **بَدَى**, inf. n. **تَبْدِيَةٌ**, *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. **مَبَادَاةٌ** *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, *)* as also **تَبَادَى**: (K:) or you say, **تَبَادَا 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 الْأَمْرُ** 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. **أَبْدَاهُ** *He made it apparent, open, manifest, plain, or evident; he showed, exhibited, manifested, evinced, discovered, or revealed, it; (S, M, Mṣb, K;) and it has been said [correctly, as will be seen below,] that اَبْدَى عَنْهُ signifies the same. (MF, TA.)* It is said in a trad., **مَنْ يُبْدِ لَنَا صَفْحَتَهُ نَقَرْنَا عَلَيْهِ كِتَابَ اللَّهِ**, i. e. *Whoso shometh, or revealeth, to us his deed [or crime] which he was concealing, [the book of God shall execute vengeance upon him, meaning] we will inflict upon him the punishment ordained by the book of God. (TA.)* اَبْدَى لَهُ صَفْحَتَهُ also means *He showed open enmity, or hostility, with him. (A and TA in art. صَفْح.)* And **اَبْدَى عَنْ قَعْرِهِ**, said of water, means *It showed its bottom, by reason of its clearness. (L in art. مَكْد.)* See also 3. — **أَبْدَيْتَ فِي مَنْطِقِكَ** *Thou deviatedst, or hast deviated, from the right way in thy speech. (S.)* — See also 1.

5. **تَبْدَى**: see 1, in two places. = In the common dial. of the people of El-Yemen, it signifies *He ate the morning-meal; syn. تَغَدَى. (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 **أَبْدَا**, signifies the same.] — *A joint (مَفْصَل) of a man; (AA, M, K;) as also بَدَى: (AA, M:) pl. أَبْدَاءٌ. (AA, M, K.)* = **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 **بَدَى**, also, [originally **بَدَى**,] 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 بَدَى**, (Fr, S, M,) or **بَادِي بَدَى**, (as in some copies of the K,) or **بَادِي بَدَى**, (as in other copies of the K and in the TA,) and **بَادِي بَدَا**, (M, K,) mentioned by Sb, who says that it is without tenween, though analogy does not forbid its being with tenween, (M,) meaning *Do thou that first; (S, TA;) or, the first thing: (Fr, TA:)* originally [بَادِي بَدَى, &c.,] with hemz. (S, K. [See **بَدَى**].) Hence also the phrase, **الْحَمْدُ 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. كَمَاةٌ. (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-Tebreezec, 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 البَدَاوَةٌ 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. **بَدَاوَانٌ**. 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, * and Har p. 665,) of which he chooses some and rejects others: (IDrd, TA:) it is said in praise, (IDrd, TA, and Kzz in Har ubi suprâ,) and sometimes in dispraise: (Kzz in Har ubi suprâ:) بَدَاوَاتٌ is*

pl. of **بَدَاةٌ**, [which is therefore syn. with **بَدَاةٌ**,] like as **قَطَاوَاتٌ** is pl. of **قَطَاةٌ**. (IDrd, TA, and Har ubi suprâ.) 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 Sultân is characterized by deviations from the right way:*] but accord. to SM, it is) a trad., meaning *the Sultân ceases not to have some new opinion presenting itself to him. (TA.)*

بَدَاةٌ, in the common dial. of the people of El-Yemen, signifies *The morning-meal; syn. غَدَاةٌ. (TA.)*

بَدَى: see **بَادِيَّة**: = and see **بَدُو**, in three places. — Also, [or **بَدَى**,] originally **بَدَى**, q. v. in art. **بَدَا**, (TA,) *A well: (T:) or a well that is not ancient: (TA:) pl. بَدَاوَانٌ, formed by transposition from بَدَاوَانٌ. (T.)*

بَدَاةٌ *What appears, or becomes apparent, of wants, or needful things: pl. بَدَاوَاتٌ; 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. (Lh, 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, Lh, M;) or according to the appearance of opinion; (Zj, S, K, *)* which may mean either *insincerely or inconsiderately: (Zj, TA:)* so in the **Ḳur xi. 29; (Zj, S;)** where only AA read it with hemz: (TA:) if with hemz, it is from **بَدَأْتُ**, and means *at first thought, or on the first opinion. (S; and Lh in M, art. بَدَأ: see بَدَى.)* For **بَادِي بَدَى**, or **بَادِي بَدَى**, &c., see **بَدُو**, in four places. — **بَادِي** is sometimes used as a name for *Calamity, or misfortune: it consists of two nouns made one, like مَعْدَى كَرَبٍ. (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:) 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 بَادٍ] 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 حَضْر; (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 مَبَاجِعِ, *contr.* of مَحَاضِرِ, and pl. of مَبْدِيٌّ (T,) this last signifying the *contr.* of مَحَاضِرِ: (S:) the pl. of بَادِيَةٌ is بَوَادٍ. (T, Mṣb.) — See also بَادٍ.

بَادِيَةٌ: pl. مَبَادٍ: see بَادِيَةٌ.

رَكِيٌّ مَبْدِيٌّ Wells showing their water; having it uncovered by dust or earth; *contr.* of رَكِيٌّ غَامِدٌ. (A in art. غَمَد.)

بدى

1. بَدَأْتُ and [بَدَأْتُ] i. q. بَدَيْتُ بِهِ and بَدَيْتُ بِالشَّيْءِ. [I began with the thing; or made it to have precedence, or to be first]; (M, K;) of the dial. of the Anṣār: (M:) the people of El-Medeeneh say, بَدِينَا, or بَدِينَا, [accord. to different copies of the S,] in the sense of بَدَأْنَا: (S:) [the right reading seems to be بَدِينَا; for] IKh says, none says بَدَيْتُ in the sense of بَدَأْتُ, except the Anṣār: all others say, بَدَيْتُ and بَدَأْتُ; 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 بَدَأْتُ.]

بَدَايَةٌ, said by Mṭr to be a vulgar word, and by IB to be erroneous, but by IKṭṭ to be of the dial. of the Anṣār: see art. بَدَأُ [voce بَدَأُ, second sentence, in two places]. (TA.)

بذ

1. بَذَّ (M,) sec. pers. بَذَذْتُ (S, Mgh, K,) aor. بَذَّ (L, K,) inf. n. بَذَاةٌ (S, M, Mgh, K) and بَذَاوَةٌ (S, M, K) and بَذَذُ (M, Mgh, K) and بَذَاذٌ (K,) or بَذَاذٌ, with kesr, (TA,) [of all which, the third is the regular form,] He (a man) was, or became, threadbare, and shabby, or mean, in the state of his apparel, (Ks, S, M, Mgh, L,) and in an evil condition; (M, L, K;) slovenly with respect to his person: (Ks, M, L:) or he neglected the constant adornment of himself: or he adorned himself one day, and another day left his hair in a shaggy or dishevelled, or matted and dusty, state: (T, L:) or he was humble in his apparel, not taking pleasure therein. (IAth, L.) بَذَاةٌ is said in a trad. to be a part of religion; (Ks, T, M, Mgh, L;) meaning, in this instance, The

being humble in dress, and wearing that which is not conducive to self-conceit and pride. (Mgh.) بَذَّ, aor. بَذَّ (T, S, M, L,) inf. n. بَذَّ (S, M, L, K) and بَذِيذَةٌ (K,) [or this may be a simple subst.,] He overcame him; (T, S, M, L, K;) he surpassed him in goodness or beauty, or in any deed: (T, L:) he outstripped him. (M, L.) It is said in a trad., بَذَّ الْغَائِلِينَ He outstripped, or surpassed, and overcame, the speakers. (L.)

3. بَادَاهُ 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. ابْتَدَاهُ He took his (i. e. his own) right, or due. (K.)

10. اسْتَبَدَّ بِالْأَمْرِ He was alone, with none to share, or participate, with him, in the affair; (K, * TA;) i. q. اسْتَبَدَّ (K) and اسْتَقَلَّ. (TA.)

بَذَّ [perhaps from the Persian بَد] A man slovenly with respect to his person, and poor. (IAṣr, T, L.) And بَذَّ الْبَيْتَةَ, and بَذَّ الْبَيْتَةَ, 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.) — بَذَّ الْبَيْتَةَ A man having evil fortune. (Kr, M, L.) — هَيْئَةُ 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: (IAṣr, M:) or that are scattered. (K.) — فَذٌّ بَذٌّ Single; sole; that is alone, or apart from others: (IAṣr, K:) and so أَحَدٌ بَذٌّ. (K.)

بَذَّ فِي هَيْئَتِهِ بَذَّةٌ [the latter an inf. n. (of بَذَّ) used as a simple subst.,] In his state of apparel is slovenliness, and threadbareness, and shabbiness, or meanness. (T.) بَذِيذَةٌ, also, (sometimes written بَذَذَةٌ, 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.)

بَذَّ, or بَذَذَةٌ: see بَذَّةٌ. — And for the former, see also بَذَّ. بَذَّ: see بَذَّ. — Also Any one overcoming, or surpassing. (M, L.) بَذَّ: see بَذَّ.

بذأ

1. بَذَّوْ (T, M, K,) with and without ء, (Mgh,) aor. بَذَّ (T,) inf. n. بَذَاةٌ and بَذَاةٌ (M, K,) the former written in one copy of the K بَذَاةٌ, and the latter in some copies written بَذَاةٌ; (TA;) and بَذَّوْ, and بَذِيٌّ (K,) aor. of both ء; (TA;) and

some say بَذِيٌّ, aor. بَذِيٌّ, inf. n. بَذَاةٌ; (T;) or, accord. to the Mṣb, only بَذَّ is with ء, and the others are properly written بَذِيٌّ and بَذَّوْ; (TA;) He (a man) was, or became, foul, unseemly, or obscene, (T, M, K, TA,) in tongue; (TA;) evil in speech. (T.) And بَذَّ عَلَى الْقَوْمِ, aor. بَذَّ, inf. n. بَذَّ and بَذَّ, He behaved in a lightheaded, 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.)

— بَذَّ 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.) — بَذَّ بَدَاةً: see 3. — بَذَّ (T, S, M, K,) aor. بَذَّ, (T,) inf. n. بَذَّ (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 بَدَأَتْهُ 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 تَبَدَّوْهُ الْعَيْنُ. (T.) One says also, بَذَّ الأَرْضَ He dispraised, or discommended, the pasture of the land. (S, M, K.) And in like manner, بَذَّ المَوْضِعَ (S) He did not praise the place. (TA.)

3. بَادَاهُ (T,) inf. n. مَبَادَاةٌ (T, K,) in some copies of the K without ء, (TA,) and بَذَّ (T, K,) [He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language: and he held such discourse with him: these significations being indicated by the following exs., and by the saying that] the inf. ns. are *syn.* with مَفَاحِشَةٌ. (T, K.) You say, بَادَاهُ بَدَاةً [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-Shaḥabee says, إِذَا عَظَمَتِ الْحَلَقَةُ فَإِنَّهَا هُوَ بَدَاةٌ وَنَجَاةٌ [i. e. When the ring of people becomes large, it is only an occasion of holding foul, unseemly, or obscene, and secret, discourse]: it is said that بَدَاةٌ here signifies مَفَاحِشَةٌ: (T:) the meaning is, that there is much بَدَاةٌ and نَجَاةٌ, i. e. مَنَاجَاةٌ, therein. (TA in art. نَجَوُ. [But there, in the place of هُوَ فَإِنَّهَا هُوَ, I find فَبِيٌّ; and in the TA in the present art., فَإِنَّهَا هُوَ.] — Also He contended with him in an altercation. (T.)

4. ابْدَاهُ He uttered foul, unseemly, or obscene, speech or language. (TA.)

بَذِيٌّ A man foul, unseemly, or obscene, (T,

M, K, TA,) in tongue; (TA;) evil in speech. (T.) [See also art. بذو.]—A place in which is no pasture: (K:) and أَرْضٌ بَدِيَّةٌ a land in which is no pasture. (S, M.)

بذخ

1. بَذَخَ, aor. ٤, inf. n. بَذَخٌ; (Mṣb;) and بَذَخَ, [aor. ٤ and ٤, (see what follows,)] inf. n. بَذُوخٌ; (L;) It (a mountain) was high, or lofty. (L, Mṣb.)—And hence, (Mṣb,) بَذَخٌ, (S, Mṣb, K,) aor. ٤, (K,) inf. n. بَذَخٌ; (S, K;) and بَذَخٌ, aor. ٤ and ٤, but the former is the more approved, inf. n. بَذُوخٌ and بَذُوخٌ; (L;) † He was, or became, proud, and lofty, or haughty; (S, Mṣb,* K;) as also بَذَخَ: (S, K:) † he exalted himself above others, (L, TA,) as also بَذَخَ, (A,) by his speech, and his glorying, or boasting. (L, TA.)—And بَذَخَ, aor. ٤, inf. n. بَذَخَانٌ, † He (a camel) brayed in the most vehement manner, (L, TA,) and put forth his شَفِيقَةٌ [or faucial bag]. (TA.)—بَذَخَ, aor. ٤, inf. n. بَذَخٌ, He split, clave, rifted, slit, or rent, a thing. (Mṣb.)

3. بَادَخَهُ † 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.

بَادَخٌ: see بَذَخٌ.

بَذَخٌ and بَذَخٌ [for the latter of which, in the CK, we find بَذَخٌ, i. q. بَخٌ [Excellent! &c.]; (JK, T, K, TA;) and wonderful! (T, TA.)—بَذَخٌ is also said in chiding a camel that brays in the most vehement manner, (see بَذَخٌ,) or in imitating his braying. (L.)

بَذَخٌ: see بَادَخٌ.

بَذَاخِيٌّ Great; syn. عَظِيمٌ. (K.)

بَذَاخٌ: see what next follows, in four places.

بَادَخٌ 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. بَادَاخٌ (JK, S, A, L, Mṣb) and بَادَاخَاتٌ [both fem. forms]: (JK:) and the former pl. applied as an epithet to mountains. (S, A, K.)—[Hence,] رَجُلٌ بَادَاخٌ, (JK, L,) and بَادَاخٌ, (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 بَادَاخَةٌ, like as عِلْمَاءٌ is pl. of عَالِمٌ, and بَذَخٌ. (L.) You say, In speech, he is بَادَاخٌ; and in poetry, بَادَاخٌ. (L.)—And بَادَاخٌ † High, or exalted, nobility. (S, K, TA.)—بَعِيرٌ بَادَاخٌ, (L,) and بَادَاخٌ, (L, K,) or الْهَدِيرُ بَادَاخٌ, (A,) and بَذَخٌ, and بَذَخٌ,

(K,) † A camel that brays much, (K,) or in the most vehement manner, (L,) and puts forth his شَفِيقَةٌ [or faucial bag]. (K.)

بَيِّدَةٌ A large-bodied, or corpulent, woman; (S, K;) as also بَيِّدَةٌ. (TA.)

بذر

1. بَذَرَ, (T, S, A, Mṣb,) aor. ٤, (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. تَبْذِيرٌ (T, MF) and تَبْذِيرَةٌ: (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. تَبْذِيرٌ. (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. تَبْذِيرٌ. (K.)—بَذَرَ اللَّهُ, (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. ٤, inf. n. بَذَارَةٌ, † He divulged what was secret; he revealed what he had heard. (T, L.)—بَذَرَ, [aor. ٤,] inf. n. بَذْرٌ, He talked much; was loquacious. (M.)

2: see 1, in four places.—بَذَرَ, inf. n. تَبْذِيرٌ, also signifies He was extravagant in expenditure; and so بَادَرَ, inf. n. مَبَادَرَةٌ: (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, حَرَبَهُ is here put for حَرَبَهُ: 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 أُسْرَفَ in common, or conventional, acceptation, and is used in the proper sense of this latter verb: or, as some say, تَبْذِيرٌ 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 بَذَارَةٌ.]

3: see 2.

5. تَبَذَّرَ It became scattered or dispersed; or much scattered or dispersed. (A.)—† It (talk, or speech,) became much disseminated or scattered or diffused. (Mṣb.)

بَذْرٌ (S, M, Mṣb, K, &c.) and بَذْرٌ, (M,) the former either an inf. n. used as a proper subst. or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Mṣb,) Grain that is set apart for sowing; (Lth, M, K;) any seed, or grain that is sown; as also بَزْرٌ or بَزْرٌ: (Kh, Mṣb:) or grain such as wheat, that is sown; distinguished from بَزْرٌ, which is applied to the seed of sweet-smelling plants and of leguminous herbs: and this distinction commonly obtains: (Mṣb:) or [so accord. to the M, but in the K “and,”] the first that comes forth, of seed-produce and of leguminous and other plants, (M, K,*) as long as it has but two leaves: (M:) or بَذْرٌ signifies any plant, or herbage, when just come forth from the earth: (M:) or such as has assumed a colour, (M, K,) or shown its kind or species: (M:) pl. بَذُورٌ and بَذَارٌ. (M, K.)—[Hence,] بَذْرٌ signifies also † Progeny; (T, M, K;) and so بَذَارَةٌ. (M, K.) One says, إِنَّ هَؤُلَاءِ لَبَذْرٌ سَوٌّ † Verily these are a progeny of evil, or an evil progeny. (T, A.)*

بَذْرٌ: see بَذْرٌ.

بَذَرُوا شَذَرَ بَذْرٌ and تَفَرَّقُوا شَذَرَ بَذْرٌ They dispersed, or became dispersed, in every direction: (S, M, K:) [namely, men: and] the like is said of a man's camels: (S:) بَذْرٌ is an imitative sequent to شَذَرَ: (S:) some say that the ب in the former is a substitute for م [in مَدَرٌ or مَدْرٌ]; but others hold that in each case the word is an original. (TA.)

بَيِّدَةٌ: see تَبْذِيرَةٌ.—Also, (M, K,) and بَيِّدَانٌ and بَيِّدَانِيٌّ and بَيِّدَانِيٌّ, (K,) † A man who talks much; loquacious; (M, K;) and so هَيِّدَةٌ بَيِّدَةٌ (IDrd, M) and هَيِّدَةٌ بَيِّدَةٌ: (M:) irrationally, or vainly, or frivolously, loquacious; a great babler. (TA.)—See also بَذُورٌ.—بَذَارَةٌ [Wheat, or food,] in which is بَذَارَةٌ, i. e. increase, redundance, exuberance, plenty, or abundance. (T,* M, L, K.)*

شَذَرَ بَذْرٌ: see شَذَرَ بَذْرٌ, above.

هَذَرَةٌ 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 ة: (L:) or one who cannot keep his secret: (T, K:) pl. of the first بَذِيرٌ. (T, S, M.)—Also, both the first and second, † A calumniator; a slanderer: (K, TA:) pl. of the former as above. (TA.)

بَذِيرٌ is [said to be] an imitative sequent to كَثِيرٌ; (M, K;) like بَشِيرٌ, of which it is [held to be] a dial. var., or a corruption occasioned by mispronunciation. (Fr, S.) [But I think it is more probably syn. with مَبْذُورٌ, as signifying Scattered, or dispersed, like نَشِيرٌ in the sense of مَشُورٌ, &c.; and that for this reason it is used as a corroborative of كَثِيرٌ.]—See also بَذُورٌ.

بَذَارَةٌ: see بَذَارَةٌ.

بَذَارَةٌ *Increase, redundancy, exuberance, plenty, or abundance, in wheat, or food.* (Lh, *T, *M, L, K, *) You say, *طَعَامٌ كَثِيرُ البَذَارَةِ* *Wheat, or food, in which is much increase, &c.* (T, TA.)

— See also بَذْرٌ.

بَذَارَةٌ, and sometimes بَذَارَةٌ (Lh, M, K,) and بَيِّدَةٌ (AA,) and بَيِّدَةٌ, with ن, (T, K,) i. q. تَبْدِيرٌ (M, K,) *The dissipating, or squandering, of wealth, or property, in a way that is not right.* (T, TA.)

بَيِّدَةٌ: see what next precedes.

بَيِّدَرَانِي: see بَيِّدَرَانِي.

بَيِّدَارٌ: see بَيِّدَرَانِي.

بَيِّدَارَةٌ: see تَبْدِيرَةٌ: — and see also بَيِّدَرٌ, in two places.

بَيِّدَرٌ: see بَيِّدَرَانِي.

تَبْدِيرَةٌ *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 مُبَيِّدَرٌ and مُبَيِّدَرٌ and مُبَيِّدَرٌ and مُبَيِّدَرَةٌ. (TA.)

مُبَيِّدَرٌ: see what next precedes.

مُبَيِّدَارٌ *أَرْضٌ مُبَيِّدَارٌ التَّيْبَاتِ [or more probably مُبَيِّدَارٌ التَّيْبَاتِ] † Land that yields increase.* (A.)

مُبَيِّدَوْرٌ: see بَيِّدَرٌ. — † *Many; much; abundant:* (K, TA:) *water that is abundant; or blessed with abundance, plenty, or increase.* (A.)

مُبَيِّدَرٌ: see تَبْدِيرَةٌ.

بَذَارَةٌ: see بَذَارَةٌ.

بذل

بَذَلٌ: see بَيِّدٌ, in two places.

بَذَلٌ (Mgh, K) and بَذَلٌ (K) [in my copy of the Mṣb erroneously written بَذَلٌ] a Persian word, arabicized; originally بَذَلٌ, which signifies *Wine:* (A'Obeyd, TA:) or *juice of grapes cooked in the least degree, so as to be strong* (Mgh, Mṣb, K) and *intoxicating;* an arabicized word; (Mṣb;) 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.)

بَذَلٌ: see above. — It is also an imitative sequent to حَذَقٌ. (K.)

بَيِّدٌ [meaning *A pawn*] in the game of chess is from بَيِّدَةٌ; (TA;) which latter signifies *footmen, as opposed to horsemen,* (AO, K, TA,) and is an arabicized word, from the Persian, (AO, TA,) originally بَيِّدَةٌ: (TA:) the pl. of بَيِّدٌ is بَيِّدَاتٌ; for which a poet uses بَيِّدَاتٌ, as though he suppressed the ي [in the sing.], making

بَيِّدٌ to become بَيِّدٌ: (Ibn-Buzurj, TA:) or, accord. to El-Khárzenjee, (JK, TA,) بَيِّدٌ signifies *a guide in a journey;* as also بَيِّدٌ: (JK, K, TA:) or [in the CK "and"] *small and light or active:* (K, TA:) or, as in the Tckmileh, (TA,) *short and light or active:* (JK, TA:) and its pl. is بَيِّدَاتٌ. (JK, K.)

بَيِّدَةٌ: see بَيِّدٌ.

بذل

1. بَذَلٌ, aor. ʔ (S, M, *Mṣb, K) and ʔ, (M, K,) inf. n. بَذَلٌ, (S, M, Mṣb, K,) *He gave it, and was liberal, or bountiful, with it; he gave it liberally, bountifully, unsparingly, or freely;* (S, Mṣb, 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:* (Mṣb:) بَذَلٌ is the contr. of مَنَعَ. (M.) [Hence,] *سَأَلْتُهُ فَأَعْطَانِي بَذَلًا يَمِينَهُ* *I asked him, and he gave me what he was able to give.* (TA.) [And] *بَذَلَ لَهٗ نَفْسَهُ* + *He gave up himself to, or spent himself for, him or it; he gave, or applied, himself, or his mind, unsparingly to it, namely, an undertaking &c.: a phrase of frequent occurrence.* And *بَذَلَ جَهْدَهُ*, and *مَجْهُودَهُ*, + *He exerted, or put forth, or expended, unsparingly, or freely, his power, or ability, or his utmost power or ability or endeavour:* also of frequent occurrence.] And *فَرَسٌ لَهٗ صَوْنٌ وَبَذَلٌ* + *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. شَهَدٌ: see شَاهِدٌ:) and *فَرَسٌ ذُو صَوْنٍ وَأَبْتَدَالٍ* + *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 (قَدَأْتَدَلَهُ).* (T.) [In the K these phrases are given in a mutilated state, and with a mutilated explanation.] And *صَوْنُهُ خَيْرٌ مِنْ بَذَلِهِ* + *His interior state, or disposition of mind, is better than his apparent state &c.* (TA.) — See also 8.

5. تَبَذَّلَ *He neglected the preserving of himself or his honour or reputation [from disgrace]; i. q. تَرَكَ التَّصَوْنَ (S) or التَّصَوْنَ (TA); he was careless of himself or his honour or reputation; contr. of تَصَوَّنَ; (Mṣb in the present art. ;) as also بَذَلَ (Mṣb in art. صَوْنٌ.) You say, كَرَمَ وَلَمْ يَتَبَذَّلْ [He was generous, and was not careless of his honour or reputation]. (M and L in art. وَفَرَ) — and بَذَلَ نَفْسَهُ فِيهِ, and تَبَذَّلَ فِي عَمَلٍ كَذَا — *He employed his own self in the doing of such a thing.* (T.)*

8. ابْتَدَالَ is the contr. of صَيَّأَ; (M, K;) [i. e.] *abْتَدَلَهُ* 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, Mṣb;)*

he wore it (a garment) in times of service and work; as also بَذَلَهُ; (Mṣb, TA;) or, as I Koot says, بَذَلَهُ, [aor. ʔ and ʔ,] inf. n. بَذَلَةٌ and بَذَلَةٌ, signifies he did not preserve it, lay it up, take care of it, or reserve it; namely, a garment. (Mṣb.) See also 5, in two places. You say also, اِبْتَدَلَ عَدْوَهُ + [He (a horse) performed his run freely, or without reservation; opposed to صَانَهُ]. (T.) See 1.

10. اسْتَبَذَلَهُ *He sought, or demanded, of him a liberal, free, or willing, gift.* (TA.) And اسْتَبَذَلْتُ *اسْتَبَذَلْتُ فُلَانًا شَيْئًا* *I asked of such a one that he would liberally, freely, or willingly, give me a thing.* (T.)

بَذَلٌ *A thing that is given liberally, freely, or willingly:* an inf. n. [of 1, q. v.], used as a proper subst.: pl. بَذُولٌ. (Har p. 206.)

بَذَلَةٌ: see what next follows, in two places.

بَذَلَةٌ *A garment that is worn (T, S, Mṣb) in service, or work; (S, Mṣb;) that is not preserved, laid up, taken care of, or reserved;* (T, M, K;) as also بَذَلَةٌ (Mṣb) and مَبْدَلٌ (T,) or مَبْدَلَةٌ (S, M, K,) the pl. of which is مَبَادِلٌ: (S:) and *an old and worn-out garment;* (TA;) as also مَبْدَلٌ and مَبْدَلَةٌ; (M, K;) the last of which is mentioned on the authority of AZ, but is disapproved by 'Alee Ibn-Hamzch, who asserts it to be without ة: (IB, TA:) بَذَلَةٌ sometimes has بَذَلٌ as pl. (TA.) You say, *جَاءَنَا فُلَانٌ فِي مَبَادِلِهِ*, i. e. *بَذَلَتِهِ* or *بَذَلَتِهِ* [Such a one came to us in his garments that he wore in service, or work]. (S, accord. to different copies. [I have shown that بَذَلَةٌ and بَذَلَةٌ are dial. vars., both as inf. ns. (see 8) and as proper substs.]) The word بَذَلَةٌ, with fet-h, and with the unpointed ذ, applied by the vulgar to [a suit of] new clothes, is a mistake for بَذَلَةٌ, and this is correctly a name for old and worn-out clothes. (TA. [But this is doubtful; for بَذَلَةٌ commonly signifies, in modern Arabic, a change of clothes; and hence, a suit of clothes, whether new or old.]) — IJ uses it metaphorically, in relation to poetry; saying, *الرَّجَزُ إِنَّمَا يُسْتَعَانُ بِهٖ فِي البَذَلَةِ وَعِنْدَ الإِعْتِمَالِ وَالْحَدَاءِ وَالْمِهْنَةِ* + [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.

بَذَالٌ i. q. بَذَلٌ [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. مَبْدَالٌ, (like مَسْبَاحٌ &c.) of which the pl. occurs in the following saying]. هُمْ مَبَادِيلٌ [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.

مَبْتَدَلٌ *Held in mean estimation*: as in the saying, مَالَهُ مَصُونٌ وَعَرَضَهُ مَبْتَدَلٌ [His wealth is preserved, or taken care of, and his honour, or reputation, is held in mean estimation]. (TA.)

— † Language, and a proverb, which one is wont to speak or mention, or which one is fond of speaking or mentioning. (TA.) — فَلَانَ صَدَقٌ

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 صَدَقٌ المَبْتَدَلُ † A sword sharp, or penetrating, in the part with which one strikes. (K, TA.)

مَبْتَدَلٌ (K,) or مَبْتَدَلٌ (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.

مَبْتَدَلٌ (T, M, K) and مَبْتَدَلٌ (M, K) A man who employs his own self in doing a thing; (T:) a man who performs his own work. (M, K.) — See also what next precedes.

بذو

1. بَذُوٌ (T, S, M, &c.,) aor. يَبْذُو (T, S,) inf. n. بَذَاءٌ (S, M, Mṣb, K) and بَذَاءَةٌ (K,) or the latter is the original form, but the ة is elided, as in جَمَالٌ, inf. n. of جَمَلَ (S,) or بَذَاءَةٌ is an inf. n. of the verb with ء, but that of بذو is بَذَاوَةٌ; (IB;) and some say, بَذَى (T,) which is a dial. var. of the former, (Mṣb,) aor. يَبْذَى, inf. n. بَذَاءٌ; (T in art. بَذَا;) *He (a man) was, or became, foul, unseemly, or obscene [in tongue]*; (T, S, M, K;) *evil in speech*; (T in art. بَذَا;) as also بَذَوٌ (T, M, K, in that art.,) and بَذَا (Mṣb and K in art. بَذَا,) and بَذَى (K in that art. :) and ابْذَى he uttered foul, unseemly, or obscene, speech or language. (TA.) And بَذَوْتُ عَلَى الْقَوْمِ (S, M, Mṣb, K,) aor. ٤, inf. n. بَذَاءٌ; (Mṣb;) and ابْذَيْتُ (S, Mṣb,*) or ابْذَيْتَهُمْ (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 بَذَا also signifies *He (a man) was, or became, evil in disposition*. (TA.)

3. بَادَى (S, TA,) inf. n. مَبَادَاةٌ (TA,) [*He vied with another, or strove to surpass him, in foul, unseemly, or obscene, speech or language*:

or he held such discourse with another:] the inf. n. is syn. with مَفَاحِشَةٌ. (TA.)

4: see 1, in two places.

بَذَاءٌ [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. ابْذِيَاءٌ. (T.)

بر

1. بَرٌّ [first pers. بَرَرْتُ] 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 بر below.] You say also, بَرٌّ فِي قَوْلِهِ (Mṣb, TA,) and فِي يَمِينِهِ (S, M, Mgh, Mṣb, K,) first pers. بَرَرْتُ (T, A, Mgh, K) and بَرَرْتُ (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, (S, Mgh, Mṣb, K, TA,) in his saying, (Mṣb, TA,) and in his oath. (S, Mgh, Mṣb, K.) — بَرٌّ عَمَلُهُ*, and بَرٌّ, inf. n. بَرٌّ and بَرُّورٌ; and أَبْرٌ; [*His deed, or work, was, or proved, good; or was well, or sinlessly, performed*]; all signify the same. (M.)

And بَرٌّ الْعَمَلُ, i. e. الْحَجُّ, 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 بَرٌّ حَجَّهُ (T, S, A, Mṣb, K,) aor. يَبْرُ (T,) inf. n. بَرٌّ (S, Mṣb,) or بَرُّورٌ; (T;) and بَرٌّ 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.) — بَرٌّ (A, Mṣb, K,) aor. يَبْرُ (T, M, K) and يَبْرُ (M, K,) inf. n. بَرٌّ (M, Mṣb, K) and بَرٌّ 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 أَلْبَيْتُهُ, in art. الو.] — بَرٌّ (A, Mṣb, K,) aor. يَبْرُ, inf. n. بَرٌّ, † *His commodity, or article of merchandise, was easy of sale to me, (Aboo-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 بَرٌّ below.] — بَرٌّ وَالِدُهُ (M,) [and app. بَرُّوَالِدِهِ (sec ٤, بر)] first pers. بَرَرْتُ (S, M, Mṣb, K) and بَرَرْتُ,

(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,] بَرٌّ خَالِقُهُ (S,) or رَبِّهِ (A,) aor. يَبْرُ (S, A,) inf. n. بَرٌّ; (T, S, M, K;) and تَبْرُّورُهُ (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 بَرٌّ in the Kur ii. 172. (B.) [And app. بَرٌّ*

وَلَدَهَا, or بَرٌّ وَلَدَهَا, *She behaved with maternal affection towards her child, or offspring*. (See بَرٌّ.) And بَرٌّ (M,) and بَرٌّ رَحْمَةً (T,) first pers. بَرَرْتُ (T, M,) inf. n. بَرٌّ (T, M, K,) *He behaved towards him, and towards his kindred, or relations, with kindness, or goodness and affection and gentleness, and regard for his, or their, circumstances; syn. [and وَصَلَهُ]: (T, M, K:) such is said to be the signification of the verb as use in the Kur lx. 8. (M, B, TA. [See also 3.]*

And اللَّهُ يَبْرُ عِبَادَهُ † *God is merciful to his servants*: (M, TA:) or بَرٌّ, inf. n. بَرٌّ, said of God, means *He recompensed him, or rewarded him, for his obedience*. (B, TA.) [بَرٌّ بَكَدًا] (occurring in the S and K in explanation of أَطْلَفَهُ بَكَدًا) 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*. [بَكَدًا] — بَرٌّ اللَّهُ حَجَّهُ (T, S, Mṣb,) aor. يَبْرُ (Mṣb,) inf. n. بَرٌّ (S,) or بَرُّورٌ (Mṣb,) *God accepted his pilgrimage*; (S, Mṣb;) as also بَرٌّ: (T, S, M, Mṣb:) the latter alone is allowed by Fr: (M, TA:) [though بَرٌّ حَجَّهُ and عَمَلُهُ, mentioned above, are well known; as is the pass. part. n. مَبْرُورٌ, which see below:] and one says, [in like manner,] ابْرُ اللَّهُ عَمَلَهُ [God accepted his deed, or work, as good; approved it]. (M.)

— See also 4, in three places. — بَرٌّ (TK,) inf. n. بَرٌّ (S, K,) *He drove sheep or goats*: (IAgr, S, K:) or *he called them*. (Yoo.) [See also بر below.]

3. مَبَارَةٌ, inf. n. مَبَارَةٌ, *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. مَلَاظَفَةٌ. (S and K in art. لطف: but only the inf. n. is there mentioned. [See also 1.]*

4. ابْرُ عَمَلَهُ: see 1. — ابْرُ حَجَّهُ, and عَمَلُهُ: see 1, near the end of the paragraph. — ابْرُ الْقَوْلِ,

(Mṣb,) and اليَمِينِ (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, *بَرَّتْ قَسِي*; but none other asserts this. (T, TA.) — *ابْرَ اللَّهُ قَسِمَهُ* (T, TA,) inf. n. *إِبْرَارٌ*; and *بَرَّهَ*, inf. n. *بَرٌّ*; *God verified his oath.* (TA.) — *ابْرَ فُلَانٌ قَسَمَ فُلَانٌ* *Such a one assented, or consented, to the conjurement of such a one:* *أَحْتَنَّهُ* signifies “he assented not,” or “consented not, thereto.” (T, TA.) = *ابْرَ 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 *بَرَّهُمُ*, aor. *يَبْرُ*: (T, K, TA:) *he was refractory, or stubborn, and overcame them.* (TA, from a trad.) You say, *ابْرَ عَلَى خَصْمِهِ* [*He overcame his adversary*]. (A.) And *ابْرَ عَلَيْهِمُ شَرًّا* [*He overcame them in evil*]: and hence *ابْرَ* is used in the sense of *فَجَرَ* [*he transgressed, &c.*]; as in the saying of a poet,

• فَلَسْتُ أَبَالِي مَنْ أْبْرَ وَمَنْ فَجَرَ •
[Then I care not who acts wickedly and who transgresses]. (IAḥr, M.) = *ابْرَ* [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.*]. — *ثَوْبًا 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. *بَرَّرَ*, inf. n. *بَرِيرَةٌ*, *He talked much, and raised a clamour, or confused noise,* (M, K,) *with his tongue:* (M:) *he cried, or cried out,* (S, K,) *and talked in anger,* (S,) *or talked confusedly, with anger and aversion.* (TA.) And *بَرَّرَ فِي كَلَامِهِ* *He was profuse and unprofitable in his talk.* (Fr.) — Also, inf. n. as above, *He (a goat) uttered a cry or cries, [or rattled,]* (M, K,) *being excited by desire of the female.* (M.)

بَرٌّ [originally *بَرٌّ*] (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 *بَرٌّ*, like as *بَارٌّ* is of *بَارٌّ*:] the fem. of each is with *ة*: (Lh, M:) the pl. (of the former, S, M, Mṣb, or of the latter, B) is *أَبْرَارٌ*; and (of the latter, S, M, Mṣb,

or of the former, B) *بَرَّةٌ*: (S, M, Mṣb, K:) the former pl. is often specially applied to saints, those who abstain from worldly pleasures, and devotees; and the latter, to the recording angels.

(B.) You say, *أَنَا بَرٌّ بِوَالِدِي*, and *بَارٌّ*, *I am characterized by filial piety, dutifulness, or obedience, to my father:* (S, M, A:*) the latter is mentioned on the authority of Kr; but some disallow it. (M, TA.) And *الْأُمُّ بَرَّةٌ بِوَلَدِهَا* [*The mother is maternally affectionate to her child, or offspring*]. (S.) And *رَجُلٌ بَرٌّ بِبَنِي قَرَابَتِهِ*, and *بَارٌّ*, *A man who behaves towards his kindred with kindness, or goodness and affection and gentleness, and regard for their circumstances.* (T.) And *رَجُلٌ بَرٌّ سَرٌّ* *A man who treats with goodness and affection and gentleness, and rejoices, or gladdens, his brethren:* pl. *بَرُونَ سَرُونَ*. (S, K, TA, in art. سر.) And *بَرٌّ فِي قَوْلٍ*, and *بَرٌّ فِي يَمِينٍ*, and *بَارٌّ*, *True, or veracious, in a saying, and in an oath.* (Mṣb.) And *بَرَّةٌ* and *بَارَّةٌ* [*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;* (IAth;) *the Ample in goodness or beneficence:* (B:) *الْبَارُّ* is not so used. (IAth.) It is said in a trad., *تَمَسَّحُوا بِالْأَرْضِ فَاتَّهَا 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:* (IAth:) 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-Khafájee], MF;) or the former word is the original of the latter. (B, TA. [See the latter word.]) [Hence, *بَرًّا وَبَحْرًا* *By land and by sea.*] — *A desert, or deserts; a waste, or wastes.* (T, TA. [See also *بَرِّيَّةٌ*, voce *بَرِّي*].) 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.* (Jcl.) [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.* (Bd 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 كُنٌّ:* used by the Arabs indeterminately; [without the article *ال*] as in the phrase, *جَلَسْتُ بَرًّا* (Lth, T) meaning *I sat outside the house;* (A;) and *بَرًّا*

(Lth, 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 *بَرَّةٌ*; (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, *أَطْعَمَنَا أَبْنُ 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-Khafájee], MF:) or *بَرٌّ*, as opposed to *بَحْرٌ*, [or as signifying “a wide tract of land,” (Bd in ii. 41,)] is the original of *بَرٌّ*, (Bd 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 Bd on the same passage, and B, K, TA,) *to men;* (TA;) or *comprehending every kind of goodness:* (Ksh and Bd 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:* (Bd ubi supra:) or *every deed that is approved:* (Ksh and Bd 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 *مَبَرَاتٌ* and *مَبَارَاتٌ*]. (Har p. 94.) In the Kur [ii. 172], where it is said, *لَكِنَّ الْبَرَّ مَنْ آمَنَ بِاللَّهِ*, by *الْبَرِّ* is meant *الْبَرُّ* [i. e. *But the pious, or obedient to God, is he who believeth in God*]; (T, M, Ksh, Bd, Jel;) and some read *الْبَارُّ*: (Ksh, Bd, Jel:) or the meaning is, *لَكِنَّ الْبَرَّ بَرٌّ مِنْ آمَنَ بِاللَّهِ* i. e. *but the obedience of which it behooveth one to be mindful is the obedience of him who believeth in God:* (Sb, T, IJ, M, Ksh, Bd:) and this explanation is preferable to the former. (Bd.) It is said in a prov., (T, S,) *لَا يَعْرِفُ هَرًّا مِنْ بَرٍّ* (S, A, K, but in the T and M *مَا* is put in the place of *لَا*), meaning *He knows not him who dislikes him, or hates him, from him who behaves*

towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: (S, M, A, K, *TA:) or undutiful conduct to a parent from gentleness, or courtesy: (El-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 بر by IAar [mentioned in the T]; (TA;) and ببر, also, has the signification here assigned to بر: (K, *TA:) or البرهرة from البرهرة; (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 بر also signifies the [species of rat called] جرد: (Abou-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 adj.; syn. خير; (Sh, T, Mgh, Mqb, K;) which comprises all that has been said in explanation of بر (Sh, T, Mgh) as used in the saying of Moḥammad, عَلَيْكُمْ بِالصَّدَقِ فَإِنَّهُ يَهْدِي إِلَى الْبِرِّ [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, الْبِرُّ هُوَ مُطْمِئِنُّ الْبِرِّ [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-Nábigah in the first paragraph of art. حمل.]

برير [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: (Msb:) 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 حصص; its cluster filling the hand: (AHn, M:) n. un. with ة. (AHn, S, M, Msb.)

بري A good, sweet, or pleasant, word or expression or saying: (K:) from بر signifying “benevolent and solicitous regard or treatment or conduct.” (TA.)

بري 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 ريفية. (IAar, M, K, *) And, simply, برية (S, M, A, Msb, K,) and بریت (A'Obeyd, IAar, Sh, S, K,) the latter a variation of the former, the ى being made quiescent, and the ة therefore being changed into ت, as in عفریت, originally عفرية (S,) a rel. n. from بر (Sh, T, Msb,) A desert; a waste; a spacious tract of ground without herbage; syn. صحراء: (S, M, A, Msb, 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 بریت; and it is said that] بریت (T and K in art. برت,) of the same measure as سگیت (K in that art.,) signifies flat, even, or level, land: (T, K:) or a barren, flat, even, or level, land: a poet says,

بریت أرض بعدها بریت

[A barren, flat land, after which is a second barren, flat land]: (T:) ISd says that بریت, 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, البریت is a noun derived from البرية; the ى 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 عفریت: (T, TA:) the pl. of برية is براری; and that of بریت is براریت. (S.)

بري see بریت and بریت 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,) مَنْ أَصْلَحَ جَوَانِيهِ أَصْلَحَ اللَّهُ بَرَانِيَهُ 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, افْتَتَحَ الْبَابَ الْبَرَانِيَّ He opened the outer door. (A.)

بربر (S, K,) or البربر (Mgh, Msb,) [a coll. gen. proper name, of which the n. un., or rel. n., is ببربري] a foreign word, (S,) [probably of African origin, the primary form of which is the source of Βάρβαρος, &c.,] arabicized; (Msb;) or, as some say, from بربرة in speech; (TA; [see R. Q. 1;]) and البرابرة (S, M, Msb, K,) the pl. of بربر (K,) or of البربر (Msb,) [or of ببربري, 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, Msb, K,) of the inhabitants of El-Maghrab [or Northern Africa west of Egypt], (Mgh, *Msb, K, *) like the Arabs of the desert in hardness, and coarseness, or rudeness, (Mgh, *Msb,) 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. ببربري, 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.]

بربر see بربر

بربر see بر

بربري see بربر: — and see also بربر, in two places.

بربر 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 ببربري signifies one who talks much and unprofitably. (Fr.) — البربر The lion; as also المبربر: (K:) because of the confused noise that he makes, and his aversion and anger. (TA.) — دلو بربر A bucket that makes a noise (M, K) in the water. (M.)

بربر What is termed جشيش [i. e. coarsely-ground flour, &c.], (M, CK, [in MS. copies of the K, and of the S also, جشيش, 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, أَفْصَحَ الْعَرَبُ أَبْرَهُمُ The most chaste in speech of the Arabs are the most distant of them in the desert, as to habitation. (T, K, *) [In the latter, instead of أفصح, we find أصلح.]

مير One who overcomes. (TA.) [See 4.] — إنه لمير بذلك means Verily he is a prudent, or sound, manager of that; syn. ضابط له. (M, K, *)

ميرة see بر

ميرور, applied to a pilgrimage, Sinlessly performed: (Sh, T, Mgh:) or characterized by the giving of food and by sweetness of speech; as explained by Moḥammad himself: accepted: rewarded. (TA.) ميرور مأجور [Thou art accepted, or approved, and rewarded] and ميرورا مأجورا [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; اذْهَبُ being understood. (M.) — Applied to a sale, Truly and honestly executed. (Sh, T, Mgh.)

بِرَّابَرُ: see بَرَّابَرُ.

برا

1. بَرَّيْتُ, [aor. ʔ, inf. n. generally بَرُّو or بَرَّاءَةٌ.] *He was, or became, clear, or free, of, or from, a thing; in the manners which will be explained below:* (Bd ii. 51:) *he was, or became, in a state of freedom or immunity, secure, or safe.* (T.) [Hence,] بَرَّيْتُ مِنَ الْمَرَضِ, and بَرَّأْتُ, (T, Mṣb,) aor. ʔ; and بَرَّوْتُ, aor. ʔ; (Mṣb;) inf. n. بَرُّو: (T, Mṣb;) or بَرَّيْتُ مِنَ الْمَرَضِ, inf. n. بَرُّو, with damm; and the people of El-Hijáz say بَرَّأْتُ, inf. n. بَرُّو, with fet-h: (Ṣ:) accord. to Aṣ, بَرَّيْتُ مِنَ الْمَرَضِ is of the dial. of Temeem; and بَرَّأْتُ of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بَرَّأْتُ; and the rest of the Arabs say بَرَّيْتُ: (T:) or بَرَّأْتُ [alone], said of a sick man, aor. ʔ and ʔ; and بَرَّيْتُ; and بَرَّوْتُ; inf. n. بَرُّو [probably a mistranscription for بَرُّو] and بَرُّو: or, accord. to Lh, the people of El-Hijáz say بَرَّأْتُ, aor. ʔ, inf. n. بَرُّو and بَرُّو [i. e. بَرُّو]; and the people of El-Áliyeh, [بَرَّأْتُ] aor. ʔ, inf. n. بَرُّو and بَرُّو; and Temeem, بَرَّيْتُ, [aor. ʔ,] inf. n. بَرُّو and بَرُّو: (M:) or بَرَّأْتُ, (K,) said by IKṭṭ to be the most chaste form, (TA,) aor. ʔ, (K,) agreeably with analogy, (TA,) and ʔ, (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with ʔ 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. ʔ; and بَرَّيْتُ, (K,) a chaste form, (TA,) [and the most common of all,] aor. ʔ, 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. نَقَهَ; (M, K;) i. e., he acquired that slight degree of soundness, or health, which comes at the close of disease, but with disease remaining in him.* (TA.) [And بَرَّيْتُ الجَوْحِ, or بَرَّأْتُ, *The wound healed; or became in a healing state: of frequent occurrence.*] And بَرَّيْتُ مِنَ الْأَمْرِ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. ʔ and ʔ, the latter extr., (M, K,) or rather it is very strange, for IKṭṭ says that نَعِمَ, aor. يَنْعَمُ, and فَضَلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بَرَّاءَةٌ (M, K) and بَرَّاءٌ (Lh, M, K) and بَرُّو (M,) or بَرُّو, (K, TA,) or بَرُّو; (CK;) and بَرَّأْتُ, (Ṣ, 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, بَرَّيْتُ مِنَ الْعَيْبِ, (Mgh, Mṣb,) or العيوبِ, (Ṣ,) inf. n. بَرَّاءَةٌ, (Mgh,) *He was, or became, free (Mṣb) [from the fault, defect, imperfection, blemish, or vice], (Mgh, Mṣb,) [or faults, &c.]. (Ṣ.)* And بَرَّيْتُ مِنَ الدَّيْنِ, (T, Mgh, Mṣb,) or الدَّيُونِ, (Ṣ,) aor. ʔ, (T, Mṣb,) inf. n. بَرَّاءَةٌ, (T, Mgh, Mṣb,) *He was, or became, clear, or quit, of the debt; (or debts; Ṣ;) irresponsible for it [or them]: or in a state of immunity with respect to it [or them]; i. e., exempt from the demand thereof.* (Mṣb.) And بَرَّيْتُ مِنْكَ مِنْ حَقِّكَ, inf. n. بَرَّاءَةٌ and بَرَّأْتُ (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 بَرَّأْتُ. (M.) And بَرَّيْتُ إِلَيْكَ مِنْ فُلَانٍ, inf. n. بَرَّاءَةٌ, [I was, or became, or have become, clear, to thee, of having or taking, or of having had or taken, any part with such a one; or, irresponsible to thee for such a one:] (AZ, T, Ṣ:*) [in one copy of the Ṣ, I find the phrase بَرَّيْتُ 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 تَنَوَّهَ. (T.) [You say, مِنْ بَرَّيْتُ 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 بَرَّأْتُ,] and gave warning; syn. أَعَذَّرَ and أَعَذَّرَ. (T.) Hence, in the Kur [ix. 1], بَرَّاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ *A manifestation of excuse, and a warning, from God and his apostle.* (T.) — بَرَّأْتُ اللَّهُ الْخَلْقَ, (Fr, T, Ṣ, M, K,) or الْخَلِيقَةَ, (Mṣb,) aor. ʔ, (T, M, &c.,) inf. n. بَرُّو (T, Ṣ, M, K) and بَرُّو, (AZ, Lh, M, K,) *God created mankind, or the beings, or things, that are created, syn. خَلَقَ, (Fr, T, M, Mṣb, 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 برء is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in بَرَّيْتُ الْمَرِيضَ [both sufficiently explained above]; or by production [therefrom], as in بَرَّأْتُ اللَّهُ أَدَمَ 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 مُصَيَّبَةً, preceding it; but, as Bd says, it may refer to this, or to الأَرْضِ, or to أَنْفُسِ:] (M:) but البرء has a more particular application than الخلق; 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 بَرَّيْتُ, 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. بَرَّأَهُ, inf. n. تَبَرُّؤُهُ: see 4, in four places. [Hence,] لَمْ تَبَرِّئْهُ *The ʔ that denies in a general manner, absolutely, or to the uttermost; i. e. the ʔ 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, Ṣ, 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, Ṣ, O), the latter doing the same. (Ṣ, O, K.)* And بَارَأْتُ الرَّجُلَ *I became free, clear, quit, or irresponsible, to the man, he becoming so to me.* (M.) And بَارَأْتُ الْمَرْأَةَ, (T, M, K,) or أَمْرَاتَهُ, (Ṣ,) inf. n. as above, (M,) *He compounded, or made a compromise, with the woman (or his wife, Ṣ) 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 ʔ] in art. بَرَّيْتُ. (TA.)*

4. اِبْرَأَهُ *He (God, Ṣ, M, K) [recovered him, or] restored him to convalescence, (M, K,) مِنَ الْمَرَضِ [from the disease, sickness, or malady]. (Ṣ.) — بَرَّأَكَ مِنَ الْأَمْرِ and أَبْرَأَكَ (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.* (Mṣb.) 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, أَبْرَأْتُهُ 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: (Mṣb:) and أَبْرَأْتُهُ مِمَّا لِي [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 owed me. (Mgh.) **ابرا** [in the T (as on the authority of Aboo-Amr Esh-Sheybānee) **أبرى**] *He entered upon [the night, or day, called] البراء*, q. v. (K.)

5: see 1, in three places. **تبراً 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. **تبارأنا** *We separated ourselves, each from the other.* (TA.) [See 3.]

10. **استبرأ**, (T,) or **استبرأ من البول**, (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. تنزه عنه: (Mṣb:) or استبرأ, (M,) or استبرأ الذكر, (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 استبرأت الفرج: and in like manner, استبرأت الفرج said of a woman: (El-Munáwee, TA:) but the lawyers make a distinction between استبرأ and استنفاة [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 أرض كذا فما 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' eṣ-Ṣagheer 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.)**

براة *A hunter's lurking-place or covert: (T, S, M, K:) pl. برأ. (T, S, M.)* El-Aashà says,

بها برأ مثل الفصيل المكمم

[At it (a source of water mentioned in the context) were hunters' lurking-places, like young palm-trees covered over: for tender young palm-trees are often covered over with a kind of coarse matting]. (T, S, M.)

براء: see **برى**, in six places. — **البراءة** *The first night of the [lunar] month; (El-Mázinee, T, S, K:) called thus, (S,) or ليلة البراءة, (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 النسيئة; (TA;) as also ابن البراءة: (K:) or this is the first day of the month: (IAṣ, T, TA:) pl. أبرئة. (Th, M.)*

براء: see **برى**, in two places.

برى *Free, (Mṣb,) منه from it; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Mṣb;) and, also followed by منه, 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 بارئ and برأ. (Mṣb.)* You say, **أنا برى منه** [I am free from it, &c.]; (T, *S, M, K;*) and **برأ**, 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 **برأ**: (S, M:) the pl. of **برى** is **بريؤون** (T, S, K) and **برأ**: (T, S, M, K) and **برأ**: (T, M, K,) of the measure **فَعَال**, (T,) like **رُحَال**, (M, K,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of **برأ**, and has tenween because it resembles [words originally of the measure] **فَعَال**, and that the rel. n. formed from it is **برأوي**, (TA,) but it is mentioned by AAF as a pl. of **برى**, and as being like **رُحَال**, and Fr mentions **برأ** as a pl. of the same, imperfectly decl., with one of the two hemzels suppressed, (M,) and **برأ**: (S, M, K) and **أبرأ**: (S, K) and **أبرئة**: (T, S, K,) the last two anomalous: (TA:) the fem. of **برى** is **بريئة**; pl. **بريات** (T, S, M, K) and **بريات** (Lh, M, K) and **برايا**. (T, S, M, K.) You say, **أنا برى منه** and **أنا برأ منه** [I am free from it; or, more commonly, I am clear, or quit, of it, or him]; and **أنا برأ منه** and **أنا برأ منه**; (S;) and **نحن منك البراءة**: (M:) and **أنا البراءة منه** and **البراءة** [We are clear, or quit, of you]; (Fr, T;) i. e., **ذوو البراءة**: so says Aboo-Is-hāk; and Aṣ says the like of what Fr says. (T.) It is said in the Kur [xliii. 25], **إني برأ مما تعبدون** [Verily I am clear of that which ye worship]; (T, M;) or **برى**, or **برأ**; accord. to different readers. (Bd.) **برى** 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 **بارئ**, in two places.

براة *A writing of [i. e. conferring] immunity or exemption: from البرى من الدين and العيب, of*

which it is the inf. n.: pl. **برآت**, with medd: **براوات** is [pl. of **براة**, and both of these are] vulgar. (Mgh.)

برأوي: see **برى**.

البرية *The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الخلق: (T, S, M:) pronounced without ء; (T, S;) originally with ء, like نبي and ذرية; (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 **فَعِيلَة** in the sense of **مَفْعُولَة**, (Mṣb,) from **برأ الله الخلق**, meaning **خَلَقَهُم**: (Fr, T:) or, if derived from **البرى** ["earth" or "dust"], it is originally without ء: (Fr, T, S:) pl. **برايا** and **بريات**. (S in art. برو and برى.)*

بارئ, (K,) or **بارئ من مرضه**, (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 برى: (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. **برأ**, (M, K,) like as **صباح** is pl. of **صحيح**, accord. to Lh, so that he holds it to be pl. of **برى**; or it may be pl. of **بارئ**, like as **جبانع** is pl. of **برئ**; and **صاحب** and **صاحب**. (M.) **برى** is sometimes written and pronounced **برى** [in all its senses]. (Kz.)—See also **بارئ**: 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 Bd in ii. 51,) and distinguished, one from another, by various forms and outward appearances: (Bd:) or the Former, or Fashioner; syn. المصور [q. v.]. (M.)**

بربخ

بربخ *The passage, or conduit, of water, called بالوعة and بالوعة [q. v.], made of baked clay: (K:) or برابخ [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 عجم [or Persians]; (Mṣb;) i. q. عود: (Lth, K:) an arabicized word, (K,) from **بربط**, (IAth,) or **بربط**; meaning "the breast of the duck, or goose;" because of its*

resemblance thereto; (K;) for **بُر**, in Persian, signifies the "breast;" (TA;) [and **بَتْ** and **بَط** or **بَطْ**, like the Arabic **بَطْ**, "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**. (Msb.)

برثن

بُرْثَن, of the lion, (AZ, T,) and of any animal of prey, (AZ, Aṣ, T, S, M, K,) and of birds, (Aṣ, S,) [The **تَو**; i. e.] *what corresponds to the اصبع of a man*; (AZ, Aṣ, T, S, M, K;) [in the Lex. of Golius, as on the authority of the S, and in that of Freytag, *idem quod انملة 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 اصابع* [or *toes*]: (M, K:) or the *claw*, i. e. *nail*, of the lion, (Lth, T, M, K,) likened to the instrument for perforating leather; (Lth, T;) and of [all] animals of prey, and of birds that do not prey, *corresponding to the ظفر of man*: Th says, of man, it is [termed] the **ظفر**; of animals having the kind of foot called **خَف**, the **مَسِير**; of solid-hoofed animals, the **حَافِر**; of cloven-hoofed animals, the **ظَلْف**; of beasts and birds of prey, the **مِخْلَب**; and of birds that do not prey, and of dogs and the like, the **بُرْثَن**; though it may be also used [in like manner] of all animals of prey: (Msb:) [but properly] it is of birds that do not prey, as the crow-kind, and the pigeon; (M;) and sometimes, of the [lizard called] **ضَب**, (S, M,) and of the rat, or mouse, and of the jerboa: (M:) and is, in the pl. form, (M, TA,) which is **بُرْثَان**, (T, S, M, TA,) metaphorically applied, by Sá'idéh Ibn-Ju-eyeh, to the *fingers* of a man gathering honey [deposited by wild bees in a hollow of a rock]. (M, TA.) — **بُرْثَنُ الْأَسَدِ** also signifies † *A certain brand, or mark made with a hot iron, upon camels*, (K, TA,) *in the form of the claw of the lion*. (TA.) — This, also, is the name of a sword of Marthad Ibn-'Alas. (K.) — [**بُرْثَنَة** seems to signify the same as **بُرْثَن** or **بُرْثَان**: for] Temeem are termed in a trad. the **بُرْثَمَة** and **بُرْجَمَة** of the tribes of Muḍar; and El-Khattábee says that it should be the **بُرْثَنَة**, i. e. † [The *claw*, or] the *claws*; meaning thereby their impetuous valour, and strength: but **بُرْثَمَة** may be a dial. var. of **بُرْثَنَة**, or the **م** 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 **بُرْجَج**,] *It (anything) was, or became, apparent, manifest, or conspicuous, and high, or elevated*: whence **بُرْجَج**, applied to a certain kind of structure. (TA.) — **بُرْجَج**, [aor. ء,] inf. n. **بُرْجَج**, [also signifies] *He had that quality of the eye which is termed بُرْجَج*, explained below.

(M, TA.) — Also, (K,) or **بُرْجَجُ أَمْرَةٍ**, (TA,) aor. ء, *His state, condition, or case, became ample in respect of eating and drinking*. (IAṣr, K, TA.)

2: see 4.

4. **أَبْرَج** *He (a man, TA) built a بُرْج [or tower, &c.]*; as also **بُرْجَج**, inf. n. **تَبْرِجَج**. (K.)

5. **تَبْرِجَجَتْ** *She (a woman) showed, or displayed, her finery, or ornaments, (S, Msb, K,) and beauties of person or form or countenance, (S, Msb,) to men, (S, K,) or to strangers, or men distantly related to her; (Msb;) 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-hák, 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.)

بُرْجَج [Gr. **πύργος**, (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 **بُرْج** is *strength*; whence **أَبْرَج** in a sense explained below: (Ḥar p. 286:) pl. [of mult.] **بُرُوجَج** 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,] **بُرْجَج** [*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. (Msb.) — 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: (Ḥam p. 560:) pl. **أَبْرَاج** as well as **بُرُوجَج**: (Msb, 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, Msb:) or the *stars or asterisms or constellations*: (TA:) or the *great stars or asterisms or constellations*; (Bḍ, Msb;) and so, accord. to Zj, in the second of the said passages of the Kur: (TA:) or the *gates of heaven*: (Bḍ, Msb:) or, as some say, i. q. **قُصُور** [i. e. *pavilions &c.*]. (TA.)

بُرْجَج *Such a constitution of the eye that the white entirely surrounds the black, (S, M, K,) no part of the black being concealed: (S, M:) or width of the eye: or width of the white of the eye, and largeness of the eyeball, and beauty of the black part: or clearness of the white and black parts thereof: (M, TA:) or width of the eye, and largeness of the eyeball: (Ḥam p. 560:) or*

width of the eye with intense whiteness of the person: (TA:) and distance between the eye-brows. (L, TA.) [See also **بَلَجَج**.] = *Goodly, elegant, or pretty; beautiful of face: or [so in copies of the K, and in the TA, but in the CK "and"] shining, or splendid; conspicuous; and well known. (K.)*

أَخْلَقَ بَارِحًا *A large, or liberal, disposition; syn. وَأَسِغَ*. (Ḥam p. 560.)

أَبْرَجَ *A man having that quality of the eye which is termed بُرْجَج*: (M, TA:) fem. **بُرْجَجَاء**; applied to a woman; (S;) and also to an eye (**عَيْنٌ**) *having the quality termed بُرْجَج*: (M, TA:) pl. **بُرُوجَج**. (Ḥam p. 560.) = **هَذَا أَبْرَجٌ مِنْ هَذَا** *This is stronger than this*. (Ḥar p. 286.)

أَبْرِجِ *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. مِخْضَةٌ*. (S, K.)

ثَوْبٌ 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 حُلٌّ; from البُرْجَج*. (S.)

برجم

بُرْجَمَة (in the Ḥam p. 352 **بُرْجَمَة**) is the sing. of **بُرْجَمَات** (S, Mgh, Msb, 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 **بُرْجَمَة** 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*: (Ḥam ubi suprâ:) or the *backs of the finger-bones*: (K:) or the *finger-joints* (S, Mgh) *that are between the أَشْجَاع and the رَوَاجِب*; (S;) i. e. (S, Mgh) [the *middle knuckles*; (see **أَشْجَع** and **رَاجِمَة**);] the *heads of the سَلَامِيَات*, (S, Mgh, Msb, K,) *on the back, or outer side, of the hand, (S, Msb,) which become protuberant when one clinches his hand*: (S, Mgh, Msb, K:) or, as in the Kf, the *heads of the سَلَامِيَات*; and their inner and outer sides are termed the **رَوَاجِب**: (Msb:) 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*

with the hand, is one requiring consideration [as of doubtful character]. (Mgh.) [See also بُرْتُن.]

برج

1. **بَرَجَ** is *syn. with* زَالَ [in two senses; i. e. as an attributive verb, and also as a non-attributive verb; as will be shown by what follows]. (S, A, Mgh.) [Using it as an attributive verb,] you say, لَا أَبْرَحُ حَتَّى تَقْضِيَ حَاجَتِي I will not go away, or depart, or withdraw, (لَا أُزُولُ), and (لَا أَتَّحَى), until thou accomplish my want: from بُرَجَ الْمَكَانِ, inf. n. بَرَّاحٌ, he went away, or departed, from the place; *syn. with* زَالَ مِنْهُ: and to be distinguished from the phrase in the Kur [xviii. 59, similar as to words,] mentioned below. (Mgh.) You say, بَرَجَ مَكَانَهُ, (S, A, L, K,) aor. ʔ, (K,) inf. n. بَرَّاحٌ (S, L, K) and بُرُوحٌ (L, TA, and Ham p. 250) and بَرَّحَ, (L,) or بَرَّحَ, (as in a copy of the TA,) He went away, or departed, from his place; (S, L, K, and Ham ubi suprâ;) and he became in the بَرَّاحِ [or wide, uncultivated, or uninhabited, tract]. (S, L, K.) And مَا بَرَجَ مَكَانَهُ He did not quit his place. (Msb.) And بَرَجَ [alone], aor. ʔ, inf. n. بَرَّاحٌ, It (a thing) went away, or departed, (زَالَ), from its place; (Msb;) as also تَبَرَّحَ. (L.) In the phrase لَا بَرَّاحَ [There is, or shall be, no quitting of place, or going away, or departing], the noun is in the accus. case, as in لَا رَيْبَ: but it is allowable to put it in the nom. case, so that لَا is used in the manner of لَيْسَ; (S, K;) as in the following saying of Saʿd Ibn-Mâlik, [in the TA, in one place, Ibn-Nâshib,] in a poem of which the rhyme is with refâ, (S, IAth,) alluding to El-Hârith Ibn-'Abbâd, who had withdrawn himself from the war of Teghlib and Bekr the sons of Wâil: (IAth, TA:)

* مَنْ فَرَّ عَنْ نِيرَانِهَا * فَأَنَا ابْنُ قَيْسٍ لَا بَرَّاحَ *

[Whoso fleeth from its fires, (i. e. نِيرَانِ الْحَرْبِ the fires of the war,) let him do so: but as for me, I am the son of Qays: to me there is not, or shall not be, any quitting of place]. (S, IAth.

[See also Ham p. 250, where, for مَنْ فَرَّ, we find بَرَّحَتْ *whoso turneth away.*] [Hence,] بَرَّحَتْ الرِّيحُ بِالْغُرَابِ The wind carried up, raised, or swept up and scattered, [lit. went away with,] the dust. (Msb.) [Hence also, accord. to some,] بَرَّحَ الْخَفَاءُ, (T, S, K, &c.,) and بَرَّحَ, (Ibn-El-Lihyânee, Z, and TA, [thus written in a copy of the A,]) † The state of concealment departed, or ceased: or † what was in a state of concealment became apparent; from بَرَّاحٌ meaning "what is open and apparent" of land: or † what I was concealing became apparent: (T, TA:) or † the affair, or case, became manifest, (S, A, K,) and its concealment ceased, (A,) [or] as though the secret departed, and ceased: (S:) or, as some say, † the secret became apparent: (TA in art. خَفَى:) or, lit., the low ground became high and apparent; meaning † what was concealed became revealed: (Har pp. 133—4:) the first who said

it was Shikḥ the Diviner. (IDrd, TA.) — [Using it as a non-attributive verb,] you say, لَا أَبْرَحُ مَا بَرَجَ يَفْعَلُ ذَلِكَ [he ceased not to do thus; or] he persevered in, or kept to, doing thus: (Msb:) and مَا بَرَجَ زَيْدٌ قَائِمًا [Zeyd ceased not to be, or he kept, or continued, standing]: in this case, the verb is of the category of كَانَ; (Mgh;) relates to time; and requires a predicate: and its inf. n. is بَرَّاحٌ. (Ham p. 250.) Hence the saying in the Kur [xviii. 59], لَا أَبْرَحُ حَتَّى أَتَلِقَ مَجْمَعَ الْبَحْرَيْنِ, but the predicate is suppressed: it may be مَا نَحْنُ فِيهِ كَذَلِكَ [i. e. I will not cease in that wherein we are thus engaged until I reach the place of meeting of the two seas]: (Mgh:) or it means لَا أَزَالُ أَسِيرٌ [I will not cease journeying]: (Bd, Jel:) or لَا أَبْرَحُ here may mean I will not depart (لَا أُزُولُ) from that upon which I am intent, namely journeying and seeking; and I will not relinquish it; so that it does not require the predicate. (Bd. [He gives a third explanation, paraphrastic and strained, which I omit.]) = بَرَّحَ, (S, K,) aor. ʔ, (L, TA, [but it is implied in the K that it is ʔ, which is contr. to rule,]) inf. n. بَرَّاحٌ, It (a gazelle, S, K, and a bird, and any wild animal, that is hunted or shot, TA) turned its left side towards the spectator, passing by (S, K*) from the direction of his right hand towards that of his left hand: (S:) or passed by from the direction of the spectator's left hand towards that of his right hand: (Abou-'Amr Esh-Sheybânee, IF, L, Msb, in art. سَجَّ:) [the former appears to be accord. to the usage of the Hijâzees; and the latter, accord. to that of the Nejdees, in general: see بَارَّحَ:] contr. of سَجَّ. (S.) = بَرَّحَ, aor. ʔ, [contr. to rule,] (K,) inf. n. بَرَّاحٌ, (TA,) He was angry. (K.) When a man has been angry with his companion, one says, مَا أَشَدَّ مَا بَرَّحَ عَلَيْهِ [How violently angry was he with him!]. (L.)

2. **بَرَّحَتْ بِي الْحَمَى** The fever affected me with its severity, violence, or sharpness, termed بَرَّحَاءَ. (TA.) — Hence, (TA,) from بَرَّحَاءَ, (S, K,) بَرَّحَ بِهِ, inf. n. تَبَرَّحَ, It (an affair, an event, or a case,) affected him severely; afflicted, distressed, or harassed, him: (S, K:) said also of anxiety; or disquietude, or trouble, of mind: (A:) and of a beating, meaning it hurt him severely, or greatly. (Msb.) Also said of a man, meaning He importuned him, or pressed him, with annoyance, or molestation: (A, TA:) he annoyed him, or molested him, by importuning or pressing; as also بَرَّحَ: (TA:) he annoyed him, or molested him, by distressing importunity or pressing: (T, TA:) and he punished, tormented, or tortured, him. (TA.) تَبَرَّحَ signifies The act of annoying, molesting, or hurting: (Mgh:) and in a trad., (in which it is forbidden, TA,) the killing, or putting to death, in an evil [or a cruel] manner; such as throwing live fish,

and lice, into the fire. (Mgh, TA.) — **بَرَّحَ اللَّهُ عَنْكَ** May God remove from thee the بَرَّاحِ [i. e. difficulty, distress, affliction, &c., or the difficulty, &c.]. (A, TA.)

4. **أَبْرَحُهُ** He made him, or caused him, to go away from, depart from, or quit, his place. (A, L.) = He, or it, pleased, or rejoiced, him; excited his admiration and approval; induced in him wonder, or admiration, and pleasure, or joy. (S, K.) One says also, مَا أَبْرَحَ هَذَا الْأَمْرَ, How greatly does this affair, or event, please, or rejoice! how greatly does it excite admiration and approval! or how greatly does it induce wonder, or admiration, and pleasure, or joy! (S.) — He treated him with honour, or honoured him, and magnified him: (S, K:) or, as some say, he found him to be generous, or noble. (TA.) — He judged him, or it, i. e. a man, (A, TA,) and a horse, (A,) or anything, (TA,) to be excellent, or to excel, (A, TA,) and wondered at, or admired, him, or it. (A.) = **أَبْرَحَ** also signifies He exceeded the usual bounds, degree, or mode. (As, S, TA.) You say, أَبْرَحْتَ كَرَمًا, and نُؤْمًا, (A, TA,) Thou hast done a thing exceeding the usual bounds [in generosity, or nobleness, and in meanness, or ignobleness]; or extravagant; or excessive. (TA.) — See also 2.

5: see 1.

بَرَّحٌ Difficulty, distress, affliction, or adversity; evil, or mischief; (K, TA;) annoyance, molestation, or hurt; severe punishment; trouble, inconvenience, or fatigue; (TA;) a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing or event: (Ham p. 135:) and annoyance, or molestation, by distressing importunity or pressing; a subst. from 2: (T, TA:) and **بَرَّحٌ**, [and app. **بَرَّحٌ** also,] a calamity, misfortune, or disaster; or a great, or terrible, thing, affair, or case; (TA;) as also **بَرَّحٌ**, and **بَرَّحٌ**; (K;) pl. **بَرَّاحٌ** and **بَرَّاحٌ**; (K;) and **بَرَّاحٌ**; (TA.) [See also تَبَرَّحَ.] You say, لَقِيتُ مِنْهُ بَرَّاحًا, I experienced from him, or it, [great] difficulty, distress, affliction, or adversity; [great] annoyance, molestation, or hurt; (S, A, K, &c.)* a phrase having an intensive signification, (K, TA,) like **لَقِيتُ لَدُنَّ** [and **لَقِيتُ**]; and so **بَرَّاحًا**. (TA.) When used as an imprecation, the more approved way is to put the two words in the accus. case: but sometimes they are put in the nom. case; as in the saying of a poet, **بَرَّحَ لِقَائِكَ بَارَّحًا** [May great difficulty, &c., befall thy two eyes!]. (TA.) You say also, **بَرَّحَ بِي بَرَّاحٌ**, (S, A,) and **بَرَّحَ بِي بَرَّاحٌ**, (S,) I experienced from him, or it, difficulties, distresses, afflictions, or adverse events; and calamities, misfortunes, or disasters: (S:) and, in the same sense, **بَرَّحَ مِنْهُ الْبَرَّاحِينَ**, and **بَرَّحَ الْبَرَّاحِينَ**; (S, K,) and **بَرَّحَ الْبَرَّاحِينَ**; (K;) or, accord. to some copies of the K, **بَرَّحَ الْبَرَّاحِينَ**, and **بَرَّحَ الْبَرَّاحِينَ**, as duals; but the former reading is the more correct: (TA.) [MF disapproves of the form **بَرَّحِينَ**, and it is not mentioned in the

L; but the dual form *برحين* is there mentioned:] it seems as though the sing. of *برحين* [or *برحين*] were *برحة* [or *برحة*], and that the pl. is formed by the termination *ون* to compensate for the rejection of the *ة*, as is virtually the case in *أرضون*; [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., *بنت برح* [Calamity is, or be, a snare upon thy head]. (TA.)

برح: see *ميرح*.

صرحة برحة, or *صرحة برحة*, &c.: see art. *صرح*.

برحة The best of anything: (TA:) and [particularly] one of the best of she-camels: (S, K:) or, of he-camels: (T:) pl. *برح*. (T, S, K.) You say, *هو برحة من البرح*, (S, K,*) or *هذه برحة من البرح*, (T, S, K,*) or *he is a camel*, (T, S, K,*) of the best of camels. (T, S, K.)

برحي a word that is said when one misses the mark in shooting or casting; like as *مرحي* is said when one hits the mark. (S, ISd, A, K.)

برحة Severity, violence, or sharpness, (A, S, A, TA,) or vehement molestation, (S, K,) of a fever (A, S, 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, *أصابته البرحة* [The paroxysm, or severe fit, has befallen him]. (TA.)

برحين and *البرحين* &c.: see *برح*.

براح inf. n. of *برح*, q. v.; whence the phrase *لا براح*, 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.) — *حليل برح* 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, *جاءنا بالأمر برأحا* [He told us, or did to us, the thing] plainly [or openly]. (S.) And *جاء بالكفر برأحا وبالشّر صرأحا* [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.) — *براح*, (El-Mufaḍḍal, S, A,

&c.), and *براح*, with *ḍamm* and without *tenween*, (AZ, El-Mufaḍḍal,) 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, *براح* means *بارحة*; like as *كساب*, a name applied to a hunting-bitch, means *كاسبة*. (TA.) You say, *دلكت برح* [or declined from the meridian]. (A, TA.) For this phrase, occurring at the end of a verse cited by Kṯr, Fr reads *براح*; *براح* being pl. [or rather a quasi-pl. n.] of *راحة*, 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, دلكت الشمس برح means the sun had almost set: the two readings براح and برح are mentioned by A'Obeyd and Az and Hr and Z and others: AZ says, دلكت برح, with tenween, and برح, without tenween. (TA.) [See also راحة, in art. روح.]*

بروح: see *بارح*.

بريح: see *بارح*. — Also The croaking of the *غراب* [or *crow*, of whatever species, as raven, carrion-crow, &c.]. (L.) — [Hence,] *ابن بريح*: so in the K: in the S, *أم بريح*; but IB and Aboo-Zekereeyà say that only the former is right: (TA:) [in one copy of the S, however, I find both of these:] *غراب* [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 *بنات بريح*. (TA.) — See also *برح*. — *قول بريح* A saying by which one pronounces a person to have said, or done, right. (L.)

بارح, (S, K, &c.), as also *بروح* and *بريح*, (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: (Aboo-'Amr Esh-Sheybānee, IF, A,* L, Msb,* in art. *سبح*;) contr. of *سانح*: (S,* TA:) pl. *بوارح*. (L in art. *سبح*.) The Arabs [who apply the epithet in the latter sense] regard the *بارح* as an evil omen, and the *سانح* as a good omen; because one cannot shoot at the former without turning himself: (S:) but some of them hold the reverse: (Aboo-'Amr Esh-Sheybānee and L in art. *سبح*;) the people of Nejd hold the *بارح* 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., *من لي بالسائح بعد البارح* (TA) i. e. [Who will be responsible to me] for a fortunate, or lucky, event, after an unfortunate, or unlucky? (K in art. *سبح*;) 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 *بارحة*, and its being said to him, "They will present themselves to thee in the manner of such as are termed *سانحة*." (TA.) And in another prov. it is said, *إنّبا هو كبارح الأروى* [It, or he, is only like the mountain-goat passing in the manner of such as is termed *بارح*]: for it dwells on the tops of the mountains, and men scarcely ever see it passing with the right or left side towards them save once in the course of ages: (S, K:) applied in the case of an extraordinary occurrence: (K:) [or in the case of a benefit conferred by a man who very rarely confers benefits on others: (Freytag's Arab. Prov. i. 35:)] or when a man has delayed, or been tardy in, visiting [but has come at last]. (TA.) — Hence, *فتلة بارحة* i. q. *شرة* [i. e. †A manner of twisting contrary to that which is usual: see *شزر*]. (A.) — And *فعلت بارحة* †This is an action that has not happened rightly. (A.) — [Hence,] *بنت بارح*: and [perhaps] *لقبت بربح*: and *ربح لعينيك بارح*: see *برح*. — [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 *برح* as signifying "a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing, or event;" (Ham p. 135;) *بارح* signifies also A hot wind: (S:) or a hot wind in the *صيف* [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. *بوارح*: (S, K, &c.)) or the *بوارح* are hot north, or northerly, winds in the *صيف*: (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 *قبط* [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 *سماير* [pl. of *سومر*]. (Ibn-Kunāsch, TA.) — *البوارح* is also said by some to signify *الأثواء* [pl. of *أثوة*, q. v.]; as mentioned by AHn; but he repels their assertion. (TA.)

البارحة The next, or nearest, past, or preceding, night; yesternight: (S, A, Mgh,* Msb,* K:) from *برح* signifying *زال* ["he, or it, went away" &c.].

(S, A.) [In modern Arabic, *Yesterday*; as also البَارِحَ.] It has no dim. formed from it. (Sb, in S, in art. أمس; and TA.) You say, لَقَيْتُهُ الْبَارِحَةَ [I met, or met with, him, or it, last night, or yesternight]: and لَقَيْتُهُ الْبَارِحَةَ الْأُولَى [I met, or met with, him, or it, the night before last; this being the sense in which the phrase is now used by the learned: but the vulgar expression is أَوَّلُ الْبَارِحَةِ, generally pronounced أَوَّلُ أَمْبَارِحَةَ or أَوَّلُ أَمْبَارِحَ, agreeably with a peculiarity of the dial. of the people of El-Yemen, or of Teiyi and Himyer, by the substitution of أَمْرٌ for أَلْ: see art. امر]. (S.) From daybreak to the time when the sun declines from the meridian, one says, رَأَيْتُ اللَّيْلَةَ فِي مَنَامِي [I saw to-night in my sleep (such a thing)]; but when the sun has declined, one says, رَأَيْتُ الْبَارِحَةَ [I saw last night, or yesternight]: (AZ, Th: [and the like is said in the Mgh and Mṣb:]) or one says, كَانَ الْبَارِحَةَ [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, Seer.) 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 Tarafeh: used as meaning “how like is the child to the father!” and applied to [any] two things resembling each other. (Har p. 667.)

أَبْرَحَ 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 triliteral-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 قَتْلًا [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 تَبْرِيحٍ, 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 تَبْرِيحِ 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 بِى 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 مَبْرَحًا: see بَرَحَ.

يَبْرُوحُ (K,) thus correctly written, with the ي before the ب; [not يَبْرُوحُ, as in the CK; in Chald. ܝܒܪܘܚܐ, the word corresponding to the sing. of the Hebr. ܝܒܪܘܚܐ in Gen. xxx. 14 and 16, accord. to the paraphrase of Onkelos;] or يَبْرُوحُ صَنِيعٌ [the idol-like يَبْرُوحُ]; (TA;) The root, or lower part, of the wild نَقَّاح [or mandrake, not to be confounded with another plant to which the name of نَقَّاح, q. v., is also applied], (K,) which is known by the names of فَاوَانِيَا and عَوْدٌ الصَّلِيبِ [names now given to the peony], and called by MF نَقَّاحُ الْبَرِّ [or the wild apple, but perhaps this is a mistranscription for نَقَّاحُ الْبَرِّ], 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] بَرَش 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 نَقَّاح is يَبْرُوحُ: 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 نَقَّاح.)

برد

1. بَرَدٌ, aor. 2, inf. n. بُرُودَةٌ; (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 نَبِيد) became still, and without briskness. (TA, from a trad.) You say, زَعَبَ قَبْرَهُ مَكَانَهُ †[He became frightened, and remained motionless in his place; meaning فِي مَكَانِهِ and hence,] †he became

amazed, or stupified. (A.) And بَرَدَتْ عَيْنُهُ †The pain in his eye became allayed, or stilled. (L.) And بَرَدَ أَمْرُنَا †Our affair, or case, became easy. (TA, from a trad. [See also بَارَدُ.]) — 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 عَلَى مُصْطَلَاهُ †Death fixed, or settled, [upon his face and extremities, or] upon his limbs, or upon his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire. (AHeyth, L.) And بَرَدَ الْمَوْتُ عَلَيْهِ †[Death became impressed upon him;] the marks, or signs, of death became apparent upon him. (A.) — [And hence, app.,] †It (a right, or due,) became incumbent, or obligatory, (M, K, TA,) and established. (TA.) You say, بَرَدَ لِي حَقِّي عَلَى فُلَانٍ †My right, or due, became incumbent, or obligatory, on such a one, and established against him. (M, * A, * TA.) And مَا بَرَدَ لَكَ عَلَى فُلَانٍ †What hath become incumbent, or obligatory, to thee, on such a one, and established against him? or what hath become owed, or due, to thee, by, or from, such a one? as also مَا ذَابَ لَكَ عَلَيْهِ (S.) And بَرَدَ لِي عَلَيْهِ كَذَا مِنَ الْبَالِ †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 غَنِيَ. (K.) And, inf. n. بَرَادٌ and بُرُودٌ, (M, K,) †He was, or became, languid, (K,) or weak and languid, from leanness or disease: (M:) or weak in the legs, from hunger or fatigue. (Ibn-Buzurj, T.) And بَرَدَ مَخْمُهُ (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 بَرَدَهُ, except in a bad dialect. (S.) بَرَدِيهِ, being used by a poet for بَرَدِيهِ, 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 سَقَيْتَهُ 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 **بَرَدَتْ بِشَرْبَةِ فُؤَادِكَ بِرْدًا** Cool thy heart by a draught. (A.) And **اسْتَقْنِي سَوِيْقًا اُبْرِدْ بِهِ كَيْدِي** [Give thou me to drink سَوِيْقًا with which I may cool my liver]. (T.) And **بَرَدَ عَيْنَهُ بِالْكُحْلِ**, (A'Obeyd, T, M,) or **بَالْبُرُودِ**, (S, Mḡb, 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, Mḡb, K,*) and allayed its pain. (M.) The following words, cited by IAḡr,

* **بَرَدُوا غَوَارِبَ اَيْنَتِي حُدْبٍ** *

[lit. They cooled the fore parts of the humps, or the backs, of humped she-camels], mean †they put off from them their saddles, that their backs might become cool. (M.) You say also, **بَرَدْ ظَهْرَ فَرَسِكَ سَاعَةً** [lit. cool his back] awhile. (A.) And **لَا تُبْرِدْ عَن فُلَانٍ** †Do not thou alleviate the punishment [in the world to come] due to the offence of such a one by thy reviling him, or cursing him, when he has acted injuriously to thee. (T, S, M, A, L.) And **بَرَدَ الخُبْرَ**, (T, L, K,) **بِالمَاءِ**, (T,) He poured [cold] water upon the bread, (T, L, K,) and moistened it [therewith: see بُرُودٌ]. (T, L.) — **بُرِدَ** (a verb like **عَنِي**, K) It (a company of men) was hailed upon. (S, M, K.) And **بُرِدَتِ الأَرْضُ** The land, or ground, was hailed upon. (S.) = **بَرَدَ**, (S, M, &c.,) aor. ², (TA,) inf. n. **بَرَدٌ**, (Mḡh, TA,) also signifies He filed (M, Mḡh, K) iron, (S, M, &c.,) and the like, (M,) with a **مِبْرَدٍ**. (S, M, Mḡh, Mḡb, K.) = **بَرَدَهُ** and **اِبْرَدَهُ** He sent him as a **بَرِيدٍ** [or messenger on a post-mule or post-horse]. (K.) And **بَرَدَ بَرِيدًا**, (M,) and **اِبْرَدَهُ**, (A,) He sent a **بَرِيدٍ**. (M, A.) And **اِبْرَدَ إِلَيْهِ**, (S,) or **اِبْرَدَ إِلَيْهِ بَرِيدًا**, (T, TA.) He sent to him a **بَرِيدٍ**. (T, S.)

2: see **بَرَدَهُ**, in four places. — **بَرَدَهُ عَلَيْهِ** †He made it incumbent, or obligatory, on him. (M, A.) — And **بَرَدَهُ**, (K, TA, but omitted in the CK,) inf. n. **تَبْرِيدٌ**; (TA;) and **اِبْرَدَهُ**; (M, K;) †It (a thing, M) made him, or rendered him, weak; weakened him; (K;) or made him, or rendered him, weak and languid. (M.) = **بَرَدَ** also signifies, as is indicated in the TA voce **حَبَابِ**, It (a locust) spread forth its wings; which are termed its **بُرُودَانِ**: see **بُرُودٌ**.]

4. **اِبْرَدَ** He entered upon a cold, or cool, time: (Mḡh, Mḡb:) 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 بالطَّعَامِ** Delay ye to eat food until it is cool: occurring in a trad. (El-Munáwee.) And **اَبْرُدُوا بِالظَّهْرِ** (T, A, Mḡh, Mḡb) Defer ye the noon-prayers until the cooler time of the day, when the vehemence of the heat shall have become allayed. (Mḡh, Mḡb.) And **اَبْرُدْ عَنكَ مِنَ الظَّهْرِ** Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (M, and L in art. **فِيح**.) — **اِبْرَدَ لَهُ**

He gave him to drink what was cold, or cool. (M, K.) You say also, **سَقَيْتَهُ فَأَبْرَدَتْ لَهُ**, meaning I gave him to drink what was cold, or cool. (A'Obeyd, S.) — **اِبْرَدَهُ** He brought it cold, or cool. (M, K.) — See **بَرَدَهُ**, first sentence. — And see 2. — See also 1, in four places; last three sentences.

5. **تَبَرَدَ 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. — **تَبَرَدَ** also signifies †He became weakened. (TA.)

8. **اِبْتَرَدَ** He washed himself with cold water: (S;) and likewise, (S,) or **اِبْتَرَدَ المَاءَ**, (K,) he drank water to cool his liver: (S, K:) or the latter signifies he poured the water cold upon himself, (M, K,) meaning, upon his head: (M:) and **بِالمَاءِ**, (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.)

بُرُودٌ and **بُرُودَةٌ** [originally inf. ns.] Cold; coldness; chill; chilness; cool, as a subst.; coolness; the former, contr. of **حَرٌّ**; (S, M, A, Mḡb;) and the latter, of **حَرَارَةٌ**. (S.) — And [hence] the former, †Pleasantness; enjoyment; ease; comfort: as in the saying, **نَسَأْتُكَ الجَنَّةَ وَبُرُودَهَا** †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 البُرُودَ البُرُودَ** †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 **بُرُودٌ** signifying sleep.] — See also **بَارِدٌ**. — [Hence,] **البُرُودَانِ**: see **الابْرُدَانِ**, voce **اِبْرُدٌ**.]

بُرُودٌ 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 **بُرُودٌ عَصَبٌ** and **بُرُودٌ وَشِيٌّ**: (Mḡb:) also, (as a coll. gen. n., TA,) garments of the kind called **أَكْسِيَةٌ**, [pl. of **كَسِيٌّ**,] which are wrapped round the body; (K;) one of which is called **بُرُودَةٌ**: (M, K:) or, as Lth says, the **بُرُودُ** is [a] well-known [garment], of the kind called **بُرُودٌ العَصَبِ** and **بُرُودٌ الوَشِيِّ**; (T;) but the **بُرُودَةُ** is a garment of the kind called **كَسِيٌّ**, four-sided, black, and somewhat small, worn by the Arabs of the desert: (T, S, Mḡh, Mḡb, TA:) or this latter (the **بُرُودَةُ**) 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, **بُرُودَةُ**: (T:) [the modern **بُرُودَةُ**, 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 **بُرُودَةُ** 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 **بُرُودٌ** is **أَبْرُدٌ** (M, K) and **أَبْرَادٌ** [both pls. of pauc.] and **بُرُودٌ** (S, M, K) and **بُرُودٌ**, (IAḡr, T,) or this last is pl. of **بُرُودَةٌ**, (S, M,) and **بُرَادٌ**, like as **قِرَاطٌ** is pl. of **قِرْطٌ**, or this, also, is pl. of **بُرُودَةٌ**, like as **بِرَامٌ** is pl. of **بِرْمَةٌ**. (M.) — **دُو بُرُودٌ**, as opposed to **دُو كَسَاءٍ**, (ع.ع. in art. **يَمِينَةٌ**.) — **وَوَقَعَ بَيْنَهُمَا قَدُّ بُرُودٍ 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.) — **هَمَا فِي بُرُودَةٍ** †They two do one deed; or act alike; (IAḡr, M, K;) and resemble each other, as though they were in one **بُرُودَةٍ**: (IAḡr, M:) or they two have become near together, and in a state of agreement. (K in art. **خَمِيسٌ**, q. v.) — And **سَكَبَ الصَّبِيَاءُ بُرُودَتَهَا** †He, or it, deprived the wine of its colour. (A.) — And **بُرُودَا الجِرَادِ**, (T,) or **الجُنْدَبِ**, (S,) †The two wings [of the locust, or of the species called **جندب**]. (T, S.) — And **بُرُودَةُ الضَّانِ** †A certain sort of milk. (K.)

بُرْدٌ Hail; what descends from the clouds, resembling pebbles; (M, Mḡb;) frozen rain; (Lth, T;) what is called **حَبُّ الغَمَامِ** (S, A, Mḡb, K) and **حَبُّ المَزْنِ** (Mḡb) [i. e. the grains, or berries, of the clouds: a coll. gen. n., of which the n. un. is with **ة**, signifying a hailstone].

بُرْدٌ Possessing coldness or coolness: an epithet applied to the [plant called] **صَلْبَانٌ**. (S.) — **سَحَابٌ بُرْدٌ**, (T, S, M, K,) and **أَبْرُدٌ**, (S, K,) Clouds containing hail (T, S, M, K*) and cold. (T.) You say also **سَحَابَةٌ بُرْدَةٌ** A cloud containing hail (T, S, M, A*) and cold; (T;) but not **سَحَابَةٌ بُرْدَاءٌ**. (M.)

هِيَ لَكَ بُرْدَةٌ: see **بَارِدٌ**: — and see also **بُرْدَةٌ**. — **هِيَ لَكَ بُرْدَةٌ** She is purely thine; (Fr, A'Obeyd, T, S, M;) syn. **خَالِصَةٌ**: (M:) A'Obeyd explains it by **خَالِصًا**, (T, S, M,) not in the fem. form, (TA,) on the authority of Fr. (T.) — **هُوَ لِي بُرْدَةٌ يَمِينِي**

(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 بُرْدٌ, 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, Mṣb, K:) or *heaviness of food to the stomach*: (IAḥr, T, L:) so termed because it makes the stomach cold. (T, L, Mṣb.) 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. قُرْطَاس, q. v.) [namely, papyrus; and] of which mats are made; (Mṣb;) [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-Maḥroof.) — [Also, a rel. n. from the same, meaning *Of, or belonging to, or resembling, the plant so called*. Hence the saying,] لَهَا سَائِقٌ بُرْدِيَّةٌ [She has a shank like a papyrus-stalk]. (A.)

بُرْدِيٌّ *One of the most excellent sorts of dates*: (S, Mṣb:) *an excellent sort of dates*, (Aḥn, M, K,) *resembling the بُرْتَنِيٌّ*: (Aḥn, M:) or *a sort of dates of El-Hijáz*. (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.]

بُرَادٌ: 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, Mṣb;) 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.)

Bk. I.

بُرِيدٌ: see بُرُودٌ. = Also *A mule appointed [for the conveyance of messengers] in a رِبَاطٍ [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 (Z in the Fáik,) it is a word of Persian origin, (Z in the Fáik,) arabicized, from بُرِيدَةٌ ذُرٌّ (Z in the Fáik, and Mgh,) i. e. “docked,” or “having the tail cut off;” for the post-mules (بَغَالُ الْبُرِيدِ) had their tails cut off in order that they might be known: (Z in the Fáik:) [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, Mṣb:) pl. بُرُودٌ (Z, Mgh, Mṣb) and بُرُودٌ, 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-el-Kays speaks of a بُرِيدٍ 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 Fáik, and Mgh:) or messengers on beasts of the post*: (M, K:) or *a messenger that journeys with haste*: (A:) or [simply] *a messenger*: (S, Mṣb, K:) pl. as above. (M, Z.) Hence the saying, فEVER IS THE MESSENGER OF DEATH: (T, Mṣb:) because it gives warning thereof. (T.) Hence also الْبُرِيدُ applied to *The animal called الْفَرَانِقُ*, (said to be the jackal, 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 خَيْلُ 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, Mṣb;*) *the space, or distance, between each سَكَّةٌ and the سَكَّةٌ next to it; the سَكَّةٌ being a structure of either of the kinds called بُيْتٌ and قَبَّةٌ, or a رِبَاطٌ [explained above], in which the appointed messengers lodge; (Z in the Fáik;) 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, Mṣb, 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 Fáik:) the distance of twelve miles is [also] termed السَكَّةُ الْبُرِيدِ: (T:) the pl. is as above. (T, Z.) A journey of four بُرُودٌ, or forty-eight miles,**

renders it allowable to shorten prayers; which miles are of the Hāshimee 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 عَرَابُ الْيَوْمِ أُمِّي وَخَالَتِي
وَنَاقَتِي التَّاجِي إِلَيْكَ بِرِيدِهَا

[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 [&c.] when filed*. (S.)

بُرُودٌ: see بُرْدٌ.

بُرَادَةٌ *A vessel which cools water*: (M, K:) or *a كَوَازَةٌ* [app. meaning either a stand, or a shelf, upon which mugs (كُوزَانٌ, pl. of كُوزٌ,) are placed; erroneously in the K, كَوَازَةٌ, and كُورَةٌ, 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 كِبْرَانُهُمْ عَلَى الْبُرَادَةِ *Their mugs passed the night upon the بُرَادَةِ*. (A, TA.)

بَارِدٌ (S, M, Mṣb, K) *Cold; chill; cool*; (S, Mṣb;) applied to water [&c.]; (M, K;) as also بُرْدٌ, [originally an inf. n., like عَدُلٌ, 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 الْعَيْشِ, and بُرْدَةٌ الْعَيْشِ, [the latter written in the TT بُرْدَةُ الْعَيْشِ,] † *A night of easy and pleasant life*. (M, L.) And غَنِيمَةٌ بَارِدَةٌ: see the latter word. — سَمُورٌ بَارِدٌ † *A hot mind that is constant, continual, permanent, settled, or incessant*. (S, L.) — لِي عَلَيْهِ أَلْفٌ بَارِدٌ † *A thousand [pieces of money &c.] are incumbent, or obligatory, on him, to me, and established against him; or are owed, or due, to me, by, or from, him*. (S, M,*) — جَاءَ فَلَانٌ بَارِدًا مَخَّهُ, and بَارِدَ الْعِظَامِ † *Such a one came in a lean, or an emaciated, state: in the contr. case, one says, حَارًّا مَخَّهُ, and حَارَّ الْعِظَامِ*. (A, TA.) — [بَارِدٌ also signifies † Blunt; applied to a sword and the like: see 1. — And, contr., † Sharp: for you say,] مَرْهَفَاتٌ بَوَارِدٌ [pl. of بَارِدَةٌ, meaning] † *Sharp, or cutting, swords*: (TA:) or *slaying swords*. (S.)

بَارِدَةٌ † *Spoil acquired without fatigue*; (IAḥr, 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*. (IAḥr, T.)

أَبْرَدٌ [More, and most, cold, or chill, or cool]. — [Hence,] الْإِبْرَدَانُ and الْبُرْدَانُ *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 البَرْدَانِ: (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 — نُورٌ أَبْرَدٌ A bull upon which are spots, or patches, of white and black: (S, M:) of the dial. of El-Yemen. (M.) — And الأَبْرَدُ The leopard: fem. with ة: (T, K: [but in the TT, the fem. is written like the masc.:]) pl. الأَبْرَادُ. (T, K.) The female is also called الخَيْمَةُ. (T.)

أَبْرَدَةٌ, (S, M, &c.) with kesr (S, Mgh, K) to the, and the ر, (Mgh, TA,) [in the CK أَبْرَدَةٌ] Cold in the belly, or inside; (M, K;) a well-known malady, arising from the prevalence of cold and humidity, and preventing one, by languor, from performing the act of coition: (S, Mgh:) and a dripping of the urine, which prevents a man's taking pleasure in women. (T, L.) — Also Coldness of the damp earth, and of rain. (M, L.) An Arab says, إِنَّهَا لَبَارِدَةٌ الْيَوْمَ [Verily it (the morning, الغدَاةُ, L) is cold to-day]; and another says to him, لَيْسَتْ بِبَارِدَةٍ إِنَّمَا هِيَ إِبْرَدَةٌ 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, see مَبْرُودٌ.

جِئْنَاكَ مُبْرِدِينَ [act. part. n. of 4]. You say, We came to thee when the heat had become allayed. (T.) — Also One sending, or who sends, a بَرِيدٍ [or بُرْدٍ, 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. مَبْرَادٌ. (Msb.) — [Hence,] جَعَلَ لِسَانَهُ عَلَيْهِ مَبْرَدًا [He made his tongue like a file upon him; i. e.] he annoyed him, or hurt him, with his tongue, and vituperated him. (A.) [See a saying of Moosà Ibn-Jábir voce جِنٌّ.]

مُبْرَدَةٌ [A cause of coldness or coolness]. You say, هَذَا الشَّيْءُ مُبْرَدَةٌ لِلْبَدَنِ [This thing is a cause of coldness, or coolness, to the body]: and Aṣ 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, إِنَّهَا مُبْرَدَةٌ فِي الصَّيْفِ [Verily it is a cause of coolness in the summer, and a cause of warmth in the winter]. (S, A.)

مَبْرَدٌ: see what follows.

مَبْرُودٌ Made, or rendered, cold or chill or cool: (S, Msb, K:) [and مَبْرَدٌ 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 مَبْرُودٌ.

بردع

بَرْدَعَةٌ: see بُرْدَعَةٌ.

بردع

بَرْدَعٌ: see what next follows.

بَرْدَعَةٌ (S, Mgh, Msb, K) and بُرْدَعَةٌ (Msb, K) A [cloth of the hind called] حَلْسٌ which is put beneath the [saddle called] رَحْلٌ (S, Mgh, Msb, K) of the camel: (Mgh:) pl. بَرَادِعٌ (Mgh, Msb) and بُرَادِعٌ. (Msb.) Ru-beh says, [using the sing. without the ة as a coll. gen. n.,]

وَتَحْتِ أَحْنَاءِ الرِّحَالِ البَرْدَعُ

[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 سُرْجُ to the horse; (Msb;) [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 بَرْدَعَةٌ is a saddle like the رَحْلٌ and قَتَبٌ. (TA voce إِصَافٌ, q. v.) — بُرْدَعَةٌ also signifies Land which is neither hard nor soft: (K:) pl. as above. (TA.)

بَرَادِعِيٌّ A maker of بَرَادِعٍ, pl. of بُرْدَعَةٌ: a rel. n. similar to أَنَاطِيٌّ. (TA.)

بردن

Q. 1. بُرْدَانٌ (M, K,) inf. n. بُرْدَانَةٌ (T,) He (a horse) went in the manner of the بُرْدُونُ, q. v. (T, M, K.) — He (a man) was, or became, heavy, or sluggish: whence IDrd thinks بُرْدُونٌ to be derived: (M, Msb:*) 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.)

بَرْدُونٌ [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, Msb:) or a pacing-

horse; syn. رَهْوَانٌ: (TA voce هِمْلَاحٌ:) fem. with ة; (Ks, S, M, Mgh, Msb, K:) sometimes; but without ة it is applied to the female as well as the male: (IAmb, Msb:) pl. بَرَادِينٌ. (T, S, Mgh, K.)

مُبْرَدُونَ An owner of a بُرْدُونٌ: (K:) or a rider thereon. (TA.)

برز

1. بَرَزَ (S, A, Msb, K,) aor. ٢, (S, TA,) inf. n. بَرُوزٌ, (S, Msb, 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,) تَبَرَّزَ; (S, K, TA;) and بَرَزَ; (Sgh, TA;) and so, in the former sense, بَرَزَ, inf. n. تَبَرُّزٌ; (Har p. 510;) [and in the latter sense, بَارَزَ, accord. to an explanation of its part. n. مَبَارَزٌ in Har p. 566:] or تَبَرَّزَ signifies he voided his excrement, or ordure. (Mgh, Msb.) You say, بَرَزَ 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, Msb, or anything, Fr,) appeared, or became apparent, (Fr, Sgh, Msb, K,) after concealment, (Fr, K,) or after obscurity; (Sgh;) as also بَرَزَ. (Sgh, K.) — [It was, or became, prominent, or projecting: often used in this sense.] — بَرَزَ, (Msb, K,) inf. n. بَرَازَةٌ, (Msb,) He (a man) was, or became, such as is termed بَرَزٌ, q. v.: (Msb, K:) and in like manner, بَرَزَتْ, inf. n. as above, she (a woman) was, or became, such as is termed بَرَزَةٌ. (A.)

2. بَرَزَهُ (inf. n. تَبَرُّزٌ, 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 بَرَزَهُ: (A, Msb:) or اِبْرَزَ 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], وَبَرَزَتِ الْجَحِيمُ, meaning And Hell shall be uncovered. (A.) — See also بَرَزَ رَاكِبَهُ He (a horse) saved his rider. (K.) — See also 1. — [Hence,] بَرَزَ الْفَرَسَ (S, Msb,) or بَرَزَ عَلَى الْخَيْلِ (K,) inf. n. تَبَرُّزٌ, (Msb,) The horse outstripped (S, Msb, K) the [other] horses (Msb, K) in the race-ground: (Msb:) it is said of a horse that outstrips in a race: and, accord. to some, the like is said of whatever outstrips: (TA:) and بَرَزَ عَلَى الْغَايَةِ [He (a horse) passed beyond the goal]. (A.) — Hence, بَرَزَ فِي الْعِلْمِ, inf. n. as above, He surpassed, or excelled, his fellows in knowledge. (Msb.) And [simply] بَرَزَ He surpassed his companions (S, K) in excellence, or in courage. (K.) And بَرَزَ عَلَى أَقْرَانِهِ [He surpassed, or excelled, his fellows, or his opponents]. (A.) — See also 4, last signification.

3. بَارَزَهُ فِي الْحَرْبِ (A, Msb, * K, *) inf. n.

مَبَارِزَةٌ 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. اَبْرُزُهُ 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 اِسْتَبْرَزَهُ. (K.) See also 2, in two places. — اَبْرَزَ He determined, resolved, or decided, upon journeying: (IAar, K:) the vulgar say اَبْرَزَ. (TA.)

5: see 1, in two places.

6. هُمَا يَتَبَارَزَانِ They two (meaning two adversaries) go, or come, out, or forth, into the field, each to [encounter] the other, in battle or war. (K, TA.) — تَبَارَزَا They both separated themselves, each from his company, and betook themselves each to the other. (K.)

10: see 4.

بَرِّزٌ 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. بَرِّزَاتٌ: (A:) or, as also بَرِّزِيٌّ, 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, بَفْضِلِهِ, but this is app. a mis-transcription, or, as some say, in whose abstinence from what is unlawful and indecorous, (TA,) and his judgment, confidence is placed: (K:) and بَرِّزَةٌ a woman whose good qualities or actions, or whose beauties, are apparent: (K:) or open in her converse; syn. مَتَّجَاهِرَةٌ: or, as in some correct lexicons, disdainful of mean things; syn. مَتَّجَالَةٌ: or of middle age, (كَهْلَةٌ) who is not veiled or concealed like young women: (TA:) or of great dignity or estimation: (AO, TA:) or who goes or comes forth to people, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent: (TA:) or who abstains from what is unlawful and indecorous, and goes or comes forth to men, and talks with them, and is advanced in age beyond those women who are hept concealed: (Mgh, Mṣb:) or open in her converse, (مَتَّجَاهِرَةٌ) of middle age, (كَهْلَةٌ) of great dignity or estimation, who goes or comes forth to people, and with whom they sit and talk, and who abstains from what is unlawful and indecorous: (K:) or in whose judgment, and her abstaining from what is unlawful and indecorous, confidence is placed: (TA:) or who does not veil her face from a man and bend her head down towards the ground. (IAar, on the authority of Ibn-Ez-Zubeyr.)

بَرِّزِيٌّ: see بَرِّزٌ.

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,] خَرَجَ 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.) — اَرْضٌ بَرَّازَةٌ Land that is apparent, open, or uncovered, (Bd 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.)

اِبْرِزِيٌّ: see what next follows.

اِبْرِزِيٌّ (Sh, IAar, A, Mṣb, K) and اِبْرِزِيٌّ (Sh, IAar, K,) the latter of which is incorrectly written in [some of] the copies of the K اِبْرِزِيٌّ, (TA,) Pure gold: (Sh, Mṣb, K:) or an ornament of pure gold: (IAar:) the former an arabicized word [app. from the Greek ἰσχυρὸν, as also the latter]: (Mṣb:) of the measure اِبْرِزِيٌّ; the . and ي being augmentative. (IJ.)

مَبْرُزٌ [lit. A place to which one goes forth in the field, or plain, or open tract or country;] a privy, or place where one performs ablution; syn. مَبْرُزٌ; (S;) [as also مَبْرُزٌ, occurring in the TA in art. جَوْز.]

مَبْرُزٌ (K,) and مَبْرُزٌ (S, Mṣb, K,) A writing, or book, put forth, or published; syn. مَبْرُزٌ: (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 مَبْرُزٌ, meaning “written;” but it [is said that it] occurs in two poems of Lebeed: (S:) in one of these instances, however, for المَبْرُزُ, some read المَبْرُزُ; and Sgh says that he found not the other instance in the poems of Lebeed: IJ says that المَبْرُزُ is for مَبْرُزٌ. (TA.) You say, قَدْ أَعْطَوهُ كِتَابًا مَبْرُزًا They had given him a writing, or book, published; i. e., مَبْرُزًا. (TA.)

مَبْرُزٌ: see مَبْرُزٌ, throughout.

مَبْرُزٌ: see مَبْرُزٌ.

بَرِّزٌ

بَرِّزٌ 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. بَرَّازِيٌّ. (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.) — بَرَّازِيٌّ 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.)

بَرِّسَمٌ

Q. 1. بَرِّسَمٌ He (a man) was affected with the disease termed بَرِّسَمٌ; (S, Mgh, Mṣb, K;) as also بَرِّسَمٌ. (TA.)

بَرِّسَمٌ, (in the T with fet-h, [بَرِّسَمٌ] 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 بَرِّسَمٌ: (ISk, Mṣb:) i. q. مَبْرُزٌ: (M, TA:) it is an arabicized word; (IDrd, Mgh, Mṣb;) or seems to be so; composed of بَرِّ and سَمٌ; 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 بَرِّسَمٌ given above]: so says Az. (TA.)

بَرِّسَمٌ, with kesr, (K,) vulgarly pronounced with fet-h to the ب, [بَرِّسَمٌ], (TA,) [Alexandrian trefoil or clover; trifolium Alexandrinum; described by Forskål in his Flora Aegypt. Arab. p. 139; the most common and the best kind of succulent food for cattle grown in Egypt: it is sown when the waters of the inundation are leaving the fields; and yields three crops; the second of which is termed رِبَّةٌ; and so is the third; but this is generally left for seed: when dry, it is termed دَرِيْسٌ: if his words have not been perverted by copyists, F explains it as] the grain of the قُرْطِ, قُرْطِ [but I think it probable that this is a mistranscription, for خَيْرٌ القُرْطِ, i. e., the best of the (species of trefoil, or clover, called) قُرْطِ, resembling the رَطْبِيَّةُ [or رَطْبِيَّةُ], or superior to this latter in size, or quality (أَجَلٌ مِنْهَا): (K:) the قُرْطِ resembles the رَطْبِيَّةُ, [written in the TA without the vowel signs,] but is superior to this latter in size, or quality (أَجَلٌ مِنْهَا), and larger in the leaves, and is what is called in Persian شَبْدَرٌ [or شَبْدَرٌ]: (AHn, TA.)

it is one of the best kinds of herbage for horses and the like, which fatten upon it. (TA.)

إبريسم (M, [and thus written in copies of the K,]) with kesr to the ر [as well as the ء, accord. to IAg., (M,) [and] with fet-h to the س; (K;) or إبريسم; (M;) and [app. إبريسم] with damm 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; IAg. 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 إهلينج [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 إهلينج 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-Tefāreeḡ:) [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] إبريشم [i. e. إبريشم]: (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.)

مبوسم A man affected with the disease termed برص; (Mgh, Msb, K;) as also مبوسم. (Msb, TA.)

برش

1. برش, aor. ʿ, inf. n. برش, i. q. برص, aor. ʿ, inf. n. برص: (Msb:) [or rather, used allusively for the latter verb: see أبرص. See also برش, below.]

9. برش, 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-Ḥarbee, A, K.) — And the former, White specks in the skin. (A.) — [See also 1.]

برشة: see برش, in two places.

أبرص: see أبرص.

أبرص, applied to a horse, (S, K,) or to one of the sort termed برزون, (Lh,) Marked with the small specks termed برش; (Lh, S, K;) as also بريش. (K.) Also, شاة برشاء A ewe, or she-goat, marked with specks of various colours. (TA.) And حية برشاء A serpent black speckled with white, or white speckled with black. (TA.) — [Hence,] i. q. أبرص: fem. برشاء: 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-Ḥeereh], (K,) was surnamed البرش 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 أبرص A place of various colours, abounding in plants or herbage: (K:) and أرض برشاء, and سنة برشاء, 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. ʿ, (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 المطر الأرض, (TK,) inf. n. as above, (K,) † The rain fell upon the land before it was ploughed, or tilled. (Ibn-'Abbād, Sgh, K.)

4. برص He begot a child that was أبرص [or leprous]. (K.) — برص الله 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. وزغة [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 سائر أبرص, voce أبرص; and بريضة.]

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. بلاقفة; (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.)

برصة: see سائر أبرص, voce أبرص.

بريص A shining, or glistening; syn. بصيص (A, K) and بريق. (A.) — Also A certain plant, resembling the سعد [or cyperus], (AA, K,) growing in channels of running water. (AA.) — أبو بريص: see برص.

بريص dim. of أبرص, q. v. — 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.)

بريضة A certain small reptile (دابة صغيرة), smaller than the وزغة; when it bites a thing, the latter is not cured. (M, TA.) [See also برص; and see سائر أبرص, voce أبرص.]

برص [Leprous;] having the disease called أبرص: (S, M, K:) fem. برصاء: (M, Msb:) pl. برص (Msb, TA) and برصان. (TA.) — سائر أبرص, (S, M, Msb, K,) the former word being decl., prefixed to the latter as governing it in the gen. case; (S, Msb;) and سائر 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 سائر أبرص; (as in some copies of the K in art. سمر أبرص i. q. الوزغة [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 برص:] 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 أَبْرَصَ: (S, M, Mṣb, K:) and the pl. is سَوَامِرُ أَبْرَصَ, (S, M, A, Mṣb, K,) ابرص having no dual form nor pl.; (M;) or, (K,) or sometimes, (Mṣb,) or if you will you may say, (S,) السَّوَامِرُ, without mentioning ابرص; and اِبْرَصَةٌ; (S, Mṣb, K;) and الأَبْرَاصُ; (S, M, A, Mṣb, K;) without mentioning سَامَر; (S, Mṣb, K;) the last of these pls. being as though formed from a rel. n., [namely, اَبْرَصِي,] although without [the termination] ة, like as they said المَهَابِلُ [for المَهَابِلَةُ]. (M.) — الأَبْرَصُ The moon. (A, Sgh, K.) [So called because of its mottled hue.] You say, بَشَّ الأَبْرَصُ [I passed the night, none but the moon cheering me by its presence]. (A, TA.) — حَيَّةٌ 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. بَرَطَلَةٌ, TK,) He placed a long stone (بَرَطِيلٌ) in the fore part (إِزَاءَ, 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. بَرَاتِيلٌ: (S:) or a broad stone: (TA in art. بَرَمَر:) 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. مَعْوَلٌ: (Sh, Mṣb, K:) pl. as

above: accord. to IAṣr, what is called in Persian اسكنه [app. a mistranscription, or a dial. var., of اِسْكَنَك]. (TA.) — A bribe; syn. رَشْوَةٌ: (Mṣb, K:) app. mentioned in the K as an Arabic word; and if so, the pronunciation with fet-h to the ب is a vulgarism, since there is no such measure as فَعْلِيلٌ: Abu-l-'Alà El-Ma'arree says that it is not known in this sense in the [classical] language of the Arabs; and it seems as though it were taken from the same word signifying "an oblong stone;" as though the bribe were likened to a stone that is thrown: (TA:) or it seems as though it were taken from the same word signifying a مَعْوَلٌ; 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, أَلْقَمَهُ الْبَرَطِيلَ [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, الْبَرَاتِيلُ تَنْصُرُ الْاَبْاطِيلَ [Bribes render victorious false allegations]: (Mṣb, TA:) a prov. (Mṣb.)

مَبْرُطَلُ الرَّاسِ 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; (IAṣr;) he overcame him. (K.) — بَرَعَ (S, Mṣb, K,) aor. ʿ; (Mṣb, MṢ, PṢ, [accord. to the TA, which is followed in the TK, ʿ, which is evidently a mistake,]) and بَرَعٌ, aor. ʿ; (S, Mṣb, K;) and بَرِعَ, aor. ʿ; (Sgh, K;) inf. n. بَرُوعٌ, (M, K,) which is of بَرَعَ, (TA,) and بَرَاعَةٌ, (S, M, Mṣb, K,) which is of بَرَعَ [and is the more common]; (Mṣb, TA;) He excelled in knowledge, or courage, or other qualities: (Mṣb:) or he excelled his companions in knowledge &c.: (S, K:) or he was, or became, accomplished, perfect, or complete, in every excellence, and in goodness. (M, K.)

5. تَبَرَعَ بِالْعَبَاءِ He gave what was not incumbent, or obligatory, on him; he gave supererogatorily: (K:) or he gave gratuitously, unashed, 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.)

بَارِعَةٌ: see بَارِعٌ.

بَارِعٌ Anything overtopping. (IAṣr.) — Excelling in knowledge, or courage, or other qualities: (Mṣb:) or excelling his companions in knowledge &c.: (S, K:) or accomplished, perfect, or complete, in every excellence, and in goodness: (K:) fem. with ة. (K.) And بَرِيعَةٌ, applied to a woman, (IAṣr,) Excelling in goodness, or beauty, and in intelligence. (IAṣr, K.) And

بَارِعَةٌ, applied to a girl, Goodly, or beautiful. (TA.) — أَمْرٌ بَارِعٌ A case, a state, or condition, or an affair, exalted, or of high estimation; (TA;) goodly, or comely. (K, TA.) — سَعْدٌ الْبَارِعِ A certain نَجْمٌ [or asterism]. (TA, [in which it is here said to be "of the Mansions," i. e., of the Mansions of the Moon; but it seems that نَيْسٌ, or the like, has been omitted by a copyist; for it is said in art. سَعْد, (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 مُتَبَرِعًا He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unashed, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. مَتَطَوُّعًا. (S, K.)

برعم

Q. 1. بَرَعَمَتِ الشَّجَرَةَ The tree put forth its بَرَاعِمٌ [pl. of بَرَعُومٌ], (S,) or its بَرَعَمَةٌ. (M, K.)

بَرَعَمٌ: } see what next follows.
بَرَعَمَةٌ: }

بَرَعَمَةٌ and بَرَعُومَةٌ (S, K) and بَرَعَمَةٌ and بَرَعُومَةٌ (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. بَرَاعِمٌ. (S, TA.) — بَرَاعِمٌ also signifies The heads, or tops; or round, high, slender tops; or peaks; (S, TA.) of mountains: (AZ, K:) sing. بَرَعُومَةٌ. (AZ, TA.)

بَرَعُومَةٌ: see بَرَعُومٌ, in two places.

برعث

بَرَعُوثٌ (S, K,) also, accord. to Es-Suyootee, with fet-h and with kesr to the first letter, and Dmr says the like; [so that it is app. written also بَرَعُوثٌ, as it is commonly pronounced by the vulgar, though it is generally said that there is no word of this measure except صَعْفُوق; and بَرَعُوثٌ, like بَرْدُوثٌ, for there is no word of the measure فَعْلُولُ;] but each of these two forms requires proof; (MF;) [like the Hebr. בְּרַעֲוֹת, which, accord. to Gesenius, is undoubtedly from an Æthiopic root signifying "to spring," "to dance," The flea;] a certain insect (دَوِيْبَةٌ), resembling the حُرْقُوص; (TA;) well known: (K:) [a coll. gen. n. : n. un. with ة:] pl. بَرَاعِثٌ. (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 بَرِيقٌ, (JK,) and بَرِيقٌ. (K in art. حَلَج.) And بَرَقَتِ السَّمَاءُ, (§, Mgh, K,) aor. as above, (Mgh, TA,) inf. n. بَرِيقَانٌ (Ag, §, Mgh, K) and بَرِيقٌ (Mgh, TA) and بَرُوقٌ (K,) The shy lightened; (Mgh, K;) as also بَرِيقَتِ: (AO, AA, K;) or gleamed or shone [with lightning]: (§, K;) or lightened much before rain; as also بَرِيقَتِ. (TA in art. رَعَد.) And بَرِيقٌ بَرِيقٌ The lightning appeared. (K.) — And [hence] said of a man, (JK, Mgh, K,) or بَرِيقٌ, (S,) † He threatened; (JK, §, K;) or he threatened with evil; (Mgh;) [or he threatened and menaced;] or he frightened (§ and K in art. رَعَد) and threatened; (§ in that art. ;) and بَرِيقٌ signifies the same; (JK, Mgh, K;) and so أَرَعَدَ وَأَبْرَقَ: (K;) or, accord. to Ag, ارعد and ابرق are not allowable. (TA, and § in art. رَعَد, q. v.) But بَرَقَتِ, inf. n. بَرِيقٌ, said of a woman, (K,) or رَعَدَتْ وَبَرَقَتْ, (§,) means † She beautified (§ and A in art. رَعَد, and K) and adorned herself, (§, K,) [as also بَرِيقَتِ, (occurring in the K in art. الق, coupled with its syn. تَوَيَّنَتْ,) 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 بَرِيقَتِ means the same, (Lh, K,) inf. n. تَبْرِيقٌ; (TA;) and so ابرقت: (K;) you say, ابرقت بوجهها وسائر جسمها, † She beautified herself in her face and the rest of her person: (Lh, TA:) and ابرقت عن وجهها † She showed her face. (JK, Ibn-'Abbád, K.) — Also, said of a star, or an asterism, It rose. (Lh, K.) One says, لَا أَفْعَلُهُ مَا بَرِقَ النُّجُومُ فِي السَّمَاءِ, [by which may be meant the asterism of the Pleiades,] rises in the shy. (Lh, TA.) — بَرِقَ البَصْرُ, (§,) or بَصْرُهُ, (K,) The eye or eyes, or his eye or eyes, glistened, (§, K,) being raised, or fixedly open: (§;) or became raised, or fixedly open: occurring in the Kur [lxxv. 7], accord. to one reading: (Fr, TA:) or the eye, or his eye, became open by reason of fright. (TA.) بَرِيقٌ has a different meaning, which see below. (§.) — بَرَقَتِ, said of a she-camel, She put her tail between her thighs, making it to cleave to her belly, without being pregnant: (IAar, TA:) or she raised her tail, and feigned herself pregnant, not being so; as also ابرقت, (Lh, §, K,) and ابرقت بَدَنِيهَا: (TA:) or ابرقت 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 بَحَر:) or his (a man's) sight became confused in consequence of his looking at lightning. (Bd in lxxv. 7.) And hence, (Bd ibid.,) بَرِقَ البَصْرُ, (§, Bd,) 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; (Lh, K;) The eye or eyes, or his eye or eyes, became dazzled, so as not to close, or move, the lid, or lids: (§, K;) or became confused, so as not to see. (K.) — بَرِقَ بَصْرُهُ signifies also His eye or eyes, or his sight, became weak: whence بَرَقَتْ قَدَمَاهُ His two feet became weak. (TA.) Also بَرِقَ alone, (TA,) inf. n. بَرِيقٌ, (Fr, K, TA,) He (a man, TA) was frightened; or he feared, or was afraid: (Fr, K, TA:) and he became confounded, or perplexed, and unable to see his right course. (K.) — بَرِقَ said of a skin, aor. : , (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, (Ag, JK, K,) and did not become compact. (K.) — بَرِقَ بَرِيقٌ, (JK,) or بَرِقَهُ بَرِيقٌ أَوْ سَمِينٌ, (§, 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 بَرَقَتْ لَهُ I made his food [somewhat] greasy for him with clarified butter. (TA.) And اَبْرَقُوا المَاءَ بَرِيقًا Pour ye upon the water a little olive-oil. (§.) — بَرِيقَتِ الغنمُ, aor. : , (§, K,) inf. n. بَرِيقٌ, (§,) The sheep, or goats, had a complaint in their bellies from eating the بَرُوقُ: (§, K;) and in like manner, الإِبِلُ the camels. (TA.)

2. بَرِقَ بَعِينُهُ, (JK,) or بَرِقَ بَصْرُهُ, (TA,) He glistened with his eyes by reason of looking hard, or intently. (JK, TA.)* And بَرِقَ عَيْنُهُ, inf. n. تَبْرِيقٌ, He opened his eyes wide, and looked sharply, or intently. (Lth, §, K.) — بَرِيقَتِ, said of a woman: see 1. — And بَرِقَ He decorated, or adorned, his place of abode. (El-Muarrrij, K.) — بَرِيقَتِ بَرِيقَتِ 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. (IAar.) — Also بَرِقَ, (inf. n. as above, TA,) He (a man) journeyed far. (El-Muarrrij, K.) — بَرِقَ فِي البعاصي He persisted, or persevered, in acts of disobedience. (El-Muarrrij, K.) — بَرِقَ بِي الأمرِ The affair was unattainable, or impracticable, to me. (K.)

4: see 1, in eight places. — ابرق, (Aboo-Nasr, §, K,) or ابرق بسيفه, (JK,) said of a man, (Aboo-Nasr, JK, §,) He made a sign with his sword [by waving it about so as to make it glisten]. (Aboo-Nasr, JK, §, K.) — And ابرق He betook himself, or directed his course, towards the lightning. (TA.) — He entered into [a tract wherein was] lightning. (TA.) — He saw lightning. (TA.) Tufeyl uses the phrase أَبْرَقْنَ الخريفَ as meaning They (women borne in vehicles upon camels) saw the lightning of [the season, or the rain, called] الخريف. (AAF, TA.) — He was smitten, or assailed, or affected, by lightning.

(§, K.) — ابرقه الغزع [app. Fright, or fear, made him to be confounded, or perplexed, and unable to see his right way: see بَرِيقٌ]. (TA.) — [And hence, perhaps,] ابرق الصيْدُ He roused the game, or chase. (K.)

5: see 1, in two places.

10. استبرق It (a place, and the horizon,) shone, or gleamed, with lightning. (TA.)

بَرِقٌ [Lightning;] what gleams in the clouds, (TA,) or, from the clouds; from بَرِقَ [in the first of the senses explained above], said of a thing, inf. n. [بَرِيقٌ and] بَرِيقٌ: (Bd in ii. 18:) or an angel's smiting the clouds, and putting them in motion, in order that they may become propelled, so that thou seest the fires [issue from them]: (Mujáhid, K;) or a whip of light with which the angel drives the clouds: (I'Ab, TA:) sing. of بَرُوقٌ, i. e., of the بروق of the clouds: (§, K;) or it has no pl., being originally an inf. n. (Bd ubi supra.) بَرِقٌ خَلْبٌ and بَرِيقٌ خَلْبٌ and بَرِيقٌ خَلْبٌ signify That [lightning] which is without rain. (§. [See also art. خَلْب.])

بَرِيقٌ [Lizards of the species called] ضَبَابٌ, pl. of ضَبٌّ. (IAar, K.) [It is app. pl. of بَرُوقٌ or of أَبْرُقٌ: more probably, I think, of the former; from the raising of the tail, which is a habit of those lizards.] — See also بَرِيقَةٌ.

بَرِقٌ A lamb; syn. حَمَلٌ [q. v.]: (§, K:) a Persian word, (§,) arabicized; (§, K;) originally بَرَهُ: (K:) pl. [of mult.] بَرِيقَانٌ (§, K) and بَرِيقَانٌ and [of pauc.] أَبْرَاقٌ. (K.)

بَرِيقٌ [part. n. of بَرِقَ: and particularly explained as meaning] A skin affected by the heat so that its butter melts and becomes decomposed, (JK, O, K,) and does not become compact. (K.)

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: (Bd in xxiv. 43, TA:) pl. بَرِيقٌ; (TA;) or [this is a coll. gen. n., of which the former is the n. un.; or, probably, it is a mistranscription, and] the pl. is بَرِيقٌ, also pronounced بَرِيقٌ. (Bd ubi supra.) — 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 (رَوْضُ); (TA;) as also أَبْرُقٌ and بَرِيقَةٌ: (§, K, TA:) or a portion of such land (أَرْضُ) as is termed بَرِيقَةٌ, which consists of tracts containing black stones mixed with white sand, and which, when spacious, is termed أَبْرُقٌ: (JK:) [and] a mountain mixed with sand; as also أَبْرُقٌ: (IAar, TA:) the pl. of بَرِيقَةٌ is بَرِيقٌ (K, TA) and بَرِيقٌ; (JK, §;) and that of أَبْرُقٌ is أَبْرَاقٌ, (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. (Ag, IAar, §, 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 الأجاول* &c. (K.) One says *قنفذ برقة* [A hedge-hog of a برقة], like as one says *ضب خذبة* (S.) — [The colour denoted by the epithet *أبرق*: in a mountain, a mixture of blackness and whiteness: see *حقباء*, voce *أحقب*.] = Paucity of grease or gravy (JK, TA) in food. (TA.)

برقان Shining much in the body: (JK, K:) applied to a man. (JK.) = Locusts when they become yellow, and have variegated stripes or streaks: (JK:) or locusts that are variegated (K, TA) with white and black: (TA:) [a coll. gen. n.:] n. un. with *ة*. (K.) — [See also *برق*, of which it is a pl.]

برقوق (K,) with *دamm*, (TA,) [vulg. *برقوق*, The plum; or] *إجاص* [or plums]; (K;) known in Syria by the name of *جانبك*: (TA:) and (as some say, TA) the *مشمش* [or apricot]: a post-classical word [probably arabicized from the Persian *برقوق*, which is applied to both the fruits above mentioned]. (K.)

البراق A certain beast which Mohāmmad rode on the night of the ascension [to heaven]; (S, Mṣb, *K;) or which the apostles ride in ascending to heaven; resembling a mule; (Mṣb;) or less than the mule, but greater than the ass: (K:) so called because of the intense whiteness of his hue, and his great brightness; or because of the quickness of his motion; in respect of both of which he is likened to lightning. (TA.)

بروق A she-camel raising her tail, and feigning herself pregnant, not being so; as also *مبروق*: (S, K:) and *بارق* a she-camel putting her tail between her thighs, making it to cleave to her belly, not being pregnant: (IAḡr, TA:) pl. of the first *بروق*; (TA;) and of the second *مباريق*.

(S, K.) The Arabs say, *دعني من تكذابك وتأتامك*, *سولان البروق* [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]: *سولان* being in the accus. case as an inf. n.: i. e., thou art in the predicament of the she-camel that raises her tail so as to make one imagine her to be pregnant when she is not so. (TA.) The pl. *بروق* is also applied to scorpions, as meaning *Raising their tails like the she-camel termed بروق*. (TA.) — Also, applied to a man, *Fearful, or timid*; (JK;) or *cowardly*. (TA.)

بروق A certain kind of plant (JK, S) which camels do not feed upon except in cases of necessity; (JK;) a small, feeble tree, which, when the sky becomes clouded, grows green: (K:) n. un. with *ة*: (S, K:) it was described by an Arab of the desert to AHn as follows: a feeble, juicy plant, having slender branches, at the heads of which are small envelopes (*قماعيل صغار*) like chick-peas, in which is a kind of black grain: its feebleness is such that it withers on the spot when the sun becomes hot upon it: and nothing feeds upon it; but men, when they are afflicted with dearth, or drought, express from it a bitter juice,

then work it together, or knead it, with *هبيد* [or *colocynths*, or the pulp, or seeds, thereof], or some other thing, and eat it; but it is not eaten alone, because it occasions excitement: it is one of the plants that are plentiful in time of drought and scarce in time of fruitfulness; when copious rain falls upon it, it dies; and when we see it to have become abundant, and coarse, or rough, we fear drought: accord. to another of the Arabs of the desert, the *بروقة* is a bad kind of herb, or leguminous plant, that grows among the first of the herbs, or leguminous plants: it has a reed like the *سياط* [so I render *مثل السيات*, but I think that the right reading is, *لها قصب مثل السيات*, 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, *بروقة أشكر من بروقة* [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 *أضعف من بروقة* [Weaker than a *barwakah*]. (TA.)

بريق [accord. to the Mgh and K an inf. n. of *برق*, but accord. to the S a simple subst.,] A shining, gleaming, glistening, glitter, lustre, brilliancy, or splendour. (S, K, TA.)

بريقة Milk upon which is poured a little grease or clarified butter: (ISk, S, K:) or food in which is milk: and such as has a little clarified butter, and grease, put into it: (TA:) or food that has a little olive-oil poured upon it: (JK:) or condiment in which is put a little olive-oil or grease: (L:) pl. *برائق*; (JK, S, L, K;) with which *تباريق* [pl. of *تبروق*] is syn., (L, TA,) applied to food (S, TA) in which is put a little olive-oil or clarified butter: (S:) or *تبروق* signifies the grease in a cooking-pot: and water with a little olive-oil poured upon it: and *تباريق* is its pl. (JK.)

براق Shining, gleaming, or glistening, much, or intensely. (TA.) See also *إبريق*, and *بارق*. — *فتى براق الثنايا* A young man whose middle pairs of teeth are beautiful and bright, glistening, when he smiles, like lightning: meant to imply cheerfulness of countenance. (TA.) — *براقة* A woman characterized by beauty and splendour or brilliancy [of complexion or skin]: (K, *TA:) or, as some say, who shows her beauty intentionally. (TA.) [See *إبريق*.]

برواق A certain plant also called *خنثى* [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 *بهق* [q. v.]. (K.)

بارق Shining, gleaming, or glistening. (Mgh.) — Clouds (*سحاب*) having, or containing, [or emitting,] lightning. (S.) You say also *سحابة بارقة* [A cloud having, or emitting, lightning]: (S, TA:) and *سحابة بارقة* signifies the same [but in an intensive manner: see *براق*]. (TA.)

— *بارقة* † Swords: (S, K, TA:) so called because of their shining, or glistening: (TA:) pl. *بورق*; (JK, Ham p. 306;) applied to swords and other weapons. (Ham ubi supra.) Hence the trad. of 'Ammár, *الجنة تحت البارقة* [Paradise is beneath the swords]; (JK, TA;) meaning, in warring in the cause of God. (JK.) You also say, *رأيت البارقة*, meaning *I saw the shining, or glistening, of the weapons*. (Lh, TA.) — See also *بروق*.

بورق (JK, Mgh,) with fet-ḥ to the ب, (Mgh,) or *بورق*, with *damm*, (K,) A certain thing, or substance, that is put into dough, (JK, Mgh, TA,) and causes it to become inflated; (Mgh;) or into flour; (TA voce *بورق*;) [or this is a particular kind thereof, as appears from what follows: accord. to Golius, *nitrum* and *aphronitrum*: but] it is of four kinds; *مائي* [or the water-kind], and *جبلي* [or the mountain-kind], and *أرميني* [or Armenian], and *مصري* [or Egyptian], which is the *نطرون* [q. v., i. e. *natron*]: (K:) the best thereof is the *أرميني*; and this is said to be meant by the term when it is used absolutely: this is called also *بورق الصاغة* [a term now applied to borax, as is *بورق* alone, and *ملح الصاغة*], because it polishes silver well [or because of its use in soldering]: the dust-coloured kind thereof is called *بورق الخبازين* [the بورق of the bakers, or makers of bread]: the *نطرون* is the red kind thereof: and there is a kind thereof having an oily quality: and a kind consisting of thin butyraceous fragments; and this, if light and hard, is the *أفريقي*: 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. *بوراق*. (JK.)

بورقي [or *بورقى*] A seller of *بورق* [or *بورق*]. (TA.)

أبرق A rope (*حبل*) having two colours; (S, O;) twisted with a black strand and a white strand: (JK:) and in like manner, (JK,) a mountain (*جبل*, JK, K) in which are two colours, (K, TA,) black and white: (TA:) and (so in the S, but in the K “or,”) anything having blackness and whiteness together. (S, K.) You say *عنز برقاء* and *تيس أبرق* [A black and white he-goat and she-goat]: (S, K:) and *شاة برقاء* a ewe whose white wool is cleft, or divided, by black streaks [or streaks]: (K:) *أبرق* and *برقاء* applied to sheep or goats are like *أهلق* and *بلقاء* applied to beasts of the equine kind, and *أبقع* and *بقعاء* to dogs. (Lh, TA.) — *برقاء* is also a name given to An eye; (S, M;) because it has blackness and whiteness mingled in it: (M, TA:) dual *برقاوان*. (TA.) And *عين برقاء* signifies An eye black in the iris, with whiteness [of the rest] of the bulb. (TA.) — *روضة برقاء* A meadow, or garden, in

which are two colours. (TA.) — See also **بُرْقَةٌ**, in seven places. — **أَبْرُقُ** also signifies *A certain bird.* (Tekmileh, K.) — And [the pl.] **بُرُقٌ** is used as a name for The [locusts, or crickets, termed] **جَنَادِبُ**. (IB, TA.) — Also *A certain Persian medicine, good for the memory.* (Sgh, K.)

أَبْرُقُ, a Persian word, (S, Mṣb,) arabicized, (S, Mṣb, K,) originally **رَبِزُ**; (CK; [in a MS. copy of the K and in the TA, incorrectly, **رَبِي**];) [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, **كُوزٌ**; and so says AHn in one place; but in another he says that it is like a **كُوزٌ**: (TA:) [it is somewhat like a **كُوزٌ** with the addition of a spout:] pl. **أَبْرُقِيٌّ** (S, Mṣb) [and sometimes **أَبْرُقَةٌ**]. — A sword such as is termed **بُرَاقٌ**; (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 **تَلَامِيحٌ** [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 navy 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 **بُرَاقَةٌ** (voce **بُرَاقٌ**).]

أَبْرُقٌ dim. of **أَبْرُقٌ**, q. v. (S, K.)

أَبْرُقٌ, (IDrd, S, K, &c.) sometimes with the conjunctive **ا**, (TA,) **دِيْبَاجٌ** [or silh brocade]: (Eḍ-Daḥḥak, S, K, and so Bḍ and Jel in xviii. 30, &c.): or **دِيْبَاجٌ** made [or interwoven] with gold: (K:) or closely-woven, thick, beautiful **دِيْبَاجٌ** made [or interwoven] with gold: (TA:) or closely-woven cloths, or garments, of silk, like **دِيْبَاجٌ**: (IDrd, K:) or thick silk: (IAth, TA:) or a red thong cut from an untanned skin (**قِدَّةٌ حَمْرَاءُ**), as though it were [composed of] pieces of bow-strings, or chords: (Ibn-'Abbād, K:) it is an arabicized word, (IDrd, S, K,) from **أَبْرُقَةٌ**, (IDrd, K,) which is Syriac; (IDrd, TA;) or from the Persian, (S, TA,) in which **أَبْرُقٌ** and **أَبْرُقٌ** signify "thick," absolutely, whence **أَبْرُقَةٌ** and **أَبْرُقَةٌ** are particularly applied to signify "thick **دِيْبَاجٌ**," and then the latter is arabicized by substituting **ق** for the **ا**: so says Esh-Shiháb El-Khafájee: or the **ا** and **س** and **ت** are augmentative, and it is mentioned in the present art. in the **س** and **ك** as though this were the case, agreeably with the form of its dim., which is said by J and in the **ك** to be **أَبْرُقٌ**; for in forming the dim., a word is reduced to its root. (TA.)

تَبْرُقٌ; pl. **تَبْرُقِيٌّ**: see **بُرَيْقَةٌ**, in four places.

مَبْرُقٌ [A shining, gleaming, or glistening: or a time thereof]. You say, **جَاءَ عِنْدَ مَبْرُقِ الصُّبْحِ** [He came at the shining, &c., or at the time of the shining, &c., of the dawn; or] when the dawn shone, or gleamed, or glistened. (K, TA.) [In the latter, **مَبْرُقٌ** is said to be here a meeme inf. n.]

مَبْرُقٌ: see **بُرُقٌ**.

بُرُقُش

Q. 1. **بُرُقُشُهُ**, (S, A, TA,) inf. n. **بُرُقُشَةٌ**, (TA,) He variegated it with divers, or different, colours; (S, TA;) from **أَبُو بُرَاقِشٍ**, the bird so called: (S:) or he adorned him, or it. (A.) [See also **بُرُقُشَةٌ**, below.] — Hence, **بُرُقُشَ قَوْلَهُ** + He embellished his saying. (Har p. 235.)

Q. 2. **تَبْرُقُشَ** He adorned himself (A, K) with various colours. (K.) You say, **تَبْرُقُشَ لَنَا** He adorned himself with various colours for us: (K:) or with various colours of every kind. (TA.) And **تَبْرُقُشَتْ** She assumed various colours: or she varied in dispositions: syn. **تَلَوَّنَتْ**. (A.) And **تَبْرُقُشَ الْبَيْتِ** The house, or chamber, or tent, became variegated. (TA.) And **تَبْرُقُشَتْ الْبِلَادُ** The countries became adorned with various colours; from **أَبُو بُرَاقِشٍ**. (TA.)

بُرُقُشٌ A certain bird, (S, K,) different from that called **بُرَاقِشٌ**, (K, accord. to the TA, [for we there read **طَائِرٌ آخِرٌ**; the bird called **أَبُو بُرَاقِشٍ** 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 **حَمِيرٌ**, (TA,) like the sparrow, (S, TA,) and called **شُرْشُورٌ** (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 **أَبُو بُرَاقِشٍ**. (TA.)

بُرُقُشَةٌ The diversity of colour of that which is termed **أُرْقُشٌ**. (K.) [See also 1.]

أَبُو بُرَاقِشٍ A certain bird that assumes various colours; (S;) a small wild bird, like the **قُنْفُذٌ** [or hedge-hog, but **قُنْفُذٌ** is probably a mistranscription for **قُنْبُرٌ**, 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 **عِضَاهُ**, and the colour of which is between blackness and whiteness, having six **قَوَادِمُ** [or primary feathers], three on each side, heavy in the rump, that makes a noise with its wings when it flies, and assumes various colours: (IKh:) a certain variegated bird. (TA in art. **أَبُو**.) — [Hence,] **هُوَ أَبُو بُرَاقِشٍ** + He is varying, or variable, in dispositions. (A, TA.)

الْجَارُ الْبُرَاقِشِيُّ The neighbour that is variable

in his actions; like **الْجَارُ الْبُرَيْقِيُّ**. (IAar, TA in art. **جُورٌ**.)

بُرُقٌ

Q. 1. **بُرُقَةٌ**, (S, K,) inf. n. **بُرُقَةٌ**, (TA,) He attired him with a **بُرُقٌ**: (S, K:) and **بُرُقَ الْمَرْأَةِ** he attired the woman with a **بُرُقٌ**. (Mṣb.) — **بُرُقَ لِحْيَتِهِ** [He veiled his beard with a **بُرُقٌ**]; he assumed the guise of such as wear the **بُرُقٌ**; (TA;) i. e. **صَارَ مَاهُونًا** [he became effeminate, or a catamite]. (K, TA.) A poet says,

• **أَلَمْ تَرَ قَيْسًا قَيْسَ عَيْلَانَ بَرَقَتْ** •
• **لِحَاهَا وَبَاعَتْ نَبْلَهَا بِالْمَغَازِلِ** •
[Dost thou not see that *Keys, Keys' Eylán*, have veiled their beards, and sold their arrows for spindles?]. (TA.) **بُرُقٌ فَلَانًا بِالْعَصَا** (K,) inf. n. as above, (TA,) † He struck such a one with the staff, or stick, between his ears, (K, TA,) so that it became like the **بُرُقٌ** upon his head. (TA.)

Q. 2. **تَبْرُقَ** He attired himself with a **بُرُقٌ**: (S, K:) and **تَبْرُقَتْ** she (a woman) attired herself with a **بُرُقٌ**. (Mṣb.)

بُرُقٌ: see what next follows.

بُرُقٌ (IAar, S, Mgh, Mṣb, K) and **بُرُقٌ**, (IAar, S, Mṣb, K,) but some disallow this latter, (Mṣb,) and **بُرُقُوعٌ**, (IAar, S, K,) but AHát 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. :)] **بُرُقَةٌ** †, if correct, is a more particular term: (Mgh:) the pl. is **بُرُقَاعٌ**. (Lth, Mṣb.) [See **نِقَابٌ**.] — **الْبُرُقُ** The curtain of the door of the *Ka'abek*. — See also **بُرُقٌ**.

بُرُقٌ: see what next follows.

بُرُقٌ, (S, K, TA,) imperfectly decl., (S, TA,) and **بُرُقٌ**, (Fr, Az, Ibn-'Abbád,) of a rare form, like **بُرُقٌ**, (Fr, Az,*) or **الْبُرُقُ** and **بُرُقٌ**, (K, TA,) but perhaps this last is a mistranscription, for **بُرُقٌ**, (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 أَرْقَعَةٌ: (TA:) or the lowest heaven is termed الرَّقِيعُ. (S, TA.) [See an ex. voce سِدْرُ.]

بَرْقَعَةٌ : }
بَرْقُوعٌ : } see بَرْقُوعٌ.

فَرَسٌ أَعْرُ مَبْرُوقٌ, (TA,) or فَرَسٌ مَبْرُوقٌ, (Mgh.) A horse having what is termed مَبْرُوقَةٌ: (TA:) or a horse having the whole of his face white. (Mgh.) And شَاةٌ مَبْرُوقَةٌ A sheep, or ewe, having the head white. (S, K.)

عُرَّةٌ مَبْرُوقَةٌ 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. بَرُوكٌ (S, Mgh, Msh, K) and تَبْرَاكٌ, (K,) said of a camel, (S, Mgh, Msh,) 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; (Msh;) he threw his بَرَكٌ, 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 النَّعَامَةُ 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 بَرُوكُ of a man praying, which is forbidden, is The putting down the hands before the knees, after the manner of the camel [when he lies down; for the latter falls first upon his knees, and then upon his stifte-joints]. (Mgh.) — Hence, i. e., from the verb said of a camel, inf. n. بَرُوكٌ, (TA,) He, or it, (i. e. anything, S,) was, or became, firm, steady, steadfast, or fixed; continued, remained, or stayed; (S, K;) in a place: (TK:) [and so, app., with ٥ for its aor.; for] you say, بَرَكَ لِلْعِتَالِ, aor. ٥, [He was, or became, firm, &c., for the purpose of fighting,] and in like manner بَرَكٌ, aor. ٥. (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, بَرَكْتُ عَلَيْهِ, inf. n. تَبْرِيكٌ, I said to him, بَارَكَ اللَّهُ عَلَيْكَ [or فِيكَ &c., God bless thee! &c.]. (TA.) And بَرَكَ عَلَى الطَّعَامِ He prayed for, or invoked, a blessing on the food. (TK.)

3. بَارَكَ عَلَيْهِ He kept, or applied himself, constantly, or perseveringly, to it; (Lh, K;) namely, an affair, (TA in art. حَفِظَ,) or commerce, or

traffic, &c. (Lh, TA.) — بَارَكَ اللَّهُ فِيكَ, (Fr, S, Msh, 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 Moḥammad and to the family of Moḥammad the eminence and honour which Thou hast given them: (K, TA:) [or still bless or beatify, or continue to bless or beatify, Moḥammad &c.: though it may well be rendered simply bless or beatify &c.:] Az says that it is from بَرَكٌ said of a camel, meaning "he lay down upon his breast in a place and clave thereto." (TA.) And أَلْتَبِرَ بَارِكٌ 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, بَرُوكٌ 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 بَرُوكٌ a noun: a poet [in Har شَرِيحُ الْعَدَوِيِّ (app. Sherees, not Shereesh, El-'Adawee), in the 'TA Aboo-Fir'own,] says,

تَظُنُّ أَنْ بَرُوكًا يَكْفِينِي
إِذَا خَرَجْتُ بَاسِطًا يَمِينِي

[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 تُجِبُّ and بَارَكَ فِيهِ, &c., meaning He blessed him; i. e. he prayed God to bless him.] — See also 8.

4. اِبْرَكَهُ He made him (namely, a camel,) to lie down [or kneel and lie down] upon his breast. (S, K.) You say, اِبْرَكَتُهُ فَبَرَكٌ 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 اُنْحَهُ فَاسْتَنَاحَ. (S.) — See also 8. — مَا اِبْرَكَهُ [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. تَبَيَّنَ 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; تَبَيَّنَ بِهِ being opposed to تَشَامَرُ بِهِ; as in the K in art. طَبِير, and in Bq in xvii. 14, &c.]: (S, K:) and تَبَارَكَ بِالْشَيْءِ He augured good from the thing. (Lth, K.) One says so of a man. (K in art. مَسَحَ.) And one says, تَبْرَكَ بِأَسْمِ اللَّهِ [He looked for a blessing by means of uttering the name of God, or saying بِسْمِ اللَّهِ]. (Ksh, on the بِسْمَلَةِ; &c.)

6. تَبَارَكَ, accord. to Zj, is an instance of تَفَاعَلَ [as quasi-pass. of فَاعَلَ, i. e., of بَارَكَ, like as تَبَاعَدَ is of بَاعَدَ,] from الْبَرَكَةِ; 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-'Abbās, TA;) greatly to be magnified is God; or greatly magnified be He: (TA:) or i. q. بَارَكَ, like قَاتَلَ and تَفَاتَلَ, 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 (يَتَبَرَّكُ بِأَسْمِهِ) in every affair, or case: accord. to Lth, it is a phrase of glorification and magnification: (TA:) or تَبَارَكَ signifies He is abundant in good; from 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 بَرُوكُ 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 بِالْشَيْءِ: see 6.

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 بَرَكَ, inf. n. بَرُوكٌ, (K,) or, as some say, this is a subst. from the former verb, (TA,) He strove, laboured, or exerted himself. (K.) — † It (a cloud) rained continually, or incessantly: (TA:) and اِبْتَرَكَتِ السَّمَاءُ † the sky rained continually; as also 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 بَرَاكَ, below.]) — اِبْتَرَكَتُهُ I prostrated him, or threw him down prostrate, and put him beneath my بَرَكٌ [i. e. breast]. (S.)

بَرَكٌ 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 **تَجْرٌ**; (TA;) fem. **بَارِكَةٌ**: (K:) pl. **بُرُوكٌ**, (S, K,) i. e., pl. of **بَرَكٌ**. (S.) = Also, (S, Mṣb, K,) and **بُرُوكَةٌ**, 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 **قَبَدَتَانِ** 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 Yaḥkoob 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 الشَّتَاءِ** †The first part of winter; (L, TA;*) and the main part thereof. (L.)—And hence, (TA,) **الْبُرُوكُ** is an appellation applied to †The stars composing the constellation of the Scorpion, of which are **الزُّبَانِيُّ** and **الإِخْلِيلُ** and **الْقَلْبُ** and **الشُّوْلَةُ** [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 **الْجُتُومُ**: (L, TA;*) or, accord. to IF, to a **نَوْءٌ** of the **أَنْوَاءِ** of the **الْجُوزَاءِ**; 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**.

بُرُوكَةٌ: see **بَرَكَةٌ**.

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. **رَبِيعٌ**,] A name of the month **الْحِجَّةِ**; (AA, K;) one of the ancient names of the months. (AA.)

بُرُوكَةٌ (S, K,) or **بُرُوكَةٌ** (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.)

بُرُوكَةٌ A mode, or manner, of **بُرُوكٌ** [i. e. of a camel's kneeling and lying down upon the breast]; (S,* O,* K;) a noun like **رُكْبَةٌ** and **جُنْسَةٌ**. (S, O.) One says, **مَا أَحْسَنَ بُرُوكَةَ هَذِهِ النَّاقَةِ** [How good is this she-camel's manner of lying down on the breast!]. (S.) = See also **بُرُوكٌ** = **أَحْوَضٌ** [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. **بُرُوكَةٌ**; and sometimes a **بُرُوكَةٌ** is a thousand cubits [in length], and less, and more: but the watering-troughs, or tanks, that are made for the rain-water, and not cased with baked bricks, are called **أَصْنَاعٌ**, sing. **صِنْعٌ**: (TA:) [**بُرُوكَةٌ**] often signifies a basin; a pool; a pond; and a lake: and in the present day, also a bay of the sea: and a reach of a river:] also a place where water remains and collects, or collects and stagnates, or remains long and becomes altered. (ISd, K.)

بُرُوكَةٌ [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 Kṣur 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: (Bḍ in xi. 50:) and abundance of good; implying the meaning of increase, accession, or redundancy: (Bḍ in xxv. 1:) or abundant and continual good: (so in an Expos. of the Jāmi' ʿaṣ-Ṣagheer, cited in the margin of a copy of the Mṣ:) and, accord. to Az, God's superiority over everything. (TA.)

بُرُوكَةٌ: see **بَرَكَةٌ**.

بُرُوكٌ (S, K,*), like **قَطَامٌ** (K,) said in war, or battle, (S,) means **أَبْرُوكُوا** [Be ye firm, steady, or steadfast: in the CK, erroneously, **أَبْرُوكُوا**]. (S, K.)

بُرُوكٌ A woman that marries having a big son (S, K) of the age of puberty. (S.)

بُرُوكٌ A hastening, speeding, striving, labouring, or exerting oneself, in running; a subst. from **أَبْرَكَ**: and inf. n. of **بَرَكٌ** in a sense in which it is explained above with the former verb. (K: but see 8.)

بُرُوكٌ: see **بَرَكٌ**.

بُرُوكَةٌ (S, K) and **بُرُوكَةٌ** (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 **بُرُوكَةٌ**. (K.)—Also The field of battle: or, accord. to Er-Rāghib, **بُرُوكَةُ الْحَرْبِ** and **بُرُوكَاتُهَا** signify the place to which the men of valour cleave. (TA.)

بُرُوكَةٌ: see what next precedes, in two places.

بُرُوكَانٌ 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 **كِسَاءٌ**; (Fr, Mgh, K;) a woollen **كِسَاءٌ** having two ornamental borders: (Fr, TA in art. **بُرُوكَانِيٌّ**;) [in Spanish *barangane*: (Golius:)] pl. **بُرُوكَانِيٌّ**. (IDrd, K.) **بُرُوكَانٌ**, without teshdeed, is not mentioned by any one. (Mgh.)

بُرُوكَانِيٌّ and **بُرُوكَانِيٌّ** and **بُرُوكَانِيٌّ**: see **بُرُوكَانٌ**, in four places.

بَارِكٌ, fem. with **ة**: see **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 **بَرَكٌ**, in two places.

مَبْرُوكٌ A place where camels lie upon their breasts: pl. **مَبْرَاكٌ**. (Mṣb.) You say, **فَلَانٌ لَيْسَ لَهُ مَبْرُوكٌ جَمَلٍ** [Such a one has not a place in which a camel lies; meaning he does not possess a single camel]. (S.)

مَبْرُوكٌ is originally **مَبْرَاكٌ 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, بَرَكَةٌ*, i. e. a blessing, any good that is bestowed by God, prosperity or good fortune, increase, &c.]; (Mṣb;) *abounding in good*; (Ksh and Bḍ in iii. 90;) *abounding in advantage or utility*: (Bḍ in vi. 92 and 156, and xxxviii. 28, and l. 9:) the pl. applied to irrational things is **مَبْرَاكَاتٌ**. (Mṣb.) You say also **بُرُوكٌ** as meaning **مَبْرَاكٌ فِيهِ**: (K:) or **طَعَامٌ بُرُوكٌ** is as though meaning **مَبْرَاكٌ** [i. e. *Blessed food*; or *food in which is a blessing*, &c.]. (S.)

مَبْرُوكٌ, [in the CK **مَبْرُوكٌ**,] applied to a man, †Leaning, or bearing, upon a thing; applying himself [thereto] perseveringly, assiduously, or constantly. (K, TA.)—Also, applied to a cloud, †Bearing down [upon the earth], and paring off the surface of the ground [by its vehement rain: see 8]. (TA.)

مُتَبَارِكٌ [app. applied to God (see its verb)]
High, or exalted. (Th, TA.)

برم

1. بَرَمَ: see 4, in two places. — بَرَمَ, aor. ʔ; 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, بِرَمٍ بِهِ, inf. n. بَرَمٌ; (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.) — بَرَمٌ بِحُجَّتِهِ, aor. ʔ, † [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. اِبْرَامٌ, 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. ʔ, inf. n. بَرَمٌ]: (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. ʔ, inf. n. بَرَمٌ. (K.)] — † He thought, or meditated, upon it; (namely, a thing;) or did so looking to its end, issue, or result; or he did it, performed it, or executed it, with thought, or consideration. (Mṣb.) — He affected him with disgust, loathing, or aversion; (T, *S, M, *Mṣb, *K;) caused him to be vexed, grieved, disquieted by grief, or distressed in mind. (T, S, M, Mṣb.) You say, لَا تَبْرَمْنِي بِكَثْرَةِ فَضُولِكَ [Disgust me not, or vex me not, by the abundance of thy meddling, or impertinent, speech]. (T, TA.) — اِبْرَمَ It (a vine) put forth grapes in the state in which they are termed بَرَمٌ, q. v. (Th, M, K.)

5: see 1, in two places.

7. اِنْبَرَمَ [It (a rope, or a thread, or string,) was made of two strands, or distinct twists, and then twisted: or was twisted well: see 4, of which it is quasi-pass. — And hence,] † It ([a thing, or an affair, or] a 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.)

بَرَمٌ The fruit of the [trees called] عَضَاهُ: (S, M, K:) n. un. with ʔ: (S, M:) in its first stage it is termed قَتْلَةٌ; then, بَلَّةٌ; then, بَرَمَةٌ: AHn has erred in saying that the قَتْلَةٌ is above the بَرَمَةٌ [in degree]: (M:) that of every kind of عَضَاهُ is yellow, except that of the عَرُوفُط, which is white, (S, M,) as though its filaments, or fringe-like appertences, were cotton, and it is like the button of a shirt, or somewhat larger: (M:) that of the سَلْمُ 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 طَلْحُ

[or acacia gummifera, which is of the trees called عَضَاهُ]: n. un. with ʔ: (T:) sometimes, also, بَرَمَةٌ is applied to a fruit of the اَرَاكُ (M, *K, *TA) before it has become ripe and black; for when ripe, it is called مَرْدٌ; and when black, كَبَاتٌ: (TA:) and the pl. is بَرَامٌ (M, K) and بَرَمٌ (M,) or بَرَمٌ. (K: [but the last is a coll. gen. n.]) — Also Grapes when they are above, (M,) or when they are like, (K,) the heads of young ants. (M, K.) — † One who does not take part with others in the game called المَيْسِرُ [q. v.], (Aṣ, T, S, M, K,) nor contribute with them anything, (TA,) by reason of his avarice, (Har p. 382,) though he eats with them of the flesh-meat thereof; (Aṣ, TA;) but sometimes he shuffles, or deals forth, (بَرَمٌ) the gaming-arrows for the players: (S in art. جَمِدٌ:) likened to the بَرَمٌ of the اَرَاكُ, because he is of no use: (Har ubi suprâ:) and بَرَمَةٌ occurs in the same sense; [the man so termed being likened to a بَرَمَةٌ of the اَرَاكُ; or] the ʔ being added to give intensiveness to the meaning: (M:) the pl. is اِبْرَامٌ. (T, S, M, K.) And hence, † Avaricious, or niggardly; mean, or sordid: (Har ubi suprâ:) or heavy, or sluggish; (K, TA;) destitute of good. (TA.) It is said in a prov., اَبْرَمًا قَرَوْنَا † [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.)

بَرَمٌ part. n. of بَرَمَ [and therefore meaning Affected with disgust, loathing, or aversion; or vexed, grieved, disquieted by grief, or distressed in mind]. (M, Mṣb.)

بَرَمَةٌ A cooking-pot (T, M, &c.) of stone, (T, Mgh, Mṣb,) or of stones: [see مَبْرَمٌ: (M, K:) or [simply] a 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, Mgh, Mṣb, K) and بَرَمٌ (T, M, &c.) and [coll. gen. n.] بَرَمٌ. (T, M, K.) — Also A certain thing which women wear upon their arms, like the bracelet. (TA.)

بَرَمَةٌ [originally n. un. of 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: (Ham p. 704:) or a twisted rope in which are two colours, (A'Obeyd, S,) or two threads, or strings, of different colours, (IAṣr, 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 حَوَاطٌ:] or a string of cowries, which is bound upon the waist of a female slave. (Aboo-Sahl El-Harawee in art. بَزْمٌ 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 (قَتْرٌ) 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 بَرِيمِيهَا [Roast thou for us some of her liver and hump, cut lengthwise, &c.]. (AO, T, S: [in copies of the K, بَرِيمِيهَا: and in the CK, بَرِيمِيهَا.]) — Also, the sing., Water mixed with other [water &c.]. (TA.) — Tears mixed with [the collyrium termed] اِنْتِدٌ; (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. (IAṣr, T.) — A number of sheep and goats together. (IAṣr, T, M, K.) — The light of the sun with the remains of the blackness of night: (IAṣr, 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 (خَبِطٌ [q. v.]) of the dawn that is mixed with two colours. (M.) — † Inducing suspicion, or evil opinion; [as though of two colours;] (IAṣr, T;) suspected. (IAṣr, T, Sgh, K.)

بَرِيمَةٌ, with fet-ḥ, and with teshdeed to the ر, which is meksoorah, A دَائِرَةٌ [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 بَرِيمٌ.

بَرِيمٌ The [implement called] عَتَلَةٌ: or particularly the عَتَلَةٌ of the carpenter: (M, K:) [i. e.,] an auger, a wimble, or a gimlet; [called in the present day بَرِيمَةٌ; accord. to Mirkāṭ 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] تَيْشَةٌ [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.)

مَبْرَمٌ: see بَرِيمٌ. — Also A garment, or piece of cloth, of which the thread is twisted of two yarns, or distinct twists. (S, K.) And hence, (S,) A certain kind of garments, or cloths. (S, K.) — † A thing, or an affair, or a compact,

made firm, strong, solid, or sound; established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. See its verb, 4. — And hence, **قَضَاءُ مُبَرَّمٌ** + Ratified destiny; such as is rendered inevitable.]

مُبرِّمٌ [act. part. n. of 4. — And also] A gatherer of **بَرَمٌ** [q. v.]: (M:) or, of the **بَرَم** of the **عَضَاهُ**: (K:) or, specially, a gatherer of the **بَرَم** of the **أَرَاكُ**. (M.) — A maker of **بَرَامٍ** [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 **كَلِمَةُ** **لَا تَهْ** is erroneously put for **كَانَتْ**] 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 **أَرَاكُ**,” (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 **الْمَيْسِرِ**, though he eats of the flesh-meat thereof. (As, TA.)

مُبرِّمٌ sing. of **مُبرِّمَاتٌ**, (TA,) which signifies The spindles with which the twisting termed **إِبْرَامٌ** 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 **لَحَاءٌ** [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., **بَارَنِي**; **بَار** 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 Mojam of El-Bekree, it is from **بُرْن**, the name of a town, or village. (TA.) It is converted by a **rājiz** 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. **بُرَانِيٌّ**. (Mgh.) — And A cock: (IAqr, T:) or a young cock, (M, K,) when it attains to maturity, (M,) or when it begins to do so: (K:) of the dial. of El-Irāq: (M:) pl. as above. (T, M, K.)

برنس

Q. 2. **تَبَرَّسَ** He wore, or clad himself with, a **بُرْنَسٌ**. (S.)

بُرْنَسٌ A long **قَلَنْسَوَةٌ**, (S, Mṣb, K,) which the devotees used to wear in the first age of El-Islām: (S:) or any garment of which the head forms a part, (M, K,) being joined to it, (M,) whether it be a **دِرَاعَةٌ** 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. **بُرَانِسٌ**: (Mṣb:) [some say] it is from **الْبُرْسُ**, meaning “cotton,” and the **ن** is augmentative: or, accord. to some, it is not Arabic. (TA.) — **بُرْنَسُ الْحَسَنِ** + Comely, or goodly, hair. (TA in art. **مَلَأَ**.)

برنك

بُرْنَكَانِيٌّ and **بُرْنَكَانٌ** and **بُرْنَكَةٌ**, in art. **بُرْكٌ**.

بره

1. **بَرَهُ**, aor. **بَرِهَ**, inf. n. **بَرَهُ**, or, as in some copies of the K, **بَرِهَانٌ**, (TA, [and so I find in an excellent copy of the K, but in the **كَلِمَةُ** **بَرِهَانٌ**]) 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. (IAqr, K:*) [The **ه** is perhaps a substitute for **ه**: see **بُرِيٌّ**.] — And He was, or became, white in person, or body and members. (K.) — See also **بَرَهُ**, below.

4. **اِبْرَهُ** 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 IAqr, 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. **بُرْهَنٌ**.

بَرَهُ [perhaps an inf. n., of which the verb is **بَرَهُ**,] Softness, thinness of skin, and plumpness, (K, TA,) of a woman; as also **بُرْهَمَةٌ**. (TA.)

بُرْهَمَةٌ: see what next follows.

بُرْهَمَةٌ and **بُرْهَمَةٌ** 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 **بُرْهَمَاتٌ** and **بُرْهَمَاتٌ** and **بُرْهَمَاتٌ**. (Mṣb.) You say, **بُرْهَمَةٌ** and **أَتَتْ عَلَيْهِ بُرْهَمَةٌ مِنَ الدَّهْرِ** [A long space or period of time, or merely a space or period of time, passed over him]. (S.)

بُرْهَانٌ: see art. **بُرْهَنٌ**.

بُرْهَمَةٌ A white (IAqr, JK, Mṣb) girl (IAqr,

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 **بَرَهُ**: (TA:) dim. **بُرْبُرِيَّةٌ** (JK, TA) and **بُرْبُرِيَّةٌ**, (JK,) or **بُرْبُرِيَّةٌ**; but **بُرْبُرِيَّةٌ** is bad, and seldom used. (TA.) Imra-el-Keys says,

* **بُرْهَمَةٌ رُؤْدَةٌ رَخِصَةٌ** * **كَخُرْعُوبَةِ الْبَانَةِ 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 **بَرَهُ**.

بُرْبُرِيَّةٌ and **بُرْبُرِيَّةٌ**: } see **بُرْهَمَةٌ**.
بُرْبُرِيَّةٌ, or **بُرْبُرِيَّةٌ**: }

أَبْرَهُ [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 **أَسْتَدَلَّ عَلَيْهِ**) of it], (S, K, and Ham p. 7,) and **لَهُ** [to him, or for him]: (Ham ubi suprā:) but this verb is said by Az and Z, on the authority of IAqr, to be post-classical; the correct word, they say, being **أَبْرَهُ**: (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-Rāghib, TA:) [pl. **بُرْهَانِيْنَ**]: some say that the **ن** in this word is augmentative; (Mṣb, and Ham p. 7;) that it is of the measure **فَعْلَانٌ**, from **الْبَرَهُ** [app. **الْبَرَهُ**] signifying the “act of cutting:” (Ham ubi suprā:) others, that it is radical: Az mentions both of these opinions: J confines

himself to the latter opinion: Z, to the former, saying, on the authority of IAqr, that the word is derived from **بَرَهْمَةٌ**, meaning "white," [or "fair in complexion,"] applied to a girl: (Msb.) Abu-l-Fet-h [i. e. IJ] says that he holds it to be of the measure **فُعْلَانٌ**, like **قُرْطَاسٌ** and **قُرْنَأَسٌ**, the ن not being augmentative, as is shown by the verb above mentioned: (Ham ubi suprâ:) but [it has been stated above that] this verb is said, on the authority of IAqr, to be post-classical. (Msb, TA.)

برو

1. **بَرَوْتُهُ**, i. e. **النَّاقَةُ**: see 4. **بَرَوْتُهُ** (M, Msb, K,) aor. 2, (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. 2, inf. n. **بَرَوْتُ**, *He (i. e. God) created him, or it:* (Fr, S, K:) [but] they affirm that it is originally **بَرَاهُ**, with hemz: (MF:) so says I Ath: (TA:) or it is from **بَرَأَ** or **بَرَى**, signifying "dust," or "earth." (Fr, S.) — **بَرَأَ**, aor. 2, is also a bad dial. var. of **بَرَأَ** [signifying *He, or it, recovered from disease, or became convalescent, &c.*], aor. **يَبْرُؤُ**. (TA.)

4. **أَبْرَيْتُهَا** (S, M, K,) i. e. **النَّاقَةُ** (S, M,) *I put a [ring such as is termed] بَرَةٌ in her (a camel's) nose;* (S, M, K;) as also **بَرَوْتُهَا**: (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, من صُفْرٍ is erroneously put for من صُوف,] 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 Aq says, in one of the two sides of the two nostrils, (S,) app. either for the purpose of ornament or to render the animal obedient; (MF;) [generally for the latter purpose, to attach the rein thereto:] when the ring is of hair, it is termed **خَزَامَةٌ**; (Aq, 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:) **بَرَةٌ** 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 **بَرِينٌ** (T, S, M, K, [in all of which, except the last, this is in the accus. or the gen. case, but, as it is the nom. case in the K, it may be that **بَرُونَ** and **بَرِينٌ** are dial. vars., like **سَنُونَ** and **سَنِينٌ**,]) and **بَرِينٌ**. (M, K: [in a copy of the former of which, accord. to the TT, **بَرَى** and **بَرَى** are put in the place of the last two of these pls.]])

بَرَأَ, or **بَرَى**, *Dust, or earth:* (Fr, S, M, Msb, K, mentioned in the M and K in art. **أَبْرَى**:) 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 **بَرَةٌ**.

بَرَوَةٌ: see **بَرَةٌ**.

الْبَرِيَّةُ *The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الخَلْقُ: originally with ة: (S:) but not pronounced with ة: (I Ath, TA in art. **أَبْرَى**:) or, accord. to Fr, if from **بَرَأَ**, or **بَرَى**, i. e. "dust," or "earth," it is originally without ة: pl. **بَرِيَّاتٌ** and **بَرِيَّاتٌ**. (S.)*

مَبْرَأَةٌ *A she-camel (T, S) having a [ring such as is termed] بَرَةٌ put in her nose:* (T, S, K:) pl. **مَبْرِيَّاتٌ**. (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. 2, (T, K,) inf. n. **بَرَيْتُ** (T, S, M, Msb, K,) *He formed, or fashioned, by cutting; shaped out; or pared;* (Aq, T, M, K;) a reed for writing, (Lth, Aq, 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. 2, (Lth, T,) is a dial. var., (Msb,) used by some, who say, **هُوَ يَقْلُو الْبَرَّ**, [instead of **يَقْلِي**]. (Lth, T.) — And hence, (Aq, T,) aor. and inf. n. as above, (Aq, T, M, K,) + *He (a man) fatigued, or jaded, and made to lose flesh, (Aq, T, S,) a she-camel, (Aq, 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 سَامِيًا بِسَبْرِي عَلَيْهَا** [+ *I wasted her hump by my journeying upon her*]: occurring in a poem of El-Aashâ. (M.) — See also 3: — and see 5, in two places.

3. **بَارَاهُ** (T, S, M, &c.) inf. n. **مَبْرَأَةٌ** (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 suprâ;) as also **أَبْرَى** له, aor. 2, inf. n. **بَرَى**; and **أَبْرَى** له: (Aq, 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, **فَلَانٌ يَبْرَى 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** *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. **برو**. — Also *He found, or met with, sugar-canes.* (K.) — See also **أَبْرَأَ**, in art. **بَرَأَ**, last signification.

5. **التَّبْرَى** signifies *The coming before or forward, presenting oneself, advancing, confronting, encountering, meeting, or opposing;* (KL;) and so **التَّبْرَاءَةُ**. (KL, PS.) You say, **تَبْرَى** 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 تَبْرَاهُ; and **أَبْرَى** له, aor. 2, (T:) and **أَبْرَى** له signifies [as above; or] *he betook himself, and advanced, or went forward, to it, namely, an action; (Har ubi suprâ;) and it presented itself to it, as a thought to the heart, or mind, syn. تَعَرَّضَ: (Ham p. 541:) [meaning as above, for it is syn. with تَعَرَّضَ and اعْتَرَضَ; 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, **تَبْرَى لِبِعْرُوفِهِ**, i. e. **تَعَرَّضَ** له (ISk, S, K) or **اعْتَرَضَ** له (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 **تَبْرَى مَعْرُوفَهُ**. (M, TA.) And **تَبْرَيْتُ وَدَهْمًا** [I addressed, applied, or betook, myself to obtain their love, or affection]. (S, M.) And **أَبْرَى لِبَطْنِي بِسَاطِهِ**, i. q. **اعْتَرَضَ**, meaning, in this instance, *He hastened to cut short his speech.* (Har p. 280.) And **أَبْرَى يَتَشَدُّ شِعْرًا**, i. e. **تَعَرَّضَ لِأَنْشَائِهِ** [or لِأَنْشَادِهِ, meaning *He addressed himself to reciting poetry, or verses*]. (Har p. 34.) And **أَبْرَى مِنَ الْجَمَاعَةِ**, i. q. **اعْتَرَضَ** [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. **برى**, (K, TA,) or **ابترى**, (so in a copy of the M,) *It was, or became, formed, or fashioned, by cutting; shaped out; or pared:* (M, K:) said of a reed for writing, and of a stick, or piece of wood, (M,) and of an arrow, (M, K,) &c. (M.) — See also 3: — and see 5, in six places.

8: see 1: — and see also 7.

برى, or **برا**: see art. **برو**.

براة: see **مبرة**. — See also **براة**, in art. **برا**.

براءة: see **مبرة**.

براءة: see **برائة**.

برى, applied to an arrow, *i. q.* **مبرى** [i. e. *Formed, or fashioned, by cutting; shaped out; or pared*]; (T, M, K;) or (M, K) *completely*; (T, M, K;) *but not feathered, nor headed*: for an arrow when first cut is termed **قطع**; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed **برى**; and when straightened, and fit to be feathered and headed, it is a **قدح**; and when feathered and headed, it becomes a **سهبر**. (T.) — It is also sometimes used for **برى**. (Kz, TA in art. **برا**.)

البرية: see art. **برو**.

براية (T, S, M, K) and **براءة**, (S, M, K,) in which latter the **ا** is originally **ى**, (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,] **مطر** **براية** † *Rain that pares and peels the ground.* (TA.) — And **هو من برايتهم** † *He is of the refuse, or lowest or meanest sort, of them.* (M, TA.) — But **براية**, applied to a camel, means † *Enduring travel*: (T, S, M:) or *having fat and flesh*: (S:) and **ذات براية**, 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, **براية** in both cases means *the remains of fatness and compactness, or of fat, and of strength.* (M, TA.) **حَتَّ** **البراية** is said to mean † *Fleet, or swift, when emaciated by travel*; for the subst. **براية** is said to be here put for the inf. n. **برى**. (L in art. **حَتَّ**, q. v.)

براية a quasi-inf. n. of 1 in the first of the senses assigned to it above: as when it is said that a reed for writing is not called **قلم** except after the **براية** [i. e. the *shaping, or paring*]. (Msb.)

براءة *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, **بارى** **قسي** *a fashioner, or shaper, of bows: whence the saying,* **أعط القوس باريتها** [*Give thou the bow to its fashioner*]; meaning † *commit thou thine affair to him who will execute it well*:

a prov. (Har p. 68. [See also Freytag's Arab. Prov. ii. 98.]

مبرة: see **براة**.

بارى قسي: see **براة**.

بارية and **بارية** and **بارية**: see in art. **بور**.

مبرى القلم [*The place where the paring is commenced of the reed for writing*]. (K in art. **جلف**.)

مبرة 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 **براة**, (K, TA,) *with teshdeed and medd*, (TA,) or **براءة**, (so in a copy of the M,) or **براة**. (CK, and so in a MS. copy of the K.)

برى: see **برى**.

المتباريان 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-Jami' es-Sagheer of Es-Suyootee.) The **متباريان** whose food is forbidden, in a trad., to be eaten, are *They who vie with each other in order that each may render the other unable to equal him in respect of the repast prepared by him for his guests: and the doing of this is disliked because of the rivalry and ostentation that are involved in it.* (TA.) — **المتباريان** is also an appellation of *The night and the day.* (Har p. 377.)

بز

1. **بزة**, aor. **بَزَّ**, (S, TA,) inf. n. **بَزٌّ**, (S, K, TA,) *He took it away; or seized it, or carried it away, by force*; (S, TA;) as also **ابتزّه**, (S, K,) and **بَزَّ**: (K:) *he took it away unjustly, injuriously, and forcibly*; as also **ابتزّه**: (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 **ابتزّه**, and **بَزَّ**. (TA.) It is said in a prov., **من عَزَّ بَزَّ** *He who overcomes takes the spoil.* (S, A.) And you say, **بَزَّ** **ثوبه**, and **ابتزّه**, *He took away from him, or seized or carried away from him by force, his garment.* (A.) It is said in a trad., **فيستر ثيابي** *And he strips me, or despoils me, of my clothes and my goods; takes them from me by superior force.* (TA.) You say also, **بَزَّ** **ثيابه**, *He pulled off from him his clothes.* (TA.) And **ابتزَّ الرجل جاريتَه من ثيابها** *The man stripped his slave-girl of her clothes.* (Mgh, TA.) — Also **بَزَّ** **ثوبه**, 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. **رب**, but with this difference, that **يَجْرُ** is there put in the place of **بَزَّ**]. (S, TA.) — [**بَزَّ** is also explained in the TA by **حَبَسَ**; but without any ex.; and I think it probable that **حَبَسَ** is a mistake for **جَذَبَ**].

8: see 1, in six places. — **ابتزت من ثيابها** *She stripped herself of her clothes.* (A.)

R. Q. 1. **بَزَّ**: see 1, in two places. — **بَزَّ** [the inf. n.] also signifies *The being quick and active in wrongful, unjust, injurious, or tyrannical, conduct*: and the rel. n. is **بَزَّ**. (TA.)

جِيءَ inf. n. of 1. (S, &c.) — [Hence, app.,] **جِيءَ** **به عَزًّا بَزًّا** *He was brought without any means of avoiding it*; (A, TA;) *willingly or against his will*: (TA in art. **عز**;) [as though originally signifying *by being overcome and despoiled.*] — **Cloths, or stuffs, or garments**; syn. **ثياب**: (IAmb, Mgh, K:) [see also **بَزَّة**:] or *a kind thereof*: (Lth, Mgh, Msb:) or *such as are the goods of the* **بزاز**, (S, A,) or *of the merchant*: (Msb:) or *the furniture of a house or tent, consisting of cloths or stuffs* (**ثياب**, IDrd, Mgh, Msb, K) *and the like*: (K:) in the dial. of the people of El-Koofeh, *cloths, or stuffs, or garments*, (**ثياب**) *of linen and of cotton; not of wool nor of خَزَّ*: (Mgh:) pl. **خَزَزُ**; (A;) meaning, in conjunction with **بَزَزُ**, (*i. e.*, **خَزَزُ** **وَبَزَزُ**), *good cloths or stuffs or garments.* (A.) [Golius explains it as “Chald. **ܒܝܘܣܐ**, *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 Meyd and Ibn-Maaroof (who explains it only by the Persian word **جامه**, meaning *cotton or linen cloth, or a garment*), and the Mirkát el-Loghah. He seems to have judged from its resemblance in sound to the Chaldee and Latin words with which he identifies it. The things which it signifies, however, may perhaps be so called because they are usual spoils: and hence also, perhaps, the application here next following.] — **Weapons, or arms; or a weapon**; syn. **سلاح**: (S, Msb, K;) as also **بَزَّة**: (S, A, Msb, K,) and **بَزَّ**, (K,) and **بَزَّ**: (TA:) the first of these four words including in its application *coats of mail and the* **مغفر** *and the sword*: (TA:) or it signifies *a sword*: (IDrd, A, TA:) and **بَزَّ**, accord. to AA, *complete arms.* (TA.) You say, **تَقَلَّدَ بَزًّا حَسَنًا** *He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck.* (A.) And **عَزَا فِي بَزَّةٍ كَامِلَةٍ** *He went to war in complete arms.* (A.)

بَزَّة *Constraint, or force*: as in the saying, **لَنْ يَأْخُذَهُ أَبَدًا بَزَّةٌ مِنِّي** *He will never take it by constraint, or force, from me.* (Ks, TA.) — **Outward appearance; state with regard to apparel and the like**; syn. **هَيْئَة**, (S, A, Mgh, Msb, K, TA,) and **شَارَة**: (TA:) *garb; mode, manner, or fashion, of dress*: (TA:) *apparel.* (A, Mgh.) You say, **رَجُلٌ حَسَنُ الْبَزَّةِ** *A man of goodly outward appearance, or state of apparel and the like*: (Mgh, Msb:) or as some say, *clothes and arms.* (Mgh.) And **إِنَّهُ لَذُو بَزَّةٍ حَسَنَةٍ** *Verily he has a goodly outward appearance and dress.* (A, TA.) — See also **بَزَّ**, latter part, in two places.

بَزَّ: see **بَزَّ**, latter part, in two places.

بَزَاة The trade of the **بزاز**. (Mgh, Msb, K.)

بَزَّ The seller of the cloths or stuffs or the like called **بَزَّ**. (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., وَأَخَذَ أَمْوَالَهُمْ بِزِيْرٍ ثُمَّ يَكُونُ بِزِيْرِي وَأَخَذَ أَمْوَالَهُمْ بِغَيْرِ حَقِّ Then it shall be by spoliation, and the taking of possessions without right: or, as some relate this trad., بِزِيْرِيًّا; but accord. to Az, this is naught. (TA.) You say also, رَجَعَتِ الْخَلَافَةُ بِزِيْرِي [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. ٢, (L,) inf. n. بَزَخٌ, (S, L, K,) He had a prominent breast and hollow back: (S, L, K:) or he had the lower part of his belly prominent, and the part between the hips, or 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, بَزَخَاءُ. (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. تَبَاذَخَ He walked, or sat, in the manner of him who is termed أَبْزَخٌ. (L.) And تَبَاذَخَتْ 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.) — تَبَاذَخَ عَنِ الْأَمْرِ † He drew back, held back, or hung back, from the thing, or affair; would not go forward in it. (S, A, K.)

7: see 1.

أَبْزَخٌ A man having a prominent breast and hollow back: &c.: (see 1:) fem. بَزَخَاءُ. (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.)

مَشَى مَتَبَاذَخًا 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, (Msb,) [aor. ٢ or ٣, accord. to the rule of the K,] inf. n. بَزْرٌ; (K;) and بَزْرَهَا, (A,) inf. n. تَبْزِيرٌ; (TA;) He threw, or put, أَبْزَارَ, (A,) or أَبْزَارَ, (Msb,) or أَبْزِيرَ, (A, K,) [i. e. seeds for seasoning the food,] into the cooking-pot. (A, Msb, K.) — [Hence,] بَزَّرَ † He seasoned (تَوَبَّلَ [meaning he embellished]) his speech, or language. (A.) — بَزَّرَ, (TK,) inf. n. بَزْرٌ, (K,) also signifies He sowed (K, TK) seeds; (TK;) i. q. بَدَّرَ. (K, TA.)

2: see 1, in two places.

بَزَّرَ: see what next follows, in five places.

بَزَّرَ and بَزَّرَ, (S, Msb, K,) the former the more chaste, (T, S, Msb,) or the only form used by persons of chaste speech, (ISk, T, Msb,) The seed of herbs or leguminous plants, (S, A, Mgh, Msb,) and of other plants: (S, A, Msb:) 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, Msb, K) for vegetation; (K;) as also بَدَّرَ [q. v.]: (Kh, Msb:) pl. بَزْرٌ. (K.) — And Seeds that are used in cooking, for seasoning food; syn. تَابِلٌ pl. أَبْزَارٌ and أَبْزِيرٌ; (K;) the latter of which is pl. of أَبْزَارٌ; (TA;) or of this word and of أَبْزَارٌ; both of which are sings.; arabicized [from the Persian أَبْزَارٌ]; the former of them anomalous, being of a pl. form: (Msb:) أَبْزَارٌ and أَبْزِيرٌ are syn. with تَوَابِلٌ: (S:) or ابزار and توابل 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, أَبْزِيرٌ also signifies † Additions [or embellishments] in speech. (A.) — بَزَّرَ and بَزَّرَ signify also Oil of بَزْرٌ [i. e. of seeds]. (S.) بَزْرٌ commonly meaning Linseed] signifies linseed-oil in the dial. of the people of Baghdád. (K.) — Also بَزَّرَ, (Mgh,) or بَزَّرَ الْقَدْرَ, (Msb,) † The eggs of the silk-worm. (Mgh, Msb.) — And † the former of these, † Offspring. (K, TA.) One says, † مَا أَكْثَرَ بَزْرَهُ † How numerous is his offspring! (TA.)

بَزْرَاءُ: see مَبْزُورٌ.

بَزْرِي One who expresses the oil of بَزْرٌ. (TA.)

بَزْرٌ One who sells الكَتَّانَ, i. e., linseed-oil, in the dial. of the people of Baghdád. (K.)

بَزَّرَ † A man who induces in one, or throws one into, doubt or suspicion; from the phrase بَزَّرَ كَلَامَهُ. (A.)

بَزَّرَ and أَبْزَارٌ pl. أَبْزِيرٌ: see بَزَّرَ, in three places.

أَبْزَارِي [One who sells أَبْزَارَ or أَبْزَارَ]. (K.)

مَبْزُورٌ Seasoned with أَبْزِيرَ, i. e. تَوَابِلَ. (Mgh.) [See مَبْزُورٌ]

مَبْزُورٌ † Having many children; applied to a man: and so † بَزْرَاءُ applied to a woman. (K, TA.)

بَزَغ

1. بَزَغَ [inf. n. of بَزَغٌ] 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, Msb, K,) [aor. ٢,] inf. n. بَزُوغٌ, (Msb,) It came forth; (S, Msb, K;) it clave the flesh, and came forth. (A.) — And hence, (A, TA,) بَزَغَتِ الشَّمْسُ, (JK, S, A, Msb, K,) aor. ٢, (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, Msb, K,) with spreading light: (TA:) or بَزُوغٌ has the meaning first explained above; the beginning to rise, or come forth. (K.) And in like manner one says, بَزَغَ الْقَمَرُ [The moon began to rise: or rose]. (A, TA.) — بَزَغَ, (S, Mgh, Msb, K,) aor. ٢, (Msb,) inf. n. بَزُوغٌ, (JK, Msb,) He (a cupper, and a farrier,) scarified, (S, Msb, K,) and made the blood to flow: (Msb:) he (a farrier) scarified a beast (JK, Mgh, TA) in its [or part next the hoof (in the TA, erroneously, شعر), (JK,) with a مَبْزَغٌ (JK, Mgh, TA) of iron; (JK;) as also † بَزَغَ, inf. n. تَبْزِيغٌ: (JK, TA:) Aboo-'Adnán says that تَبْزِيغٌ and تَعْرِيْبٌ 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. ابْزَغَ الرَّبِيْعَ, (S, and so in a copy of the K,) or ابْزَغَ, (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.

بَزَغَ بَزْغَةً, (TA,) and شَمْسٌ بَزْغَةً, (Msb,) and بَزْغٌ, (JK, A,) [A moon, and a sun, and stars,] beginning to rise: (JK, TA:) or rising. (Msb, TA.)

مَبْزَغٌ A lancet (S, Mgh, K) of a cupper and of a farrier. (JK, Mgh, TA.)

بَزَق

1. بَزَقَ, (S, Msb, K,) aor. ٢, (Msb, TA,) inf. n. بَزْقٌ, (S, TA,) or بَزَقٌ, (Msb,) [but see the latter below,] i. q. بَصَقَ (S, Msb) or بَسَقَ (K) [He spat: see also 5]: but it is of weak authority, or rare; the most chaste being بَصَقَ. (TA in art.)

بَزَقَ He sowed the land: (Az, K:) of the dial. of El-Yemen. (TA.) — بَزَقَتِ الشَّمْسُ i. q. بَزَغَتِ; (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. **تبزق** *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. **رَضِب**.) [See also 1.]

مِيزِقَةٌ *A spittoon, or vessel in which to spit*; syn. **مِثْلَقَةٌ**. (TA in art. **تَقَل**.)

بزق

1. **بَزَلَهُ**, (Msb, K,) aor. **بَزَلْتُ**, (TA,) inf. n. **بَزْلٌ**, (Msb, TA.) *He clave it, split it, or slit it*; (K;) as also **بَزَلَهُ**, (K,) inf. n. **بَزْلٌ**. (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*. (Msb.) — *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 **الْبَزْلُ** 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.] — **بَزَلْتُ الشَّرَابَ** [*He decided it*, (K, TA,) and *settled it firmly*; (TA;) namely, a case, or an affair; or an opinion: (K, TA:) and **بَزَلْتُ** *he decided it*; namely, the judicial sentence. (TA.) — **بَزَلْتُ** *He originated it, or devised it*; namely, his opinion. (TA.) — **مَا عِنْدَهُ بُلْغَةٌ تَبْزُلُ حَاجَةً** [*He has not a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want*. (Z, TA.) — **بَزَلُ**, (S, Msb, K,) aor. **بَزَلْتُ**, (S, Msb,) inf. n. **بَزْلٌ** (S, Msb, K) and **بَزْلٌ**, (K, TA, [in the CK **بَزْلٌ**]) *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, Msb;) [or *he became such as is termed بَزْلٌ*; generally] *by his entering the ninth year*. (Msb.) — [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 **بَزَلُ**, not **بَزَلُ**.] + **بَزَلُ** (an opinion, or a judgment,) *was, or became, right*. (Msb.)

2: see 1.

5. **بَزَلُ** and **بَزَلُ**, (K, TA,) or **بَزَلُ**, (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 **بَزَلُ** 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.)

سَقَاءٌ فِيهِ 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 نَبَاضٌ 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.)

مِيزَلٌ *An iron instrument with which the مِيزَلُ* [or **مِيزَلُ**?] *of a wine-jar is opened*. (Sgh, K.)

بَزُولٌ: see **بَزَالٌ**, in two places.

مِيزَلٌ, applied to wine or beverage, i. q. **بَزَلٌ** [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-'Abbád.)

بَزَالٌ, applied to a camel, the male and the female, (S, Mgh, Msb, K,) *That has cut its ناب* [or tush]; (S, Msb, K;) *by its entering the ninth year*; (Msb;) 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 ناب*: (MF, TA:) the pl. (of **بَزَالٌ**, S, Msb) is **بَزَائِلٌ** (S, Msb, K) and **بَزَالٌ** (S, K) and **بَزُولٌ**, (S,) or **بَزُولٌ**, like **حُكْبٌ**. (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.) — **أَخْطَبٌ بَزَالٌ** † *A difficult, a distressing, or an afflictive, thing, affair, or business*. (TA.) You say also, **بَلِيٌّ بِأَشْهَبِ بَزَالٍ** † *He was afflicted with a difficult and distressing thing or event*. (TA. [See also art. **شَبَّ**].) — **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 mulct for which is said to be three camels. (TA.) — **مَا بَقِيَتْ لَهُمْ بَزَالَةٌ** is like the saying **مَا بَقِيَتْ لَهُمْ نَاعِيَةٌ وَلَا رَاغِيَةٌ**, 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.*: (Yaakooob, 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 بَزَالَةً** † [He did not give them] anything. (S.)

[**مِيزَلٌ** app. The mouth of a wine-jar: see **بَزَالٌ**.]

مِيزَلٌ *A strainer, or thing with which wine, or beverage, is cleared, or clarified*; (S, K, TA;) as also **مِيزَلَةٌ**. (K.) — *An instrument for broaching, piercing, or perforating*. (Msb.)

مِيزَلَةٌ: see **مِيزَلٌ**.

مِيزَلٌ: see **مِيزَلٌ**.

بزم

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] **مِنْطَقَةٌ** (S, K) *and the like, and that has a tongue, into which* [thing] *the other extremity* [of the **مِنْطَقَةٌ**] *enters*; (K;) *a ring with a tongue, which is at the head of the مِنْطَقَةٌ 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 thereon; and sometimes it is at the end of the مِنْطَقَةٌ*: (IB, TA:) pl. **أِبْزَامٌ**. (S.) — Also *A lock*; and so **إِبْزَامٌ**. (TA.) — You say, **إِنَّ فُلَانًا لِبْزَامٌ**, meaning † *Verily such a one is a niggard*. (TA.)

بزو

1. **بَزَا**, aor. **بَزُو**, i. q. **تَطَاوَلٌ** [app. as meaning *He stretched out his neck, looking at a thing far*

off]; and **تَنَسَّ** [here meaning the same, or *he looked, raising his head*; said of a hawk, or falcon]: (Az, ISd, K:) and hence IJ says that **بَزَّ** is [originally] of the measure **فَلَع** from this verb: (TA: [and it is said in the K that **بَزَّ** seems to be hence derived:]) [or **تَطَاوَلَ** may here be used in another sense; for, accord. to Fei,] **بَزَّ**, aor. as above, signifies *he overcame, or subdued*; and hence is derived **بَزَّ**. (Msb.) You say also, **بَزَّ عَلَيْهِ**, aor. as above, meaning **تَطَاوَلَ** [i. e., thus followed by **عليه**, *He held up his head with an assumption of superiority over him; behaved haughtily towards him; exalted himself above him; or overpowered, subdued, or oppressed, him*]. (S.) And **بَزَّى بِالْقَوْمِ** *The people, or company of men, were overcome, or subdued*. (TA.) And **بَزَّاهُ**, aor. as above, (K,) inf. n. **بَزْوٌ**, (TA,) *He overcame, or subdued, him; and laid violent hands upon him, or assaulted him; as also **بَزَّى** *he overcame him, and subdued him*: (S:) and **بَزَّاهُ**, *he wronged him; or treated him wrongfully, or injuriously*: and **بَزَّاهُ** may signify the same; or this may mean *he induced him to become **بَزَّى***, q. v.: (Ham p. 502:) and accord. to Abou-Riyāsh, **بَزَّى** signifies *he pressed heavily upon his adversary, or imposed on him that which he was unable to do, or to bear, in order to treat him wrongfully, or injuriously*. (Ham pp. 104 and 105.) [It is said that] **بَزَّوَانٌ** [an inf. n. of which the verb, if it have one, is **بَزَّ**], signifies the act of *Leaping*; syn. **وَتَّب**. (S: [but I think it not improbable that this may have been taken from a mistranscription of **نَزَّوَانٌ**, an inf. n. of **نَزَّ**].) **بَزَّى** (K,) aor. **بَزَّ**; (Ham p. 502;) and **بَزَّاهُ**, aor. **بَزَّ**; (K:) inf. n. **بَزَّاهُ** (S, K, TA) and **بَزَّوٌ**, (TA,) *He (a man, TA) had what is termed **بَزَّاهُ***; (K:) i. e., *prominence of the breast and depression of the back*: (S, K, and Ham ubi supra:) 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 supra:) 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 **بَزَّى**: fem. **بَزَّوَةٌ**. (S, K.)*

4. **بَزَّى**: see 1, in three places. — Also, (S, K,) inf. n. **بَزَّاهُ**, (A'Obeyd, S,) *He (a man, A'Obeyd, S) elevated his posteriors*; (A'Obeyd, S, K:) as also **بَزَّى**: (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 **بَزَّى***; (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, **البزاة** [probably a mistranscription for **الإبزاة**] signifies *الصلف* [i. e. **الصلف**, app. meaning *An extravagant affecting of elegance of carriage, such as is common with women*]. (TA.)

Bk. I.

6. **بَزَّى**: see 4. — Also *He stepped wide*. (K.) — And *He made a vain, or false, boast of abundance, or riches; or a boast of more than he possessed; or invested himself with that which did not belong to him*. (K.)

بَزْوٌ The equal, equivalent, or like, of a thing. (S, K.) You say, **أَخَذْتُ مِنْهُ بَزْوً كَذَا** [I took from him, or of it, the equal, equivalent, or like, of such a thing]. (S.)

بَزَّ (S, Msb, K) and **بَزَّ** [mentioned in art. **بوز**] (Msb, TA, and so in some copies of the K in this art.) and **بَزَّ** [mentioned in art. **باز**] and **بَزَّى** (TA) [A name given to several varieties of the hawk, or falcon;] a species of **صَقْرٌ**, (K,) that preys, or hunts or catches game; (S;) the proudest and fiercest of birds of prey, found in the country of the Turks: it is said that this name is only given to the female, and that the male is of another kind, a kite, or a white falcon (**شاهين**), 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 **أشهب**) is found only in the country of the Turks, and Armenia, and the country of the Khazar: (Kzw:) [see also **بَشَقٌ**:] respecting the derivation, see 1, in two places: the pl. (of **بَزَّ**, S, ISd, Msb) is **بَزَّاهُ** (S, ISd, Msb, K) and **بَزَّوَانٌ**; (ISd, K;) and (of **بَزَّ**, Msb) **بَزَّوَانٌ** (Msb, K) and **أَبْوَانٌ**, (Msb,) the former a pl. of mult., and the latter a pl. of pauc., (TA,) or the former is originally **بَزَّوَانٌ** [and therefore a pl. of **بَزَّ**]; (IKt, TA in art. **ميد**;) and (of **بَزَّ**, K in art. **باز**) [a pl. of pauc.] and **بَزَّوَانٌ** (K in this art. and in art. **باز**) and **بَزَّوَانٌ**. (K in the latter art.)

بَزَّى: see **باز**.

بَزَّى, applied to a man, (S, Mgh,) *Having what is termed **بَزَّاهُ***; (S, K;) i. e., *prominence of the breast and depression of the back*, (S, Mgh, K, and Ham p. 105,) or *of the part between the shoulder-blades*: (Ham ubi supra:) &c.: [see 1, latter part:] fem. **بَزَّوَةٌ**: (S, K:) the masc. is sometimes coupled with **أَبْرَحٌ**; and the fem., with **بَزَّاهُ**, 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 مُبَزَّ بِهَذَا الْأَمْرِ *He is strong, or able, to perform this affair; a prudent, or sound, manager thereof*. (S.)

بس

1. **بَسَّ** signifies The act of breaking: or breaking in pieces: syn. **حَطَّرَ**. (TA.) — [And The act of mixing: see **بَسَّ**. This, or the former, is probably the primary signification.] — [And hence, app.,] **بَسَّه**, aor. **بَسَّ**, inf. n. **بَسٌّ**, (M, Msb,) *He broke it, crumbled it, or bruised or brayed it*; said of wheat, &c.; thus making it what is termed **بَسَّه**: (Msb:) or *he mixed it, namely,*

سَوِيْقٌ [or meal of parched barley or wheat], and flour, &c., with clarified butter, or with olive-oil; thus making it what is termed **بَسَّه**: (M:) or *he moistened it, namely, سَوِيْقٌ, and flour, with a little water*; (ISk, Msb;) but making it more moist than one does in the action termed **لَتَّ**: (Yaakooob, cited in the S; and ISk, in the Msb:) or **بَسَّ** signifies the making, or preparing, **بَسَّه**, by stirring about, or moistening, **سَوِيْقٌ**, or flour, or ground **أَقَطٌ**, with clarified butter, or with olive-oil; (S, K;) after which it is eaten, without being cooked. (S.) — [And hence the saying in the Kur lvi. 5,] **وَبَسَّتِ الْجِبَالُ بَسًّا** And the mountains shall be crumbled with a vehement crumbling, (Lh, M, A, K,) like flour, and **سَوِيْقٌ**, (A,) and become earth: (Fr, K:) or become dust cleaving to the earth: (AO, M, TA:) or be levelled: (M, TA:) or mixed with the dust: (Zj, M, TA:) or reduced to powder and scattered in the wind. (TA.)

بَسَّه Wheat, &c., broken, or crumbled, or bruised: (Msb:) or **سَوِيْقٌ** [or meal of parched barley or wheat], and flour, &c., mixed with clarified butter, or with olive-oil: (M:) or what is stirred about with olive-oil, or with clarified butter, and not wetted [with water]: (Lh, M:) or **سَوِيْقٌ**, or flour, or ground **أَقَطٌ**, stirred about, or moistened, with clarified butter, or with olive-oil; (S, K;) after which it is eaten, without being cooked: (S:) or **سَوِيْقٌ**, and flour, moistened with a little water, (ISk, Msb,) but more moist than such as is prepared in the manner termed **لَتَّ**: (Yaakooob, cited in the S; and ISk, in the Msb;) and used as travelling-provision: (TA:) and bread dried and pounded, and [mixed with water so that it is] drunk like as **سَوِيْقٌ** is drunk: (M, K:*) IDrd thinks it to be what is termed **قُتُوْتٌ**: also barley mixed with date-stones, for camels: (M, TA:) or, accord. to Aq, anything that one mixes with another thing: such as **سَوِيْقٌ** with fresh **أَقَطٌ**, which one then moistens with fresh butter: and such as barley with date-stones, which one then moistens, for camels: (Msb, TA:) pl. **بَسَّسٌ**, (IAqr, TA,) which is explained in the K as signifying *messes of سَوِيْقٌ moistened, or stirred about with water, &c.* (**أَسْوَقَةٌ مَلْتُوْتَةٌ**). (TA.)

بسا

1. **بَسَّاهُ**, and **بَسَّاهُ**; (S, M, K;) aor. **بَسَّاهُ**; (M, K;) inf. n. **بَسَّاهُ** and **بَسَّاهُ** (S, M, K) and **بَسَّاهُ**, (M, K,) all of the former verb; (M;) and **بَسَّاهُ**, (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.) — **بَسَّاهُ بِالْأَمْرِ**, inf. n. **بَسَّاهُ** and **بَسَّاهُ**, *He was, or became, accustomed, or habituated, to the affair, or case*. (M, K, TA.) — [And hence,] **بَسَّاهُ بِهِ** *He despised, or made light of, him, or it*. (M, K.)

4. **أَبَسَّاهُ** *I made him sociable, friendly, or familiar; or cheered him, or gladdened him, by my company or converse, or by my presence*. (S, K.)

بَسْوَةٌ 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: بستان accord. to others.

بَسْتَان [accord. to its etymology (which will be explained below) and to general modern usage, A garden of sweet-scented flowers and trees: but accord. to the Arabic Lexicons,] a [garden such as is termed] جَنَّة: (Mgh, Mṣb:) or a [garden, or walled garden, such as is termed] حَدِيقَةٌ, (M, K, TA,) of palm-trees; as in a poem of El-Aashā: (TA:) said by Fr to be an Arabic word; (Mṣb, TA;) but this is denied by IDrd: (TA:) and said by some to be رُومِي [or Greek]: (Mṣb:) [but correctly] it is an arabicized word, from [the Persian] بُوستان [bóstán], (K, [in which the ن is regarded as a radical letter,] Shifá el-Ghaleel, MF,) meaning "taking odour, or fragrance," or, as some say, "a place where odour, or fragrance, collects, or is collected:" (Shifá el-Ghaleel, MF:) its composition from بو and ستان requires the former meaning to be assigned to it: (TA:) [or rather it signifies "a place of odour, or fragrance:"] afterwards applied to trees: (TA:) pl. بَسَاتِين (Mṣb, K) and بَسَاتُون, (K,) like شَيْطِين and شَيْطُون. (TA.)

بَسْتِيَان [an arabicized word from the Persian بُوستان, i. q. بَسْتَانِي, which is the more common; A gardener, or] a keeper of a بستان. (TA.)

بَسْتَانِي: see what next precedes.

بَسْد

بَسْدٌ an arabicized word, [because س and د do not occur in any one Arabic word, (Mṣb, voce بَسْدًا)] Coral; syn. مَرْجَان. (K.)

بَسْر

1. بَسْرٌ He took anything when it was fresh, juicy, moist, or not flaccid; (TA;) as also ابْتَسْرٌ [which is more commonly used]. (M, K, TA.) [Hence,] بَسْرَتُ النَّبَاتِ, aor. ٢, inf. n. بَسْرٌ, I pastured [beasts] upon the herbage when it was fresh and juicy, I being the first to do so. (TA.) — Also, (K,) aor. as above, (TA,) and so the inf. n., (M,) i. q. أَعْجَلَ [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, (Aṣ, S, M, K,) aor. and inf. n. as above; (M;) and ابْتَسْرَهَا, (S, A,) and تَبَسَّرَهَا; (T;) † He (the stallion) covered the she-camel without her desiring it: (Aṣ, S, A:) or before she desired it. (M, K.) And in like manner, بَسْرٌ and تَبَسَّرٌ † He (a stallion) covered a mare when she had only begun to feel the excitement of desire. (TA.) And ابْتَسْرٌ † He deflowered the girl before she had attained to puberty. (A, and Mṣb in art. قُبْص.) And بَسْرٌ and ابْتَسْرٌ † 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 بَسْرٌ, (M, K,) aor. as above, (M, A,) and so the inf. n., (S, M,) † He broke a pustule: (A:) or he squeezed a pustule, or a boil, before it was ripe: (TA:) or he laid it open by peeling off its crust, or scab, before it was ripe; (S, M, K;) as also ابْتَسْرٌ. (K.) And, inf. n. as above, † He dug rivers when water was scarce: or sought for, or after, water [when it was scarce]: and so, accord. to Az, تَبَسَّرٌ. (L. [But for عَرَا الْمَاءِ أَوْ طَابَهُ, as part of the explanation, I read إِذَا عَرَا الْمَاءَ أَوْ طَابَهُ.]]) And بَسْرُ النَّهْرِ † He dug a well in [the bed of] the river, it being dry. (L. [But here, for وهو صَافٍ, I read وهو جَافٌ.]]) Also بَسْرٌ, (S, M, K,) aor. as above, (M,) and inf. n. as above (S, M) and بَسْرٌ; (M;) and ابْتَسْرٌ (M, A, K) and تَبَسَّرٌ and ابْتَسَّرٌ; (M, K;) † He sought, sought for or after, demanded, or desired, a thing that he wanted, or needed, in an improper time: (M, K:) or in an improper place: (S, M:) or in an improper manner: (Jm:) or before its time. (A.) And the first of these verbs, † He required a debt to be paid before the time when it was due. (K, TA.) And † He required his debtor to pay a debt before the time when it was due: from بَسْرُ النَّاقَةِ, explained above. (Sh, TA.) — Also, inf. n. بَسْرٌ, † He began a thing; and so ابْتَسْرٌ. (K.) And بَسْرٌ بِهِ (TK) and به ابْتَسْرٌ (TA, TK) † He began with it. (TA, TK.) — Also, aor. ٢, inf. n. بَسْرٌ, He mixed بَسْرٌ [or full-grown unripe dates] with others, in beverage of the kind called نَبِيدٌ: the doing of which is forbidden in a trad.: (S:) or he mixed بَسْرٌ with fresh ripe dates, or with dry dates, and made with them both together that kind of beverage. (TA.) And بَسْرٌ تَمْرًا, (M, K,) aor. and inf. n. as above; and بَسْرَةٌ (M) and ابْتَسْرَةٌ; (K;) He made, of dry dates, that kind of beverage, and mixed بَسْرٌ with it. (M, K.) — Also, (M, K,) aor. ٢, inf. n. بَسْرٌ and بَسْرٌ, (M,) He frowned; contracted his face; or grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austere, or morosely; (M, K;) as also بَسْرٌ وَجْهَهُ, inf. n. بَسْرٌ: (S:) or he did so excessively: (Jel in lxxiv. 22:) or he looked with intense dislike or hatred. (TA.)

2: see 1; last sentence but one.

3. بَسْرَتْ, inf. n. مَبَاسْرَةٌ, † She (a mare) desired the stallion when she had only begun to feel the excitement of lust. (AO.)

4. ابْسِر: see 1, in three places. — Also † He dug in ground that had not been dug before. (K.) — ابْسِرُ النَّخْلُ The palm-trees had dates in the state in which they are called بَسْرٌ: (S, M:*) or produced dates that did not ripen. (TA.)

5. تَبَسَّر: see 1, in four places. It signifies also † He sought for, or after, fresh water recently produced by rain. (S. [See بَسْرٌ.]) And † He dug for plants before they came forth: (M, TA:) [or] تَبَسَّرَ نَبَاتًا has this meaning. (TA.) And † He (a [wild] bull) came to the roots of dry plants, and ate them. (K.)

8. ابْتَسَّرَ لُونَهُ: see 1, in seven places. —

† His colour changed, (K, TA,) and became like that of بَسْرٌ [or full-grown unripe dates]. (TA.)

بَسْرٌ: see بَسْرٌ: — and see also بَسْرٌ.

بَسْرٌ Anything fresh, juicy, moist, not flaccid. (IF, M, 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 بَسْرٌ]; as also what is fresh, juicy, moist, or not flaccid, of the plant called بَهْمِي. (M.) A plant, or herbage, when it first appears in the ground is termed بَسْرٌ; then, جَهِيمٌ; then, بَسْرَةٌ; then, صَعَاءٌ; and then, [when it is dry,] حَشِيشٌ. (S.) — Fresh water, (S, M, K,) recently produced by rain; (S, M;) as also بَسْرٌ: (M:) or this latter signifies cold, or cool, water: (K:) pl. of the former بَسْرٌ; (S, K;) like as رَمَاحٌ is pl. of 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 بَسْرَانٌ and تَمْرَانٌ, as meaning two sorts of بَسْرٌ and of تَمْرٌ. (M.) [J says,] بَسْرٌ in their first stage are termed طَلَعٌ; then, خَلَالٌ; then, بَلَحٌ; then, بَسْرٌ; then, رَطْبٌ; then, تَمْرٌ: (S:) but this saying of J is not good: the original thereof is termed طَلَعٌ; and when they have become organized and compact (إِذَا انْعَقَدَ), 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, بَغْوٌ; and when they have become large, [or full-grown,] بَسْرٌ; then, جُمَسَةٌ; then, مَوْصَتْ; then, تَذُنُوبٌ; then, جُمَسَةٌ [in the CK جُمَيْسَةٌ]; then, نَعْدَةٌ and خَالِعٌ and مَعُوٌّ; and when completely ripe, رَطْبٌ and مَعُوٌّ; 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. حَزْرَةٌ. (K.)

بَسْرٌ: see بَسْرٌ.

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.] وَوَجْوهُ يَوْمَئِذٍ بِمَاسِرَةٍ, 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 بَاسِلٌ.]

بَاسُورٌ 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 بَوَاسِيرٍ; (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.

نَخْلَةٌ مُبَسَّرٌ, (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.]

مُبَسَّرٌ Affected by the disease termed بَوَاسِيرٍ, pl. of بَاسُورٍ. (TA.)

مُبَاسِرَةٌ + 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 مُبَاسِرٌ.]

بسط

1. بَسَطَهُ, (M, Msb, K,) aor. ², (M, TA,) inf. n. بَسْطٌ, (S, M, Msb,) contr. of قَبَضَهُ; (M, TA;) as also بَسَطَهُ, (M, TA,) inf. n. تَبَسِيطٌ. (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. بَصَط,) 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 وَأَكْرَهُ [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 بَسَطْتُ إِلَيْكَ يَدَكَ لِتَقْتُلَنِي † [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 إِلَيْكُمْ أَيْدِيَهُمْ وَأَسْتَبْهِمُوا † [And they will stretch forth towards you their hands and their tongues with evil]; (TA;) i. e., by slaying, (Bd, Jel,) and smiting, (Jel,) and reviling. (Bd, Jel.) And sometimes to denote giving liberally: (TA:) [as in] بَسَطَ يَدَهُ فِي الْإِنْفَاقِ † [He stretched forth his hand, opened, or] was liberal or bountiful or munificent [in expenditure]: (Msb:) see بَسِيطٌ, below. (TA.) And sometimes to denote taking, or taking possession, or seizing: as in the saying, (TA,) بَسَطَتْ يَدَهُ عَلَيْهِ † [His hand was stretched forth against him]; i. e. he was made to have dominion over him by absolute force and power. (K, TA.) And sometimes to denote seeking, or demanding: [as in] بَسَطَ كَفَيْهِ † He expanded his two hands in supplication; a common action, in which the two hands are placed together like an open book upon a desk before the face, in supplicating God:] see بَاسِطٌ, below. (TA.) — [And hence,] بَسَطْتُ لَهُ أَمْرِي † I displayed, or laid open, to him my state, or case, or affair; syn. فَرَشْتُهُ أَيَّاهُ: (A in art. فَرَش:) 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 † [He largely extended to them equity, or justice]; as also بَسَطَهُ. (TA.) — [Hence also,] فَلَانَ يَبْسُطُ عَبِيدَهُ ثُمَّ يَقْبِضُهُمْ † [Such a one enlarges the liberty of his slaves; then abridges their liberty]. (A in art. قَبِض.) — [Hence also,] بَسَطَ وَجْهَهُ † It unwrinkled, as though it dilated, his countenance: see 7. And بَسَطَ قَلْبَهُ † It dilated his heart: see remarks on قَبِضٌ and بَسَطٌ, as used by certain of the Soofees, near the end of 1 in art. قَبِض. 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 Mohāmmad: 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,] الْخَيْرُ بَسَطَهُ † [Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous]. (A in art. قَبِض.) — [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] دَالَّةً. (Har p. 155.) [In the CK, بَسَطَ فُلَانًا مِنْ فُلَانٍ is erroneously put for بَسَطَ اللَّهُ فُلَانًا مِنْ فُلَانٍ. — [Hence also,] بَسَطَ اللَّهُ فُلَانًا † God made, or judged, such a one to excel me. (Z, Sgh, K, TA.) — [Hence also,] بَسَطَ الْمَكَانَ الْقَوْمَ † The place was sufficiently wide, or ample, for the people, or company of men. (K, TA.) And هَذَا فِرَاشٌ يَبْسُطُكَ † This is a bed ample, (S, K,) or sufficiently wide for thee. (A.) And فَرَشَ لِي فِرَاشًا لَا يَبْسُطُنِي † He spread for me a bed [not wide enough for me, or] that was [too] narrow [for me], (ISk, S.) — [Hence also,] بَسَطَ الْعُذْرَ, (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 are ramifications of that first mentioned above. (TA.) — بَسَطَ, aor. ², (M, K,) inf. n. بَسَاطَةٌ, (M,) † He was, or became, free, or unconstrained, (مُبَسِّطٌ,) with his tongue. (M, K.)

2: see 1, in four places.

3. بَاسِطَةٌ, inf. n. مُبَاسِطَةٌ 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 مُبَاسِطَةٌ † [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] ذَالَةٌ. (Har p. 155.) And انبسط إليه † [He was open, or unreserved, to him in conversation: and he acted towards him, or behaved to him, without shyness or aversion; or with boldness, forwardness, presumptuousness, or arrogance: and he applied himself to it (namely, an affair,) with boldness, forwardness, presumptuousness, or arrogance.] (TA.)

بَسَطٌ, as signifying *A certain intoxicating thing, [a preparation of hemp,]* is post-classical. (TA.)

بَسَطٌ :
بَسَطٌ :
بَسَطٌ : } see بَسِطٌ, in seven places.

بَسَطَةٌ Width, or amplex; 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 بَسُطَةٌ, (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 بَسُطَةٌ. (TA.) — [An arm's length.] See بَاسِطٌ. — بَسِطَةٌ A woman beautiful and sleek in body: and in like manner, ظَبِيَّةٌ a gazelle that is so. (M.)

بَسِطَةٌ: see بَسِطَةٌ, in two places.

أُذُنٌ بَسِطَةٌ † 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 بَسِطَةٌ: (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 بَسِطٌ; (K;) and بَسِطَةٌ: (AO, K;) and in like manner, a place; (S, TA;) as also بَسَاطٌ; (TA;) and بَسِطٌ: (S, TA:) and land in which are sweet-smelling plants: (TA:) or بَسِطَةٌ 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 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 الْبَسِطَةِ مِثْلُ فُلَانٍ There is not

upon the earth the like of such a one. (TA.) And † ذَهَبَ فِي بَسِطَةٍ, 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 فَرَأَشٌ in the sense of مَكْتُوبٌ, and مَفْرُوشٌ in the sense of مَفْرُوشٌ, &c.: (Mṣb:) pl. [of mult.] بَسَطٌ (M, Mṣb, K) and بَسِطٌ and [of pauc.] أَبَسِطَةٌ. (TA.) — See also بَسِطٌ; near the middle of the paragraph. — اِنْتَبَرَى لَطِي بَسَاطِهِ 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.

بَسِطٌ, and بَسِطَةٌ: see بَسَاطٌ, in six places. — وَقَعَ الْقَيْثُ بَسِطًا مُتَدَارِكًا *The rain fell spreading widely upon the earth, continuously, or consecutively.* (TA.) — † فُلَانٌ بَسِطٌ الْجِسْمِ † [Such a one is tall of body]. (S, TA.) — † بَسِطٌ الْوَجْهِ † A man (M) having the countenance [unwrinkled, or] bright with joy: (M, K, TA:) pl. بَسَطٌ. (M, K, *) — † بَسِطٌ الْبَدَنِ † A man large, or extensive, in beneficence; (M, TA;) liberal, bountiful: (K, TA:) pl. بَسَطٌ: (M, K:) [and so] الْبَاعِ الْبَسِطُ, (S,) [and] مَنَسِطٌ الْبَاعِ. (TA.) And † بَسِطٌ يَدَهُ (S, K,) like طَعَنٌ in the sense of مَطْعُونٌ, and بَسِطٌ in the sense of مَقْطُوفٌ, (TA,) and † بَسِطٌ (Z, K,) like أَنْفٌ and سَجْحٌ, (Z,) and (Z, K) by contraction, (Z,) † بَسِطٌ (Z, K,) and † مَسْطُوطَةٌ (TA,) † His hand is liberal; syn. مَطْلَقَةٌ, (S, K, TA,) and طَلَقٌ; (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, † بَسِطَانِ; (S, K;) and accord. to another, with damm, [as though it were † بَسِطَانِ,] (Z, K, TA,) [but it is said that] in this case it is used as an inf. n., [and therefore † بَسِطَانِ, for an inf. n. is applied as an epithet to a dual and a pl. subst. without alteration,] like رُضْوَانٌ and غُفْرَانٌ; or, accord. to some, it is most probably † [بَسِطَانِ,] like رَحْمَانٌ; and Talḥah Ibn-Muṣarrif read † بَسَاطَانِ: (TA:) the meaning is, † Nay, his hands are liberal, or bountiful; the phrase being a simile; for in this case there is no hand, nor any stretching forth. (TA.) And it is said in a trad., يَدَا اللَّهِ بَسِطَانٌ † لَيْسِيءُ النَّهَارِ حَتَّى يَتُوبَ (K, * TA,) or, accord. to one relation, † بَسِطَانِ, (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 الْبِدِ مَبْسُوطٌ †

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.) — مَنَسِطٌ also signifies اللِّسَانُ † مَنَسِطٌ, (Lth,) or مَنَسِطٌ بِلِسَانِهِ, (M, K,) † [Free, or unconstrained, in tongue, or with his tongue,] applied to a man: (M:) fem. with ة. (K.) — الْبَسِطُ is also the name of *A certain kind of metre of verse;* (S, M, * K;) namely, *the third; the measure of which consists of مُسْتَفْعَلَيْنِ فَاعِلَيْنِ eight [a mistake for four] times:* (K:) so called because of the extension of its أَسْبَابِ, commencing with a سَبَبٌ immediately followed by another سَبَبٌ, as is said by Aboo-Is-hāk. (M.) — [بَسِطٌ is also used in philosophy as signifying † Simple; uncompounded.]

بَسِطَةٌ, as an epithet; and as a subst.: see بَسَاطٌ, in four places. — [In philosophy, † *A simple element:* pl. بَسَائِطُ.]

بَسَاطٌ فِي ذَهَبٍ: see بَسَاطٌ.

بَسَاطٌ act. part. n. of بَسَطٌ. — It is said in the Kur [vi. 93], وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ, meaning † The angels being made to have dominion over them by absolute force and power. (K, * TA.) And again, in the Kur [xiii. 15], كَبَّاسِطٌ كَفَّيْهِ † إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ † Like the supplicator of water, making a sign to it [with his two hands], in order that it may [reach his mouth, and so] answer his prayer; (K, * TA;) or, but it will not answer his prayer. (O, TA.) — الْبَاسِطُ † 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 مَطْلَبٌ. (M, TA.) And † خَمْسٌ بَاسِطٌ † A difficult [journey of the kind termed] خَمْسٌ [i. e. of five days, whereof the second and third and fourth are without water]; syn. بَانِصٌ. (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, سَرْنَا بَسِطَةً † [We journeyed a stage, &c.,] that was far, or distant, or long. (ISk, S, * TA.) — † 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. مَتَسَعٌ: (K:) as in the phrase بَلَدٌ عَرِيضٌ الْمَبْسُوطِ [A region wide in extent]. (TA.) [See also بَسِطَةٌ.]

يَدَاهُ and مَبْسُوطَةٌ : مَبْسُوطُ اليَدِ
بَسِيطٌ : see مَبْسُوطَتَانِ

بَسِيطٌ : see مُنْبَسِطُ اللِّسَانِ and مُنْبَسِطُ البَاغِ

بَسَقَ

1. بَسَقَ النَّخْلُ (aor. 2, Mḡb.) inf. n. بَسُوقٌ, *The palm-trees were, or became, tall*, (JK, Ṣ, 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, Ṣ, K;) namely, his companions: (Ṣ:) *he surpassed them in excellence*. (TA.) And بَسَقَهُمْ † *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, Ṣ, &c.) [aor. 2,] inf. n. بَسَقٌ (Ṣ, TA,) or بَسَاقٌ (Mḡb,) [but see the latter below,] i. q. بَصَقَ (JK, Ṣ, * 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. لَا تَبْسُقِ عَلَيْنَا (JK, K,) inf. n. تَبْسِيقٌ (K,) † *Be not thou prolix, or tedious, to us*; syn. لَا تَطْوُلُ (JK, K, TA,) or لَا تَتَطْوُلُ (TA,) both of which signify the same. (TK.) [بَسَقٌ and تَبْسُقٌ are syn.; or] بَسَقٌ signifies † *The being prolix, or tedious, (تَطْوُلٌ) and heavy, or sluggish*. (TA.)

4. اَبَسَقَتْ She (a camel) *excerned the first milk, or biestings, into her udder, before bringing forth*: (Aṣ, Ṣ, 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*. (Bḍ in l. 10.)

5: see 2.

حَرَّةٌ A [stony tract such as is termed] بَسَقَةٌ: [or one that is somewhat elevated; as also بَصَقَةٌ:] pl. بَسَاقٌ. (K.)

بَسَاقٌ i. q. بَصَاقٌ [Spittle, or saliva, when it has gone forth from the mouth: or saliva that flows; see بَزَاقٌ: see also 1]. (Ṣ, K.) [بَسَاقَةٌ is app. its n. un. And hence,] — بَسَاقَةُ القَمَرِ Stone of a clear white colour, that glistens; as also with ص. (TA.)

بَسُوقٌ and مَبْسَاقٌ, 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 بَوَاسِقٌ. (Mḡb.) The former of these pls. occurs in the Kur l. 10, meaning tall: (Ṣ, Bḍ, TA:) or *bearing fruit*; from اَبَسَقَتْ 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 اَفْعَلٌ: accord. to one reading, it is بَاصِقَاتٌ, because of the ق. (Bḍ.) The latter of the pls. also signifies *The first portions of clouds*: (AḤn, TA:) [app. the portions that first appear above the horizon:] or *what are elongated of the heads, or summits*, (فُرُوع,) of a cloud: and hence, of [the plant called] اَنْحَوَانٌ [or chamomile]. (TA.) And بَاسِقَةٌ signifies *A cloud of a clear white colour* [as being always very high in the sky]. (Ṣgh, K,*) — بَاسِقُ الأَخْلَاقِ † *Endowed with elevated, or noble, natural dispositions or mental qualities*. (Ḥam p. 369.) — *A sweet yellow fruit*. (Ṣgh, K.) [Golius appears to have found قَمْرَةٌ in the place of قَمْرَةٌ.]

مَبْسُوقٌ A she-camel *excerning the first milk, or biestings, into her udder before bringing forth*: (Aṣ, Ṣ, K: [see 4:] and see also بَسُوقٌ:) pl. مَبْسَاقٌ. (Ṣ, K.) And A girl that is a بَكْرٌ [see 4] *having milk flowing into her breast*. (TA.)

بَسَاقٌ: see بَسُوقٌ.

بَسَلَ

1. بَسَلَ (inf. n. of بَسَلٌ, M) is *The act of preventing, hindering, withholding, debarring, forbidding, or prohibiting*; syn. مَنَعَ; the primary meaning; (Bḍ in vi. 69;) and اِعْجَالٌ (M, K) and حَبْسٌ; (AA, K;) [both syn. with مَنَعَ;] and اِبْسَالٌ [inf. n. of 4, q. v. infra,] signifies the same. (Bḍ ubi supra.) You say, بَسَلَنِي عَنْ حَاجَتِي, inf. n. as above, *He prevented me from accomplishing my want*; syn. اَعْجَلَنِي. (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 [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 تَبَسَّلَ لِي *He (a man) was displeasing, or odious, in aspect to me*. (TA.) — And [hence], (M, K,) inf. n. بَسُولٌ, (TA,) said of milk, and of نَبِيدٌ [or must &c.], † *It was, or became, strong*: (K: [in the CK, بَسَلٌ is here erroneously put for بَسَلَ; and وَبَسَلَهُ, 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*. (AḤn, M, TA.) — بَسَلَ [aor. 2,] inf. n. بَسَالَةٌ (Ṣ, 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*: (Ṣ, 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-Ḥoteifiah says,

وَأَحْلَى مِنَ الثَّمَرِ الجَنِيِّ وَفِيهِمْ
بَسَالَةٌ نَفْسٍ إِنْ أُرِيدَ بَسَالُهَا

[And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired]: but بَسَالُهَا may be here altered by curtailment from بَسَالَتِهَا. (M.) You say, مَا أَبَانَ بَسَالَتَهُ [How manifest is] his courage! (TA.) — See also 4.

2. بَسَلَهُ (M, K,) inf. n. تَبْسِيلٌ (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. مَبَاسَلَةٌ [inf. n. of مَبَسَلَ] *The act of assaulting, or assailing, in war*. (Ṣ, PṢ.)

4. اِبْسَالٌ [inf. n. of اِبْسَلَ] i. q. بَسَلَ as explained in the first sentence of this art.; i. e., *The act of preventing, hindering, withholding, debarring, (Bḍ in vi. 69,) forbidding, or prohibiting*. (Ṣ, K, and Bḍ ubi supra.) — اِبْسَلَهُ (inf. n. as above, TA) *He pledged, or gave in pledge, him, or it*, (M, Mḡb, K,) [and بَكَدًا, as will be shown below, both meaning *for such a thing*]: and *he gave in exchange, or as an equivalent, him, or it*, [and app. بَكَدًا 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*, (Ṣ, K,) or *to punishment*. (Az, TA.) 'Owf Ibn-El-Aḥwas says,

وَإِبْسَالِي بَنِي بَغِيْرِ جَوْرِ * بَعُونَاهُ وَلَا يَدِيرُ مَرَاقِي *

[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]: (Ṣ, M, TA:) for he had given his sons in pledge for others, seeking peace, or reconciliation. (Ṣ, TA.) أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ in the Kur [vi. 69], means *Lest a soul should be given up, or delivered, &c.*, (AO, Ṣ, Bḍ, Jel, TA,) *to destruction*, (Bḍ, Jel, TA,) or *to punishment*, (Az, TA,) *for that which it hath done*, (Az, Bḍ, Jel, TA,) of evil: (Bḍ:) or *be given in pledge*. (Bḍ, TA.) And أَوْلِيكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا, in the same [ubi supra], means, in like manner, *Those who are given up, or delivered, &c., (to punishment, Bḍ,) for their sins*: (El-Ḥasan, Bḍ, * TA:) or, *who are given in pledge*: (Mḡb, TA:) or *are disgraced*: or, as Mujāhid says, *are disgraced, or put to shame, by the*

also, بِشْرُهُمْ بِعَذَابِ أَلِيمٍ [app. meaning *I met him and he became cheerful in countenance by reason of meeting with me*]; originally تَبَشَّرَ; the middle ش being changed into ب: (Yaakooob, S:) or بِه تَبَشَّرَ signifies *he was, or became, sociable, or companionable, or cheerful, with him; and held loving communion with him*: syn. أَنَسَ, and وَأَصَلَهُ (K:) but when said of God, it means † *He regarded him with favour, and honoured him, (IAmb, K,) and received him graciously, and drew him near to Him. (IAmb.)* — Also بِشْرًا (TK,) inf. n. بِشٌّ (IDrd, K) and بِشَاةٌ (K,) *He presented a favourable aspect to him; or met him kindly, namely, his brother; syn. أَقْبَلَ عَلَيْهِ (K:) he behaved laughingly towards him; without shyness, or aversion; or boldly; or in a free and easy manner; or cheerfully; syn. ضَحَكَ إِلَيْهِ (IDrd, K,) and انْبَسَطَ (IDrd.)* — And بِشٌّ لَهُ فِي السَّأَلَةِ (TK,) inf. n. بِشٌّ (IAqr, A, K) and بِشَاةٌ (A, K,) *He was courteous, or gracious, to him in asking. (IAqr, A, K.)* — And بِشٌّ لِي بِخَيْرٍ † *He gave me [something good]. (A, TA.)*

4. اِبْتَهتِ الْأَرْضُ † *The land had tangled, or luxuriant, plants, or herbage: (Aq, K:) or produced its first plants, or herbage. (K.)*

5: see 1.

R. Q. 2: see 1, in two places.

رَجُلٌ هَشٌّ بِشٌّ *A man [brisk, lively, or sprightly; or joyful; and] cheerful in countenance; pleasant [therein]; (S, TA;) as also بِشَّاشٌ (TA.) [See also art. هَش.]*

بَشِيشٌ *The face, or countenance. (Ibn-'Abbád, K.)* You say, فَلَانٌ مُضِيٌّ الْبَشِيشِ *Such a one is bright in countenance. (Ibn-'Abbád.)*

بَشَّاشٌ: see بِشٌّ.

أَبَشٌّ [More, and most, cheerful in countenance]. You say, مَا رَأَيْتُ أَبَشَّ مِنْهُ بِاللَّاقِي *[I have not seen any one more cheerful in countenance than he to the meeter]. (A.)*

بشر

1. بَشَّرَ, aor. ʔ, (S, Mṣb,) inf. n. بَشْرٌ (S, Mṣb, K;) and ابْشَرُ (A,) inf. n. اِبْشَارٌ (K;) *He pared (S, A, Mṣb, K) a hide, (S, A, Mṣb,) removing its بَشْرَةٌ (S,) or face, or surface, (A, Mṣb,) or the skin upon which the hair grew: (TA:) or, as some say, removing its inner part with a large knife: or, accord. to Ibn-Buzurj, some of the Arabs say, بَشَّرَتِ الْأَدِيمَ, aor. ʔ, meaning *I removed from the hide its بَشْرَةٌ; and ابْشَرْتَهُ as meaning *I exposed to view its بَشْرَةٌ that was next to the flesh; and أَدَمْتُهُ I exposed to view its أَدَمَةٌ upon which the hair grew. (TA.) [But see أَدَمَةٌ.]* — Hence the saying in a trad., مَنْ أَحَبَّ الْقُرْآنَ قَلْبِيئِشْرُ, accord. to him who recites it thus, with damm to the ش; meaning † *Whoso loveth the Kur-án, let him make himself light of flesh, [by not eating more than will be***

sufficient, and so prepare himself] for [reading, or reciting,] it, [like as one prepares a horse for running,] because eating much causes one to forget it. (TA.) — Hence also, بَشَّرَ الْأَرْضَ, (TA,) inf. n. as above, (S, K,) † *It (a swarm of locusts) stripped the ground; (TA;) ate what was upon the ground, (S, K,) i. e., upon its surface; as though the exterior of the ground were its بَشْرَةٌ. (TA.)* — And بَشَّرَ, aor. ʔ, (TA,) inf. n. as above, (K,) *He clipped his mustache much, so that the بَشْرَةٌ (i. e. the exterior of the skin, TA) became apparent. (K, TA.)* This the Muslim is commanded to do. (TA.) — بَشَّرَنِي فَلَانَ بِوَجْهِ حَسَنٍ *Such a one met me with a cheerful countenance. (S.)* See also 2, in two places. — And see 3. — بَشَّرَ, aor. ʔ; (IAqr, S, Mṣb, K;) and بَشَّرَ, aor. ʔ, (IAqr, K,) inf. n. بَشْرٌ and بَشُورٌ; (TA;) and ابْشَرُ, [which is the most common, though extr. in respect of analogy, as being quasi-pass. of بَشَّرَ, like اَحْمَرُ and اَحْمَرُ and اَعْرَضُ and اَعْرَضُ and اَقْشَعُ and اَقْشَعُ and اَنْجَحُ and اَنْجَحُ, (mentioned by MF in art. حَجَّجَ as the only other instances of the kind,) and اَخْلَجَ, (added in the TA in art. خَلَجَ,) (S, A, Mṣb, K,) inf. n. اِبْشَارٌ (S;) and اِسْتَبَشَّرَ (S, A, Mṣb, K;) and تَبَشَّرَ (A;) [originally, *He became changed in his بَشْرَةٌ (or complexion) by the announcement of an event: see بَشَّرَ: and hence,] he rejoiced, or became rejoiced; (IAqr, S, A, Mṣb, K;) بِكَذَا [at, or by, such a thing; or at, or by, the announcement of such a thing]. (IAqr, S, K.)* You say, أَنَانِي أَمْرٌ بَشَّرْتُهُ بِهِ *An affair happened to me whereat I rejoiced, or whereby I became rejoiced. (S.)* And أَبْشَرْتُ بِمَوْلُودٍ *He rejoiced [at the announcement of a new-born child]. (S.)* And أَبْشَرْتُ بِخَيْرٍ *Rejoice thou [at the announcement of a good event]. (S, K.)* And in the same sense أَبْشَرُوا is used in the Kur xli. 30. (S.)

2. بَشَّرَهُ (S, A, Mṣb, &c.) the form used by the Arabs in general, (Mṣb,) inf. n. تَبَشِيرٌ (S, Mṣb, K, &c.) and بَشَّرَهُ, aor. ʔ, (S, Mṣb, K,) of the dial. of Tihameh and the adjacent parts, (Mṣb,) inf. n. بَشْرٌ and بَشُورٌ (S, K) and بَشَّرَ, (TA,) or this last is a simple subst.; (Mṣb;) and ابْشَرَهُ (S, A, Mṣb, K;) and اِسْتَبَشَّرَهُ (K, TA;) are syn.; (S, K, &c.) originally signifying *He announced to him an event which produced a change in his بَشْرَةٌ [or complexion]: and hence, (El-Fakhr Er-Rázeé,) he announced to him an event which rejoiced him: (A, El-Fakhr Er-Rázeé:) so in common acceptation [when not restricted by an adjunct that denotes its having a different meaning: see بَشَّرَ, and an ex. below in this paragraph]: (El-Fakhr Er-Rázeé:) or he rejoiced him [by an announcement]: (Mṣb:) and he announced to him an event which grieved him: [or he grieved him by an announcement:] both these significations are proper. (El-Fakhr Er-Rázeé.) You say, بَشَّرَهُ بِالْأَمْرِ [generally meaning *He rejoiced him by the announcement of the event*]; and بَشَّرَهُ بِهِ, aor. and inf. ns. as above; &c. (TA.) And بَشَّرْتَهُ بِمَوْلُودٍ *[I rejoiced him by the announcement of a new-born child]. (S.)* And it*

is said in the Kur [iii. 20, &c.], بَشَّرَهُمْ بِعَذَابِ أَلِيمٍ [Grieve thou them by the announcement, or denunciation, of a painful punishment]. (S.) You say also, of a she-camel, بَشَّرَتْ بِاللَّقَاحِ, meaning † *She made it known that she had begun to be pregnant. (TA.) [See also 4.]*

3. بَاشَرَ الْمَرْأَةَ (K, &c.) inf. n. مَبَاشَرَةٌ (S, Mṣb, TA) and بَشَّرَ (TA,) *He was, or became, in contact with the woman, skin to skin: (TA:) he enjoyed [contact with] her skin: (Mṣb:) he became in contact with her, skin to skin, both being within one garment or piece of cloth: (K:) he lay with her, [skin to skin; or in the sense of] inivit eam: (S, K:) i. q. وَطئَهَا, both فِي الْفَرْجِ and بَشَّرَهَا مِنْهُ (TA:) [and so بَشَّرَهَا, inf. n. and بَشَّرَ; for] بَشَّرَ and مَبَاشَرَةٌ are syn. [in the sense of congressus veneris, as is shown by an ex. in the S.]. (S, K.) — بِاشَرَهُ النَّعِيمُ † [Enjoyment attended him; as though it clave to his skin]. (A.) — رُوحَ الْيَقِينِ, or فَبَاشَرُوا رُوحَ الْيَقِينِ — is a metaphorical expression, [app. meaning † *And they felt the joy and happiness that arise from certainty,*] occurring in a trad. of 'Alee. (TA.) — بَاشَرَ الْأَمْرَ (S, A, &c.) inf. n. مَبَاشَرَةٌ (S,) † *He superintended, managed, or conducted, the affair himself, or in his own person: (S, K, TA:) or † he was present, himself, at the affair: (A, TA:) or, [properly,] he managed, or conducted, the affair with his بَشْرَةٌ, i. e., his own hand: (Mṣb, Mṣb:) and hence a later application of the verb in the sense of لَاحَظَ † [He regarded, or attended to, the thing, or affair, &c.]. (Mṣb.)**

4. ابْشَرُ: see 1, first sentence, in two places. — [Hence,] ابْشَرَ الْأَمْرَ وَجْهَهُ *The affair made his countenance beautiful and bright: in the K we read, أَبْشَرَ الْأَمْرَ حَسَنَةً وَنَصْرَهُ; but this is a mistake. (TA.)* Agreeably with this explanation, AA renders a reading in the Kur [xlii. 22], ذَلِكَ الَّذِي بَشَّرَ اللَّهُ عِبَادَهُ *That is it with which God will make beautiful and bright the faces of his servants: so in the L. (TA.)* — See also 2. — [Hence,] أَبْشَرَتِ النَّاقَةُ † *The she-camel conceived, or became pregnant: (K:) as though she rejoiced [her owner] by announcing her conception. (TA.) [See 2, last sentence.]* — And أَبْشَرَتِ الْأَرْضُ *The earth put forth its herbage appearing upon its surface. (S, K.)* — See also 1, latter part, in four places.

5: see , latter part.

6. تَبَاشَرَ الْقَوْمُ *The people, or company of men, announced, one to another, a joyful event, or joyful events. (S.)* And هُمْ يَتَبَاشَرُونَ بِذَلِكَ الْأَمْرِ *They rejoice one another by the announcement of that event. (TA.)*

10. اسْتَبَشَّرَهُ: see 1, latter part. — *He demanded of him a reward for an announcement of joyful tidings. (M.)* — See also 2.

بَشَّرَ: see بَشَّرَ. — It is also a contraction of بَشُورٌ, which is pl. of بَشُورٌ (TA) or بَشِيرٌ (TA in art. نَشْر.)

بَشْرٌ *Cheerfulness, or openness and pleasantness,*

of countenance: (Mgh, Mgb, K, TA:) and happiness, joy, or gladness. (Har p. 192.) You say, *هو حسن البشور* *He is cheerful, or open and pleasant, in countenance.* (S.)

بَشْرٌ: see بَشْرَةٌ. — [Hence,] البَشْرُ † *Mankind*: (S, Mgb, K:) and *the human being*: (Mgb, K:) applied to the male and to the female; and used alike as sing. and pl. (Mgb, 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; (Mgb, K;) as in the Kur xxiii. 49; (Mgb, TA;) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, اَبْشَارٌ. (K.) This is a secondary application of the word: (Mgb:) 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,] اَبُو البَشْرِ [The father of mankind; meaning] Adam. (K.)

بَشْرَةٌ (Lth, S, M, A, Mgh, Mgb) and بَشْرٌ (S, K,) or the latter is pl. of the former, (Mgb, K,) [or rather a coll. gen. n., of which the former is the n. un.,] like قَصَبَةٌ and قَصَبٌ, (Mgb,) and اَبْشَارٌ is pl. of بَشْرٌ, (K,) [The external skin; the cuticle, or scarf-skin; the epidermis;] the exterior of the skin (S, A, Mgh, Mgb, 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 اَدَمَةٌ 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., اِنَّمَا يَعْتَابُ الْاَدِيمِرُ ذُو الْبَشْرَةِ: see اَدِيمِرٌ. — 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, *ما أحسن 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.* (Mgb.) [See S, 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, Mgb, K) and بَشْرٌ (Mgb) are subst. from بَشْرَةٌ (S, Mgb, 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 تَبَشِيرٌ [q. v. infra] signifies the same as بَشْرِي: (S, K:) بَشْرَةٌ, when used absolutely, relates only to good; (S, Mgb;) 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 بَشْرِيَّ. (S.) You say also, تَتَابَعَتِ الْبَشْرَاتُ and الْبَشَائِرُ [The joyful annunciations followed consecutively]. (A.) See another ex. voce بَشِيرٌ. — See also بَشَارَةٌ.

[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.* (IAar, K.)

بَشُورٌ: see what next follows, in three places.

بَشِيرٌ: q. v. مَبَشِيرٌ, (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: (Mgb:) [an announcer of a joyful event, or joyful events: one who rejoices another, or others, by an annunciation:]* pl. بَشِيرَاتٌ (A) and بَشِيرٌ, (TA in art. نَشْر.) or this is pl. of بَشُورٌ. (TA in the present art.) It is said in the Kur [vii. 55], وَهُوَ الَّذِي يُرْسِلُ وَهُوَ الَّذِي يَبْشُرُ الْرَّيَّاحَ بَشْرًا 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 مَبَشِيرٌ, 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 بَشَارَةٌ; 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 مَبَشِيرَاتٌ, (A,) or مَبَشِيرَاتٌ (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 مَبَشِيرَةٌ signifies *beautiful in make and colour;* (IAar, K;) applied to a girl. (IAar.)

بَشَارَةٌ *Goodliness; beauty; elegance of form or features.* (S, K, TA.)

بَشَارَةٌ *What is pared off from the face of a hide:* what is pared off from its back is called تَحْلِي. (Lh.) — See also بَشَارَةٌ: — and see بَشْرِي.

بَشَارَةٌ; pl. بَشَارَاتٌ and بَشَائِرٌ: see بَشْرِي, in three places; and see also تَبَشِيرٌ. — Also *A gift to him who announces a joyful event;* and so بَشَارَةٌ: (K, TA:) or the latter, which is like the عَمَالَةٌ of the عامل, has this signification; (IAth;) and so بَشْرِي; (M;) and بَشَارَةٌ [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 بَشَارَةً* *I gave him my garment as a reward for the joyful annunciation.* (TA from a trad.)

هُوَ اَبْشَرُ مِنْهُ *He is more goodly or beautiful, more elegant in form or features, and more fat, than he.* (K.)

تَبَشِيرٌ, in the handwriting of J تَبَشِيرٌ, [and so in my copies of the S,] a word of which there is not the like except in the instances of تَنْوُطٌ [or تَنْوُطٌ], a certain bird, and وَادِي تَبَلَكٌ [or تَبَلَكٌ?] and وَادِي تَحْيَبٌ [or تَحْيَبٌ] and وَادِي تَضَلَلٌ [or تَضَلَلٌ] (TA,) *A certain bird, called the صَفَارِيَّةُ:* (S, K:) n. un. with ة. (K.)

تَبَشِيرٌ, as though it were pl. of تَبَشِيرٌ, inf. n. of بَشْرٌ; (A;) a word which has not its like except in the instances of تَعَايِبٌ and تَعَاجِبٌ 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-Hajjáj, تَبَشِيرٌ occurs as meaning † *the commencement of rain.* (TA.) One says, *فِيهِ مَعَايِلٌ* † [In him are indications of right conduct, or belief, and its earnest]. (A.) See also بَشْرِي. — † *Streaks of the light of daybreak in the night.* (TA.) — † *Streaks that are seen upon the surface of the ground, caused by the winds.* (Lth, K.) — † *The colours of palm-trees when their fruit begins to ripen;* (K;) as also تَبَاكِيرٌ. (TA.) — † *Such as bear fruit early, or before others, of palm-trees.* (K.) — † *Marks of galls upon the side of a beast.* (K.)

رَجُلٌ مُؤَدَمٌ مُبَشَّرٌ † *A perfect man; as though he combined the softness of the اَدَمَةٌ [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:* (Aq:) and اِمْرَأَةٌ مُؤَدَمَةٌ مُبَشَّرَةٌ † *a woman perfect in every respect.* (TA.) [See also art. اِدَمٌ.]

مَبَشِيرٌ and مَبَشِيرَاتٌ: see بَشِيرٌ.

مَبَشُورَةٌ: see بَشِيرٌ, last sentence.

حَجَرٌ مَبَاشِرٌ [so in two copies of the S: in Golius's Lex. مَبَاشِرَةٌ:] *A mare* [so I render حَجَرٌ, which Golius renders "vulva,"] *desiring the stallion.* (S.) [See also مَبَاسِرَةٌ, with س.]

بشع

1. **بَشِعَ**, aor. ʿ, (K, TA,) inf. n. **بَشَاعَةٌ** (S, K) and **بَشِعَ**, (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.)* — **بَشِعَ الرَّجُلُ**, (K, TA,) aor. ʿ, (K,) inf. n. **بَشِعَ** (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 خُلُقِهِ بَشَاعَةٌ**, (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** **بِالْمَاءِ**], aor. ʿ, † *It (a valley) was, or became, choked, surcharged, or overfilled, with the water. (K.)* And **بَشِعَ بِالنَّاسِ** † *It [a place] was, or became, choked, or overfilled, with men, or the people. (Z, TA.)* — [Hence also,] **بَشِعَ بِالْأَمْرِ**, (K,) inf. n. **بَشِعَ** and **بَشَاعَةٌ**, (TA,) † *He was unable to do, or accomplish, the thing, or affair. (K, TA.)* — **بَشِعَ بِالشَّيْءِ**, and **بَشِعَ بِهِ**, inf. n. **بَشِعَ**, *He seized the thing in a violent and an abominable manner. (L, TA.)*

4. **أَبَشَعَنِي الطَّعَامُ** *The food caused me to experience a straitened state, or choking, of the fauces, (حَمَلَنِي عَلَى البَشَعِ) by reason of its coarseness, or roughness. (IAqr.)* [See 1.]

10. **عَدَّهُ بَشَاعَةً** *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. استخشعهُ. (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

condiment: (TA:) or rough, or coarse; applied to food; (Nh;) and so † applied to clothing; (IAqr, Nh;) and † to speech, or language; (Nh;) and † **بَشِعَ** applied to speech, or language, signifies rough, or coarse, and disagreeable. (IAqr.) — 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 قَبِشِعَ مِنْهُ.]* — Also † One whose soul is heavy, or heaving, or agitated by a tendency to vomit. (ISH, K, TA.) — And † *Evil in disposition, (K, TA,) and in social intercourse. (TA.)* You say also, **هُوَ بَشِعُ الخَلْقِ** † *He is evil in disposition. (TA.)* — Also, (K, TA,) or **بَشِعَ المَنْظَرُ**, (Mṣb,) † *Foul, or ugly, in aspect; (Mṣb, K;) not pleasing to the eyes. (TA.)* — Also, (K,) or **بَشِعَ الوَجْهَ**, (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. **بَشِقَ**, aor. ʿ; and **بَشَقَ**, aor. ʿ; *He struck, smote, or beat, another with a staff or stick. (Nawadir el-Aqrab, K.)* — *He looked sharply, or intently: (Ibn-'Abbád, K:) inf. n. بَشِقُ. (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. **بَشِقُ**, *He took, or seized. (Mṣb.)*

نَظَرَ بَشِقًا *A sharp, or an intent, look. (JK.)*

بَاشِقُ (JK, Mṣb, K) and **بَاشِقُ**, (Mṣb, Es-Suyootee, TA,) the latter being allowable accord. to some for the sake of conformity to the usual Arabic measure, as in **دَاتِقُ** and **خَاتِمُ** and the like; (Mṣb;) perhaps derived from **بَشِقُ** meaning the “looking sharply,” or “intently;” (JK;) or from **بَشِقُ** 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 صُغُورُ, [pl. of صُغْرُ,] as are also the بَازِي and the شَاهِين and the زُرْقُ and the يُونُوقُ: (AHát in “the Book of Birds,” TA:) pl. بَواشِقُ. (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, **بَشِمِتُ مِنَ الطَّعَامِ** *I suffered indigestion from the food: (S:) or was heavy in consequence of the food. (Ham ubi suprà.)* 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, **بَشِمِتُ 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 الفَصِيلُ عَنِ اللَّبَنِ** † [*The young camel turned away with disgust from the milk; was averse from it; &c.*] (K in art. دَق.)

4. **أَبَشِمَهُ** *It (food) caused him to suffer, or be affected with, indigestion: (S, K, TA:) or † loathing, or nausea. (K.)*

بَشِمِرٌ part. n. of 1, meaning *Suffering, or affected with, indigestion. (Mṣb.)* — [And † *Affected with disgust, aversion, loathing, or nausea.*]

بَشَامٌ [The tree of the balsam of Mekkeh; amyris opobalsamum; mentioned by Forskål in his Flora Aegypt. Arab. p. 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 **أبو 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 الحَمَاءُ [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] صَعْتَرُ, and having no fruit; [but only, as Forskål states, a bluish 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-h, and then sukoon, and then kesr, *I. q. نِيلُوفَرُ* [i. e. نِيلُوفَرٌ and نِيلُوفَرٌ or نِيلُوفَرٌ], the nymphæa lotus, or white lotus; and the nymphæa cærulea, or blue lotus: see art. نِيلُوفَرُ: a word of the dial. of Egypt. (TA.)

بص

1. **بَصَّ**, aor. **بَيَّصُ**, inf. n. **بَيِّصٌ** (S, A, K) and **بَصَّ**, (TA,) *It (a thing, S, as, for instance, a grain of a pomegranate, TA) shone, or glistened. (S, A, K.)* — **هُوَ يَبِيصُ لِي** [*He looks at me*] is an expression used by the vulgar [in the present day], and is from **البَصَاصَةُ** signifying “the eye.” (TA.) [By rule it should be **يَبِيصُ**.]

2. **بَصَّ بِسَيْفِهِ** *He made a sign with his sword, waving it, or moving it about [so that it shone, or glistened].* (TA.)

R. Q. 1. **بَصَّصَ**, (S, K,) or **بَصَّصَ بِذَنبِهِ**, (M,) inf. n. **بَصَّصَةٌ**, (TA,) *He* (a dog, S, M, K, and a beast of prey, and a gazelle, and a camel when urged on by the driver's singing, TA) *wagged, or moved about, his tail*; (S, K;) which a dog does by reason of cupidity, or fear; (TA;) as also **تَبَصَّصَ**: (S:) or *he* (a dog) *struck with his tail.* (ISd.) The inf. n. **بَصَّصَةٌ** has a pl., namely, **بَصَّصَاتٍ**; as in the following ex.:

• **حَتَّى إِذَا أَبْصَرْتَهُ وَعَلَيْتَهُ**
• **حَيَّتُهُ بِبَصَائِصِ 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]. (Aḡ.) **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 **بَصَّ نَارٍ**, *Live coals*; because they shine, or glisten: n. un. with δ : so in the present day; but probably only post-classical: or, accord. to the TA, in art. **بَصَوُ**, the word **بَصَّةٌ** 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.*]

بُصَانٌ a name of [The month afterwards called] **رَبِيعُ الْآخِرِ**: the former was its name in the Time of Ignorance: thus it is written accord. to the Jm: [or it was called, or was also called, **وَبُصَانٌ**, and **وَبُصَانٌ**: (see art. **وَبَص**): or **وَبُصَانٌ**, and **وَبُصَانٌ**: (see art. **بَصَن**):] the author of the K mentions it in art. **بَصَن**; [where it is said to be also written **بُصَانٌ**, i. e., without teshdeed;] but this is its proper place, for it is from **الْبِصِصِ** [inf. n. of **بَصَّ**]. (TA.)

بَصَّصَ, (T, K,) or **بَصَّصَ بِبَصَائِصِ**, (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 **بَصَّصَابٌ**.] — **يَوْمٌ بَصَّصَابٌ** *A vehemently-hot day.* (TA.)

بصر

1. **بَصَرَ**, [aor. δ], (Sb, M, K,) and **بَصَّرَ**, [aor. ϵ], (Lh, K,) inf. n. **بَصْرٌ** and **بَصَارَةٌ**, (M, K,) [He saw; i. e.] *he became seeing*; syn. **صَارَ مُبْصِرًا**;

(Sb, M, K;) with **ب** prefixed to the noun following. (K.) But see 4, in four places. **بَصْرٌ** is seldom used to signify the sense of sight unless to this meaning is conjoined that of mental perception. (B.) — [Hence,] **بَصْرٌ**, [and **بَصْرٌ**,] 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, Mḡb, B,) and **بَصَّرَ بِهِ**, and sometimes **بَصَّرَهُ** and **بَصَّرَهُ**, but more chastely with **ب**, inf. n. [**بَصَارَةٌ** and] **بَصْرٌ**; (Mḡb;) and **أَبْصَرَهُ**; (B;) *He perceived it mentally*; (B;) *he knew it [or understood it]*. (S, Mḡb.) **بَصَّرْتُ بِهَا لَمْ يَبْصُرُوا بِهِ**, in the Kḡr [xx. 96], means *I knew that which they knew not.* (S.) — **بَصَّرَ الْأَدِيمِينَ**, aor. δ , (T, K,) inf. n. **بَصْرٌ**, (S, M, K,) *He put the two hides together, and sewed them, like as the two edges of a garment, or piece of cloth, are sewed, one being put upon the other; which [mode of sewing] is contrary to, or different from, that in which a garment, or piece of cloth, is sewed before it is sewed the second time*: (S:) or *he put together the two edges of the two hides, when they were being sewed, (M, K,) like as a garment, or piece of cloth, is sewed.* (M.)

2. **بَصَرَ** *He* (a whelp) *opened his eyes.* (M, K.) — **بَصَّرَهُ**, (S, K,) inf. n. **تَبَصَّرٌ**; (TA;) or **أَبْصَرَهُ**; (accord. to some copies of the K; [see **مَبْصَرٌ**, 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, **بَصَّرْتُهُ بِهِ**, (A, Mḡb,) inf. n. as above, (Mḡb,) *I made him to know it; acquainted him with it.* (A, Mḡb.) And **بَصَّرَهُ الْأَمْرَ**, inf. n. as above and **تَبَصَّرَهُ**, *He made him to understand the affair, or case.* (M.) — Also *He rendered it apparent, or plainly apparent, conspicuous, manifest, or evident.* (S, K.) — **بَصَّرَتْ بِدَمَامٍ**, said of the feathers of an arrow, *They were besmeared by the blood*: (S:) or *were strengthened and fastened with glue.* (M.) — Also **بَصَرَ**, inf. n. **تَبَصَّرٌ**; (S, K;) and **أَبْصَرَ**; (K;) *He went, (S,) or came, (M, K,) to the city of El-Başrah (البصرة).* (S, M, K.)

3. **بَاصَرَهُ** *He looked with him at a thing, trying which of them two would see it before the other.* (M.) And **بَاصَرَا** *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**, (Mḡb,) *He saw him, or it, (Lh, S, A, Mḡb, Mḡb,) by the sight of the eye*; (Mḡb;) 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 **بَاصَرَهُ**: (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 Kḡr [xviii. 25], means *How clear is his sight! and how clear his hearing!* the pronoun relating to God; (Bḡ, Jel;) and thus used, the phrase is tropical; i. e., nothing escapes his sight and hearing. (Jel.) And **أَسْمِعْ بِهِمْ وَأَبْصُرْ**, in the same [xix. 39], means *How clearly shall they hear! and how clearly shall they see!* (S, Bḡ, 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.* (Bḡ.) — **أَبْصَرَ** also signifies *He relinquished infidelity, and adopted the true belief.* (IAḡr.) — See also 10. — **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*: (Mḡh:) 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 **أَبْصَرَ 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. **اسْتَبَصَرَ** [*He sought, or endeavoured, to see, or to perceive mentally*]. You say, **اسْتَبَصَرَ فِي رَأْيِهِ**: see 5, last sentence. — *He had, or was endowed with, [mental perception, or] knowledge, (Mḡb,) [or understanding, intelligence, or skill: as in the phrase,] استَبَصَرَ فِي شَيْءٍ* [*He had a mental perception, or knowledge, &c., of, or in relation to, a thing*]. (S.) [See **مُسْتَبَصِرٌ**.] — *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 **ثَوْبٌ جَدِيدُ الْبَصْرِ** *A thick garment or piece of cloth.* (M.) **صَبْرٌ**, formed by transposition, signifies the same. (§ in art. **صبر**.) — *A side*: (§, M, K:) the *edge* of anything: (§, 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] (**الْبَصْرَاتُ**) perceives the things seen (**الْمَبْصُورَاتُ**): (Mṣb:) pl. **أَبْصَارٌ**. (M, Mṣb, 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 وَرَأَيْتُهُ بَيْنَ** *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 **بَصْرَةٌ**; [and so **بَصْرَةٌ**] 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**.

بَصْرَةٌ Soft stones; (AA, M, Mṣb;) i. q. **كِدَانٌ**; (AA, M;) as also **بَصْرٌ** (M, Mṣb) and **بَصْرٌ**; or, accord. to Zj, this last is not allowable: (Mṣb:) 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 *kesr* if without *ḍ*: (§:) [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 *ḍ*, 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: }

أَرْضُ بَصْرَةٍ Land in which are stones that cut the hoofs of beasts. (TA.) See also **بَصْرَةٌ**, in two places.

بَصِيرٌ Seeing; i. q. **مُبْصِرٌ**; (M, K;) contr. of **ضَرِيرٌ**: (§:) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعَلٌ**, (M,) or of the measure **فَاعِلٌ** [i. e. **بَاصِرٌ**]: (TA:) pl. **بُصْرَاءُ**. (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**: (Mṣb:) because it is one of the most sharp-sighted of animals. (M.) — *Endowed with mental perception*; (B;) *knowing*; *skilful*; *possessing understanding, intelligence, or skill*: (§, M, A, Mṣb, K:) pl. as above. (A.) One says, **أَنَا بَصِيرٌ بِهِ** *I am knowing in it, or respecting it*. (Mṣb.) 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 *الأَعْمَى* [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*; (Mṣb;) as also **بَصْرٌ** (§, Mṣb) and **اسْتِبْصَارٌ**: (Mṣb:) *understanding*; *intelligence*; *skill*: (M, K:) **الْبَصِيرَةُ** signifies **الْإِسْتِبْصَارُ فِي الشَّيْءِ** [which implies all the meanings above: see 10]: (§:) and **بَصْرُ الْقَلْبِ** [in like manner] signifies *mental perception or vision or view; idea, or opinion, occurring to the mind*: (M, K:) the pl. of **بَصِيرَةٌ** is **بَصَائِرٌ**; (M, B;) and the pl. of **بَصْرٌ**, as syn. therewith, **أَبْصَارٌ**. (B.) [Sometimes it is opposed to **بَصْرٌ**, as in the first and second of the following exs.] **عَمَى الأَبْصَارُ أَهْوَنُ مِنْ عَمَى البَصَائِرِ** [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 Hashim, 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 ذَاتَ 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 **مَبْصُورَةٌ** (§, K) and **مَبْصُورٌ**. (K.) — [And hence,] *Blood*, (M,) or *somewhat thereof*, (As, S, K,) by which one is directed to an animal that has been shot, or to the knowledge thereof: (As, AA, S, M, K:) or *blood upon the ground*; (AZ, S;) *what sticks upon the ground, not upon the body*: (M:) *what adheres to the body is termed جَدِيَّةٌ*: (AZ, S;) or *a portion of blood of the size of a dirhem*: (TA:) or *what is of a round form, like a shield*: or *what is of an oblong form*: or *what is of the size of the فرس [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: (§, 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 *ḍ* 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,

• رَاحُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ •
• وَبَصِيرَتِي يَعْذُو بِهَا عَتْدُ وَائِي •

[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: (§, M:*) but see another explanation in what follows. (§.) [See also Ham p. 59.] — *A witness*: (Lh, S,* M, Mgh, K:) *an observer and a witness*. (A.) **بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ**, in the Kur [lxxv. 14], means *Nay, 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**: (§:) the *ḍ* 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 **عَيْنٌ بَصِيرَةٌ**. (Mgh.) You say also, **أَجْعَلْنِي بَصِيرَةً عَلَيْهِمْ** *Mahe 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 **بَصَائِرُ السَّلَاحِ** 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 **بَصِيرٌ**.] Such is hung upon the door of a dwelling. (TA.) And you say, **رَأَيْتَ عَلَيْهِ بَصِيرَةً**, i. e. **شَعَّةً 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 مزادة and the like; what is sewed, thereof, in the manner termed بَصْرٌ [inf. n. of **بَصَرَ**: see 1, last sentence]: (B:) pl. **بَصَائِرٌ**: (S:) and **بَصِيرٌ** 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**. — **لَمَحَ بِبَاصِرٍ** † *An intent, or a hard, glance*: (M, K:) or *a very intent or hard glance*. (S.) You say, **أَرَيْتَهُ لَمَحًا بِبَاصِرًا** † *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 **لَابِنٌ** and **تَامِرٌ**, meaning **مَوْتُ مَائِثٌ** from **أَبْصُرْتُ**, like **مَوْتُ مَائِثٌ** from **أَمْتُ**; and it means *I showed him a severe thing*. (S.) And **لَقِيَ مِنْهُ لَمَحًا بِبَاصِرًا** † *He experienced from him a manifest, or an evident, thing*. (M. [See also art. **لَمَحَ**].) And **رَأَى فُلَانٌ لَمَحًا بِبَاصِرًا** † *Such a one beheld a terrible thing*. (Lth, TA.) And **أَرَانِي الزَّمَانَ لَمَحًا بِبَاصِرًا** † *Fortune showed me a terrifying thing*. (A.) — It is said in a prov., **خَيْرُ الْغَدَاةِ بَوَاكِرُهُ وَخَيْرُ الْعَشَاءِ بَوَاصِرُهُ**, [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**.

بِئْصِرٌ: see art. **بِئْصِرٌ**.

أَبْصَرٌ [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; illumining: 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 **وَالنَّهَارُ مُبَصِّرًا**)], means, *And the day [causing to see; or] in which one sees*; (K;) *giving light; shining; or illumining*. (TA.) And **فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً**, also in the *Kur* [xxvii. 13], † *And when our signs came to them, making them to have sight, or to have mental perception, or knowledge, or skill; expl. by تَجَعَّلُوا بَصِيرًا: (Akh, S, K:) or *giving light; shining; or illumining*: (S:) or *being conspicuous, manifest, or evident*: or we may read **مُبْصِرَةً**, meaning *having become manifest, or evident*. (Zj, M.) And **آتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً**, 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 illumining*; (Fr, T;) and this is the right explanation: (T:) or *a manifest, or an evident, sign*: (Zj, L, K:) and some read **مُبْصِرَةً**, meaning *having become manifest, so as to be seen*. (Zj, L.) And **جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً**, also in the *Kur* [xvii. 13], † *We have made the sign of the day manifest, or apparent*. (K, TA.) = *One who hangs upon his door a بَصِيرَةٌ*, i. e. *an oblong piece of cloth* (K, TA) of cotton or other material. (TA.)*

مُبْصِرَةٌ: see **بَصِيرَةٌ**.

مُسْتَبْصِرٌ One who seeks, or endeavours, to see a thing plainly or clearly [either with the eyes or with the mind]. (TA, from a trad.) — **وَكَانُوا مُسْتَبْصِرِينَ**, in the *Kur* [xxix. 37], means, *And they were endowed with perceptive faculties of the mind, or of knowledge, or of skill*: (Jel:) or *they clearly perceived, when they did what they did, that the result thereof would be their punishment*. (M.) And you say, **هُوَ مُسْتَبْصِرٌ فِي دِينِهِ**, *He is endowed with mental perception, or knowledge, or understanding, intelligence, or skill, in his religion and his actions*. (TA.)

بصط

1. **بَصَطًا**, [inf. n. of **بَصَطٌ**], i. q. **بَسَطٌ**, 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. ٤, (K,) inf. n. **بَصَعٌ**, (S,) *He collected*: (K:) [J says,] *I have heard from certain of the grammarians that **البَصْعُ** is syn. with **الجمعُ**, but I know not what is the truth of the matter*. (S.) 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** [I took my right, or due, altogether]: and [the pl. is **أَبْصَعُونَ**]: you say, **جَاءَ الْقَوْمُ** **أَبْصَعُونَ** [The people, or company of men, came all together]: and the fem. is **بُصْعَاءٌ**: you say, **جَمَعَاءَ بُصْعَاءَ**: and [the pl. of **بُصْعَاءَ** is **بُصْعٌ**: you say,] **رَأَيْتُ النِّسْوَةَ جَمَعَ بُصْعٌ** [I saw the women all together]: it is a corroborative occurring in a particular order, never before **اجمع**. (S.) [See **أَبْصَعُ**.]

بصق

1. **بَصَقٌ**, (Lth, JK, S, K,) [aor. ٢,] inf. n. **بَصَقٌ**, (S,) i. q. **بَزَقٌ** (Lth, S, *K) or **بَسَقٌ** (JK) [*He spat*]: it is the most chaste of these three verbs. (TA in art. **بَسَقٌ**.) **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 **قَصَدُ**, or small juicy branches, in the [species of mimosa termed] **عُرْقُطٌ** [app. as meaning *They excerned a matter like spittle*]. (TA.)

بَصَقَةٌ A [stony tract such as is termed] **حَرَّةٌ** 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 **رِيْقٌ**: (K:) [or saliva that flows: see **بِرَاقٌ**]: i. q. **بِرَاقٌ** (S, K) and **بِسَاقٌ**: (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.)

بُصُوقٌ A ewe having the least quantity of milk. (K, TA.)

بصل

2. **تَبْصِيلٌ** The act of stripping, or divesting; [like as when one strips an onion (**بَصَلَةٌ**) of its coats;] (K;) as also **تَبْصَلٌ**. (Fr, K.) You say, **بَصَلْتُ الرَّجُلَ عَنْ ثِيَابِهِ** [and **تَبْصَلْتُهُ**] *I stripped the man of his clothes*. (TA.)

5. **تَبْصَلٌ** It (a thing) was, or became, several fold, or many fold, like the coats of the **بَصَلٌ** [or onion]. (Z, TA.) See also **مُتَبْصِلٌ**. — It is also trans.: see 2, in two places. — [Hence,] **تَبْصَلُوهُ** † *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 ٥. (S, M, Mṣb, K.) Hence the prov., **أَكْثَى مِنَ 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 بَصَلُ [or onion] commonly known. (Mgh.) بَصَلُ الْفَأْرِ is the same as الإِسْقِيلُ and الإِسْقَالُ and العَنْصَلُ (K in art. سقل,) also written العَنْصَلُ (K in art. عصل,) or بَصَلُ العَنْصَلِ (KL voce زيز, [and so as written by Golius,]) [Scilla, or squill; particularly scilla maritima, or officinal squill; called by all these names, except, perhaps, الإِسْقَالُ, in the present day;] also called زيز, and البَصَلُ الْبَرِّيُّ [the wild onion; but from what follows, it seems that there is a confusion here]. (KL ubi suprâ.) بَصَلُ الذُّبِّ, 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-ḥ, [thus generally written, though it would seem to be correctly بلبوس,] the leaves of which resemble those of the سذاب [or rue]: (TA in art. بلبس:) the بلبوس is the wild onion (in Pers. پیاز صحرائی). (KL voce بلبوس. [This last assertion suggests that الزير and الرند may be mistranscriptions for الزيز; the زيز 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 بصل. (S.)

بَصَلٌ (ISH, K) and ذُو تَبَصُلٍ (ISH, TA) A covering of any kind (قشر) consisting of many coats; thick; (ISH, K;) like the coats of the بصل [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-Málik alone. (M.) The رَتَبُ is the space between the third finger and the middle finger; the رَتَبُ, that between the middle finger and the first finger; [but see these two words;] the فِتر, that between the first finger and the thumb; the شبر, that between the thumb and the little finger; and the فَوْت, 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 ثَوْبٌ لَهُ بَصْرٌ, meaning a garment, or piece of cloth, that is dense, or compact; close in texture. (M.)

بصن

بُصَانٌ (M, K,) so accord. to Kṭr, (M,) and بُصَانٌ (K,) thus in some of the copies of the Jm of IDrd, (TA,) a name of The month الآخر, (M, K,) in the Time of Ignorance: (M:) pl. [of pauc.] أَبْصَانَةٌ (M, K) and [of mult.] بُصَانٌ (M, TA;) the latter erroneously written in the copies of the بَصَانَاتُ: (TA:) so says Kṭr; but other lexicologists hold that it is وَبْصَانٌ, like سَبْعَانٌ

and وَبْصَانٌ, like سَقْرَانٌ; and this is the correct opinion: Aboo-Is-hák says that it was so named because of the وَبِيسُ, i. e. gleaming, of the weapons therein: (M:) but it is said in art. وبس of the K to be وَبْصَانٌ and وَبْصَانٌ: and Sgh holds بُصَانٌ to be correct because بَصٌ and وَبِيسٌ signify the same. (TA.)

بض

1. بَضُّتُ, and بَضُّتُ (S, TA,) and بَضُّتُ also, (accord. to one copy of the S,) [third pers., accord. to rule, بَضُّ, (accord. to Golius and Freytag بَضُّ or بَضُّ, but these are irregular forms, and not admissible without authority,) aor., accord. to rule, of the first يَبْضُ, and of the second يَبْضُ, and of the third يَبْضُ,] inf. n. بَضَاةٌ and بَضُوضَةٌ (S, TA,) Thou (O man) wast, or becamest, such as is termed بَضُّ; 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.) = بَضُّ الْمَاءِ, aor. بَضُّ, inf. n. بَضِيضٌ (S, K) and بَضُوضٌ and بَضُّ (K,) The water flowed by little and little: (S, K:) or exuded upon a rock or the ground. (TA.) And بَضَّتْ الرَّكْبَةَ, and بَضَّتْ بِمَائِهَا, The well had, or yielded, little water; or its water became little. (TA.) It is said in a trad. respecting Tabook, وَالْعَيْنُ تَبْضُ شَيْءٌ مِنَ الْمَاءِ [The source, or spring, yielding scantily somewhat of water]. (TA.) And you say, بَضَّتْ الْعَيْنُ, aor. as above, inf. n. بَضُّ and بَضِيضٌ, The eye shed tears. (TA.) And, of a man when you characterise him as patient under affliction, مَا تَبْضُ عَيْنُهُ. [His eye does not shed tears]. (TA.) And بَضَّتْ الْحَلِيبَةَ The nipple streamed with milk. (TA.) It is said in a trad., مَا تَبْضُ بِهَلَالٍ Having no milk dropping from it, or her. (TA.) And in another trad., سَقَطَ مِنَ الْفَرَسِ فَإِذَا هُوَ جَالِسٌ وَعَرَضَ وَجْهَهُ بِيَضٍ 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, بَضُّ السَّقَاءِ, nor القُرْبَةُ: but some say so, urging the authority of Ru-beh. (S.) And you say of a stone, and the like, بَضُّ, aor. as above, meaning Water flowed from it like sweat; water oozed from it. (TA.) — Hence the saying, مَا يَبْضُ حَجَرُهُ + No good is obtained from him; (TA;) i. q. مَا تَنْدِي صَفَاتُهُ (S:) a prov. applied to the niggardly. (S, K.) [Hence also,] بَضُّ لَهُ, [aor., accord. to the TA, يَبْضُ, but this is evidently a mistake,] + He gave him a little; as also لَهُ ابْضٌ (Sh, K,) inf. n. ابْضَاةٌ: (TA:) and بَضُّ لَهُ شَيْءٌ + He did him a small benefit; as also نَضُّ. (As.)

- 4. ابْضُ لَهُ: see 1, last sentence.
- 5. تَبَضُّتُهُ I took everything belonging to him. (Ibn-'Abbád, K.) — تَبَضُّتُ حَقِّي مِنْهُ I took the whole of my right, or due, from him by little and little: (S, K:) [as also تَنْضُّتُهُ مِنْهُ.]
- 10. خُذْ مَا اسْتَبْضُ Take thou what is easily

attainable; what offers itself without difficulty. (AA, TA in art. نذب.)

بَضُّ 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 (As) soft, or tender, in body; not particularly implying whiteness: (As, 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: (As, 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 بَضِيضَةٌ and بَاضَةٌ and بَضَاةٌ, applied to a girl, signify the same as بَضَّةٌ; (K, TA;) compact in flesh, plump, or soft and thin-skinned and plump, with a very white or fair complexion: (TA:) and بَضَاةٌ also is syn. with بَضَّةٌ, applied to a woman. (TA.)

بَضُّ Little water. (S, K.)

بَضَاةٌ: see بَضُّ, at the end of the paragraph.

رَكْبَةٌ بَضُوضٌ (K,) or رَكْبَةٌ بَضُوضٌ (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, بَضَاةٌ: in others, بَضَاةٌ. (TA.)

بَضَاةٌ مِنْ مَاءٍ (K,) or مَا فِي السَّقَاءِ بَضَاةٌ (TA,) and بَضِيضَةٌ (K,) There is not in the skin [even so much as] a small quantity of water: (K, TA:) from Aboo-Sa'eed. (TA.)

بَضِيضَةٌ: see بَضُّ, near the end of the paragraph. = Rain little in quantity. (Sgh, K.) — See also بَضَاةٌ. = A thing which the hand possesses. (K.) You say, أَخْرَجْتُ لَهُ بَضِيضَتِي I produced to him what my hand possessed. (TA.)

بَضَاةٌ: see بَضُّ, near the end of the paragraph.

بَاضَةٌ: see بَضُّ, near the end of the paragraph.

مَا فِي الْبُئْرِ بَاضُوضٌ There is not any moisture in the well. (Ibn-'Abbád, K.)

هُوَ أَهْضُ 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, Mṣb,) aor. ٤, (Mṣb,) inf. n. بَضْعٌ (S, Mgh, Mṣb, K,) He cut it; (S, Mgh, Mṣb, K;) namely, flesh, or flesh-meat: (S, TA:) and it (a sword) cut a piece off from it; namely, a thing: (As, S:) and he cut it in pieces; namely, flesh, or flesh-meat: (K, TA:) and بَضَعَهُ, inf. n. تَبْضِيعٌ, 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. (Mṣb, TA. *) — He slit it; or cut it lengthwise; (S, Mgh, Mṣb, K;) namely,

flesh, or flesh-meat, (Mṣb,) or a wound, (S, TA,) and a vein, and a hide. (S.) — [And hence,] بَضْعًا, (Sb, Mṣb, TA,) aor. ʿ, (Mṣb,) inf. n. بَضَعُ (K, TA) and بَضَعٌ, like شَكْرٌ and شَغْلٌ and كَفْرٌ, for نَعْلٌ is not rare as a measure of inf. ns., (Sb, TA,) or accord. to some it is an inf. n. of this verb, (Mṣb,) but accord. to others it is a simple subst., (TA.) † *Inivit eam; he lay with her, or compressed her*; (Sb, Mṣb, K, TA;) as also بَاضِعًا, (Mṣb,) inf. n. مَبَاضِعَةٌ (S, Mgh, Mṣb, K) and بَضَاعٌ: (S, Mṣb, K:) because in the act which it signifies is a kind of slitting. (Mgh.) You say, مَلِكٌ بَضْعِيَا, i. e. جَمَاعِيَا. (Mṣb.) And it is said in a prov., كَعَلْبِيَّةٌ أُمُّهَا الْبِضَاعُ † [*Like her who teaches her mother the making of marriage*]. (S.) — بَضَعٌ also signifies † *The taking in marriage*: (K, TA:) and بَضَعٌ, as an inf. n., † *The making a contract of marriage*. (Mṣb.)

2: see 1.

3: see 1, in two places.

4. ابضعا, (Mgh, Mṣb, K,) inf. n. ابضاعٌ, (Mgh, Mṣb,) † *He gave her in marriage*. (Mgh, Mṣb, K.) It is said in a trad., (TA,) تَسْتَأْمَرُ ابضاعينَ † *Women shall be consulted respecting the giving them in marriage*: (T, Mgh, Mṣb, TA:) or, accord. to one relation, ابضاعينَ, (Mgh, Mṣb,) which [virtually] means the same; (Mṣb;) but this is a pl., namely, of بَضَعٌ. (Mgh, Mṣb.) — ابضع الشيءُ † *He made the thing to be بَضَاعَةٌ* [i. e. an article of merchandise], (S, K, TA,) whatever it was; (TA;) as also ابضعتهُ † (S, K:) or ابضعتُ الشيءُ signifies *I made [or took] the thing as بَضَاعَةٌ* [an article of merchandise] for myself: and you say, ابضعتهُ لغيري † [*I made it, or gave it as, an article of merchandise to another than me*]: (Mgh, Mṣb:) and ابضعه البضاعةُ † *he gave him the article of merchandise*. (TA.) Hence the phrase, in a trad. relating to El-Medeenah, accord. to one relation, تَبضِعُ طَيْبِيَا, meaning † *It gives the good that it possesses to its inhabitants*; as explained by Z; but accord. to the relation commonly known, it is تَبضِعُ, with ن and with the unpointed ص; [meaning “it purifies;” (L in art. نضع);] and there are two other relations, which are تَبضِعُ and تَبضِعُ. (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 بَضَاعَةٌ requires to be supplied in the explanation, and is indicated by the context.]

10. ابضع 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 فابضعني 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. (I Ath, TA.) — See also 4, in two places.

بَضَعٌ: see بَضَعٌ, first sentence, and near the end: and see also بَضْعَةٌ.

بَضَعٌ *Initus; sexual intercourse*: (Mgh, Mṣb, K:) a subst., (Mgh, Mṣb, TA,) accord. to some; but accord. to others, an inf. n.; (Mṣb;) held by Sb to be the latter: (TA:) [see 1:] and marriage; or the taking in marriage; syn. نِكَاحٌ; (ISk, S, Mṣb, TA;) [which has also the first of the meanings given above;] as in the phrase مَلِكٌ بَضَعٌ فَلَانَةٌ [explained above (see 1)]: (ISk, S:) or, (K,) in this phrase, (Mgh,) † *the pudendum muliebri; the vulva*; (Az, Mgh, Mṣb, K, TA;) and so in the saying, in a trad., عَتَقَ بَضْعَكَ † *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, تَسْتَأْمَرُ النِّسَاءَ فِي ابضاعينَ, accord. to those who thus relate it, others saying ابضاعينَ; (see 4;) ابضاعٌ being pl. of بَضَعٌ. (Mgh, Mṣb.) — Also † *The marriage-contract*. (K.) — And † *A dowry; or gift given to, or for, a bride*: (K, TA:) pl. بَضُوعٌ. (TA.) So in the saying of 'Amr Ibn-Ma'adee-Kerib,

وَفِي كَعْبٍ وَإِخْوَتِهَا كِلَابٌ

سَوَامِي الطَّرْفِ غَالِيَةَ البُضُوعِ

[And among Kaqb, 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 البَضَعُ لَا يُقْرَعُ أَنْفَهُ † *This equal's marriage shall not be refused, nor shall it be desired, or wished for; he shall not be rejected*. (TA.)

بَضَعٌ (S, Mgh, Mṣb, K, &c.) and بَضَعٌ (S, Mṣb, K,) some of the Arabs pronouncing it with kesr, (S, Mṣb,) [A number under ten; and an odd number, meaning] a number between two round, or decimal, numbers; (AZ, K;) from one to ten [exclusive of the latter]; and from eleven to twenty [exclusive of the latter]; so accord. to Mebremán; (K;) i. e. Moḥammad Ibn-'Alee Ibn-Ismá'eel the Lexicologist, Mebremán being his surname: (TA:) or from three to nine; (S, Mṣb, K) [in the first and last the ns. of number being in the fem. gender; but in the second, masc.];) so accord. to Kaṭádeh; (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: (Muḳátil, [this n. of number masc.]:) or seven; (Muḳátil, K [in the K this n. of number being fem.];) so accord. to some: (AO:) or ten: (Ed-Ḍaḥḥák [this n. of number masc.]:) or an undefined number; غَيْرٌ مَعْدُودٌ; so says Sgh; [and the like is said in the Mṣb;] in the K, erroneously, غَيْرٌ مَعْدُودٌ; (TA;) because it means a portion, (Sgh, K,) which is undefined: (Sgh, TA:) it also signifies, with ten, [in like manner; i. e. ten and a number under ten; or the like: as] from thirteen to nineteen. (Mṣb.) When used as signifying from three to nine, (Mgh, Mṣb,) or to ten, or to seven, (Mgh,) [or to signify some number under ten, without another n. of number,] it is masc. and fem. without variation: (Mgh, Mṣb:) you say بَضَعٌ رِجَالٌ From three to nine [&c.] men: and بَضَعٌ نِسَاءٌ from three to nine [&c.] women: (Mṣb:) and بَضَعٌ سِنِينَ from three to nine [&c.] years: (S:) and فِي بَضَعٍ سِنِينَ [in from three to nine, &c., years]: (K, Kur xxx. 3:) and فَلَبِثَ فِي السِّجْنِ بَضَعٌ سِنِينَ [And he remained in the prison from three to nine, &c., years]. (K, Kur xii. 42.) But when used to denote a number above ten, (Mgh, Mṣb,) with a masc. n. it is with ة, (بَضْعَةٌ,) and with a fem. n. it is without ة: (ISk, Mgh, Mṣb, K:) you say بَضْعَةٌ عَشْرٌ رِجَالًا From thirteen to nineteen [&c.] men: and بَضْعَةٌ عَشْرَةٌ أُمَّرَاءً from thirteen to nineteen [&c.] women: (S, Mgh, TA:) like as you say ثَلَاثَةٌ عَشْرٌ رِجَالًا and ثَلَاثَةٌ عَشْرَةٌ أُمَّرَاءً. (Mgh.) When you have passed the word denoting ten, (S, K,) [i. e.] to denote a number above twenty, (Mṣb,) it is not used: (S, Mṣb, K:) you do not say بَضَعٌ وَعِشْرُونَ, (S, K,) but بَضَعٌ وَعِشْرُونَ; and so in the cases of the remaining numbers: (S:) or you do say بَضَعٌ وَعِشْرُونَ: (Sgh, K:) accord. to AZ, (Mṣb,) you say بَضْعَةٌ وَعِشْرُونَ رِجَالًا (Mgh, Mṣb, K) meaning *Twenty and odd men*: (AZ, TA:) and بَضَعٌ وَعِشْرُونَ أُمَّرَاءً (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 بَضَعٌ وَمِائَةٌ nor بَضَعٌ وَأَلْفٌ, (IB, K,) but مِائَةٌ and [أَلْفٌ وَبَضَعٌ]: (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.)

بَضْعَةٌ (S, Mṣb, K,) with fet-ḥ, other words of like meaning being with kesr, as قِطْعَةٌ and فِئْرَةٌ and فِئْرَةٌ, (S,) and sometimes with kesr, [بَضْعَةٌ,

(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 **بُضَعَاتٌ**, (Mṣb, K,) and [quasi-pl. n.] **بُضَيْعٌ**, which is extr., like **رَهِينٌ** and **كَلْبٌ** and **مَعِيزٌ** [&c.]. (TA.) Hence the saying [of Moḥammad] in a trad., **فَاطِمَةُ بُضْعَةٌ مَتَى يَرِينِي مَا رَأَيْتَهَا وَيُؤْذِنِي مَا آذَاهَا** † *Fátiméh 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 **بُضَيْعَةٌ** [a little part]. (TA.) One says also, **إِنَّ فُلَانًا لَشَدِيدُ الْبُضْعَةِ 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 وَلِلسُّبُوفِ 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. **خُضِعَ**, and by IB, **خُضِعَ** and **بُضِعَ** 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. **خُضِعَ**.) [See also **بُضَاعٌ**.]

بُضَاعٌ [The giving and receiving merchandise;] a subst. from **أَبْضَعَهُ الْبُضَاعَةَ** and **أَبْضَعَ مِنْهُ**; [or rather an inf. n. of which the verb, **بُضَاعَ**, is not used;] similar to **قِرَاضٌ**. (TA.)

بُضِيعٌ *Flesh.* (As, S.) You say, **دَابَّةٌ كَثِيرَةٌ** *A beast abounding in what is distinct from the rest of the flesh of the thigh:* n. un. with **ة**. (TA.) And **رَجُلٌ خَاطِي الْبُضِيعِ** (As, S) *A fat man.* (TA.) And **سَاعِدٌ خَاطِي الْبُضِيعِ** [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 **بُضِعَ** 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. **بُضَعَةٌ**: (K:) Fr says that **بُضَعَةٌ** signifies *swords*; and **خُضْعَةٌ**, whips: but some say

the reverse. (TA.) [See also **بُضْعَةٌ** above.] — [See also the next paragraph.] — [A broker who acts as an intermediary between the sellers and buyers of camels:] the same with respect to camels as the **دَّلَالٌ** with respect to houses: (O, L, K:) or one who carries the articles of merchandise of the tribe, and conveys those articles from place to place for sale: (Ibn-'Abbád, Sgh, K:) it is said in the A that **بُضَاعُ الْحَيِّ** 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, فَرْقٌ,]) of sheep or goats: (S, Sgh, K:) or a portion separated from the rest of the sheep or goats: (Lth, K:) pl. **بُؤَاعِجٌ**: you say, **فَرْقٌ بُؤَاعِجٌ**. (Lth.)

أَبْضَعُ as a corroborative after **أَجْمَعُ**: see **أَبْضَعُ**, with the unpointed **ص**. Az says that it is an evident mistranscription. (TA.)

مِْبْضِعٌ 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. **مِْبْضَاعٌ**: 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.]

مِْبْضُوعَةٌ [used as a subst.] A bow: a bow cut from a branch. (TA.)

كَمْشِيبْضِعٌ تَمْرٌ. It is said in a prov., **كَمْشِيبْضِعٌ تَمْرٌ إِلَى هَجْرٍ** [Lihe the taker of dates as merchandise to Hejer]; because Hejer is [famous as] the place of production (مَعْدِنٌ) of dates. (S.) **مِْبْضِيعٌ** 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**, inf. n. **بِطٌّ**, (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. **بِطٌّ**, inf. n. **تَبِطُّ**, *He trafficked in the birds called بَطٌّ*, q. v. (K.)

4. **أَبِطٌ**, (IAṣr, K,) inf. n. **أَبِطَاطٌ**, (IAṣr,) *He purchased [or became possessed of] a بَطَّةٌ* [q. v.] for oil, or of oil. (IAṣr, K.)

R. Q. 1. **ضَرَبَهُ فَبِطَّطَهُ** *He struck him and clave his skin, or his head.* (TA.) [See 1.] — See also **بِطَّطَةٌ**, 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 **إِوزٌ** to the large;] i. q. **إِوزٌ**, (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 **دَجَاجَةٌ** and **حَمَامَةٌ**: (S:) pl. **بِطَاطٌ**. (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 [flash, 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. **بِطَاطٌ**. (TA.)

بِطَاطٌ A maker of **بِطَاطٌ**, pl. of **بَطَّةٌ**. (TA.)

بِطَّيْبَةٌ [app. an inf. n., of which the verb is **بِطَّيْبُ**], 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.)

The **مِْبْضِعٌ** [or *scurifying instrument*] (K, TA) with which a wound is slit. (TA.)

بطا

1. **بَطُوٌّ**, aor. **بَطَّ**, inf. n. **بِطٌّ** (S, Mṣb, K) and **بِطَّاءَةٌ**, with fet-ḥ and medd, (Mṣb,) or **بِطَّاءٌ**, like **كِتَابٌ**; (K;) and **أَبِطٌ**; (S, Mṣb, K;) *He was, or became, slow, tardy, dilatory, late, or backward; contr. of **أَسْرَعٌ**; (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 **أَبِطًا مَشِيَهُ** *he made his pace, or going, slow, &c.;* or the like; see **أَسْرَعٌ**:] and **بِطُوٌّ** [denotes what is as it were an innate quality; see, again, **أَسْرَعٌ**; or] is said of one's coming; [meaning *it was, or became, slow, &c.;*] (S, Mṣb;) **بِطٌّ** being the contr. of **سُرْعَةٌ**. (S.) One should not say **أَبِطْتُ** for **أَبِطْتُ**. (S.) [See also 6.] — **بِطُوٌّ ذَا خُرُوجًا**: see **بِطَانٌ**.*

2. **بِطًا بِهِ** [and **بِطَّاءٌ**, 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 مِنْ بَطَّاءٍ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ** *Him whom his evil deeds heap, or hold, back, or put back, or backward, his nobility of lineage will not profit, [or advance, or put forward,] in the life to come, or in the world to come.* (TA.) **مَا بَطَّأَ بِكَ** and **مَا أَبِطَأَ بِكَ** signify the same [*What made thee, or hath made thee, slow? &c.*]; (S, TA;) and so **بِطَّاءُكَ**. (TA.) And you say, **بِطَّأَ عَلَيْهِ بِالْأَمْرِ**, inf. n. **تَبِطُّ**; and

مَبْطُخَةٌ (S, A, Mgh, &c.) and مَبْطُخَةٌ (S, L, K) A place where *بَطِيخ* grow: (S, A, Mgh, &c.): pl. مَبَاطِخ. (A, TA.)

بَطْر

1. *بَطِرَ*, aor. ʿ, inf. n. *بَطَرٌ*, He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: or he exulted by reason of wealth, and behaved with pride and self-conceitedness, and boastfulness, and want of thankfulness: or he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire: syn. of the inf. n. *أَشْرٌ*, (S, A, L, Mgh, TA,) and *مَرِحٌ*; (L, TA;) the former of which signifies *شِدَّةُ المَرَجِ*, (S, A,) and *مَجَاوِزَةُ الحَدِّ فِي* *مَرَجٍ*: (A:) he was, or became, stupified, deprived of his reason, confounded, or amazed, (S, K, Er-Rāghib,) 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-Rāghib, TA, *TK:) this is said to be the primary signification: (TA:) he was, or became, stupified, or confounded, and knew not what to prefer nor what to postpone: (TA:) he was, or became, confounded, perplexed, or amazed, by reason of fright: (A, S, voce *بَحَرٌ*;) he behaved exorbitantly, or insolently, with wealth, (K, TA,) or on the occasion of having wealth: and this, also, is said to be the primary signification: (TA:) he had, or exercised, little of the quality of bearing wealth [in a becoming, or proper, manner]: (K:) he behaved proudly: (TA:) he regarded a thing with hatred, or dislike, without its deserving to be so regarded: he was, or became, brisk, lively, or sprightly: (K:) accord. to some, he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (TA.) It is said in a trad., *لَا يَنْظُرُ* *إِلَّا اللهُ يَوْمَ القِيَامَةِ مَنْ جَرَّ إِزَارَهُ بَطْرًا* [God will not look, on the day of resurrection, upon him who drags along his wrapper of the lower part of the body in exultation and insolence, or pride: meaning one who wears too long a wrapper of the lower part of the body]. (TA.) — *بَطَرْتُ عَيْشَكَ* † [Thou exultedst, or exultedst greatly, or excessively, and behavedst insolently and unthankfully, or ungratefully, &c., in thy manner of life,] is a phrase similar to *رَشِدْتُ أَمْرَكَ*; (S, TA;) and in like manner *بَطَرْتُ مَعِيشَتَا*, in the Kur [xxviii. 58]; in which the verb is not trans., but the subst. is put in the accus. case because of *فِي* understood before it. (Aboo-Is-hāk.) — *لَا أَبْطُرُ الغِنَى* † I do not, or will not, domineer, or assume superiority, over others when I am rich. (Ham p. 517.) — *بَطَرَ النِّعْمَةَ* † 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 disdaining 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, Mgh,) He cut it, or divided it, lengthwise; slit it; split it. (S, Mgh, K.) Hence the appellation *بَيْطَارٌ*. (S, Mgh.)

4. *ابطره* It rendered him such as is termed *بَطِرٌ*; it (wealth) caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: &c.: [see *بَطِرٌ*:] (S, A:) it stupified him, deprived him of his reason, confounded him, or amazed him. (S, K.) You say, *مَا أَمْطَرْتُ حَتَّى أَبْطَرْتُ* It (the sky) rained not until it caused [men] to exult, or to exult greatly, &c. (A.) — *ابطرحه* † 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.) — *ابطره حلمه* † It stupified, confounded, or amazed, him, so as to turn him from his clemency, moderation, or gravity. (TA.) — *ابطره ذرعه* † He imposed upon him more than he was able to do; (S;) what was above his power: (K:) *ذرع* 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: (IAar, K:) *ذرع* signifying the "body." (IAar.)

Q. Q. 1. *بَيْطَرَ*, inf. n. *بَيْطَرَةٌ*, He practised [farriery, the veterinary art, or] the art of the *بَيْطَارِ*. (Mgh.) — *هُوَ بَيْطَرُ الدَّوَابِّ* He treats beasts, or horses and the like, medically, or curatively. (TA.)

ذَهَبَ دَمُهُ بَطْرًا † His blood went unrevengeed, (Ks, S, A, K,) being held in light estimation. (A.)

بَطْرٌ part. n. of *بَطَرَ*, (Mgh, 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, Mgh, TA.)

بَطِرٌ Cut, or divided, lengthwise; slit; split; (K;) as also *مَبْطُورٌ*. (TA.) = See also *بَيْطَارٌ*.

أَمْرَةٌ بَطِيرَةٌ A woman who behaves with much *بَطْرٌ*, i. e. exultation, and insolence and unthankfulness, or ingratitude, &c.: [see *بَطِرٌ*.] (A.) [See also what next follows.]

بَطِيرٌ Clamorous; long-tongued: and one who perseveres in error: fem. with ʿ: (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 *أَمْرَةٌ بَطِيرٌ* as meaning a clamorous, long-tongued woman; *لَأَنَّهَا قَدْ بَطَرَتْ* [because of her insolent behaviour]: and says that, accord. to Aboo-Kheyreh, it is *أَمْرَةٌ 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*.

بَيْطَرٌ: see *بَيْطَارٌ*. — [Hence.] A tailor. (Sh, S, *K.) A poet says, (calling a tailor a *بَيْطَر*, like as one calls a skilful man an *إِسْكَاف*, Sh, TA.)

* *شَقَّ البَيْطَرِ مَدْرَعَ البُحَامِ* * [Like as the tailor cuts lengthwise, or slits, the woollen tunic of the valiant chief]. (Sh, S.)

بَيْطَرَةٌ [Farriery; the veterinary art;] the art of the *بَيْطَارِ*. (S, K.) [See Q. Q. 1.]

بَيْطَارٌ (S, Mgh, K) and *بَيْطَرٌ* (S, K) and *بَيْطَرٌ* and *بَيْطِيرٌ* (K) and *مَبْيِطَرٌ* (S, K) [A farrier; one who practises the veterinary art;] one who treats beasts, or horses and the like, medically, or curatively: (K:) from *بَطَرَهُ*, explained above. (S, Mgh, *.) *أَشْبَهَ مِنْ رَايَةِ البَيْطَارِ* [More commonly known than the sign of the farrier, app. meaning a sign which, I suppose, the itinerant farrier 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.)

مَبْطُورٌ: see *بَيْطَرٌ*.

مَبْيِطَرٌ: see *بَيْطَارٌ*.

بَطْرُق

بَطْرِيقٌ A قائد [or leader of an army], in the language of روم [or Greeks of the Lower Empire]; (JK;) one who is to the روم like the قائد to the Arabs; (Mgh, Mghb;) [i. e.] a leader of an army (قائد) of the روم; (S, K;) accord. to Kudameh, (Mgh,) one who is over ten thousand men: (Mgh, K:) next to him is the طَرْحَان [in the CK تَرْحَان], over five thousand: then, the قَوْمَس, over two hundred: (K:) but in art. طَرْح in the K, it is said that طَرْحَان signifies "a headman, or chief, of high, or noble, rank," in the language of Khurásán; and in art. قَمَس, that قَوْمَس signifies "a commander," or the like, syn. *قَمَامَسَةٌ*, i. q. *بَطَارِقَةٌ*, (TA,) which is pl. of *بَطْرِيقٌ*, (S, Mgh, Mghb, K,) as also *بَطَارِيقٌ*, for which *بَطَارِقٌ* is used in a verse of Aboo-Dhuyb: (TA:) it is an arabicized word; (S, TA;) [app. from the Latin "patricius;"] or, as some say, of the language of the روم and of Syria: or Arabic, agreeing with the foreign word, and of the dial. of the people of El-Hijáz: accord. to El-Jawáleekee and others, in the language of the روم it is بترك: some say that it signifies skilled in war and its affairs, in the language of the روم; and he who is so has rank, or office, and is sometimes made foremost, among them: (TA:) and (some say, TA) a proud and self-conceited

man; (JK, K;) so says Ibn-'Abbád: (TA:) and fat; applied to a bird (JK, K) &c.: (JK:) pl. بَطَارِقَةٌ. (K.) — [See also بَطْرُكٌ, and جَائِلِيٌّ.]

بطرك

بَطْرُكٌ and بَطْرُكٌ i. q. بَطْرِيْقٌ, (Aṣ, K,) i. e. A leader of the Christians: (TA:) or the chief of the Magians: (K:) [in the present day, the former is applied to a Patriarch of a Christian church; as also بَطْرِيْكٌ: (see جَائِلِيٌّ): pl. بَطَارِكَةٌ and بَطَارِيْكٌ: adventitious; not Arabic. (Az, TA.)

بَطْرِيْكِيٌّ Patriarchal; i. e. of, or belonging to, or relating to, a Patriarch of a Christian church; as also بَطْرِيْكِيٌّ: both modern terms.]

بَطْرِيْكِيَّةٌ A patriarchate; i. e. the office, or jurisdiction, of a Patriarch of a Christian church; as also بَطْرِيْكِيَّةٌ: both modern terms.]

بَطْرِيْكٌ: see بَطْرُكٌ.

بَطْرِيْكِيٌّ: see بَطْرِيْكِيٌّ.

بَطْرِيْكِيَّةٌ: see بَطْرِيْكِيَّةٌ.

بطش

1. بَطَشَ بِهِ (S, A, Mgh, Mṣb, K,) aor. - and 2, (S, Mṣb, K,) the former of which is that adopted by the seven readers (Mṣb, TA) in chap. xlv. verse 15 of the Kur, (TA,) inf. n. بَطَشٌ, (S, Mgh, Mṣb,) He seized him violently; laid violent hands upon him: (S, Mṣb:) 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 نَبِّطِشُ الْبَطِشَةَ الْكُبْرَى, accord. to the reading of El-Ḥasan and Ibn-Rejā, [meaning On the day when we make the greatest assault:] or, accord. to AHát, [and Bḍ says the like,] the meaning is, [on the day when] we give power over them to such as shall assault them [with the great assault; or make to assault with the great assault]. (TA.) — Also He took it, namely, anything, or took hold of it, (Lth, K,* TA,) or clung to it, (TA,) strongly. (Lth, K,* TA.) In the saying of El-Ḥulwānee, وَمَا لَا يَقَعُ عَلَيْهِ الْعَيْنُ وَلَا يَبْطِشُهُ الْكَفُّ, [meaning And that upon which the eye falls not, and of which the hand does not take hold,] the prep. [بِ] is understood; or the verb is thus used as implying the meaning of الْأَخْذُ and التَّنَاوُلُ. (Mgh.) — بَطَشَتْ بِهِمُ أَهْوَالُ الدُّنْيَا [The terrors of the world assaulted them]. (A.) — بَطَشَتْ الْيَدُ The hand worked, wrought, or laboured. (Mṣb.) — فَلَانٌ يَبْطِشُ فِي الْعِلْمِ بِبَاعٍ بَسِيطٍ [Such a one labours in science with extensive ability]. (A, TA.) — بَطَشَ مِنَ الْحُمَى He recovered from the fever, being still weak. (Aboo-Málik, A,* K.)

3. بَاطَشَهُ (S, TA,) inf. n. مَبَاطَشَةٌ (S, K) and بَاطَشَ (TA,) He laboured, strove, struggled, con-

tended, or conflicted, with him, to prevail, or overcome; syn. of the inf. n. مَعَالَجَةٌ. (K, TA.) — بَاطَشَا (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 تَبَطَّشَ] † The travelling-camels walk with slow steps (تَزَحَّفُ [for تَتَزَحَّفُ]) with their burdens, hardly moving. (Ibn-'Abbád, Z, Ṣgh, K.)

بَطَشٌ inf. n. of 1 [q. v.]. — Also Might, or strength, in war or fight: or courage; valour, or valiantness; prowess: syn. بَأْسٌ. (K.) You say, رَجُلٌ شَدِيدُ الْبَطَشِ [A man of great might, &c.]. (K,* TA.) — And Anger. (Ḥar p. 258.)

الْبَطِشَةُ An assault; a violent seizure. (S.) الْبَطِشَةُ الْكُبْرَى [The greatest assault], in the Kur xlv. 15, is applied to the day of resurrection, or to the battle of Bedr. (Bḍ.)

بَطِشٌ i. q. شَدِيدُ الْبَطَشِ; (K;) [see بَطَشٌ] applied to a man; as also بَطِشٌ. (TA.)

بَطِشٌ: see بَطِشٌ.

مَبِطِشٌ, or مَبِطِشٌ, A place of assault, or the like; sing. of مَبِاطِشٌ, of which the following is an ex. سَلَكُوا أَرْضًا بَعِيدَةً السَّالِكِ 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: (IAṣr, M, Ṣgh, TA:) in the K, الْحَدَاقَةُ is erroneously put for الْبَطَاقَةُ: (TA:) a ticket that is attached to a garment, or piece of cloth, (T, S, M, L, K,) bearing the mark, or inscription, of its price; (T, S, L, K;) or a ticket marked, or inscribed, with the weight, and the number, of a thing: (TA:) of the dial. of Egypt (T, S, L) and the neighbouring parts: (T, L:) so called, (K,) or said (by Sh, TA) to be so called, (S,) because it is tied by a twist, or thread, (بَطَاقَةٌ) of the unwoven end of the cloth: (S, K:) but this is a mistake: (ISd, TA:) [in Greek, πτεράκιον, as observed by Freytag; and hence probably derived:] accord. to some, it is [بَطَاقَةٌ] 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 بَطَاقَةٌ bearing the testimony that there is no deity but God, and it will outweigh the others. (TA.)

بطل

1. بَطَّلَ (S, Mṣb, K,) aor. 2, (S, Mṣb,) inf. n. بَطْلٌ and بَطُولٌ and بَطْلَانٌ, [of which the last

seems to be the most common,] (S, Mṣb, 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; (Mṣb;) it went for nothing, as a thing of no account, (S, Mṣb, 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], وَبَطَلْ 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, Mṣb.) And بَطَلَ دَمُهُ [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. — بَطَلُ الْقَوْلِ [How false, untrue, wrong or incorrect, &c., is the saying!] is said in wonder at that which is بَطَلٌ. (TA.) — بَطَلٌ (S, K,) or بَطْلٌ (Mṣb,) aor. 2, (TA,) inf. n. بَطَالَةٌ (S, Mṣb, 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, (Mṣb,) He (a hired man, or hireling,) was, or became, idle, unoccupied, or without work. (S, Mṣb,* 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. — بَطَلٌ فِي حَدِيثِهِ, (K,) aor. 2; so it seems to be from the context in the K, but correctly بَطَلٌ, aor. 2, as in the Jm; (TA;) inf. n. بَطَالَةٌ (K) [and app. بَطُولٌ also; see بَطَالٌ]; He jested, or joked, or was not serious or in earnest, in his discourse; as also بَطَلٌ. (K.) — بَطَلٌ, aor. 2, (Mṣb,) inf. n. بَطَالَةٌ (S, Mṣb, K, KL) and بَطَالَةٌ (Lth, Mṣb, 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 بَطَلٌ, q. v.; (S, Mṣb, K, KL;) as also بَطَلٌ: (K:) or this last signifies he affected courage, &c.; he made himself, or constrained himself to be, courageous, &c.; syn. تَسَبَّعَ. (TA.) — بَطَلُ الرَّجُلِ [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 الْبَطَالَ [inf. n. of بَطَلٌ] signifies † فَعَلَ الْبَطَالَ, [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. بَطَلٌ He said, or spoke, what was false,

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 بفلان**, accord. to the S and M, but in the K **بطن فلان** (TA,) †He became one of his particular, or special, intimates, friends, or associates, (S, K, TA,) entering into his affair [or affairs]: (TA:) or **بطن به**, aor. 2, inf. n. **بطنون** 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; (S, 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** signifies the not doing so: but this is wrong. (TA.)

3. **باطنت صاحبي** i. q. شدته [app. a mis-transcription for **شاورته**, meaning + I consulted with my companion in order to know what was in his mind]. (TA.)

4. **ابطن البعير**, (IAar, S, K,) inf. n. **ابطنان**, (S,) He bound, or made fast, the camel's **بطن** [or belly-girth]; (S, 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 IAar and by AHeyth. (TA.) — **ابطن السيف كشي** (S, TA) I put the sword beneath my waist. (TA.) And **ابطن بطنه** + He made his sword to be his **بطانة** [app. meaning his secret companion]. (TA.) [This seems to be from the phrase next following.] — **ابطن الرجل** + I made the man to be one of my particular, or special, intimates, friends, or associates; (S, TA;*) took him as a **بطانة**. (TA.) One says also, **استبطنت فلانا دونك** (Ham p. 688; [there rendered by **خامسته**, app. a mis-transcription for **خصمته**; 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, S, TA) He made his **بطن** to be in contact with that of a girl, skin to skin: (Sh, TA:) or **inivit puellam**; i. e. **أوتج ذكوة 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. (S.) 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 ابطن** I assisted the she-camel in bringing forth, or delivered her of her young, ten times. (S, 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] **استبطنت** the flesh. (A, TA.) You say, **استبطنت الشيء** [I entered, or penetrated, into the thing, whether actually or mentally]. (S.) See 1, in two places. — See also 4, in two places. — **استبطان** 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 S 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 "Khalq el-Insán;" [in which it is erroneously said to comprise also the lungs;]) contr. of **ظهر**; (S, Msb, K;) of a man and of any animal: (TA:) of the masc. gender, (S, K,) and, accord. to AO, fem. also: (AHát, S:) pl. **أبطن** and **بطنون** (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, **ألقى ذا بطنه** He (a man) ejected his excrement, or ordure. (TA.) And **أقنت ذا بطنها** She (a woman, TA) brought forth; (K;) as also **وضعت ذات بطنها** (TA in art. ذو:) and she (a hen) laid an egg. (K.) And **ذات بطنها** (T and Mgh in art. نشر,) and [elliptically] **نشرت بطنها**, (T and A and Mgh in that art.) She (a woman) brought forth many children. (T in that art.) And it is said in a prov., (TA,) **الذئب اليبطن** [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**. **فلان ابن بطنه** means + Such a one is solicitous for his belly. (Er-Rághib, 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 **الرشاء**: **بطن الحوت**; &c. **أخذ**, and **عصفور**, &c.] — Also The inside, or interior, of anything; syn. **جوف**: and so **باطن**; syn. **داخل**: (K:) pl. of the former as above. (TA.) Thus **باطن واد** 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. (Bd 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: (S, 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 **ظاهرها** and **ظهرها**]: and **باطن القدم** and **باطن القدم** + The sole of the foot [likewise opposed to **ظاهرها** and **ظهرها**]: (Zj in his "Khalq el-Insán;" and **باطن الحافر** (S 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. (S 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 الخف** 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 العنق** the throat.] The **باطن** of a feather is: The long, (S,) or longer, (K,) [or wider, i. e. inner,] lateral half: pl. **بطنان**; (S, 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; (S, 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, (S,) or of the latter, (K,) **بطنان**, (S, K,) a pl. of mult., (TA,) and **أبطن**, (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, **بطنان 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 **بطنون**. (TA.) — **بطن 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, Mṣb, K, TA:) or *next below the عِمَارَة*: (S and TA voce شَعْبٌ, &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 حَى [said by some to signify a tribe, absolutely,] be meant thereby, it is masc.: (Mṣb:) or fem. if used in the sense of قَبِيلَة: (TA:) pl. [of pauc.] أَبْطُنٌ and [of mult.] بَطُونٌ. (Mṣb, K.) [See شَعْبٌ.]

بَطْنٌ *Disease of the belly*, (K, TA,) being a state of enlargement thereof arising from satiety; and so بَطْنٌ; whence the phrase مَاتَ بِالبَطْنِ *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., *البَطْنَةُ تُذْهِبُ الفِطْنَةَ* [*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 تَغَصَّصٌ, in two places.] [Hence also,] نَزَتْ بِهِ البَطْنَةُ † *Richness caused him to exult, or exult greatly, or excessively, and to behave insolently and unthankfully*. (TA.)

البَطْنَةُ *i. q. الدُّبُرُ* [*The back, hinder part, posterior, &c.*]. (TA.) — *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 رَحْل*: (S:) or *the girth of the [saddle called] رَحْل*: (Mṣb:) pl. [of pauc.] أَبْطُنَةٌ and [of mult.] بَطْنٌ. (K.) [Hence,] اِتَّقَتْ حَلَقَتَا البَطْنِ [*The two rings of the belly-girth met*]: said of a case, or an affair, that has become severe, strait, or distressing. (S.) And *عَرِيضُ البَطْنِ رَجُلٌ* † *A man in ample and easy circumstances; or in an easy, or a pleasant, state or condition; or easy, or unstraitened, in mind*. (K, TA.) [See also art. عرض.] And مَاتَ فُلَانٌ وَهُوَ عَرِيضُ البَطْنِ, meaning, accord. to A'Obeyd, † *Such a one died broad in the fleshy parts* (المَلَا حِرْمَ); *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.]

بَطِينٌ, 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 بَطَانٌ. (TA.) — Hence, † *Full*; applied to a purse [&c.]. (TA.) You say رَجُلٌ بَطِينٌ الكِرْزِ † [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 شَأْوٌ بَطِينٌ † [*A far-extending heat, or single run to a goal or limit*], (S, TA,) and شَوْطٌ بَطِينٌ [signifying the same]. (TA.) — † *Wide, and low, or depressed*; applied to a tract of land or ground. (Ham p. 506.)

البَطِينُ *One of the Mansions of the Moon*; (S, K;) namely, the Second; (Kzw, &c. ;) *three small stars [ε and π and ν], (S, K,) disposed in the form of an equilateral triangle, (S,) as though they were three stones whereon a cooking-pot is placed, and forming the belly of the Ram*; (S, K;) the appellation being made a diminutive because the Ram consists of many stars in the form of a ram; [so I here render حَمَلٌ though it properly signifies a lamb;] the شَرَطَانٌ being its two horns; and the بَطِينٌ, its belly; [or, accord. to our configuration of Aries, the rump;] and the تُرِّيَا, its rump, or tail; (S;) *three obscure stars, forming the points of a triangle, in the belly of the Ram, between the شَرَطَان and the تُرِّيَا*; (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 القَمَرِ, in art. نَزَل.] 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 ظَهْرَانَةٌ*; (S, Mṣb, K;) as also بَاطِنَةٌ: (JK in art. ظَهْر:) pl. of the former بَطَانُونَ. (TA.) — † *A secret* (K, TA) *that a man conceals*. (TA.) One says, هُوَ ذُو بَطَانَةٍ بِغُلَانٍ, *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*. (Mṣb, TA.) — *Bَاطِنٌ أَمْرٌ* [*The inward, or intrinsic, state or circumstances, of a case or an affair*]; (TA, &c. ;) [and so بَطْنٌ أَمْرٌ; whence the phrases,] اِفْرَشْنِي ظَهْرَ أَمْرِهِ وَبَطْنَهُ † [*He displayed, or laid open, to me the outward state or circumstances of his case or affair, and the inward state or circumstances thereof*]; and هُوَ بَاطِنٌ الأُمُورِ † [*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.) — *البَاطِنُ* [*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 كُورَة* [i. e. province, or district, or city]: in the copies of the K erroneously written بَطَانَةٌ, and explained as meaning the “middle of a كُورَة.” (TA.)

الأَبْطُنُ *A certain vein in the interior of the arm of the horse; one of two veins which are called الأَبْطُنَان*: (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 ة. (S.) — Applied to a horse, *White in the back and belly*. (K.) — *Lined; having a بَطَانَةٌ put to it*. (TA.)

مَبْطَانٌ: see بَطِينٌ, 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, Mṣb, K:) *one who dies of disease of his belly, as dropsy and the like*: such is reckoned a martyr. (TA.)

بطى or بطو

1. **بَطَا**, aor. **يَبْطُو**, is said by Z and Meyd to signify *He, or it, was, or became, wide*: and hence **بَاطِيَةٌ**, meaning **نَاجُود**. (TA.)

4: see what next follows.

بَاطِيَةٌ, with kesr, is a word mentioned by Sb; (K;) but ISd says, "I know not to what it is applied, unless **بَاطِيَّتْ** be a dial. var. of **أَبْطَاتْ**, (K, TA.) like as **أَحْبِنَطَاتْ** is of **أَحْبِنَطِيَّتْ**; 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 **بَاطِي** for **أَحْبِنَطِي**], because that would be extr.:" so in the M: (TA:) it is asserted, however, in the S and the F and the Jami' el-Loghah of Kz and in other lexicons, that one should not say, **أَبْطِيَّتْ**, with **بَاطِي**, but **أَبْطَاتْ**, with **أَحْبِنَطَاتْ**. (MF, TA.)

بَاطِ part. n. of **بَطَا**, mentioned above, accord. to Z and Meyd. (TA.)

بَاطِيَةٌ *A certain vessel*; (S;) **نَاجُود** [or vessel into which wine is put]; (AA, S, Mgh, K;) *a large vessel of glass, which is filled with wine, or beverage, and placed amid the drinkers, who ladle out from it [into their cups], (Az, Mgh, TA.) and drink*: (Az, TA:) [*a wine-vase, of glass or of earthenware; an amphora; an earthen jar; now applied to a vessel of this kind into which wine and oil &c. are put*:] said to be an arabicized word: (TA:) [J says,] "I think it to be arabicized." (S;) but accord. to Z and Meyd, it is from **بَطَا**, as mentioned above. (TA.)

بَطْر

1. **بَطْرَتْ**, [aor. **بَطَرَتْ**, inf. n. **بَطْرُ**,] said of a woman, [*She had a بَطْر* (q. v.), or *a long بَطْر*; or] *she was uncircumcised*. (Mgh.) [But see **بَطْرُ**, below.] — And **بَطْر**, inf. n. **بَطْرُ**, *He had what is termed a بَطْرَة* [q. v.] *in his upper lip*. (S.)

2. **بَطَّرَتْ**, inf. n. **بَطِّيرُ**, *She circumcised a female*. (K.) — **هُوَ يَمْصُهُ وَيَبْطِرُهُ** (M, K) *He says to him, اَمْصُصْ بَطْرَ فُلَانَةَ*: (K:) a prov. of the Arabs. (TA.)

بَطْرُ, (Lh, T, S, M, &c.) also pronounced **بَضْرُ**, (T,) and **بَطْرَة** [which see below] (Lh, T, S, M, K) and **بَطْرَة** (M, K) and **بَطْرَة** (Lh, T, M, K) and **بَطْرَة**, (K.) *A certain thing*, (S, M, Mgh, K,) or *piece of flesh*, (A,) *between the two sides of the vulva* (**الشَّفْرَانِ**, S, M, K, or **الشُّفْرَانِ**, A, or **شُفْرَا الْفَرْجِ**, Mgh) *of a woman*, (M, A, Mgh, K,) *which is cut off in circumcision*, (A,) *not yet cut off*; (S;) *a piece of flesh between the two sides of the vulva* (**الشُّفْرَانِ**) *of a woman*; i. e. *the prepuce* (**قُلْعَةٌ**) *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 K in art. **قَنْبٌ**;) and *likened to a cock's comb*: (Mgh in art. **عَرَفٌ**;) [the last of these explanations plainly shows that what is meant thereby is the prepuce of the clitoris;

which, it seems, in the Arabian and Egyptian races, and others throughout Eastern Africa, and still more so in the Hottentot race, grows to an extraordinary size; and this may be the reason why the **بَطْر** 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 **بَطْر** 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 **بَرَبَرٌ**: Abu-l-Kásim Ez-Zahráwee speaks of the amputation of the redundancy of the **بَطْر** 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 **بَطْر** 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 **بَطْرُ** is **بَطُورٌ**, (M, Mgh, K,) and [pl. of pauc.] **أَبْطُرٌ**. (Mgh.) **يَا أَبْنَى مَقْطَعَةَ الْبَطُورِ** [*O son of her who amputates the بَطُور!*] 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.)

بَطْرُ The *having a بَطْر*: (T, S;) or the *having a long بَطْر*: (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 **بَطَّرَتْ**.]

بَطْرَةٌ, or **بَطْرَةٌ**: see **بَطْرَةٌ**.

بَطْرَةٌ: see **بَطْرَةٌ**.

بَطْرَةٌ The *lower extremity*, (M,) or *a thing in the extremity*, (S, K,) or *a protuberant, or prominent, thing in the lower part*, (Lh, T, M,) *of the vulva* (Lh, T, S, M) *of a ewe or goat*, (Lh, T, S, M, K,) or *camel*, (Lh, T,) and *any animal*. (M.) It is metaphorically used by Jereer in relation to a woman. (M.) See **بَطْرُ**. — Also, (Lh, S, T, M, &c.) and **بَطْرَةٌ**, (M, K,) or **بَطْرَةٌ**, (IAar, T,) *The thing* (M, K) *protuberant*, (M,) or *a protuberant thing*, (S, A, Mgh,) *in the upper lip*, (S, M, A, Mgh, K,) *in the middle thereof*, (M, A, Mgh, K,) *when it is somewhat long*, (S,) or *somewhat large*: (M:) or *a pro-*

tuberance in the lip: (IAar, T:) when not long, it is called **حُرْمَةٌ**: (S;) it is not every one that has it: (Mgh:) dim. **بَطْرِيَّةٌ**. (T.)

بَطْرِيَّةٌ: see what next precedes.

بَطْرِيْرٌ + A long-tongued, (M,) clamorous woman: (M, K:) [in the CK, erroneously, with **بَطْرِيْرٌ**] but some say **بَطْرِيْرٌ** [q. v.]. (M.) [See **أَبْطُرٌ**.]

بَطْرِيْرٌ: see **بَطْرٌ**.

بَطْرِيْرٌ: see **بَطْرٌ**. — **يَا بَطْرِيْرٌ** is an expression of contumely addressed to a female slave. (K.)

أَبْطُرٌ A man uncircumcised. (M, K.) And the fem., **بَطْرَاءٌ**, A woman, (T, S, Mgh,) or a female slave, (M, K,) *having a بَطْر*; (T, S, Mgh;) or *having a long بَطْر*: (M, K;) or a woman uncircumcised: (Mgh:) pl. **بَطْرَاءٌ**. (T.) **يَا أَبْنَى الْبَطْرَاءِ** *O son of the uncircumcised woman!* is an expression of contumely. (Mgh.) — A man *having what is termed a بَطْرَة* in his upper lip; (S, A, Mgh;) [i. e.] *having a حُرْمَةٌ somewhat long*; (S in art. **حُرْمَةٌ**;) *having a long* (T, M) *and projecting* (M) *upper lip, with a protuberance in the middle of it*. (T, M.) — Accord. to some, + *Clamorous; long-tongued*. (Mgh.) [See **بَطْرِيْرٌ**.]

مَبْطِرٌ A circumciser: (M, L:) and **مَبْطِرَةٌ** a woman who circumcises females. (K.)

بعث

1. **بَعَثَ** signifies *The removing of that which restrains one from free action*. (TA.) [And hence,] — **بَعَثَهُ**, (S, A, &c.) aor. **بَعَثَ**, (A, K,) inf. n. **بَعَثٌ** (Mgh, L, Mgh, TA) and **بَعَثٌ**, (L, TA,) *He sent him*; (S, A, Mgh, Mgh, K;) namely, a messenger; (Mgh;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.]; as also **بَعَثَهُ**: (S, A, Mgh, K:) [or] the former is said of anything that goes, or is sent, by itself; and of anything that will not go, or be sent, by itself, as a letter, and a present, one says, **بَعَثَ بِهِ**: (Msb:) [thus,] **بَعَثَهُ** signifies *he sent him, or it, alone, by himself, or by itself*; and **بَعَثَ بِهِ**, *he sent him, or it, by, or with, another, or others*: (L:) but El-Fárabee says that the former of these two has another signification, which will be found below; and that the latter signifies *he sent him, or it*. (Mgh.) Hence, **بَعَثَ عَلَيْهِمُ الْبَعَثَ** *The being sent to the war was appointed them and imposed upon them as an obligation*. (Mgh.) You say, **بَعَثَهُ لَكَذَا** [*He sent him for such a thing or purpose*]. (A, TA.) [And **بَعَثَ إِلَيْهِ بِكَذَا** *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 **تَبَعَاتٌ** [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 'Aishah, فَبَعَثْنَا الْبَعِيرَ فَإِذَا الْعَقْدُ تَحْتَهُ [And we made the camel to rise, and lo, the neck-lace was beneath him]. (TA.) You say also, بَعَثَهُ عَلَى الْأَمْرِ (A,) or الشَّيْءِ (L,) He roused him, excited him, or put him in motion or action, to do the affair, or thing: (A:) or he incited him, urged him, or instigated him, to do the thing. (L.) — Also, accord. to El-Farábee, (Mgh,) or بَعَثَهُ مِنْ مَنَامِهِ (S, A, K,) inf. n. بَعَثُ and بَعَثَ (TA,) He roused him, or awoke him, from his sleep; (S, A, Mgh, K;) as also ابْتَعَثَهُ (TA, from a trad.) — بَعَثَ (S, K, TA) and بَعَثَ (TA) also signify The quickening, vivifying, or revivifying, of the dead; the raising of the dead to life; (S, K, TA;) by God, (TA,) on the day called يَوْمَ الْبَعْثِ (S, TA) the day [of resurrection,] when those who are in the graves shall be raised. (A, Mgh.) You say, بَعَثَ اللَّهُ الْخَلْقَ الْمَوْتَى, God quickened, vivified, revived, or raised to life, mankind, and the dead. (TA.) — بَعَثَ, aor. ٤, (inf. n. بَعَثَ, TK,) He (a man, TA) was sleepless, or wakeful. (K, TA.) [See بَعَثَ.]

5: see 7, in two places.

6. تَبَاعَثُوا [They roused, excited, incited, urged, or instigated, one another; or put one another in motion or action; to do a thing]. One says, تَوَاصَوْا بِالْخَيْرِ وَتَبَاعَثُوا عَلَيْهِ [Enjoin ye, or charge ye, one another to do good, and rouse ye, or excite ye, &c., one another to do it]. (A.)

7. اِنْبَعَثَ 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, اِنْبَعَثَ لَكذَا [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 اِنْبَعَثَ فَلَانَ لَشَأْنِهِ Such a one rose, and went away, to perform his affair. (TA.) And اِنْبَعَثَ فِي السَّيْرِ He hastened, made haste, sped, or was quick or swift, in going, journeying, or pace. (S.) And اِنْبَعَثَ الشَّيْءُ, i. e. اِنْدَفَعُ [The thing became impelled, or propelled; or went quickly, or swiftly, as though impelled or propelled; &c.]; as also اِنْبَعَثَ (TA.) [Thus] you say, اِنْبَعَثَ الْمَاءُ [The water poured out, or forth, as though impelled or propelled]. (TA in art. فَجَر; &c.) And [hence,] اِنْبَعَثَ مِنْتِي الشَّعْرُ, i. e. اِنْبَعَثَ [The poetry issued quickly from me], as though it flowed (كَأَنَّهُ سَالٌ): so in the S and K; but in some of the copies of the S, in the place of سَالٌ, we find سَارٌ. (TA.) And اِنْبَعَثَ بِشَرٍّ [He broke forth with evil, or mischief]. (JK in art. يَهْوَق.) — [He became roused, excited, incited, urged, instigated, or put in motion or action.] You say, اِنْبَعَثَتِ الشَّاةُ 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 فَلَانٌ 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.

بعثُ an inf. n. used as a pass. part. n.; Sent; as also بَعِثُ and مُبْعُوثٌ: pl. of the first بَعُوثُ; and of the second بَعُوثٌ. (L, TA.) — And [used as a subst., signifying] A person sent; a messenger: pl. بَعَثَانٌ. (L.) You say also, مُحَمَّدٌ خَيْرٌ مُبْعُوثٌ [Mohammad is the best person that has been sent]. (A.) And بَعِثُكَ مُبْعُوثَةً, i. e. مُبْعُوثَكَ [He whom Thou (O God) hast sent (namely Mohammad) as a boon, or benefit, or favour]. (L, from a trad. [The latter word (نعمية) 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 بَعِثُ: (L, TA:) a people sent in any direction; a word similar to سَفَرٌ and رَكْبٌ. (TA.) بَعِثُ 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 بَعِثُ (K) and بَعِثُ: (TA:) pl. of the first بَعُوثُ; (S, A, Mgh, Mgh, K;) and of the last بَعُوثٌ: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Mgh.) You say, كُنْتُ فِي بَعِثِ فَلَانٍ, I was in the army of such a one, that was sent with him. (S.) And خَرَجَ فِي الْبَعُوثِ He went forth among the forces that were sent to the frontiers. (A.) — See also بَعِثُ.

بَعِثُ: see بَعِثُ.

بَعِثُ: see بَعِثُ, in two places: — and see what next follows.

بَعِثُ (A, L, K) and بَعِثُ (L, TA) and بَعِثُ (L,) or بَعِثُ (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. أَبْعَاثُ. (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. بَعِثَاتُ. (TA, from a trad.)

بَعِثُ: see بَعِثُ, 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.)

البَاعُوثُ, (L, K,) or, accord. to some, البَاعُوثُ, q. v., with the pointed غ and the double-pointed ت, (TA,) [The Christian festival of Easter;] التَّاسِعَةُ of the Christians; (K;) or [rather] what is to the Christians as the اسْتِسْقَاةُ 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, المَبْعُوثُ is particularly applied to The time of the mission of Mohammad: and it is also applied to the mission itself]. (A, TA.)

مَبْعُوثٌ: see بَعِثُ, in three places.

مَبْعُوثٌ: see بَعِثُ.

بعثر

Q. 1. بَعَثَرَ, [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 بَحَثَرَ: (S:) he raised what was in a thing, (S, K,) and caused it to come forth. (S.) Hence, in the Kur [c. 9], إِذَا بَعَثَرَ مَا فِي الْقُبُورِ, When that which is in the graves is raised, and caused to come forth: (AO, S:) [see also بَحَثَرَ:] 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 بَحَثَرَ, (Fr, S,) and بَعَثَرَ. (Yaakooob.) — He demolished a watering-trough or tank, and turned it upside-down. (AO, S, K.)

بعج

1. بَعَجَهُ, aor. ٤, (T, S, A, K,) inf. n. بَعِجُ, (T, S,) He slit, ripped, or rent, it, (T, S, A, K,) namely, a belly, with a knife, (T, S, A, TA,) and moved about the knife in it, (T,) so that what was in it became displaced and apparent, hanging down; (TA;) as also بَعَجَهُ. (K.) — بَعَجَتْ [She brought forth many children to her husband; i. q. تَوَرَّتْ: see بَعِجُ]. (K.) — بَعَجْتُ لَهُ بَطْنِي I disclosed, or revealed, to him my secret [or my whole mind]. (A.) Esh-Shem-mákh uses the phrase بَعَجْتُ إِلَيْهِ الْبَطْنَ [meaning the same]. (TA.) — بَعَجَ 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.) — بَعَجَ أَرْضُهُ I He clave, or furrowed, or trenched, his land. (A.) — بَعَجَ الْأَرْضَ أَبَارًا I He dug many wells in the ground. (A.) — بَعَجَ الْأَرْضَ وَبَجَعَهَا I He clave the earth, or land, and subdued it: said of 'Omar, in a trad., alluding to his conquests. (TA.) — بَعَجْتُ لَهُ الدُّنْيَا مَعَاهَا I The world disclosed to him what it contained, of treasures, and other possessions, and spoil: also said of 'Omar, in another trad. (TA.) — بَعَجَتْ هَذِهِ الْأَرْضَ عَذَاةً طَيِّبَةً A tract of good land intervened in the middle of this land [as though cleaving it]. (L.) — بَعَجَهُ الْحُبُّ Love threw him into mourning, or sorrow; brought grief to him:

(K, TA:) [or occasioned him intense grief: for] you say, *بَعَجَهُ حُبَّ فُلَانٍ* meaning †the love of such a one occasioned him intense grief, and he mourned for him: Az says that *لَعَجَهُ الحُبُّ* is more correct than *بَعَجَهُ*: but he afterwards mentions *بَعَجَهُ الأَمْرُ* as meaning †the affair caused him to mourn, or sorrow. (L, TA.)

2: sec 1. — *بَعَجَ المَطَرُ الأَرْضَ*, (S,) or *فِي الأَرْضِ*, (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,) *بِالمَطَرِ*, (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 دَفْعَةً 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 *مَبِجُوجٌ*. (S, K.) — Hence, *بَطْنِي بَعِجٌ*, an expression used by Aboo-Dhu-eyb, meaning †My sincere, honest, or faithful, advice, or counsel, is liberally, or freely, given to the generous. (TA. [In a reading given in the S, *للكرام* is substituted for *للكرام*]) [Or it may mean †My secret is disclosed, or revealed, to the generous: or my whole mind.] — *بَعِجٌ* is also applied to a man, and, without *ة*, to a woman, as signifying *Having the belly slit, ripped, or rent, with a knife, so that what was in it is displaced and apparent, hanging down*: pl., masc. and fem., *بَعِجِي*. (TA.) — And [hence,] †A woman who has brought forth many children (*بَعِجَتْ بَطْنَهَا*), and *نَثَرَتْ*, [see 1, and see art. *نثر*,] †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 *قَفٌّ* [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.)

بَعِجُوجٌ: see *بَعِجَ*.

بعد

1. *بَعَدَ*, aor. ء , inf. n. *بَعَدٌ*; (S, L, Mṣb, K;)

and *بَعِدَ*, aor. ء , inf. n. *بَعَدٌ*; (L, K;) and *أَبَعَدَ*, inf. n. *أَبْعَادٌ*, which is also trans.; (Mṣb;) and *تَبَاعَدَ*; (S, Mṣb, K;) and *اسْتَبَعَدَ*; (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 *اسْتَبَعَدَ*:] it is the general opinion of the leading lexicologists that *بَعِدَ*, as well as *بَعَدَ*, is thus used; but some deny this; and some assert that they may be employed alike, but that *بَعَدَ* is more chaste than *بَعِدَ* thus used. (TA.) [You say also, of a desert, and a tract of country, and the like, *بَعِدَ*, 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 *أَبْتَعَدَ*, and *تَبَعِدَ*, [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 عَنِّي* signify the same]. (Mṣb in art. *كشح*.) And *إِذَا أَرَادَ أَحَدُكُمْ قَضَاءَ الحَاجَةِ أْبَعِدْ* (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 *أَبْعَدْتُ فِي المَذْهَبِ* (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 السُّؤْمِ* *He exceeded the due bounds in offering a thing for sale and demanding a price for it, or in bargaining for a thing*. (A.) — *Recent and old griefs took hold upon him*: a saying similar to *أَخَذَهُ مَا قَدَّمَ وَمَا حَدَّثَ*. (Mgh in art. *قدم*.) — [*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 *بَعِدَ*, like *حُسِنَ*; as in the phrase, in a verse of Imrael-Keys, *بَعِدَ مَا مَتَّأَمَلِي* (in which *ما* is redundant) *Distant, or far distant, was the object of my contemplation!* or (as explained in the EM p. 52) *how distant, &c.*] — *بَعَدَ*, aor. ء , inf. n. *بَعَدٌ*; (S, L, Mṣb, K;) and *بَعِدَ*, aor. ء , inf. n. *بَعَدٌ*; (L, K;) also signify *He, or it, perished*: (S, L, Mṣb:) *he died*: (K;) it is the general opinion of the leading lexicologists that both these verbs are used as signifying “he perished,” and both occur in different readings of v. 98 of ch. xi. of the Kṛ: 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, *بَعِدَ الرَّجُلُ* and *بَعَدَ* in the sense of *تَبَاعَدَ*, when not reviling; but when reviling, they say, *بَعِدَ*, only. (Yoo, TA.) You say, *لَا تَبْعُدْ* [Mayest thou not perish though thou be distant from me!] (A.) [And as an imprecation against a man, you say, *بَعِدْتَ*, meaning *Mayest thou perish!* (See the printed edition of the Ham, pp. 89 and 90, where *بَعِدْتَانِي هَلَكْتَ* is an evident mistake for *بَعِدْتَ أُنِي هَلَكْتَ*.)] And *بَعِدْهُ 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 *سُحِقًا لَهُ*: the most approved way being to put *بَعِدَ* thus in the accus. case as an inf. n.; but the tribe of Temeem say, *بَعِدْ لَهُ*, and *سُحِقًا لَهُ*. (TA.) — *بَعِدَ* is made trans. by means of [the preposition] *ب*: see 4. (Mṣb.)

2: see 4, in four places. — [You say also, *بَعِدَهُ عَنِ السُّوءِ* *He declared him, or pronounced him, to be far removed from evil*.]

3. *بَاعِدَهُ* *He was, or became, [distant, remote, far off, or aloof, from him; or] in a part, quarter, or tract, different from that in which he (the other) was*. (TA in art. *جنب*.) — See also 4, in seven places.

4. *أَبْعَادَ*: see 1, in seven places. — *أَبْعَدَهُ*; (S, Mṣb, K;) and *بَاعِدَهُ*, (S, K,) inf. n. *مِبَاعِدَةٌ* and *بِعَادٌ*; (K;) and *بَعِدَهُ*, (S, K,) inf. n. *تَبَعِيدٌ*; (S;) and *بِعَدٌ*; (Mṣb;) *He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof; or to go, remove, retire, or withdraw himself, to a distance, far away, or far off; he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it*. (S, Mṣb.) You say, *بَاعِدْ نَفْسَكَ عَنِ زَيْدٍ* [Remove thyself far from, or avoid thou, Zeyd]: and *بَاعِدْ زَيْدًا عَنكَ* [Remove thou Zeyd far from thee]. (TA, voce *إِيَّا*.) And *تَبَعِيدْ بَيْنَهُمَا*, inf. n. *تَبَعِيدٌ*, [I made a wide separation between them two]; as also *بَاعِدْ*, inf. n. *مِبَاعِدَةٌ*. (Mṣb.) And *أَلِّهِ بَاعِدًا* [May God make the space between them two far extending! may He make a wide separation between them two!]; as also *بَعِدْ*. (TA.) And *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 Kṛ xxxiv. 18]: the former of these is the common reading: Yaḥkoob El-Hadrāmeē read *بَاعِدْ بَيْنَنَا* [Our Lord, He hath made to be far extending &c.]. (TA.) — *أَبْعَدَهُ 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, *أَبْعَدَ اللَّهُ الأَخْرَ*: *ما أَبْعَدَهُ مِنَ الصَّوَابِ* — See also 10. — *أَخْرَ*.] — *How far is it (namely the saying) from what is right, or correct!*. (A.)

5: see 1.

(L:) also *مَا أَنْتَ مِنَّْا بِعَبِيدٍ* [Thou art not distant from us], and *مَا أَتَمَّرَ مِنَّْا بِعَبِيدٍ* [Ye are not distant from us]: and in like manner, *مَا أَنْتَ مِنَّْا بِعَبِيدٍ*, and *مَا أَتَمَّرَ مِنَّْا بِعَبِيدٍ*. (S, TA.) [But it receives, sometimes, the fem. form when used in this sense; for] *جَلَسْتُ بِعَبِيدًا مِنْكَ* and *مَنْزِلَ بِعَبِيدَةٍ مِنْكَ* are phrases mentioned as signifying *I sat distant, or remote in place, or at a distance, or aloof, from thee*; *مَكَانًا* [and *نَاحِيَةً* or the like] being understood. (L.) You say also, *مَنْزِلَ بِعَبِيدٍ*. A distant, or remote, place of alighting or abode. (K.) And *تَنَحَّ غَيْرَ بَعِيدٍ* (S, K) and *غَيْرَ بَاعِدٍ* and *غَيْرَ بَعْدٍ* (K) [Retire thou not far;] meaning *be thou near*: (S, K:) [or] the second and third of these phrases mean *retire thou not in an abject, or a mean, or contemptible, or despicable, state*. (S, A.) And *أَنْطَلِقِ يَا فُلَانٌ غَيْرَ بَاعِدٍ* [Depart thou, O such a one, not far;] meaning *mayest thou not go away!* (L.) [And *رَأَيْتَهُ مِنْ جَاءٍ بَعِيدٍ* I saw him, or it, from afar: and *مِنْ جَاءٍ بَعِيدٍ* He came from afar: and the like. And *بَعِيدٌ* as applied to a desert and the like, meaning *Far extending*.] And *بُعْدُ بَاعِدٍ* A far distance. (K.) [And *نِيَّةٌ بَعِيدَةٌ* A distant, far-reaching, or far-aiming, intention, purpose, or design.] And *فُلَانٌ بِعِيدَ الْهَيْمَةِ* [Such a one is far-aiming, or far-aspiring, in purpose, desire, or ambition]. (A.) And *هِيَ بَعِيدَةٌ الْعَهْدِ* [She was known, or seen, or met, a long time ago]: in this case, the fem. form, with ة, must be used. (L.) And *قَوْلٌ بَعِيدٌ* [A saying far from being probable or correct; improbable; far-fetched; extraordinary, or strange]. (A.) And *أَمْرٌ بَعِيدٌ* An extraordinary thing or affair or case, of which the like does not happen or occur. (L.)—Also *Distant with respect to kindred or relationship*: in which sense, the word receives the fem. form, [as well as the dual form, and pl. forms, like its contr. *قَرِيبٌ*], by universal consent. (TA.) [Its pl. *بُعْدَاءٌ* signifies *Strangers, that are not relations*. (IAth.) You say also, *فُلَانٌ مِنْ بَعْدَانِ الْأَمِيرِ* [meaning *Such a one is of the distant dependents, or subjects, of the governor, or prince*]. (S.) And *إِذَا لَمْ تَكُنْ مِنْ قُرْبَانِ الْأَمِيرِ فَكُنْ مِنْ بَعْدَانِهِ* [If thou be not of the particular companions, or familiars, of the governor, or prince, then be of his distant dependents, or subjects]; i. e., be distant from him, that his evil may not affect thee. (AZ, A.)—*رَأَيْتَهُ بَعِيدَاتٍ*: see *بَعْدٌ*, in the latter half of the paragraph.—See also *بَاعِدٌ*.

بَعِيدٌ and *بَعِيدَاتٍ*: see *بَعْدٌ*, in four places.

بَاعِدٌ: see *بَعِيدٌ*, in four places.—Also *Perishing*: (S, L: [in the K it is implied that it signifies *dying*; and so *بَعِيدٌ* and *بُعَادٌ*:] or *far distant from his home, or native country; in a state of estrangement therefrom*. (L.)

أَبْعَدُ More, and most, distant or remote; further, and furthest: by poetic licence written *أَبْعَدُ*: (L:) [pl. *أَبَاعِدُ*; as in the saying,] *فُلَانٌ يَسْتَجِرُّ* [Such a one draws forth

talk, or discourse, or news, or the like, from its most remote sources]. (A.)—More, and most, extreme, excessive, egregious, or extraordinary, in its kind. (IAth.) [Hence, perhaps,] *إِنَّهُ لَفَيْرٌ* [in the CK *أَبْعَدُ*] and *بَعْدٌ* 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 *بَعْدٌ*:] said in dispraising one. (TA.) And *مَا عِنْدَهُ أَبْعَدُ* and *بَعْدٌ* [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. *خَائِنٌ*: (so in a copy of the S and in the L and TA:) or *treacherous, or unfaithful*; syn. *خَائِنٌ*. (So in two copies of the S and in a copy of the A.) It is used as an allusion to the name of a person whom one would mention with dispraise; as when one says, *هَكَذَا الْبَعْدُ* [May such a one, the remote from good, &c., perish!]: with respect to a woman, one says, *هَلَكْتَ الْبَعْدِي*. (En-Nadr, Az.) One says also, *كَرَبَ اللَّهُ الْبَاعِدَ لِفَيْهِ*, 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 *الْبَاعِدُ*, or *الْبَعِيدُ*, as meaning the remote from good, &c., and also the remote from the person or persons present. See also *الْأَخْرُ*, which is used in a similar manner.]—A more distant, or most distant, or very distant, relation; (Lth;) contr. of *أَقْرَبُ*: (Msb:) pl. *أَبَاعِدُ* (Lth, S, A, Msb, K) and *أَبْعَدُونَ*; (Lth;) contr. of *أَقْرَبُ* (Lth, S, K) and *أَقْرَبُونَ*. (Lth.)

مِبْعَدُ A man who makes far journeys. (K.)

بعـ

1. *بَعْرٌ*, aor. ء, (S, Mgh, Msb, K,) inf. n. *بَعَرٌ*, (S, Msb,) said of an animal having the kind of foot called *خُفٌّ*, (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.)—*بَعَرَهُ* He threw at him a piece of

بَعْرٌ, said of a widow, *She threw the piece of بَعْرٌ*; i. q. *رَمَتْ بِالْبَعْرَةِ*; meaning *she ended the number of days during which she had to wait after the death of her husband before she could marry again*. (A.) [It seems to have been customary for the widow to collect a number of pieces of *بَعْرٌ*, as many as the days she had to wait before she could marry again, and to throw away one each day: so that the saying means *She threw the last piece of بَعْرٌ*.]—*بَعِرَ*, aor. ء, (K,) inf. n. *بَعَّرَ*, (TA,) *He (a camel) became a بَعِيرٌ*. (K.)

2: see 4.

3. *بَاعَرَتْ حَالِبَهَا*, [inf. n., app., *بَعَارٌ*, 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 *بَعَارٌ*.)—*بَاعَرَتْ إِلَى حَالِبِهَا* She (a ewe or goat, and a camel,) hastened to her milker. (TA.)

4. *بَعَرَ* He cleansed an intestine, or a gut, of its *بَعْرٌ*; as also *بَعَّرَ*, inf. n. *تَبَعِيرٌ*. (K.)

بَعْرٌ (S, A, K) and *بَعَرٌ* (Msb, K) [coll. gen. ns. signifying *Camels', and sheeps', and goats', and similar, dung*]; *دُغٌ* (Msb, K) of animals having the kind of foot called *خُفٌّ*, (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. *أَبْعَارٌ*. (S, Msb, K.) One says, *هُوَ أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ يَرْمِي بِهَا كَلْبٌ* [He is a lighter thing to me than a piece of *بَعْرٌ* that is thrown at a dog]. (A.) And it is said in a prov., *أَنْتَ كَصَاحِبِ الْبَعْرَةِ* [Thou art like the owner of the piece of *بَعْرٌ*, or *صَاحِبِ الْبَعْرَةِ* Thou art in a condition like that of the owner of the piece of *بَعْرٌ*; (meaning the person for whom it was intended;) applied to him who reveals a thing relating to himself; (see Freytag's Arab. Prov. i. 85;)] originating from the fact that a man had a suspicion respecting some one among his people; so he collected them to search out from them the truth of the case, and took a piece of *بَعْرٌ*, and said, "I am about to throw this my piece of *بَعْرٌ* at the person whom I suspect;" whereupon one of them withdrew himself quickly, and said, "Throw it not at me;" and confessed. (TA.) See also *بَعَّرَتْ*, above.

بَعَرٌ: see *بَعْرٌ*.

بَعَارٌ, a subst., [or inf. n. of 3,] The befouling of her milker with her dung, by a ewe or she-goat, (K,) or a camel: (TA:) it is reckoned a fault, because the animal that does so sometimes casts her dung into the milking-vessel. (TA.)

بَعِيرٌ, (S, Msb, K, &c.) sometimes pronounced *بَعِيرٌ*, (K,) which latter is of the dial. of Benoo-Temeem, but the former is the more chaste, (TA,) *A camel, male or female*; (S, Msb, K;) as applied to a camel, like *إِنْسَانٌ* applied to a human being; (S, Msb;) whereas *جَمَلٌ* is applied only to a male camel, and *نَاقَةٌ* to a she-camel;

فَتَى and بُكْرَةٌ are respectively terms like قَتَى and فَتَاةٌ; and قَلُوصٌ is like the term جَارِيَةٌ; so say, among others, ISk and Az and IJ; and it is added in the Mutahaffidh, that the terms **جَمَل** and نَاقَةٌ are applied only when the animal has entered the seventh year: (Msb:) but **بَعِير** is more commonly applied to the male camel; (Msb, 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, Msb, K) and **بَعْرَانٌ** (K) and **بَعْرٌ** (TA) and (pl. of **أَبْعَرَةٌ** TA) **أَبَاعِرٌ** (S, Msb, K) and **أَبَاعِيرٌ** (K.) If one say, **أَعْطُونِي بَعِيرًا** [Give ye to me a **بَعِير**], the persons so addressed, accord. to Esh-Sháfi'ee, are not to give a she-camel: (Msb:) 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, Msb:) and **شَرِبْتُ مِنْ لَبَنٍ بَعِيرِي** I drank of the milk of my camel: (S:) and **كَلَا هَذَيْنِ الْبَعِيرَيْنِ نَاقَةً** Each of these two camels is a she-camel. (A.) **لَيْلَةُ الْبَعِيرِ** [The night of the camel], mentioned in a trad. of Jábir, means the night in which the Prophet purchased of him his camel. (TA.) — Also **An ass**: (IKh, K:) so in the *Kur* xii. 72; but this signification is of rare occurrence: (IKh, K:) and anything that carries: (IKh, K:) so in the Hebrew language **בְּעִירָה** (see Gen. xlv. 17). (TA.)

بَاعِرٌ A widow throwing the piece of **بَعْرٌ**; meaning ending the number of days during which she has had to wait after the death of her husband previously to her being allowed to marry again. (A.) [See 1.]

مَبْعَرٌ and **مَبْعَرَةٌ** [and **مَبْعَرَةٌ** (occurring in the K in art. **خَوْرٌ**)] 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 وَيَنْثَلُ الْمَبَاعِرَ** [Verily this bad man has not ceased to slaughter camels and to cleanse the intestines containing the dung]. (A, TA.)

مَبْعَرٌ } see **مَبْعَرٌ**.
مَبْعَرَةٌ }

مَبَاعِرٌ A ewe or she-goat, (K,) or a she-camel, (TA,) that befouls with her dung (**تَبَاعِرٌ**) her milker. (K, TA.) [See **بَعَارٌ**.]

بعض

1. **بَعْضُ الْبَعُوضِ**, [aor. **بَعْضٌ**,] inf. n. **بَعْضٌ**, The **بَعُوضٌ** [or gnats, or mosquitoes,] bit him; and annoyed, or molested, him. (TA.) And **بَعْضُوا** They were bitten by the **بَعُوضِ**: (A:) or were annoyed, or molested, thereby. (K.) **بَعْضَهُ** 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**,

• **لِنَعْمِ الْبَيْتِ بَيْتُ 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. **بَعْضَهُ**, inf. n. **تَبْعِيضٌ**, He divided it into parts, or portions, (S, A, Msb, K,) distinct, or separate, one from another. (Msb.) You say, **أَخَذُوا مَالَهُ فَبَعْضُوهُ** They took his property and divided it into parts, or portions. (A, TA.) And **عَضَى الشَّاةَ وَبَعْضَهَا** [He limbed, or dismembered, the sheep, or goat, and divided it into parts, or portions]. (A, TA.) [Hence,] **مِنْ** in certain cases, and **بِ** 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]. (Msb.)

4. **أَبْعَضُوا** They had **بَعُوضٌ** [or gnats, or mosquitoes], (K,) or abundance thereof, (A,) in their land. (A, K.)

5. **تَبِعِضٌ** 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; (Msb, TA;) except Hishám, as will be seen hereafter: (TA:) or a part, or portion, (A, Msb, K,) of a thing, (Msb,) 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: (Msb:) [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 **لَيْشًا يَوْمًا** [We have tarried a day or part of a day]. (*Kur* xviii. 18.) And one says to a man of a company of men, "Who did this?" and he answers, **أَحَدُنَا** or **بَعْضُنَا** [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 Aş that he had seen in the book of [that celebrated and chaste author] Ibn-El-Mukaffá', **الْعِلْمُ كَثِيرٌ وَلَكِنَّ أَخَذَ الْبَعْضُ خَيْرٌ مِنْ تَرْكِ الْكُلِّ** [Science is large; but the acquiring of part is better than the neglecting of the whole]; and that Aş 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, (Msb, TA,) though Aş disallows it, (TA,) because they are meant to be understood as prefixed ns.; (Msb;) 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 **جُزْءٌ**, which receives the article **ال**. (MF.) It is related of AO, that he assigned also to **بَعْضٌ** the contr. meaning of **أَمَّا**; or the whole: adducing as a proof thereof the words of the *Kur* [xl. 29], **يُضِغُّكُمْ بَعْضُ الَّذِي يُضِغُّكُمْ** as meaning **أَمَّا** of that with which he threateneth you will befall you: and the saying of Lebeed,

• **أَوْ يَعْتَلِقُ بَعْضُ النَّفُوسِ حِمَامَهَا** •

[as meaning **Or** their death shall cling to all living creatures: or, accord. to another relation, **او** **يَرْتَبِطُ**, which means the same as **او** **يَعْتَلِقُ**]: thus also AHeyth explains the above-cited verse of the *Kur*; and thus Hishám explains the saying of Lebeed, erroneously asserting that **بعض** is here a pl.: (TA:) but with respect to the former instance, the Prophet had threatened them with two things, the punishment of the present world and that of the world to come; so he says, "This punishment will befall you in the present world;" which is part (**بعض**) of the two threats; without denying the punishment of the world to come: or, as Aboo-Is-hák says, he mentions the part to indicate the necessary consequence of the whole: and as to the saying of Lebeed, by **بعض النفوس** he means himself. (TA [app. from ISd].)

أَرْضٌ بَعْضَةٌ A land abounding with **بَعُوضٌ** [or gnats, or mosquitoes]; (K;) as also **مَبْعَضَةٌ**, like as you say **مَبْعَةٌ**. (TA.) And **لَيْلَةٌ بَعْضَةٌ** A night in which are many **بَعُوضٌ**; as also **مَبْعُوضَةٌ**. (A, K.)

بَعُوضٌ [Gnats, or mosquitoes]; i. q. **بَقٌّ** [which signifies both gnats, or mosquitoes, (called in Egypt **نَامُوسٌ**), and also bugs]: n. un. with **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 **بَعُوضِ** in comparison with other living things. (TA.) You say, **كَلَّفَنِي مَعْجَةَ الْبَعُوضِ** † He imposed upon me a difficult thing: (A:) or an impossible thing. (TS, K.)

أَرْضٌ مَبْعَضَةٌ } see **بَعْضَةٌ**.
لَيْلَةٌ مَبْعُوضَةٌ }

بعق

1. **بَعَقَ**, (TA,) [aor. ʿ,] 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, **زَقَّ الخِمِرَ بَعَقَتْ**, inf. n. **تَبَعِقٌ**, *I slit, or ripped, or rent, the wine-skin.* (S.) — **بَعَقَهُ عَن 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. **انْبَعَقَ** *It came upon one suddenly, unexpectedly, without his knowledge.* (S, K, TA.) — **انْبَعَقَ المُنْزَنُ** † [*The clouds, or white clouds, or clouds containing water,] clave asunder, with, or by reason of, ruin, or violent rain; syn. انْبَعَجَ البَاطِرُ; (S, K, TA;)* or *opened vehemently with rain; (Z, TA;)* and **تَبَعِقُ** signifies the same. (S.) — **انْبَعَقَ فُلَانٌ بِالْجُودِ وَالْكَرَمِ** † [*Such a one was profuse in bounty and generosity.*] (TA.) — **انْبَعَقَ فِي الْكَلَامِ** (S, K) † *He was profuse in speech; (K, *TA;)* as also **تَبَعِقُ** (K) and **انْبَعَقَ**. (Sgh, K.)

8: see 7.

بُعَاقٌ: see what next follows, in two places.

بُعَاقٌ † *Clouds (سَحَابٌ) pouring forth [rain] with vehemence.* (S.) — Also, and **بُعَاقٌ** and **بُعَاقٌ** and **بُعَاقٌ** † *Rain coming suddenly, or unexpectedly, with vehemence, in large drops.* (K, TA.) **جَمْرُ البُعَاقِ**, 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. (AḤn, TA.)

بُعَاقٌ: } see **بُعَاقٌ**, in two places.
بُعَاقٌ: }

أَرْضٌ مُبْعَوقةٌ *Land upon which what is termed بعاق [i. e. either the rain or torrent so termed] has fallen, or descended.* (Nawádir el-Aḡráb, TA.)

بعل

1. **بَعَلَ**, (S, Mgh, K,) aor. ʿ, (K,) or ʿ [contr. to rule]; (Mgh;) or the pret. is **يَبْعَلُ**; (so in the Ḥam p. 337;) inf. n. **بُعُولَةٌ** (Mgh, K) and **بُعَالَةٌ** also (Ḥam ubi suprà) [and app. **بَعْلٌ**, for it is said in the Ḥam p. 359 that the primary signification

of **البَعْلُ** is **التَّكَاخُ**]; *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. **بُعُولَةٌ**, *She became a wife: (TA:)* [and it seems to be indicated in the Ḥam p. 359 that **ابتعلت** and **تبعلت** signify the same:] and **بَاعَلَتْ** *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 فَأَقْتُلُوهُ** *And whoso resisteth and disobeyeth your command, slay ye him.* (TA.) — **بَعَلَ**, (S, K,) **بَأْمَرَهُ**, aor. ʿ, (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. **بَاعَلَتْ**: see 1. — **بَاعَلَ القَوْمَ قَوْمًا** *The people intermarried with a people.* (K.) You say also, **بَنُو فُلَانٍ لَا يَبَاعِلُونَ** *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.] **بِعَالٌ** signifies also *The playing, or toying, together, of a man with his wife; (S, Mgh, 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 أَمْرَأَتَهُ** *He played, or toyed, with his wife.* (Mṣb.) And **تَبَاعَلَتِ زَوْجَهَا** *She plays, or toys, with her husband.* (S.) And **بَيْنَهُمَا مِبَاعَلَةٌ** *Between them two is playing, or toying.* (TA.) And **هُمَا يَتَبَاعَلَانِ** *They two play, or toy, together, each with the other.* (TA.) — And metonymically, (TA,) **بِعَالٌ** signifies also † *I. q. جَمَاعٌ; (Az, K, TA;)* and so **مِبَاعَلَةٌ**. (TK.)

You say, **بَاعَلَهَا**, meaning † *He lay with her.* (TK.) — And **بَاعَلَ فُلَانٌ فُلَانًا** † *Such a one sat with such a one: (K, TA:)* the idea of playing, or toying, being imagined to be implied. (TA.)

5. **تَبَعَلَتْ**: see 1. — Also *She was obedient to her husband; (K;)* [so too **ابتعلت**, as will be seen from what follows;] and so **تَبَعَلَتْ زَوْجَهَا**: (TA:) or *she adorned herself for her husband.* (K.) You say **أَمْرَأَةٌ حَسَنَةٌ الِابْتِعَالِ** *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. **استَبَعَلَ**: 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, Mgh, Mṣb, K:)* pl. **بُعُولَةٌ** (S, Mṣb, K) and **بُعُولٌ** and **بُعَالٌ**. (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-Khaṭṭábee, 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, (Bḍ in vi. 85,) or the son of the brother of Aaron: (Jel ibid.:) it is mentioned in the Ḥam 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: (IAḡ, 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 Baqla-Bekk: so in the Ḥam: (Bḍ, Jel:*)* or it means in the dial. of El-Yemen *a lord; and so in the Ḥam. (Bḍ.)* — 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 فُلَانٌ بَعْلًا عَلَى أَهْلِهِ** † *Such a one became a weight, or burden, upon his family; because of his ascendancy over them.* (Er-Rághib, TA.) — † *Elevated land, (S, K,) upon which comes neither running water nor torrent, (S,) or that is not rained upon more than once in the year: (K:)* or † *land elevated above other land; as being likened to the man who is thus termed.* (Er-Rághib, TA.) — † *Any palm-trees, and other trees, and seed-produce, not watered: or such as are watered by the rain: (K:)* or † *palm-trees (نَخْلٌ) that imbibe with their roots, and so need not to be watered: (S, Mgh, Mṣb, K:)* metaphorically so applied: (Mgh:)

AA says that it is *syn. with عَذَى, meaning what is watered by the rain: but Aṣ 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] **فَسْبٌ**. (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 ʿ, 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. ʿ, (A, Mṣb, K,) inf. n. **بَغْتٌ** and **بَغْتَةٌ** (S, A, Mṣb, K) and **بَغْتٌ** (MF) and **بَغْتَةٌ** (K) and **بَغْتَةٌ**, with teshdedd to the ت, of the same measure as **جَرَبَةٌ**, accord. to AA's

reading of the Kur in a passage which will be found below, without a parallel among inf. ns., (Z.) [and said by some to have an intensive signification,] *He, or it, came upon him, or happened to him, suddenly, unexpectedly, without his being aware of it, or without any previous cause; surprised him; took him by surprise, or unawares;* (S, A, Mṣb, K;) as also *بَاغَتْهُ*, (A, Mṣb,) inf. n. *مَبَاغَتُهُ* (S, K) and *بِغَاتٍ*. (TA.) It is said in the Kur vi. 31, accord. to the reading mentioned above, *إِذَا جَاءَ تَهْمُ 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 *نَسْتُ آمِنٌ بَغَاتِ الْعَدُوِّ* *I am not secure from, or free from fear of, the enemy's comings [upon me] unawares.* (S.)

3: see 1.

البَاغُوتُ *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, الباعوث [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.)

بغت

1. *بَغْتٌ*, (Mṣb, K,) aor. -, (K,) inf. n. *بُغْتَةٌ*, (Mṣb,) or this is a simple subst., and the inf. n. is *بَغْتٌ*, (TA,) *He (a bird) was, or became, of a colour resembling that of ashes: (Mṣb:) or he (a sheep or goat) was of the mixed colours of those to which the epithet بُغْتَاءٌ is applied. (K, TA.)* [See *أَبَغْتُ*, and *بُغْتَةٌ*, and *بَغْتٌ*.]

بَغْتُ *Dust-colour. (A.)* [But see *بُغْتَةٌ*. Accord. to the TA, the former is the inf. n. of 1, q. v.]

بُغْتَةٌ *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 بُغْتَاءٌ is applied. (K, TA.)* [See *أَبَغْتُ*.]

بُغْتَاءٌ: see *أَبَغْتُ*, of which it is the fem.

بَغَاتٌ (T, S, A, Mgh, Mṣb, K) and *بُغَاتٌ* and *بِغَاتٌ*; (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 ة: (Mgh:) or [accord. to Lth,] a certain dust-coloured bird, (T, A, K,) of the birds of the water, ash-coloured, and long-necked; as also *أَبَغْتُ*; pl. [of the latter] *بُغَاتٌ* and *أَبَاغْتُ*: (T:) [but this appears to be wrong; for AM says, in the T,] Lth makes the *بغاث* and the *ابغث* 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 *بُغْتَةٌ*, i. e. *white inclining to خُضْرَةٌ* [explained above, voce *بُغْتَةٌ*]: but as to the *بغاث*, 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 *بغاث* is a bird of a colour inclining to that of dust, (S, Mṣb,*) a little less than the *رَحْمَةٌ* [or vultur percnopterus], (S,) or less than the *رَحْمَةٌ*, (Mṣb,) *slow in flight: (S, Mṣb:) but IB says that this is a mistake in two points of view; first, because بغاث is a [coll.] gen. n., of which the n. un. is with ة, like as is that of حِمَامٌ; and secondly, because it applies to the class of birds that do not prey; but the *أَبَغْتُ* 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 *بغاث* signifies the [species of vulture called] *رَحْمٌ*; and the n. un. is with ة: others, the young ones of the *رَحْمٌ* and birds of the crow-kind: or [birds] like the [hawks called] *سَوَادِقٌ* [pl. of *سَوْدِقٌ*], 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 *بِغَاتٌ* (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, *بَغَاتٌ الطَّيْرِ* signifies the worst of birds, and such as do not prey; and *بُغَاتٌ* and *بِغَاتٌ* are dial. vars.: (S:) the pl. is *بُغَاتٌ*, (Sb, T, S, Mṣb, K,) accord. to those who make *بغاث* a sing., (Yoo, S, Mṣb, TA,) or accord. to those who make the sing. to be with ة; (T, TA;) or those who apply *بِغَاتَةٌ* [as a n. un.] to the male and the female make *بِغَاتٌ* 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 *بِغَاتَةٌ*, with fet-h, is the n. un., applied alike to the male and the female: (TA:) [and Fei says,] it is not allowable to pronounce this with damm or with kesr to the first letter: (Mṣb:) but Yoo asserts both of these forms to be used: (AZ, TA:) and *بِغَاةٌ* is said to signify a weak bird. (TA.) It is said in a prov., *إِنَّ الْبِغَاتَ بِأَرْضِنَا يَسْتَسْرِ* (S, A, Mṣb, K*) *Verily the بغاث 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.)**

بِغَيْثٌ *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 غَلِيثٌ and لَغِيثٌ. (Th, TA.)*

بُغَيْثَاءٌ [dim. of *بُغْتَاءٌ* fem. of *أَبَغْتُ*, q. v.] The

place of the *حَقِيْبَةٌ* [q. v.] in a camel. (K.) [So called because of its colour, produced by chafing.]

أَبَغْتُ *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 أَحْمَرٌ: [fem. بُغْتَاءٌ: and] pl. بُغْتُ: and sometimes, when used as a subst., it has for pl. أَبَاغْتُ. (IB, TA.) You say طَائِرٌ أَبَغْتُ* *A bird of the colour above described: (T, S:) whether it be a bird of prey or not: see بُغَاتٌ in two places: (IB, TA:) and صَقْرٌ أَبَغْتُ [a hawk of that colour]; (ISh, A;) as well as أَحْوَى and أَيْبُضٌ; i. e., that where-with men take game. (ISh, TA.) بُغْتَاءٌ applied to sheep or goats, (S, K,) or, as in some lexicons, to sheep, (TA,) is like رُقَطَاءٌ; (S, K;) [Black speckled with white; or the reverse;] or in which are blackness and whiteness, with predominance of the latter colour: (TA:) or شَاةٌ بُغْتَاءٌ and عَمْرٌ *بُغْتُ* 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 بُغَاتٌ, 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 *الأَبَغْتُ* signifies *The lion; (TS, K;) because he is of the colour termed بُغْتَةٌ. (TA.)—And البِغْتَاءُ † 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 البِغْتَاءِ* and *العَمْرَاءُ † Such a one went forth among the medley, &c., of the people. (A.) And دَخَلْنَا فِي البِغْتَاءِ † We entered among the commonalty, or vulgar, and the collective body, of the people. (S.)**

بغش

1. *بَغَشَتِ السَّمَاءُ*, aor. -, (S, K,) inf. n. *بَغْشٌ*, (S,) *The shy rained a rain such as is termed بُغْشَةٌ*, q. v. (S, K.)—*بُغِشَتِ الأَرْضُ* *The land was watered by a rain such as is termed بُغْشَةٌ*, (S,) or *بَغْشٌ*. (TA.)

بَغْشٌ: see what next follows.

بُغْشَةٌ *A weak shower of rain; (S, K;) above what is called طَشَّةٌ: (S:) or weak rain, small in its drops; as also بَغْشٌ [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 بَغْشٌ: the dim. of the last is بُغَيْشٌ. (TA.)*

مَطَرٌ بَاغِشٌ *Weak rain. (S, K.)*

أَرْضٌ مَبْغُوشَةٌ *Land watered by a rain such as is termed بُغْشَةٌ*, (S,) or *بَغْشٌ*. (TA.)

بغض

1. *بَغَضٌ*; (S, A, Mṣb, K;) and *بَغْضٌ*; aor. [of

both] 2; and **بَغْضٌ**, aor. 2; (K;) inf. n. **بَغَاظَةٌ**, (§, A, Mṣb, K,) inf. n. of the first; (TA;) *He*, or *it*, (a man, §, or a thing, Mṣb,) *was*, or *became*, *hateful*, *odious*, or *an object of hatred*. (§, A, K.) — **بَغْضٌ جَدُّهُ** † *His fortune, or good fortune, fell*; syn. **عَتَرَ**. (A.) And **بَغْضٌ جَدُّكَ**, (L, K, TA,) or **بَغْضٌ**, (as in one copy of the K,) or **بَغْضٌ**, (as in the CK,) † *May thy fortune, or good fortune, fall*: syn. **تَعَسَّ**, (K, TA,) and **عَتَرَ**: (TA:) a phrase ascribed by IB to the people of El-Yemen. (TA.) = See also 4, in three places.

2. **بَغْضُهُ اللَّهُ إِلَى النَّاسِ**, (§, TA,) or **لِلنَّاسِ**, (Mṣb,) [but this I think doubtful, from what is said in explanation of the verb of wonder, (see 4,)] inf. n. **تَبْغِضٌ**, (§, K,) *God rendered him hateful, odious, or an object of hatred, to men*; (§, Mṣb;*) **تَبْغِضٌ** being the contr. of **تَحْسِبٌ**: (K:) or *very hateful or odious*. (TA.) You say also, **حَبِبَ إِلَيَّ زَيْدٌ وَبَغْضَ 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*]. (A, TA.)

3. **بَاغَضْتُهُ**, inf. n. **مَبَاغُضَةٌ**, *I rendered him [hatred, or] vehement hatred, reciprocally*. (A,* TA.) You say also, **بَيْنَهُمَا مَبَاغُضَةٌ** [*Between them two is reciprocal hatred, or vehement hatred*]. (A.)

4. **ابْغَضَهُ**, (§, A, Mṣb, K,) inf. n. **إِبْغَاظٌ**, (Mṣb,) *He hated him*. (§, A,* Mṣb,* K.) It is said that **بَغْضُهُ** is not allowable: (Mṣb;) or **بِغْضِي** is a bad form; (AHát, K;) used by the lower class; and sanctioned by Th only; for he explains **قَالَيْنِ**, as occurring in the *Qur* [xxvi. 168], by **بَاغِضَيْنِ**, which shows that he held **بَغْضٌ** to be a dial. var.; for otherwise he would have said **مُبْغِضَيْنِ**: (AHát:) 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 **مُفْعِلٌ**. (TA.) = **مَا أَبْغَضَهُ إِلَيَّ** (§, K,) or **لِي**, (K,) is [said to be] anomalous; (§, K;) 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 **بَغْضٌ** **فُلَانٌ إِلَيَّ** ["such a one was, or became, hateful, or odious, to me:"] **مَا ابْغَضَهُ إِلَيَّ** signifying *How hateful, or odious, is he to me!* but **مَا ابْغَضَهُ لِي**, *How he hates me!* for the lexicologists and grammarians relate that **مَا أَبْغَضَنِي لَهُ** is said when thou hatest him; and **ابْغَضَنِي إِلَيْهِ**, when he hates thee: (IB:) ISd says, on the authority of Sb, that **مَا ابْغَضَنِي لَهُ** means that thou art an object of hatred (**مُبْغُضٌ** [so in the TA, but this is evidently a mistake for **مُبْغِضٌ**, a hater,]) to him; and **مَا ابْغَضَهُ إِلَيَّ**, that he is an object of hatred with thee, or in thine estimation. (TA.) = **أَنْعَمَ اللَّهُ بِكَ عَلَيْنَا وَأَبْغَضَ بِعَدْوِكَ عَلَيْنَا**, (so in the A, and the latter verb thus in the JK and in the L,) or the former verb is **نَعِمَ**, (L, K,) and the latter **بَغِضَ**, (K, TA,) like **نَصَرَ**, (TA,) or **بَغِضَ**, (CK,) is a form of imprecation (TA) † [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. **تَبَغَّضَ** *He manifested, or showed, hatred; or he became, or made himself, an object of hatred*; contr. of **تَحْسِبَ**. (K.) You say, **تَحْسِبَ لِي فُلَانٌ وَتَبَغَّضَ لِي أَخُوهُ** [*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*]. (A, TA.)

6. **تَبَاغَضَ الْقَوْمُ** *The company of men hated one another*: (Mṣb:) **تَبَاغُضٌ** is the contr. of **تَحَابٌ**. (§, K.) You say, **مَا رَأَيْتُ أَشَدَّ تَبَاغُضًا مِنْهُمَا** [*I have not seen any more vehement in mutual hatred than they two*]. (A, TA.)

بَغْضٌ *Hatred*; contr. of **حُبٌّ**: (§, A, K:) a subst. from **أَبْغَضَهُ**. (Mṣb.)

بَغْضَاءٌ *Vehement hatred*; as also **بَغْضَاءَةٌ**, (§, A, Mṣb, K,) and **بَغْضَاءَةٌ** [but see 1]. (TA.) = See also **بَغِضٌ**.

بَغْضَاءٌ: see what next precedes.

بُغُوضٌ: see what next follows.

بَغِضٌ *Hateful; odious; an object of hatred*: (§, A, Mṣb,* K:) *hated*; as also **بُغُوضٌ** (TA) and **مُبْغِضٌ**: (Mṣb,* TA:) pl. of the first, **بَغْضَاءٌ**. (A, TA.) — Some say that it has also the contr. signification of *Hating*; i. q. **مُبْغِضٌ**: (TA:) and Skr explains **بَغْضَاءٌ** as signifying people *hating* thee. (L, TA.)*

بَغْضَاءَةٌ: see **بَغْضَاءَةٌ**.

مُبْغِضٌ: }
مُبْغِضٌ: } see **بَغِضٌ**.

مُبْغِضَةٌ [*A cause of hatred*: a word of the same class as **مُبْغِضَةٌ** and **مُجَبِّنَةٌ**]. (A.)

بغل

1. **بَغَلَ**, 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.*]. (TA.) [See also 2.] = **بَغْلُهُمْ**: see 2.

2. **تَبَغَّلَ**, 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 **بُغْلٌ**. (TA.) — **بَغَلَ**, inf. n. as above, † *He was impotent and weak, or languid, and fatigued*, (JK, K, TA,) *in going, or pace*. (TA.) — **بَغَلَتِ الإِبِلُ**, (K,) inf. n. as above, (§, K,) † *The camels went a pace between that termed **هَمْلَجَةٌ** and that termed **عَنْقٌ***, (§,* K, TA:) and hence **بُغْلٌ** is derived accord. to IDrd: (TA:) or *they went in a certain manner, with wide step*: (JK:) [see also 5:] or the inf. n. signifies *the going in a gentle manner*: and one says, **أَعْيَا فَبَغَلَ**, i. e. [*he was fatigued, so*] *he went an easy, but a*

quick, pace; syn. **هَمْلَجٌ**. (TA.) = **بَغْلُهُمْ**, (inf. n. as above, TA,) † *He made their children to be base-born, or ignoble*, (K, TA,) *by marrying among them*; (IDrd, TA:) as also **بَغْلُهُمْ**, aor. 2: (K:) from **بَغَلَ**; because the **بغل** [or mule] is unable to equal the heat, or course, of the horse. (TA.)

5. **تَبَغَّلَ** *He (a camel) became like the بغل [or mule] in the width of his step*. (TA.) [See also 2.]

بُغْلٌ *The mule*; i. e. *the animal generated between the he-ass and the mare [or sometimes between the horse and the she-ass]*; (TA;) also called **بَغَالٌ**; so in a verse of Jereer: (§, Sgh:) pl. **أَبْغَالٌ** [a pl. of pauc.] (JK) and **أَبْغَالٌ**, [also] a pl. of pauc., (Mṣb,) and **بَغَالٌ**, (JK, §, Mṣb, K,) a pl. of mult.; (Mṣb;) and quasi-pl. n. **مَبْغُولَاتٌ**, (K,) meaning *a number of mules (بغال) together*: (JK,* S:) the female is termed **بَغْلَةٌ**; (§, Mṣb, K;) pl. **بَغْلَاتٌ** and **بَغَالٌ**. (Mṣb.) See 2, in two places. You say **طَرِيقٌ فِيهِ أَبْوَالُ الْبِغَالِ** [*A road in which is the urine of mules*]; meaning † *a difficult road*. (TA.) And **فُلَانَةٌ أَعْقَرُ مِنْ بَغْلَةٍ** [*Such a woman is more barren than a she-mule*]. (TA.) And **الْبُغْلُ نَعْلٌ وَهُوَ لَهُ أَهْلٌ** [*The mule is a bastard, and he is a relation to him*]; meaning † *he is a bastard*. (TA.) 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 بُغْلٌ نَعْلٌ** [+ *He is a mule, a bastard*]. (Er-Rághib, TA.) 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*]. (TA.)

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, (Sb, §,) of mules, (Sb, TA,) or of the mule*. (§.) = See also **بُغْلٌ**, with which it is syn.

بَغَالَةٌ: see what next precedes.

هُوَ مِنَ الثَّوْرِ أُبْغَلٌ وَمِنَ الْحِمَارِ أَثْقَلٌ [+ *He is more mulish than the bull, and more heavy, or sluggish, than the ass*]. (TA.)

مَبْغُولَاتٌ: see **بُغْلٌ**.

بغمر

1. **بَغِمَتْ**, aor. 2, (§, K,) and 2, and 2, (K,) inf. n. **بُغَامٌ** (JK, §, K) and **بُغُومٌ**; (JK, K;) and **تَبْغِمَتْ**; (K;) *She (a gazelle) uttered a cry*: (§;) or *uttered her softest, or gentlest, cry* (JK, K) *to her young one*: (K:) and sometimes it is said of a [wild] cow: (TA:) so too **بَغِمَ** said of a male gazelle: and the verb is also used transitively, said of a female gazelle uttering this cry to her young one. (JK.) Also, (§, K,) **بَغِمَتْ** both verbs, (K,) *She (a camel) uttered a cry without clearness*: (§;) 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 *بَغَاةٌ*. (Ham p. 233.) [See an ex. in a verse of Dhu-r-Rummeh cited voce *الْبَاغِي*.] And *بَغَمٌ* and *بَغْمٌ* said of the *بَيْتِل* and *إِيْل* and *وَعَل*, [all of which words are said to signify the mountain goat,] *He uttered a cry.* (K.) — *بَغَمَةٌ*, (S, K,) and *بَغْمَةٌ*, (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. *بَاغِمَةٌ*, (K,) inf. n. *مُبَاغِمَةٌ*, (S,) † *He talked with him with a soft, or gentle, voice:* (S, K, TA:) or *المُبَاغِمَةُ* is like *المُبَاغِمَةُ*, 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. *تَبَاغِمَتْ* They (gazelles) uttered cries, or their softest or gentlest cries, one to another. One says, *مَرَرْتُ بِرَوْضَةٍ تَتَبَاغَرُ فِيهَا الظِّبَاءُ* [I passed by a meadow in which the gazelles were uttering cries, &c., one to another]: and *بَغْرَانٍ يَتَبَاغِمْنَ* [by gazelles uttering cries, &c., one to another]. (TA.)

بَغِيَّةٌ A thing like the *قِلَادَةٌ*, [a necklace,] with which women ornament themselves. (TA.) [But this is apparently post-classical, from the Turkish *بُوعُمُقُ*. In the present day, it is applied to A necklace of pearls.]

بَغَامٌ The crying, or cry, of the female gazelle, and of the she-camel, as explained above: see 1. (S.)

بُغُورٌ A female gazelle uttering, or that utters, the cry termed *بَغَامٌ*. (S, K.) — † A woman having a soft, or gentle, voice. (JK, TA.)

مِْبُغُورٌ A young gazelle, and a young camel, to which the cry termed *بَغَامٌ* is addressed by its mother. (JK.) — One says, also, *بَغَامٌ مِْبُغُورٌ* [A cry &c. uttered]; like as one says, *قَوْلٌ مَقُولٌ*. (TA.)

بغو

1. *بَغَا الشَّيْءُ*, 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. *بَغَى*, (Msb, K,) inf. n. *بَغَاةٌ*, (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 form, and some say, *بَغَى*, (TA,) and *بَغِيَّةٌ* and *بَغِيَّةٌ*, (K,) accord. to Th, but others hold these two to be simple substs., and some mention also *بَغِيَّةٌ*, 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 *بَغَى* and *بَغَى* (S, Msb, K) and *بَغَى*: (K:) or *بَغَى* 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.) You say, *بَغَاهُ الشَّيْءُ* *He sought, &c., the thing for him;* (S, K;) as also *ابْغَاهُ الشَّيْءُ*: (K:) thus you say, *ابْغِ لِي* or *ابْغِنِي كَذَا* *Seek thou for me such a thing;* (TA;) and *ابْغِ لِي* *Seek thou for me my stray-beast:* (Mgh:) or *ابْغَاهُ الشَّيْءُ* 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* *They seek, or desire, for you discord, or dissension; or they seeking, &c.:* and in the same [iii. 94], *تَبْغُونَهَا عَوْجًا* *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 *لِ*. (TA.) — [Hence, app.,] *بَغَانِي دَاءً* *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 أَخِيهِ*, inf. n. *بَغَى*, *He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his brother to himself:* so says Lh, who holds this to be the primary signification of the verb. (TA.) It is said in a prov., *الْبَغَى عَقَالُ 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. *بَغَى*, (K,) inf. n. *بَغَى*, (Msb, K,) *He exalted himself against him, or above him; overpowered, or oppressed, him;* (Fr, S, K;) *acted wrongfully, injuriously, or tyrannically, towards him; and deviated from the right way:* (K:) and *he acted wrongfully, injuriously, or tyrannically, towards men, or the people,* (Az, Msb,) and *sought to annoy them, or hurt them.* (Az, TA.) Lh mentions, on the authority of Ks, the saying, *مَا لِي وَلِبِغٍ بَعْضُكُمْ عَلَى بَعْضٍ* [What have I to do with wrongful conduct, the wrongful conduct of one of you towards another?], for *وَلِبِغِي*; 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. *بَغَى*, (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 مِشِيَّتِهِ*, (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 brishness or liveliness or sprightliness.* (JK, S, TA.) — And *بَغَتْ السَّمَاءُ*, (S, K,) inf. n. *بَغَى*, (TA,) *The sky rained vehemently:* (A'Obeyd, S, K:) or *exceeded, in rain, the limit of what was wanted.* (Er-Rághib, TA.) And *بَغَى الْوَادِي* *The valley flowed with water reaching to a place to which it had not reached before.* (S, TA.) — *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. *بَغَتْ*, (JK, Msb,) inf. n. *بَغَتْ*, (IKh, JK, S, Mgh, Msb, TA,) or *بَغَتْ*, (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. *بَاغَتْ*, (IKh, K) and *مِْبَاغَاةٌ*, (K,) said of a female slave: (Msb:) or *مِْبَاغَاةٌ* signifies the *committing fornication, or adultery, with another.* (KL.) It is said in the *Kur* [xxiv. 33], *وَلَا تَكْرَهُوا قِتْيَانَكُمْ*, [And compel not ye your young women to prostitute themselves]. (Mgh.) And you say, *خَرَجَتِ الْمَرْأَةُ تَبَاغَى* [The woman went forth for prostituting herself]. (S.) Accord. to the Jemā et-Tefāreek, *بَغَاةٌ* 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. *بَغَى*, 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 بَغْيٍ** *His wound healed having somewhat of corruption in it.* (S.) — **بَغَى**, (K,) aor. , inf. n. **بَغَى**, (TA,) also signifies *He lied; said what was untrue.* (K.) **مَا تَبَغَى**, in the Kur [xii. 65], is said to mean *We do not lie: and we do not act wrongfully: or it may mean what do we seek, or desire?* (TA.) — Also, (K,) inf. n. **بَغَى**, (TA,) *He looked at a thing [to see] how it was;* (K;) and so **بَغَا**, inf. n. **بَغُو**: mentioned by Kr. (TA.) — And, (K,) with the same inf. n., (TA,) *He looked, watched, or waited, for a person or thing.* (Kr, K.)

3: see 1, latter part, in two places. — Lh mentions the saying, addressed to a pretty woman, **إِنَّكَ لَجَمِيلَةٌ وَلَا تَبَاغِي**, 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. **بوغ** or art. **بيع**. (TA in art. **بوغ**.)

4: see 1, in five places. — **ابغاه الشيء** also signifies *He made him, or caused him, to seek the thing; to seek for it, or after it; to seek, or desire, or endeavour, to find, and take, or get, it.* (S.)

5: see 1, first sentence.

6. **تَبَاغَوْا** *They acted wrongfully, injuriously, or tyrannically, one towards another; exalted themselves, one against, or above, another; overpowered, or oppressed, one another.* (S, TA.)

7. **انبغي** is said in the S to be quasi-pass. of **بَغَى**, like as **انكسر** is of **كَسَرَتْهُ**; and Esh-Shiháb says of the aor. that it is quasi-pass. of **بَغَاهُ**, aor. **يَبْغِيهِ**, in the sense of **طَلَبَهُ**: (TA:) [Fei says,] it has been asserted that **انبغي** is quasi-pass. of **بَغَى**; but a verb of the measure **انفعل** is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of **كَسَرَتْهُ**, of which the quasi-pass. is **انكسر**; which **انبغي** does not: some, however, allow its being thus used: (Msb:) accord. to Zj, it is as though it were syn. with **انطَلَبَ**, 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, **يَنْبَغِي لَكَ أَنْ تَفْعَلَ كَذَا** [*It is suitable to thee, or is fit, meet, or proper, &c., for thee, or it behooveth thee, that thou shouldst do such a thing*]. (S, TA.) And, accord. to Zj, **انْبَغَى لِفُلَانٍ أَنْ يَفْعَلَ**, as meaning *It was, or became, suitable to such a one, or fit, meet, or proper, for him, that he should do, or to do, such a thing.* (TA.) And **مَا يَنْبَغِي لَكَ أَنْ تَفْعَلَ هَذَا**, (Lh, K,) and **مَا يَنْبَغِي**, (K, TA,) with fet-h to the **غ**, (TA,) and **مَا أَنْبَغَى**, and **مَا أَنْبَغَى**; (Lh, K;) of which four phrases, the first is given by Lh as

explanatory of the third and fourth, and means, accord. to Esh-Shiháb, *It is not right, proper, fit, or meet, nor allowable, for thee that thou shouldst do this, or to do this; and it is not good for thee &c.;* but he adds that only the aor. has been heard from the Arabs in this sense. (TA.) And **يَنْبَغِي أَنْ يَكُونَ كَذَا** *It is very requisite that it should be so, or that such a thing should be;* [or *it ought to be so, or such a thing ought to be; it behooves that it should be so, or such a thing behooves;*] *it is not well that such a thing should be neglected, or left undone.* (Msb.) And Ks is related to have heard, from the Arabs, the phrase, **مَا يَنْبَغِي أَنْ يَكُونَ كَذَا**, meaning *It is not right that it should be so, or that such a thing should be: or it is not good &c.* (Msb.) It is said in the Kur [xxxvi. 69], **وَمَا عَلَّمْنَاهُ الشُّعْرَ 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, **استبغى** **بَعُوًا لَهُ** and **الْقَوْمَ فَبَعُوَهُ** [*He asked the people, or company of men, to seek a thing for him, and they sought it for him*]. (Lh, K.)

بَغَى [originally an inf. n. (see 1)] *Much of rain; or much rain:* in [some of] the copies of the K, **المطر** is erroneously put for **المطر**: (TA:) [and in some, **البغى** for **البيغى**: in a MS. copy, I find **البيغى الكثير من المطر**: and in the CK, **بَغَى السَّمَاءِ**: or **البغى الكثير من النظر** signifies *the main portion, (Aḡ, S,) or the vehemence, and the main portion, (Lh, JK, TA,) of the rain of the sky.* (Aḡ, Lh, JK, S, TA.) Hence the saying, **دَفَعْنَا بَغَى السَّمَاءِ خَلْفَنَا** (Aḡ, S, TA) or **عَنَا** (Lh, TA) [lit. *We drove away the main portion, or the vehemence, and the main portion, of the rain of the sky behind us or from us; meaning it was driven away behind us or from us, or it departed;* as is shown in art. **دفع**].

بَغَى: see what next follows.

بَغَى and **بَغَى** (JK, S, Msb, K) and **بَغَى** (K) *A thing sought;* (JK, K;) as also **بَغَا** [originally an inf. n. (see 1)]: (JK:) or *a thing wanted, needed, or required; an object of want or need; a want, or needful or requisite thing or affair:* (S, Msb:) as in the saying, **لِي فِي بَنِي بَغِيَّةٍ** and **فُلَانٍ بَغِيَّةٍ** [*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: (Aḡ, S, Msb:*) and the first, (JK,) or third, (K,) signifies also a stray beast that is sought: (JK, K:) the pl. of the second is **بَغَى**. (JK.) **أُرْتَدَّتْ عَلَىٰ فُلَانٍ بَغِيَّتُهُ** [The thing that he sought was refused to such a one] is said of one who finds not what he seeks. (TA.)

بَغَى: see what next follows.

بَغَى, accord. to some, of the measure **فَعِيل**; **بَغَى**, accord. to others, of the measure **فَعُول**, originally

accord. to others, of the measure **فَعُول**, originally **بَغْوَى**; [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 **بَغُو** [of the measure **فَعُول**, and therefore anomalous, like **نَبُو**]: (M, K:) **بَغَى** is not applied to a man, (Lh, Msb,) nor **بَغِيَّةٌ** to a woman: (Lh, TA:) pl. **بَغَايَا**. (S, Mgh, Msb.) [See an ex. voce **مَهْر**.] — Also *A female slave, (JK, S, K,) whether she be a fornicatress or an adulteress or a prostitute or not;* (TA;) not meant to imply revilement, though originally applied to female slaves because of their prostitution of themselves: (S:) or *a free woman who is a fornicatress or an adulteress or a prostitute:* so in the K: but correctly, or a fornicatress or an adulteress or a prostitute, whether free or a slave: (TA:) and *a female singer, though chaste;* because of fornication’s being originally attributable to such a person: (Msb:) pl. as above. (JK, S, TA.) One says, **قَامَتْ 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 **بَغَى**, last sentence.

بَغَايَا: see **بَغِيَّةٌ**.

بَاغٌ *Seeking; seeking for, or after; seeking, desiring, or endeavouring, to find, and take, or get:* pl. **بَغَاةٌ** and **بَغِيَانٌ** (K) and **بَغَاةٌ**. (TA: [there mentioned as a pl., but not said to be of **بَاغٌ**, nor explained.]) **بَاغٌ وَهَادٍ**, lit. *A seeker of [stray] camels and a guide of the way,* mentioned in a trad. respecting the Hijrah (as said by Aboobekr to a man who asked him “Who are ye?”), alludes to the seeking of religion and the guiding from error. (TA.) One says, **فَرَّقُوا لِبَيْتِهِ الْإِبِلَ**, i. e. [*Disperse ye, for these camels, seehers] to scatter themselves in search thereof.* (S.) — *Acting wrongfully, injuriously, or tyrannically, [&c.] towards others:* pl. **بَغَاةٌ**. (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.) **فَتَاةٌ 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.] **بَغِيَانٌ** also signifies *What the sportsman, or hunter, seeks, of game, or objects of the chase.* (JK.)

مَبَغَى [*A place where a thing is sought:* and

hence, a way, or manner, in which a thing is, or should be, sought]: this is meant in the saying, **بَغَيْتُ الْمَالَ مِنْ مَبْغَاةٍ** [I sought wealth by the way, or manner, whereby it should be sought]; like as **أَتَيْتُ الْأَمْرَ** is meant in the saying, **أَتَيْتُ مِنْ مَاتَاتِهِ** (S.).

مَبْغَاةٌ: see what next precedes.

الْمَبْتَغِي, (K,) or, as in the Tekmileh, **الْمَبْتَعِي**, (TA,) *The lion*: (K:) because he is always seeking prey. (TA.)

الْمَبْتَعِي: 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 **بَقِيَ**,] 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;) as also **بَقِيَ**. (K.) Hence, (TA,) **قَدْ مَلَأْتَ الْأَرْضَ بَقَاً** [Thou hast filled the earth, or land, with much discoursing], said, in dispraise, to a voluminous writer. (M, TA.) — **ابْقَتْ** and **بَقَتْ**, said of a woman, *She had many children*: (JK, S, M, K:) or, as Sb says, **وَلَدَا** **بَقَتْ** *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 الْعَطَاءُ** *He made the gift large, or ample, to us*. (M.) — **بَقِيَ مَالَهُ** *He distributed, or dispersed, or scattered, his property*; (K;) as also **بَقَعَهُ**. (JK,*K.) — **بَقِيَ الْخَبْرَ**, inf. n. **بَقِيَ**, *He spread, and sent forth, the news, or information*. (M.) — **بَقِيَ الشَّيْءَ**, aor. **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.) — **بَقِيَ**, (IF, K,) inf. n. **بَقِيَ**, (TA,) said of a plant, [app. from its cleaving the earth,] *It came forth*. (IF,

(S, K;) *whether incorrectly or correctly*; (M;) or such is termed **بَقَاً**; (so written in a copy of the M;) as also **بَقَاةٌ**, (JK, S, K,) but this has a more intensive signification, (S, TA,) and **بَقِيَ**, (M, Sgh, K,) and **بَقِيَ**, (JK, S, M,) or **بَقِيَ**, (K,) and **بَقِيَ**, (K,) which last occurs in a trad., but accord. to one recital it is **بَقِيَ**, in which the former word signifies “cast away,” and the latter is an imitative sequent thereto: (TA:) **بَقَعَهُ**, also, [app. pl. of **بَقِيَ**,] is syn. with **ثُرَثَارُونَ** [great talkers, &c.]: (IḤḡ, TA:) and **بَقَاً** [thus written without teshdeed] signifies a *babbling*; *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 **ة**, (JK, K,) *A kind of clamorous bird*: (JK, K:) but Sgh writes it [**بَقَاً**] 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 **بَقَاً**.

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

بَقِيَّةٌ a word imitative of The [gurgling 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.]

بَقَاً: see **بَقَاً**, in two places. — Also *The mouth*. (K.)

بَقِيَ: see **بَقَاً**. — **مَبْقَاةٌ** [its fem.]: see **بَقِيَ**.

أَرْضٌ مَبْقَاةٌ *A land abounding with بقى [i. e. gnats, or mosquitoes; or bugs]*; (M, TA;) like as you say **مَبْعُضَةٌ**. (TA in art. بعض.)

جِرَابٌ مَبْقَوُوقٌ [A bag, or receptacle, for travelling-provisions &c.] opened: (JK:) or *slit, ripped, or rent, and opened*. (Ibn-'Abbád, TA.)

بقر

2: see 1.

4: see 1, in five places. — **ابْقَى وَدَ فُلَانٍ**, inf. n. **ابْقَأْتُ**, *The children of such a one multiplied; became many, or numerous*. (TA.) — **ابْقَأْتُ الْغَنَمَ**

ابْقَأْتُ, accord. to the K, (TA,) or **ابْقَأْتُ** *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.) — **ابْقَأْتُ الْوَادِي** *The valley put forth its plants, or herbage*. (O, L, TA.) In the K, **بَقَاةٌ** is erroneously put for **بَقَاةٌ**. (TA.) — **أَبْقَرَهُ**, *He did to him much, or ample, good, or evil*. (Ibn-'Abbád, JK, K.)

7: see 4.

R. Q. 1. **بَقَعْتُ الْكُوْزَ**, (S, M,) **بِقَالِيَّ**, (M,) [inf. n. **بَقَعْتُ**, q. v. infra,] *The mug made a [gurgling or gurgling] sound with the water [on being dipped into it or on one's pouring out from it]*. (S,*M.) And **بَقَعَتِ الْقِدْرُ** *The cooking-pot boiled [so as to make a sound of bubbling]*. (M.) — See also 1. — **فَرَقَهُ** [lit. *He scattered speech* (app. meaning *he jabbered*) *at us, or against us: compare* **بَقِيَ عَلَى الْقَوْمِ**, or **بَقِيَ كَلَامَهُ**, above]. (K.)

بَقِيَّةٌ A woman having many children: (Ibn-'Abbád, JK, K:) and **مَبْقَاةٌ** a woman that brings forth many children. (M, TA.) — **أَثْرٌ 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, Mḡb, K,*) **بَقِيَّةٌ**; (JK, S, M, &c.;) *Gnats, or mosquitoes*; syn. **بَعُوضٌ**: (S, M, K:*) or *large بعوض*: (JK, M, Mḡb:) the poet 'Abder-Rahmán Ibn-El-Hakam, cited by IB, speaks of their singing [or humming]. (TA.) **يَا عَيْنَ بَقَعَةٍ** [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 **حَزَقٌ**].) — 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 الْحَشَبِ** and **بَقِيٌّ الْحِيطَانِ**] (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.) — **شَجَرَةٌ الْبَقِيَّةِ** [The elm-tree]: see **دَرْدَارٌ**.*

بَقَعَةٌ: see what next follows.

بَقَاً A man who speaks, or talks, much; loquacious; talkative; garrulous; a great talker;

بَقَاةٌ: see **بَقَاً**.

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

بَقِيَّةٌ a word imitative of The [gurgling 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.]

بَقَاً: see **بَقَاً**, in two places. — Also *The mouth*. (K.)

بَقِيَ: see **بَقَاً**. — **مَبْقَاةٌ** [its fem.]: see **بَقِيَ**.

أَرْضٌ مَبْقَاةٌ *A land abounding with بقى [i. e. gnats, or mosquitoes; or bugs]*; (M, TA;) like as you say **مَبْعُضَةٌ**. (TA in art. بعض.)

جِرَابٌ مَبْقَوُوقٌ [A bag, or receptacle, for travelling-provisions &c.] opened: (JK:) or *slit, ripped, or rent, and opened*. (Ibn-'Abbád, TA.)

1. **بَقَرَ**, (S, K, &c.,) aor. **بَقَرَ**, (JK, S, A, Mḡb, Mḡb,) or **بَقَرَ**, (K,) [but this seems to be a mistake,] inf. n. **بَقَرَ**, (S, Mḡb,) *He slit; ripped; split; cut, or divided, lengthwise*. (S, Mḡb, K, &c.) *He slit, or ripped open, an animal's belly*. (A, Mḡb.) One says, **أَبْقَرَهَا عَنْ جَنِينِهَا** *Rip thou open her [a camel's] belly so as to disclose her fetus*. (S.) [See **بَقِيرٌ**.] — *He opened, or laid open*. (S, A, Mḡb.) — *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 **هَدْمِد** [or hoopoe], *It looked for the place of water and saw it*: (K:) [or it *claved the ground and discovered water*:] occurring in a trad. respecting the **هدمد** of Solomon [mentioned in the Kur ch. 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.) — **بَقَرَ الْعِلْمَ**: see 5. **بَقَرَ**, aor. ʔ, He (a dog) became confounded, (S, K,) and stupified, (TA,) with joy, (K,) at seeing **بَقَرَ**, (S, K,) i. e., **بَقَرَ الْوَحْشَ** [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 **بَقَرَ**: or the former, he feared, so that he was astonished, amazed, or stupified, at seeing many **بَقَرَ**: (TA voce **بَحَرَ**;) and **بَقَرَ** the latter signifies also [simply] he became confounded, or perplexed: (IAqr, TA;) and he doubted respecting a thing. (K.) — Also, aor. as above, inf. n. **بَقَرٌ** (S, K) and **بَقِرٌ** (K); but Az says, El-Mundhree has informed me that AHeyth disallowed **بَقَرٌ**, saying that it is accord. to analogy **بَقِرٌ**, 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 **بَقِرٌ**. (S, K.)*

2. **بَقَرَ 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 **ابْتَقَّرَ** and **انْبَقَرَ**. (TA.) — It became open. (Aq.) — And i. q. **تَوَسَّعَ**; (Aq, K;) as also **تَبَيَّنَرَ**. (K.) So in the phrase **تَبَقَّرَ فِي الْعِلْمِ** [He enlarged himself, or took a wide range, in science, or knowledge]; (S, A, Mṣb;) and **بَقَرَ الْعِلْمَ**, inf. n. **بَقَرٌ**, 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 **رَفِيَ الْكَلَامَ**] i. e., He was diffuse, or profuse, in speech; syn. **تَفَتَّقَ بِهِ**. (A.)

7: see 5.

8: see 5.

Q. Q. 1: see 1, in three places.

Q. Q. 2: see 5.

بَقَرٌ 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 **بَقَرٌ** is pl. of **بَقْرَةٌ**,]) which is applied to the male and the female; (S, Mṣb, K;) the **ة** being added only to restrict it to unity: (S, Mṣb;) the pl. of **بَقَرٌ** is **أَبْقَارٌ** [a pl. of pauc.], (M,) and **أَبْقَارٌ**, meaning herds of oxen, or bulls, or cows: (Mṣb and TA in art. **أَبَل**;) and the pl. of **بَقْرَةٌ** is **بَقَرَاتٌ** (S, Mṣb, K) and **بَقَرٌ** and **بَقَارٌ** (K) and **بَوَاقِرٌ** (Aq, T, K) and **أَبْقُورٌ**; (K;) [or rather this last is a quasi-pl. n.]; and the following [also] are quasi-pl. ns., namely, **بَقِيْرٌ**, (K,) which is syn. with **بَقَرٌ**, (S,) and **بَقِيرٌ**, (K,) or this signifies a collection, or herd, of **بَقَرٌ**, (S,) and **بَاقِرٌ**, (K,) or this signifies a collection, or

herd, of **بَقَرٌ** 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 **بَاقُورٌ** and **أَبْقُورٌ** are all syn. with **بَقَرٌ**; and so, accord. to Ktr, is **بَاقُورَةٌ**. (Mgh.) — **بَقَرٌ الْوَحْشِ** [and **الْبَقَرُ الْوَحْشِيُّ**] signify The wild ox, or bull, and cow; and wild oxen, or bulls, and cows, collectively: n. un. **بَقْرَةُ الْوَحْشِ** and **الْبَقْرَةُ الْوَحْشِيَّةُ**; masc. and fem.: in Egypt, these appellations are applied to the antelope *defassa* of modern zoologists: so says Sir Gardner Wilkinson; and to this, I believe, they generally apply in the poems &c. of the early Arabs: it is a species of bovine antelope: in Barbary, it seems that the animal thus called is another species of bovine antelope, or perhaps a variety of the former; it is said to be what is termed by Pallas 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 **بَقَرُ الْوَحْشِ** explained as meaning] a kind of animal of which there are four different species: the first called **مَهَابَةٌ** [i. e. **مَهَابَةٌ**, a coll. gen. n. of which the n. un. is **مَهَابَةٌ**]; the second, **أَيْلٌ** [i. e. **أَيْلٌ**]; the third **يَحْمُورٌ** [i. e. **يَحْمُورٌ**], or **يَامُورٌ** [i. e. **يَامُورٌ**]; the fourth, **ثَيْثَلٌ** [or **ثَيْثَلٌ**], and also **وَعْلٌ** [i. e. **وَعْلٌ**]: (Ed-Demeeree, 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** [or **گوزن**] (see also **إِبِلٌ** in art. **أَوَّلٌ**); 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 **بَقَرٌ** [meaning **بَقَرُ الْوَحْشِ**] as ominous of evil, because of the sharpness of their horns. (Ham p. 285.) — **مِلَّةٌ مَسْكُ الْبَقْرَةِ** [The quantity that fills the hide of the bull, or cow,] means † a large quantity. (A.) — **الطَّبَّاءُ عَلَى الْبَقْرِ** [or **الطَّبَّاءُ الْكِرَابُ**, and **الطَّبَّاءُ الْكِرَابُ**] are provs. of the Arabs. (TA.) [See arts. **عَيْنُ الْبَقْرِ** and **كِرْب** and **كَلْب**.] — **عَيْنُ الْبَقْرِ** † [The buphthalmum, or ox-eye;] i. q. **بَهَارٌ**, q. v. (S in art. **بَهْر**.) — **عِيُونَ الْبَقْرِ** † A species of grape, black, large, round, and not very sweet. (K, TA.) In Palestine, applied to † A species of **إِجَاصٌ** [or plum]. (K, TA.) — **بَقَرٌ** 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 يَجْرُ 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 **كُرُشٌ 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 foetus. (S.) — A mare's colt or foal that is born in a [membrane such as is called] **مَابِسَكَةٌ** 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 **حَبِيبٌ** [or an opening at the bosom]; (Aq;) i. q. **إِنْتَبٌ** [q. v.], which is a kind of shirt without sleeves, worn by women. (S.) — See also **بَقَرٌ**.

بَقِيرَةٌ: see **بَقِيرٌ**.

بَقَارٌ A grave-digger; syn. **حَقَّارٌ**. (TA.) — A worker in iron; a blacksmith. (K.) — An owner, or a possessor, [or an attendant,] of **بَقَرٌ** [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.)

الْبَاقِرُ 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 الْعِلْمَ** One who enlarges himself, or takes a wide range, in science, or knowledge. (Mṣb.) — **فِتْنَةٌ 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 **بَقَرٌ**.

بَاقِرَةٌ: see **بَاقِرٌ**.

بَقِيرَةٌ Abundance of wealth, or of camels or the like, and of commodities, or household goods or utensils and furniture. (K.)

بَاقُورٌ:
بَاقُورٌ:
بَاقُورَةٌ:
أَبْقُورٌ:
 see **بَقَرٌ**; each in two places.
بَقِيرٌ: see **بَقِيرٌ**.

بقس

بَقْسٌ and **بَقْسِيْسٌ**, (K,) the latter written, in some copies of the K, **بَقْبِيْسٌ**, (TA,) [The box-tree; Greek **πυξος**;] a certain kind of tree, resembling the **أَسْ** [or myrtle] in leaves and berries: or i. q. **شَمَشَادٌ** [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 **ش** [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 astrigent, 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 وَثَى (K,) i. e., a fracture [of the flesh]. (TA.)

بقس: see بقس, above.

بتش

بتش 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 بتش is a post-classical word. (TA.)

بقع

1. بقع, aor. ى, (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.) — مَا أَدْرَى أَيْنَ بَقَعَ I know not whither he went; (S, K;) as though one said, to what بقعة of the بقاع of the earth he went; (S;) not used except negatively; (TA;) as also بَقِعُ. (Fr, K.) — بَقَعَتْهُمُ الدَّاهِيَةُ The calamity, or misfortune, befell them. (TA.) — بَقِعَ, (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 بِقَبِيحٍ He was assailed with foul, evil, or abominable, speech, or language. (L.)

2. بقع الثوب He (a dyer) left spots, or portions, of the garment, or piece of cloth, undyed. (Mgh, TA.) — بَقِعَ ثَوْبَهُ He (a waterer) sprinkled the water upon his garment, so that spots, or portions, of it became wetted. (Mgh.) — بَقِعَ بَقِعَ, inf. n. تَبْقِيعٌ, The rain fell in places of the land, not universally. (TA.) — مَا أَدْرَى أَيْنَ بَقِعَ: see 1.

7. ابتقع He went away quickly; (K;) and ran. (TA.)

8. ائبتقع لونه, with damm, i. q. ائبتقع, and ائمتقع; (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 supra.)

بقعة A place in which water remains and stagnates; (K;) [and which is not a usual place of watering: (see باقعة:) this is what is meant, app., by its being said that] بقاع, 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.

بقعة (S, Mgh, Msb, K) and بقعة (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. بقاع, (S, K,) or this is pl. بقعة, (Msb, TA,) and the pl. of بقعة is بقع. (Mgh, Msb, TA.) You say أرض فيها بقع من الجراد [meaning Land in which are bare places occasioned by the locusts]. (Lh, K.) And في الأرض بقع من تبت In the land are small portions of herbage. (AHn.) And بقعة من كلال A patch of herbage. (TA in art. بقط.) — [The former also signifies A spot; or small portion of any surface, distinct from what surrounds it.] And the pl. بقع Places in a garment, or piece of cloth, which has been dyed, remaining undyed. (Mgh.) And بقع الماء Places in a garment, or piece of cloth, which has been washed, in which the water remains, undried. (Mgh.) — هُوَ حَسَنُ البُقْعَةِ عِنْدَ الأميرِ He has a good station with the prince, or commander. (TA.) [See also جلبة.]

بقع من الجراد أرض بقعة [meaning bare places occasioned by the locusts]: (Lh, K:) and land of which the herbage is unconnected [or in patches]. (TA.)

أصابه خور بقاع, like قَطَامٍ, [indecl.,] and decl., (K,) and imperfectly decl., so that you say also بقاع, and بقاع, (AZ, TA,) Dust and sweat came upon him, and discolorations produced thereby remained upon his body: (AZ, K:) by بقاع is [lit.] meant land, or a land: so says AZ: and عليه خور بقاع is said to mean upon him is sweat which has become white upon his skin, like what are termed لُحُوعٌ. (TA.)

بقيع 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 بقيع الغرقد continued to be the name of a burial-ground of El-Medeeneh after the trees therein had ceased to be. (Msb,* TA.)

باقعة 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 مَشَارِعُ [or watering-places to which men and beasts are accustomed to come], (K, TA, [but in the CK, for مَشَارِعُ is put مَشَارِبُ,]) and the frequented waters, (TA,) from fear of being caught, but only drinks from the بقعة, 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 (بقاع) 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 ى 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 فَلَانُ إِلَّا بَاقِعَةٌ مِنَ البَوَاقِعِ † 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.)

أبتقع, applied to a غراب [or bird of the crow-kind], In which is blackness and whiteness; (S, TA:) and so applied to a dog: (Lh, TA voce أبرق, 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 غراب البين: (see art. بين:)] or, applied to a غراب &c., party-coloured, or pied: (Msb:) or the white-winged غراب: (ISH, TA in art. حذف:) pl., when thus applied, بَقَعَانُ, (TA,) or بَقَعَانُ, 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 بَقَعَاءُ,] its pl. is بَقِعٌ. (Msb.) — Hence, as being likened to such a bird, † Anything bad, evil, wicked, mischievous, [ill-omened,] or the like. (TA.) — And † Leprous. (IAqr, K.) — بَقَعَانُ 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 أبتقع; (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, البَقَعَانُ signifies † those in whom is blackness and whiteness; and one who is white without any admixture of blackness is not called ابتقع: how then should the Greeks be called بقعان 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.) — بَقِعٌ is also applied to Waterers (سقاء); because their bodies become sprinkled with the water, so that some parts thereof are wetted. (K.) — رَأَيْتُ قَوْمًا بَقَعًا † 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.) — دَوْدُ بَقِعِ الدَّرَى A herd of camels having white humps. (TA.) — الأبتقع The mirage; because of its varying, or assuming different hues.

(TA.) — أرض بقعة Land containing [or diversified with] small pebbles. (TA.) — سنة بقعة † A barren, or an unfruitful, year: (S, K:) or a year in which is fruitfulness and barrenness. (S, Mṣb, K.) And عام أبقع † A year in which the rain falls in places of the land, not universally. (TA.) And عام أبقع (K,) the dim. form being used to denote terribleness, (TA.) † A year of little rain. (K, TA.)

أبقع, dim. of أبقع, which see, last sentence.

هو مبقع الرجلين He has his legs wetted by water in some places, so that their [general] colour is different from the colour of those places. (TA.)

بقل

1. بقل: see 4, in two places. — [Hence,] said of a boy's face, (S, Mgh, K,) aor. ʔ, inf. n. بقول (S,) † It put forth its beard, (S, TA,) or hair; (K;) as also بقل and بقل; (K;) or this last is not allowable: (S:) similar to أخضر said of a boy's mustache. (Mgh.) — And said of a camel's tush, † It cut, or came forth. (ISk, S, TA.) — † It (a thing, TA) appeared: (K, TA:) derived from بقل, q. v. (TA.) — He collected [plants, or herbs, of the kind termed] بقل for his camel. (Fr, K.) — بقل البقل He cut the بقل: so in the "Mufradát." (TA.)

2. بقل, inf. n. تبقيل, He (a pastor) left camels to pasture upon بقل. (TA.) — And, [hence, app.,] inf. n. as above, i. q. ساس. (Sgh, K.) You say, بقل الدابة, i. e. ساسها, meaning He tended, or took care of, the beast well. (TK.) — See also 1.

4. اقبلت الأرض The land produced [plants, or herbs, of the kind termed] بقل: (Mṣb:) or produced its بقل: (S:) or produced plants, or herbage: (K:) or became green with plants, or herbage: (Mgh:) and بقلت signifies the same: (IDrd, K:) both are chaste words. (IDrd, TA.) In like manner one says also of a place, اقبل, (JK, Mṣb,) from بقل. (Mṣb.) — اقبل الرمث The [tree, or shrub, called] رمث became green; as also بقل: (K:) or it put forth what resembled young wingless locusts, and the greenness of its leaves became apparent. (S. [See also حنط.]) And اقبل الشجر The trees put forth their بقل [q. v., app. buds,] in the days of the ربيع [or spring], before their leaves became apparent: (JK:) or they put forth, in the time of the ربيع, in their sides, what resembled the necks of locusts. (TA.) — See also 1. — اقبل القوم The people, or company of men, found [plants, or herbs, such as are termed] بقل. (Mṣb.) — See also 8. — اقبل وجهه † He (God) made his (a boy's) face to put forth its hair, (K, TA,) meaning, its beard. (TA.)

5. تبقل He went forth seeking [plants, or herbs, of the kind called] بقل. (K.) — See also 8, in three places.

8. ابتقل الحمار, and تبقل; (S;) or ابتقلت

الماشية (K,) or الإبيل (JK,) and تبقلت; (JK, K;) The ass, or the beasts, or camels, pastured upon [plants, or herbs, of the kind called] بقل: (S, K:) or became fat from pasturing upon بقل. (JK.) — And ابتقل القوم The people, or company of men, had their cattle pasturing upon بقل; as also تبقلوا and ابتقلوا: (K:) or they pastured their cattle upon بقل. (JK.)

بقل a word of which the meaning is well known; (S;) [Leguminous, or tender, plants; such as we term herbs; i. e. plants, or vegetables, that may be gathered with the hand, or depastured down to the ground, and that are only annuals;] plants which are neither shrubs nor trees; (Lth, JK, * Mgh;) such as, when depastured, have no stem remaining; thus differing from trees and shrubs, which have stems remaining [when they have been depastured]: (Lth, Mgh:) or the herbs, or herbage, produced by [the rain, or the season, called] the ربيع: (Mgh:) or whatever herbs, or plants, grow from seed, (AHn, Mgh, K, *) not upon a permanent أرومة [i. e. root-stock, or root]: (AHn, K:) and accord. to this definition may be explained the saying that the cucumber is of the things termed بقول [pl. of بقل, meaning sorts, or species, of بقل], not of those termed فواكه: (Mgh:) or the kind of which the root and branch do not last in the winter: (Er-Rághib, TA:) or, it is said, (S, Mgh,) any plants, or herbs, whereby the earth becomes green: (S, IF, Mgh, Mṣb:) [pl. of pauc. ابقال: the pl. of mult. has been mentioned above:] the n. un. is with ة, i. e. بقلة. (S, K.) Hence the prov., لَا تَنْبِتُ الْبُقْلَةَ إِلَّا الْحَقْلَةُ [Nothing produces the leguminous, or tender, plant, or herb, but the clear and open piece of good land]: (TA:) [i. e., only a good parent produces good offspring: (see Freytag's Arab. Prov. ii. 516:)] it is said to be applied to the case of a vile saying proceeding from a vile man. (TA in art. حقل.) The saying باع الزرع وهو بقل means [He sold the seed-produce] when it was green, not yet ripe. (Mgh.) — البقلة, also, and البقلة الحمقاء (S,) or بقلة (S, K,) or all these, (TA,) signify the same as الرجلة [i. e. Purslane; called by these names in the present day]; (S, K;) and so البقلة اللينة and البقلة المباركة: or this last, i. q. الهندباء [i. e. wild and garden succory, or endive]. (K.) — البقلة الكرنوب [or الكرنوب, q. v., the name now given to Cabbage: in the CK الكرنوب]. (K.) — بقلة الحطاطيف [Chelidonium, or celandine; thus called in the present day;] i. q. العروق. (K.) — بقلة الملك i. q. البقلة الشاهترج [Fumaria officinalis, or common fumitory]. (K.) — البقلة الباردة i. q. اللبلاب [now commonly applied to the Dolichos lablab of Linnæus; but Golius explains the former appellation by hedera, i. e. ivy, though only as on the authority of the K]. (K.) — البقلة الدهمية i. q. القطف [or القطف, a name now given to Atriplex, or orache: Golius explains the former appellation by spinachium seu atriplex; and the latter, in its proper art., by atriplex herba, and androsænum]. (K.) — البقلة اليهودية [Sonchus, or sow-thistle; thus called

in the present day]. (TA voce حَبَّاز, q. v.) — البقلة اليمانية [Blitum, or blite; and particularly the species called strawberry blite;] a certain herb. (K.) — البقلة الأترجية [Citrago, or balm-gentle;] a certain herb. (K.) — بقلة الصب and بقلة الرومة and بقلة الرمل and [in the CK "or"] بقلة البراري and البقلة الحمضة (K, TA,) or البقلة الحامضة (CK,) are also Certain herbs. (K.) — بقول الأوجاع A certain plant proved by experience to remove pains from the belly. (K, TA.)

بقل and مبقل [A country, or region, or district, producing plants, or herbs, of the kind termed بقل]. (JK.) And أرض بقلة (Mṣb, K,) [in the CK بقلة, but it is] like فرحة (TA,) and بقل and مبقل (JK, Mṣb, K.) Land producing بقل: (Mṣb:) or producing plants, or herbage: (K:) and the first and † second of these, (K,) and بقالة, erroneously written in the copies of the K بقالة, without teshdeed, (TA,) and مبقل and مبقل (K,) land having, or containing, بقل (K, * TA) of [the rain, or season, called] the ربيع: (K:) or مبقل [used alone, as a subst.,] signifies a land having, or containing, بقل; (JK;) or a place of بقل: (S:) and باقل [app. as meaning producing بقل] is applied as an epithet to a place; (JK, Mṣb;) but not مبقل; (JK;) or this last sometimes occurs, thus applied. (IJ, IB.)

بقلة The [plants, or herbs, termed] بقل of [the rain, or season, called] the ربيع. (JK, K, TA.)

أرض بقيلة: see بقل, in two places.

بقولي Of, or relating to, the plants, or herbs, termed بقل: from the pl. بقول.

بقل [properly A green-grocer; i. e.] a seller of تره [Persian for بقل]: and [by extension of its application] a shop-keeper: (KL:) or a seller of dry fruits: (Ibn-Es-Sem'áne, TA:) vulgarly, a seller of eatables [of various kinds, and particularly of dried and salted provisions, cheese, &c.; a grocer]; correctly, بدال. (AHeyth, T in art. بدل, K.) — أرض بقالة: see بقل.

باقل: see بقل. — Also, as an epithet applied to the [tree, or shrub, called] رمث (S, K,) Becoming green: (K:) or putting forth what resemble young wingless locusts, and showing the greenness of its leaves: they did not say مبقل [in this sense], in like manner as [it is commonly asserted that] they did not say مورس, from أورس, but وارس. (S.) — Also What comes forth, or come forth, in the sides of trees, in the days of the ربيع [or spring], before their leaves become apparent. (JK.) [See 4.]

باقل and باقلا (JK, S, Mgh, Mṣb, K,) the former with teshdeed and the latter without teshdeed, (S, Mgh, Mṣb,) and باقلى (K,) [every one with tenween when it has not the article ال,

for] the n. un. is with *ة*, (S, Mgh, Mṣb, K,) i. e. *بَاقِلَةٌ* and *بَاقِلَاءٌ* (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 *هَنْدَبٌ*, asserts *بَاقِلَةٌ* to be, and therefore in every case without tenween,] i. q. *فُولٌ* [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 *حَبٌّ* [or grain]: (Mgh:) the eating of it produces exhalations (K) of a gross kind, (TA,) and bad dreams, and *سَدْرٌ*, (K,) i. e. vertigo, (TA,) and anxiety, and gross humours; but it is good for the cough, and for rendering the body fruitful (*تَخْصِيبُ الْبَدَنِ*); when properly qualified [app. by seasoning or by some admixture] (*إِذَا أُصْلِحَ*), it preserves the health; and in its green state, together with ginger, it has the utmost effect in strengthening the venereal faculty: (K:) the pl. is *بَاقِلٌ*: and the dim. of *بَاقِلِي* is *بُوقِلَةٌ* and *بُوقِلِيَّةٌ*, the latter with the *ل* quiescent because kesreh is disapproved in so long a word; [both forms indicating that *بَاقِلِي* is held to be fem.]; and that of *بَاقِلَةٌ* is *بُوقِلَاءٌ* [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 *بُوقِلَاءٌ*, suppressing the augmentative meddeh, and adding *ة* to indicate the fem. gender; and that of *بَاقِلَةٌ* is *بُوقِلَاءَةٌ*. (TA.) — *البَاقِلِيُّ الْقِبْطِيُّ* [app. the same as *البَاقِلِيُّ 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 *فُولٌ* [or bean]: (K:) the people of Egypt know it by the name of *الْجَامِيسَةُ*, with *جيمر*, and with the unpointed *سين*: he who says that it is the *ترمس* is in error. (Ibn-Beyṭār, cited by De Sacy in his "Relation de l'Égypte par Abd-allatif," q. v., p. 97.)

بَاقِلِي and *بَاقِلَاتِي* rel. ns. of *بَاقِلِي* and *بَاقِلَاءٌ*, 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 *طاسٌ*, or like a *كأسٌ*; syn. *طَرَجِبَارَةٌ*. (IAḡr, TA.) [See also *بُوقُولٌ*.]

بُوقِلَةٌ: }
بُوقِلَاءَةٌ: } see *بَاقِلِي*, in four places.
بُوقِلِيَّةٌ: }

مَبْقُلٌ: see *بَقِلٌ*, in three places: — and see *بَاقِلٌ*.

مَبْقَلَةٌ: }
مَبْقَلَةٌ: } 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. *عَنْدَرٌ*; (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 *بَقْمَرٌ*, or *بَكْمَرٌ*;] 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. *بَقَاؤُهُ* [and *بَقَاوَةٌ*], [aor. *بَقَاَهُ*,] 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 *بَقَاَهُ* [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* *Guard thou, or preserve thou, him, or it, as thou guardest, or preservest, thy property.* (M, Tekmileh, K.)

بُقُوِي and *بُقُوِي*: see art. *بَقِي*.

بقي

1. *بَقِيَ*, aor. *بَقِيَ*, 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; *وَبَقِيَ* and *وَبَقِيَ* being there erroneously put for *وَبَقِيَ* and *وَبَقِيَ*, explained by what here follows;] and *بَقِيَ*, [by some written *بَقَاً*,] (JK, S, Mṣb, K,) aor. as above, (JK,) inf. n. *بَقِي*, (K,) of the dial. of Belhārith Ibn-Kaṣb, (TA,) or of that of Teiyi, (JK, S, TA,) who in like manner say *بَقَتَ* instead of *بَقِيَتْ*, (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 *بَقِيَ* and *نَسِيَ* and *فَنِيَ*, or accidental, as in the pass. verbs *هَدِيَ* and *بَنِيَ*; (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 فَنِيَ*: (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. *دَوْرٌ*.) 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* *He, or it, remained, or continued, in his, or its, state, or condition*; i. e., *as he, or it, was.* And *بَقِيَ عَلَيَّ الشَّدَّةُ* *He endured, or bore up against, difficulty, distress, or adversity.*] And *بَقِيَ مِنَ الشَّيْءِ بَقِيَّةٌ* [A remain, remainder, remnant, relic, or residue, of the thing remained.] (S.) And *بَقِيَ مِنْهُ كَذَا* *Such a thing remained, over and above, and behind, thereof*; as also *بَقِيَ*. (Mṣb.) — *بَقَاَهُ*, with *ي* and with *و* for the last radical, (K,) first pers. *بَقَيْتُهُ* (Lh, S) and *بَقَوْتُهُ*, (Lh, TA,) aor. of the former -, (S,) inf. n. *بَقِيَ*, [of the former verb,] (K,) *He looked at him, or it*: (Lh, S, K:) or [so in the K, but in the S "and,"] *he watched, or observed, him, or it*: (S, K:) and *بَقَيْتُهُ* *I looked, watched, or waited, for him, or it*; (TA in art. *بَقُو*;) as also *بَقَوْتُهُ*; (K in that art.;) but the former is the more approved. (TA in that art.) [See also art. *بَقُو*.] You say also, *فَلَانَ يَبْقَى الشَّيْءُ بِبَصْرِهِ* *Such a one looks at the thing, and watches, or observes, it.* (JK.) And it is said in a trad., *بَقِينَا رَسُولَ اللَّهِ* *We looked, watched, or waited, for the Apostle of God.* (S.)

2: see 4, in two places.

4. *تَبَقَّأَهُ* (S, Mṣb, K) and *بَقَّأَهُ* and *بَقَّأَهُ* (S, K) all signify the same, (S,) and *بَقَّأَهُ* 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. *حَبَسَ*.) 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* [Pre-

serve thou, or spare thou, thy sandals, and use freely, or unsparingly, thy feet]: a prov. (Meyd. See Freytag's Arab. Prov. i. 149.) And **تَبَقَهُ** (استَبَقَ) **تَبَقَهُ** Preserve thou the soul (استَبَقَ النفس), expose it not to destruction, [meaning preserve thyself,] and guard against evils, or calamities: a trad.: the ة in each verb is that of pausation. (TA.) [And **ابقى** **من الشيء بقية** He left, or reserved, of the thing, a remain, remainder, remnant, &c.:] and **من الشيء** **استبقى** He left a portion of the thing; (S, K;) as also **تبقي**; whence the prov., used to incite to liberality, **لا ينفَعُكَ مِنْ زَادِ تَبَقِي** Leaving a portion of travelling-provision will not profit thee. (JK.) [And **استبقاه** and **ابقى الشيء** He reserved the thing for a future time or use &c.] And **استبقاه** as meaning [He spared him; he let him live;] he left him alive; (S, K;) [as also **ابقاه**; for] men say to their enemies when the latter have overcome, **ابقونا ولا تستأصلونا** [Spare ye us, and destroy us not entirely]: (TA:) [or **ابقاه**, in a case of this kind,] and **ابقى عليه** and **استبقاه** signify He pardoned him, [and forbore to slay him,] when slaughter was his due: (TA:) and **استبقاه** signifies also He pardoned, or forgave, his fault, wrong action, or lapse into sin, and preserved his love, or affection. (JK, TA.)* And [hence,] **أبقيت على فلان** signifies also I showed mercy to such a one [by sparing him, or letting him live, or by pardoning him, or otherwise]; had mercy on him; pitied, or compassionated, him; syn. **رحمته** and **أرعمت عليه**. (S.) One says, **لا أبقي الله عليك إن أبقيت علي** [May God not show mercy to thee if thou show mercy to me: a prov., said in derision to one who affects to show mercy when unable to take revenge]. (S, Meyd.) And **لا تبقي إلا على نفسك** [Show not mercy save to thyself: another prov., similar to the former]. (Meyd.) And it is said, in a trad., of the fire [of Hell], **لا تبقي على من تصرع إليها**, i. e. It will not pity [him who abases himself to it: or rather it will not spare &c.: and in like manner, **لا تبقي ولا تذر**, in the Kur lxxiv. 28, is generally understood as meaning It (namely, Hell,) will not spare, nor leave unburned]. (TA.)

5: see 1: = and see also 4, in four places.

6. **تَبَقَا** The remaining together. (KL.) [You say, app., **تَبَقَا**, and **تَبَقَا**, They, and they two, remained together.]

10: see 4, in seven places. [See also a usage of this verb in art. **حى**, conj. 10, second sentence.]

بَقَا: see **بَقَى**.

بَقِيَّة: see **بَقِيَّة**.

بَقَوَى: see **بَقِيَ**, in five places.

بَقَوَى: see **بَقِيَ**, in two places.

بَقِيَ: see what next follows.

بَقِيَ (JK, S, Mṣb, K, &c.) and **بَقِيَ** (TA) and **بَقَوَى** (JK, S, Mṣb, K) and **بَقَوَى** (Th, K) and **بَقِيَّة**, (JK, K,) the third and fourth with **ي**

changed into **و**, like as **و** is changed into **ي** in **دُنِيَا** and **عُلْيَا** and **قُصِيَا**, (ISd, TA,) [substs. in the sense of **إِبْقَاءٌ**, inf. n. of 4, signifying The making, or causing, and suffering, to remain, continue, last, &c.; preservation of a person in life, and of a thing in being; and the sparing, letting live, or leaving alive;] substs. from **أَبْقَاهُ**: (Mṣb, K:) or [the showing mercy by sparing or letting live, or by pardoning, or otherwise; having mercy; pitying, or compassionating;] substs. from **أَبْقَيْتُ عَلَى** **فُلَانٍ**. (S.) Thus one says of a pilgrim, that he put gum, or something glutinous, upon his head, and so caused his hair to become compacted, **أَبْقَيْتُ عَلَى بَقِيَا عَلَيْهِ** to preserve it in the state in which it was (expl. by **إِبْقَاءٌ عَلَيْهِ**), lest it should become shaggy, or dishevelled, &c. (L in art. **لبد**.) And one says, **أَبْقَيْتُ عَلَى نَفْسِي** [I conjure, or beg, or beseech, thee by God and by the preservation of thy life]. (JK.) And **مَا لِي عَلَيْهِ رَعْوَى وَلَا مَا لِي عَلَيْهِ رَعْوَى وَلَا** [I have no mercy nor pity to bestow upon him]. (JK. [There expl. by the words **أَبْقَيْتُ عَلَى** **أَيُّ أَرَعَيْتُ عَلَيْهِ وَأَبْقَيْتُ**; but **أَيُّ** is evidently a mistranscription for **مِنْ**, i. e. from.]) A poet (El-La'een El-Minkaree, TA) says,

فَمَا بَقِيََا عَلَى تَرْكُمَايَا

وَلَكِنْ خَفْتُمَا صَرَدَ النَّبَالِ

[And it was not to show mercy by sparing me that ye two left me; but ye feared the transpiercing of the arrows]. (S.) And another says, on his having refused to accept an offer of seven bloodwits,

أَذْكَرُ بِالْبَقِيَا عَلَى مَنْ أَصَابَنِي

وَبَقِيَايَ أَنِّي جَاهِدٌ غَيْرُ مُؤْتَلِي

i. e. Am I required [or exhorted or reminded] to show mercy to him who slew my relation, when the mercy that I show to him is that I am labouring to slay him, and not falling short, or being remiss: by **بَقِيَا** is meant **إِبْقَائِي عَلَيْهِ**; though **الإِبْقَاءُ** is not **الْحَمْدُ**: the meaning is, that this is done by me in lieu of that: **البَقِيَا** is a subst. from **الإِبْقَاءُ**, syn. therewith; and the **و** prefixed to it is a denotative of state. (Ḥam p. 119. [This verse is also cited in the TA, but with the substitution of **بَقَوَى** and **بَقَوَايَ** for the corresponding words above.] **بَقِيَّة** is said by men to their enemies when the latter have overcome; meaning [We ask, or beg, the being spared, or mercy, or quarter; a verb, whereby it is governed, being understood: or] **أَبْقُونَا وَلَا تَسْتَأْصِلُونَا** [spare ye us, and destroy us not entirely]. (TA.)

بَقِيَّة A remain, remainder, remaining portion, remnant, relic, residue, or the remains, or rest, of a thing; (KL, PṢ, &c.;) a subst. from **بَقِيَ** as signifying "it remained over and above," and "it remained behind:" pl. **بَقَايَا** and **بَقِيَّاتٌ**: (Mṣb:) **بَقَايَا**, also, [pl. **بَقَايَا** and **بَقَايَاتٌ**] has the same meaning as **بَقِيَّة**; (TA;) [i. e., as explained above; and so has **بَقَايَا**, for **بَقَايَا** &c.] You say, **بَقِيَ مِنَ الشَّيْءِ بَقِيَّة** [explained before:

see 1]. (S.) [And **هُمُ بَقِيَّةُ السَّيْفِ**, and **بَقَايَا السَّيْفِ**, They are those who have been spared by the sword]. — [Hence,] **فُلَانٌ مِنْ بَقِيَّةِ الْقَوْمِ** Such a one is of the best of the people, or company of men: because a man reserves the most excellent of the things that he produces. (Bd in xi. 118.) And **فُلَانٌ مِنْ بَقِيَّةِ أَهْلِهِ** Such a one is of the most excellent of his people, or family. (Ḥam p. 78.) And **فُلَانٌ بَقِيَّةُ الْقَوْمِ** Such a one is the best of the people, or company of men: pl. **بَقَايَا**. (Kull p. 96.) — **أُولُو بَقِيَّةٍ**, in the Kur xi. 118, hence means Persons possessed of excellence: [see a phrase mentioned voce **بَقَلٌ**:] or possessing a relic of judgment and intelligence: (Bd:) or persons of religion and excellence: (Jel:) or persons of understanding (K, TA) and discrimination: (TA:) or persons of obedience: (TA:) or having the quality of preserving themselves (Az, Bd, K*) from punishment, (Bd,) by their holding the approved religion: (Az, TA:) and this last explanation is confirmed by another reading, which is **أُولُو بَقِيَّةٍ** [possessing a quality of watching, or observing, and hence, of guarding, or preserving]; **بَقِيَّة** being the inf. n. of un. of **بَقَاهُ**, aor. **يَبْقِيهِ**, signifying "he watched," or "observed," &c., "him," or "it." (Bd.) See also **بَقِيَا**, in two places. **بَقِيَّة** is also a subst. from **بَقِيْنَا** [explained before: see 4: app. meaning Forbearance from marring much, or exceedingly, the state of unity, or of amity, subsisting between two persons, or parties: and such may be its meaning in the phrase above-mentioned (أولو بَقِيَّة)]. (K.) — **بَقِيَّةُ اللَّهِ**, in the Kur xi. 87, [after the command, in the next preceding verse, to give full measure and weight,] means God's sustenance that remains for you after your giving full measure [and weight]: (Jel:) or that which God has preserved for you, of what is lawful, (Fr, Bd,) after [your] keeping aloof from that which he has forbidden you: (Bd:) or the good state, or condition, remaining for you: (Zj, K:) or the fear (مُرَاقِبَةٌ) of God; accord. to some: (Fr, TA:) or the obedience of God, and (as Abou-'Alee says, TA) the looking for his recompense: (K, TA:) or **بَقِيَّة** and **بَقَايَا** signify any religious service whereby one seeks to obtain the recompense of God; and such is the meaning of the former in this instance. (Er-Rághib, TA.) — See also **بَقَايَا**.

بَقِيَ part. n. of **بَقِيَ** [in all its senses; Remaining, continuing, lasting, or enduring: and permanent, or perpetual; or continuing, lasting, or existing, incessantly, always, endlessly, or for ever: &c.: see 1]. (Er-Rághib, TA.) **الباقى**, a name of God, [as also, pleonastically, **الباقى الأبدى**, means The Everlasting, or] He whose existence will have no end. (TA.) See also **بَقِيَّة**. — **بَقِيَّةُ الباقى** also signifies The حاصل [or net produce, or perhaps simply the produce,] of the [tax termed] **خَرَج**, and the like. (Lth, JK, TA.)

البَقَايَاتُ الصَّالِحَاتُ: see **بَقِيَّة**, first sentence. — **بَقَايَا** [in the Kur xviii. 44, and xix. 79,] means Any righteous, or good, work, (K, TA,) of which the recompense remains: (TA:) or acts of obedience,

(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, اللَّهُ سُبْحَانَ اللَّهِ وَلَا حَوْلَ وَلَا حَوْلَ إِلَّا بِاللَّهِ*; (Bd and Jel in xviii. 44, and K;) to which some add, *وَلَا حَوْلَ 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 *بَقِيَّة*, last explanation. (TA.) — *بَاقِيَةٌ* is sometimes put in the place of an inf. n.; (S, K;) or it is an inf. n.; (Msb;) *syn. with بَقَاةٌ*; (S, Msb, TA;) with which *بَقِيَّةٌ*, also, is *syn.* (TA in art. *سرع*.) So in the K_{ur} [ix. 8], *فَبَلْ تَرَى لَهُم مِّن بَاقِيَةٍ* [And dost thou see them to have any continuance?]; (S, TA;) so says Fr: (TA:) or, as some say, the meaning is, *بَقِيَّة* [i. e. a remnant]: (TA:) or *جَمَاعَةٌ بَاقِيَةٌ* [a company remaining]: (Er-Rághib, TA:) or *نَفْسٌ بَاقِيَةٌ* [a soul, or person, remaining]: (Bd, Jel:) or the *ة* is an intensive affix; (Jel;) [or a restrictive to unity;] i. e. *one remaining*; (Jel, TA;) and this is also allowable and good: one says, likewise, *مَا بَقِيََتْ بَاقِيَةٌ وَلَا وَقَاهُمْ مِنَ اللَّهِ وَاقِيَةٌ* [One remaining remained not, nor did one preserver preserve them from God]. (TA.)

أَبْقَى Longer continuing. (Bd and Jel in xx. 74, &c.) — *أَكْثَرَ أَبْقَاءَ عَلَى هُوَ أَبْقَى الرَّجُلَيْنِ* means *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 *المُبْقِيَاتُ مِنَ الْخَيْلِ*, (TA,) *The horses whose running continues after the running of other horses has ceased*: (M, K;) or, that reserve somewhat of their running. (T, TA.) — And *المُبْقِيَاتُ* *The places that retain some of the pools in which water has collected, and do not drink it up*. (TA.)

بَكَ

1. *بَكَتُ*, aor. *بَكَتْ*; and *بَكَوْتُ*, aor. *بَكَتْ*; inf. n. *بَكَةٌ*, (S, K) and *بَكَةٌ*, (AZ, TA) and *بَكَةٌ*, or *بَكَةٌ*, (accord. to different copies of the K,) or *بَكَةٌ*, (as in the O and CK,) and *بَكَوْتُ*, (S, K,) which is inf. n. of *بَكَوْتُ*, (S, TA,) as is also that next preceding it, (TA,) and *بَكَةٌ*, (AZ, K, TA,) in some copies of the K *بَكَةٌ*, (TA,) *She (a camel, S, K, or a ewe or goat, S) had little milk; her milk became little*: (S, K, TA:) or, as some say, *her milk ceased, or stopped*. (TA.) — And [hence,] *بَكَتُ عَيْنِي* *My eye had few tears*. (TA.) — And *بَكَوْتُ*, inf. n. *بَكَةٌ*, [app. *†He became poor; had little wealth; being*] said of a man. (TA.) [See also 4.] — And *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 *أَحْمَدَهُ* 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 *بَكَوْتُ*.]

بَكَةٌ [originally inf. n. of 1, q. v.: and hence,] *†Poverty; or paucity of wealth*. (TA.) — And *†Paucity of speech, except as to things requiring speech*. (TA.)

بَكَئِي and *بَكَئِيَّةٌ* 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. *بَكَةٌ*, (S, K) and *بَكَيَاتٌ*, (K.) — And [hence,] *بَكَئِيَّةٌ* *†[Milk, or a flow of milk, little in quantity]*. (TA.) — And *رَكْبَةٌ بَكَئِيَّةٌ* *†A well of which the water has sunk into the earth; or becomes low*: the latter word having its *ة* changed into *ي* to assimilate it to the former. (TA.) — And *عُيُونٌ بَكَئِيَّةٌ* *†Eyes having few tears*. (TA.) — And *أَيْدٍ بَكَئِيَّةٌ* *†Hands of which the gifts are few*. (TA.) And *رَجُلٌ بَكَئِيٌّ* *†[app. A poor man; a man having little wealth: or of few words: or unable to speak: see بَكَةٌ; and see بَكَئِي, in art. بَكَئِي]: pl. بَكَئِيَّةٌ*. (TA.)

بَكَت

1: see 2, in four places.
2. *بَكَتُهُ*, inf. n. *تَبْكَيتٌ*, *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 K_{ur} 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, (استقبله, q. v.) of that which he disliked, or hated*; (As, A, K;) as also *بَكَتَهُ*, (As, K,) aor. *بَكَتْ*, inf. n. *بَكَتٌ*. (TA.) — *He overcame him, by the argument, allegation, or plea*; (S, A, K;) as also *بَكَتَهُ*, (A, TA;) and both, *he obliged him to be silent by reason of his inability to reply*. (A,* TA.) You say, *بَكَتَهُ حَتَّى*, and *بَكَتَهُ*, *He overcame him [by an argument, &c.,] so that he silenced him*. (A, TA.) — Also, (Lth, TA,) and *بَكَتَهُ*, (K, TA,) aor. and inf. n. as above, (TA,) *He beat, struck, or smote, him (K, TA) with a staff or stick, and a sword, (Lth, K, TA,) and the like*. (Lth, TA.)

مَبْكَتٌ 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.]

بَكَر

1. *بَكَرَ* and *عَدَا* both [properly] relate to the beginning of the day: (AZ, Msb:) the former of these verbs, (T, S, A,) aor. *بَكَرَ*, inf. n. *بَكَوْرٌ*; (T, S;) and *بَكَرَ*, (T, S, A,) inf. n. *تَبْكَيرٌ*; (T, S;) and *بَكَرَ*, and *ابْتَكَّرَ*, (S, A,) and *بَكَرَ*; (S;) all signify the same; (S;) *He (a traveller, A) went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise*; *syn. خَرَجَ فِي الْبَكْرِ*: (T, A:) or *بَكَرَ*, inf. n. *بَكَرٌ*, signifies *he entered upon that time*: (T:) one should not say *بَكَرَ* nor *بَكَرَ* in the sense of *بَكَرَ* [&c.]. (S.) — You say also, *بَكَرَ إِلَيْهِ*, and *عَلَيْهِ*, and *فِيهِ*, inf. n. as above; and *بَكَرَ*, and *ابْتَكَّرَ*, and *بَكَرَ*; and *بَكَرَهُ*; meaning *أَتَاهُ بَكْرَةً* [i. e. *He came to him, or it, early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise: and he did it at that time: or بَكَرَ &c. with فِيهِ following may be rendered he occupied himself at that time in doing it*]. (K.) — And [hence,] *بَكَرَ إِلَيْهِ*, [and *عَلَيْهِ*,] aor. and inf. n. as above; (Msb;) and *بَكَرَ إِلَيْهِ*, aor. *بَكَرَ*; (ISd, K;*) [but see a remark respecting this verb above;] and *بَكَرَ إِلَيْهِ*, (S, Msb, TA,) and *عَلَيْهِ*; (TA;) and *بَكَرَ إِلَيْهِ*, (S, K,) and *عَلَيْهِ*; [and *ابْتَكَّرَهُ*;] and *بَكَرَهُ*; (TA;) signify also *†He hastened [or betook himself early] to it, or to do it, at any time, (S, Msb, K, TA,) morning or evening*. (TA.) You say, *بَكَرْتُ عَلَى الْحَاجَةِ*, *†[I hastened to do, or accomplish, or attain, the thing needed], inf. n. as above: and in like manner, بَكَرْتُ عَلَى الْوَرْدِ* *†[I hastened to come to water]: (AZ, S:) and *ابْتَكَّرَ الْوَرْدَ*, (TA,) and *الْعَدَاءَ*, (AZ, S, TA,) *†He hastened to come to water, and to take the morning-meal*. (TA.) Lebeed says,*

بَكَرْتُ حَاجَتَهَا الدَّجَاجَ بِسَحْرَةٍ

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 الضَّرِّ*. (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 بَكْوَرٍ*. (Msb.) [But see *بَكَوْرٌ*.]

2. *بَكَرَ*, inf. n. *تَبْكَيرٌ*: see 1, in three places: and see 8. You say also, *بَكَرَ إِلَى الْجُمُعَةِ* *†He went forth to the [prayers of] Friday at the commencement of the time thereof*. (A.) And *بَكَرَ* [alone], inf. n. as above, *†He came to prayer at the commencement of its time*. (K, TA.) And *بَكَرَ بِالصَّلَاةِ* *†He performed the prayer at the commencement of its time*: (A, Mgh, Msb, TA:) *he was regardful of it, and performed it-early*. (TA.) And *بَكَرُوا بِصَلَاةِ الْمَغْرِبِ* *†Perform ye*

the prayer of sunset at the setting of the [sun's] disc. (S.) And **بَكَرَتِ النَّخْلَةُ بِحَمْلِهَا** † [The palm-tree was early with its fruit]. (A.) — Also † **He was, or became, or went, before; preceded; had, or took, precedence; syn. تَقَدَّمَ**; and so **بَكَرْتُ فِي** and **تَبَكَّرْتُ**. (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 **بَكَرَهُ عَلَيْهِمْ**. (M, K.) — See also 4. — **بَكَرَ الْفَاحِشَةَ**: see 8.*

3: see 1, in four places.

4: see 1, in seven places: and see 2 as meaning **تَقَدَّمَ**. — **بَكَرَ** 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, **أَبَكَرْتُ 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** app. signifies the same]. (S.) — You say also, **بَكَرَهُ عَلَى أَصْحَابِهِ**: see 2.

5: see 2.

8. **ابْتَكَّرَ**: 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] **ابْتَكَّرَ الْخُطْبَةَ** has this meaning. (Mgh.) **وَأَبْتَكَّرَ** occurring in a trad., (S, Mṣb,) respecting [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, **ابْتَكَّرَهُ**, meaning † **He took, (A, Mṣb,) or obtained possession of, (S, TA,) its بَاقُورَةَ**, (S, TA,) i. e., (TA,) **the first of it**: (A, Mṣb, TA:) which is the primary signification [of the trans. verb]. (TA.) — And **ابْتَكَّرَ**, (K,) or **ابْتَكَّرَ الْفَاحِشَةَ**, (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,) **ابْتَكَّرَ 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. حَضْر.) — And **ابْتَكَّرَ عَجِينًا** † [He took, or made use of, fresh dough for preparing bread]. (K in art. غَرَض.) — And **ابْتَكَّرَتْ**, (Abu-l-Beydà,) or **ابْتَكَّرَتْ**, (AHeyth,) **She brought forth her first offspring**: (AHeyth, Abu-l-Beydà:) or the former signifies **she (a woman) brought forth a male at her first birth.** (K.)

بَكَرٌ (S, Mgh, Mṣb, K, &c.) and **بَكَرٌ**, (K,) but this latter is hardly to be found in any of the lexicons, (MF,) and **بَكَرٌ**, (ISd, TA,) **A youthful he-camel; one in a state of youthful vigour**: fem. with **ة**; (S, Mgh, Mṣb, K;) and also **بَكَرٌ**, without **ة**: (TA:) the term **بَكَرٌ**, applied to a camel, corresponds to **قَتِي**, applied to a human being; and **بَكَرَةٌ**, to **قَتَاةٌ**; and **قَلْوُصٌ**, to **جَارِيَةٌ**; and **بَعِيرٌ**, to **مَرَاةٌ**; and **نَاقَةٌ**, to **رَجُلٌ**; and **جَمَلٌ**, to **إِنْسَانٌ**: (AO, S:) or the **offspring, or young one, of a she-camel**; (K;) thus indefinitely explained: (TA:) or **a camel in his sixth year** (تَنِي) [and] **until he becomes a جَذَع**: [but it seems that the reverse must be meant; for a جَذَع, of camels, is one in his fifth year:] or **a camel in his second year** [and] **until he enters his sixth year**: or **a camel in his second year, or that has entered his third year, or that has completed his second year and entered his third year**; syn. **ابْنُ لَبُونٍ**: (K:) and **a camel that has just entered upon his fourth year**: and **a camel in his fifth year**: (IAṣr, 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 **بَكَرَةٌ** 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) **بَكَارٌ**, (S, Mṣb,) like as **فِرَاحٌ** is pl. of **فِرَاحٌ**; (S;) or this is pl. of **بَكَرَةٌ**; (Mṣb, K;) and there are other pls. of **بَكَرٌ**, namely, **بَكَرَانٌ** (K) and **بَكَارَةٌ**; (S, Mṣb, K;) and [quasi-pl. n.] **بَكَارَةٌ**. (K.) Hence the well-known prov., (TA,) **صَدَقَنِي سَنُّ بَكَرِهِ**, and **سَنُّ بَكَرِهِ**, 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 (بَكَرٌ), and said, "What is his age (سَنُّه)?" the other answered, "He is in his ninth year:" then the young camel took fright and ran away: whereupon his owner said to him, **وَهَدَّعْ هَدَّعْ**; 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 سَنُّ بَكَرِهِ** [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 سَنُّ is in the accus. case, the meaning [of the verb] is **عَرَفَنِي**, (K,) and سَنُّ is in the accus. case as a second objective complement; (TA;) or **خَبَّرَ سَنُّ** is meant; [in the CK, erroneously, **سَنُّ**; or **فِي سَنِّ**; the prefixed noun [خَبَّرَ] or the proposition [فِي] being suppressed [and سَنُّ being therefore in the accus. case]: but if سَنُّ 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 سَنُّ بَكَرِهِ**. (Har p. 95.)

بَكَرٌ: see **بَكَرٌ**.

بَكَرٌ **A virgin**; (S, K;) and **a man who has not yet drann near to a woman**; (TA;) **contr. of نَيْبٌ**, 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 بَكَرٌ** is sometimes used. (TA.) And † **A fire not lighted from another fire.** (Aṣ, 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**, (Aṣ, K,) **that has brought forth but once**: pl. **أَبْكَارٌ** and **بَكَارٌ**: (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.* **بَكَرٌ**, q. v. (ISd, TA.) And [hence,] **أَبْكَارُ الْوَالِدِ** † **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 بَكَرُ أَبِيهِ** † **This is the first-born of his parents.** (TA.) And **أَشَدُّ النَّاسِ بَكَرُ ابْنِ بَكَرَيْنِ** (A) or **بَكَرُ بَكَرَيْنِ** (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 **بَاقُورَةٌ**: (TA:) and † **an action that has not been preceded by its like.** (K.) You say, **مَا هَذَا الْأَمْرُ مِنْكَ بَكَرًا وَلَا ثِنْيًا** † **This thing, or affair, is not thy first nor thy second.** (A, TA.) — † **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** † **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 **مَبْتَكَّرَاتٌ**. (TA.)

بَكَرٌ: see **بَكَرَةٌ**, in three places: — and see also **بَكَرَةٌ**.

رَجُلٌ بَكَرَ فِي حَاجَتِهِ, [in the CK, erroneously, بَكَرَ,] and بَكَرَ, (S, K, *TA,) like حَذَرَ and حَذِرَ, (S,) and بَكِرَ, (TA,) +A man possessing the quality of applying himself early, or of hastening, or having strength to apply himself early, or to hasten, (صَاحِبُ بُكُورٍ, S, or قَوِيٌّ عَلَى الْبُكُورِ, K,) to do, or accomplish, the thing that he needs, or wants: (S:) بَكَرَ and بَكَرَ [and بَكِرَ] are [said to be] possessive epithets; for they have no simple triliteral verb. (TA.) [But see 1, last sentence.]

بَكَرَ: see what next precedes.

بُكْرَةٌ (S, Mṣb, K) and بُكْرَةٌ (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 مَحَالَةٌ [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 بُكْرٌ, (S, Mṣb, K,) a pl. of the former, anomalous, like حَنْتٌ pl. of حَلَقَةٌ, and حَمًا pl. of حَمَاءٌ, (S,) or of the latter; (Mṣb;) or a coll. gen. n., of which بُكْرَةٌ is the n. un.; (MF;) and بُكْرَاتٌ, (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: (Mṣb:) [and the pl.] بُكْرَاتٌ signifies +the rings that are attached to the ornamental part [of the scabbard] of a sword, (K,) resembling the [rings called] قَسَحٌ [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 بُكْرَةٍ 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 بكرة as explained in the next preceding sentence; and, if so, عَلَى is used in the sense of مَعَ, or مُشْتَمِلِينَ is understood before it: or it is from بكرة 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 بكرة in the first of the senses explained in this paragraph; though in this case there is no بكرة in reality. (AO, S.)*

بُكْرَةٌ and بَكَرٌ The early morning, or first part of the day; (Bḡ and Jel in xix. 12 and xxxiii. 41 and xlvi. 9, as relating to the former word; and K;*) between the time of the prayer of daybreak and sunrise; syn. غَدْوَةٌ; and بُكْرَةٌ is a subst. in the same sense, (K,) accord. to the lexicologists, as Sb says; but he adds that he holds it to be [only]

Bk. I.

the inf. n. of 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, أَبَكَرْتُ, and [of mult.] أَبَكَرْتُ, (S, A, Mṣb) and بَكَرْتُ, (A,) meaning بَكَرْتُ [I came to him early in the morning, &c.]. (S, A, Mṣb.) But if you mean the بُكْرَةُ of a particular day, you say, أَبَكَرْتُ بُكْرَةَ, 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 بَكَرْتُ, using this word as an epithet, you use بَكَرَةٌ for the fem. (TA.) You say also, سِرَّ عَلَى فَرَسِكَ بُكْرَةَ, and بَكَرْتُ [Go thou on thy horse early in the morning, &c.]; like as you say, سَحَرًا. (S, TA.) [But in two copies of the S, for سِرَّ, I find سِير.]

بُكْرَةٌ: see بَكَرَةٌ.

بُكُورٌ (A, K) and بَاكُورٌ (K) and بَاكِرٌ (A) and مَبَكِرٌ (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 مَدْلَاجٌ بُكُورٌ † [A cloud that comes in the latter part of the night, in the first of its season, bringing rain]: (A:) and سَحَابَةٌ مَبَكِرَةٌ a cloud that comes in the end of the night. (TA.) — Also بُكُورٌ (S, A, Mṣb, K) and بُكَيْرَةٌ (S, K) and بَاكُورَةٌ (Mṣb, K) and بَاكِرٌ (A) and مَبَكِرٌ (A in art. اخر, and K) † 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. اخر:) pl. (of the first, Mṣb, K) بُكُرٌ; (S, Mṣb, K; [in the CK بُكُرٌ;]) and [pl. of بَاكِرٌ] or بَاكُورَةٌ. (K) † (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 مَبَكِرَةٌ † Land that produces plants, or herbage, quickly. (K.)

بُكُورٌ, and its fem., with ة: see بَكَرٌ and بُكُورٌ.

بُكَارَةٌ Virginity: (S, K:) the virginity, or maidenhead, of a woman. (Mṣb, K.) — See also بَكَرٌ.

بَاكِرٌ [part. n. of أَبَكَرَ]: see بُكْرَةٌ, in two places: — and see بُكُورٌ, in three places: — and see an ex. of the pl. of its fem. بَاكُورَةٌ, i. e. بَاكِرٌ, voce بَاكِرٌ. — Also †Fruit when first ripe: pl. بَاكِرٌ, like as صَاحِبٌ is pl. of صَاحِبَةٌ. (TA.)

بَاكُورٌ, and its fem. بَاكُورَةٌ: see بُكُورٌ, in three places.

بَاكُورَةٌ [as a subst.]: see بَكَرٌ. — Also, (S, K,) or بَاكُورَةُ الْفَاكِحَةِ, (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:

(AḤāt, Mṣb:) pl. بَاكُورَاتٌ and بَاكُورٌ. (Mṣb.) — The pl. بَاكُورٌ also signifies +Winds that announce [coming] rain. (A in art. بَشْر.)

إِبْكَارٌ: see بُكْرَةٌ.

أَبْكَرٌ dim. of أَبَكَرٌ, pl. of pauc. of بَكَرٌ: see its pl. أَبْكَرُونَ voce بَكَرٌ.

تَبَاكِيرٌ +The colours of palm-trees when the fruit begins to ripen. (TA voce تَبَاشِيرٌ.)

مَبَكِرٌ: see بُكُورٌ.

مَبَكِرٌ: see بُكُورٌ, in three places.

ضَرْبَاتٌ مُبْتَكِرَاتٌ: see بَكَرٌ, last sentence.

بكر

1. بَكَرٌ, aor. ٤, (Mṣb, K,) inf. n. بَكَرٌ, (S, K,) He was أَخْرَسَ [meaning dumb, either by natural conformation or from inability to find words to express what he would say]; (S, Mṣb, K;*) بَكَرٌ being syn. with أَخْرَسَ, as is also بَكَامَةٌ [accord. to rule an inf. n. of بَكَرٌ, which may also have the same signification as بَكَرٌ, 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 أَبْكَرٌ:] (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.) — بَكَرٌ, aor. ٤, (inf. n. بَكَامَةٌ, TK,) He refrained, (Lth, K,) or, as some say, brohe 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. تَبَكَرَ عَلَيْهِ الْكَلَامُ His speech was, or became, impeded; he was unable to speak freely. (A, K.)

بَكِيمٌ: see what follows, in two places.

أَبْكَرٌ (T, S, Mṣb, K, &c.) and بَكِيمٌ (S, K) i. q. أَخْرَسٌ [meaning Dumb, either by natural conformation or from inability to find words to express what he would say]: (S, Mṣb, K:) or not having understanding to reply, (IAḡr, T, Mṣb, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech; whereas أَخْرَسٌ signifies speechless, or destitute of the faculty of speech, by natural conformation, (T, Mṣb, TA,) like the beast that lacks the faculty of articulation; (T, TA;) unable to find words to express what he would say; unable to reply: (AZ, TA:) or dumb by natural conformation: (IAḡr, TA:) fem. بَكِيمَةٌ: (TA:) pl. بَكِيمٌ (Mṣb, K) and بَكِيمَانٌ, (K,) both pls. of أَبْكَرٌ, like as أُصْرٌ and صُرٌّ are pls. of أُصْرٌ; and the pl. of بَكِيمٌ is أَبْكَارٌ. (TA.) In the Kur ii. 166, بَكِيمٌ means persons in the condition of him who has been born dumb: or, as some say, deprived of their intellects: (Zj, TA:) or ignorant and ignoble; because not profiting much by the faculty

of speech, so that they are as though they had been deprived of it. (IAth, TA.) The phrase *فَتَنَةٌ صَمَاءٌ بَكْمَةٌ عَمِيَاءٌ*, 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.)

بكي

1. *بَكَى*, aor. بَكَى, (Msb, K,) inf. n. *بُكَاءٌ* and *بُكًا* (S, Msb, K) and *مَبْكِي*, (Har p. 11,) *He wept; i. e. he lamented, or grieved, shedding tears at the same time; and he lamented, or grieved, alone; and he shed tears alone:* (Er-Rághib, TA:) accord. to some, the preferable opinion is, that there is no difference between *بُكَاءٌ* and *بُكًا*: (TA:) or the former means the *crying, or uttering of the voice [of lamentation]*, (S, IKtt, Msb, TA, &c.,) that accompanies *البُكَاءُ* [so in copies of the S and in the TA, but correctly *البُكَا*]; (S, IKtt, TA;) and the latter (*بُكًا*), the *shedding of tears*: (S, IKtt, Msb, TA, &c. :) or the former, i. e. with modd, 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 رَغَاءٌ 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-Rághib, 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.) *تَبَكَّى* and *تَبَكَّى* [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 *تَبَكَّى* (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 *تَبَكَّى*, because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like *تَهْدَارٌ* and *تَلْعَابٌ* &c.; and IAar says that *تَبَكَّى*, with fet-h, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure *تَفَعَّالٌ* voce *بَيْنَ*.] You say, *بَكَى لَه* (MF, TA) and *بَكَى عَلَيْهِ*, (S, Msb, 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: ('Ináyeh, MF, TA:) and *بَكَاهُ* and *بَكَاهُ*, (As, AZ, S, Msb, K,) inf. n. of the former *بُكَاءٌ* (K) [and *بُكًا*], and of the latter *تَبَكَّى*, (TA,) signify the same as *بَكَى عَلَيْهِ*; (As, 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. رَفَاهُ*: (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*. (Msb.) — *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 *جَمَانَةٌ*, q. v.: and he observes that the assertion of its having two contr. significations requires consideration, seeing that it is also said to signify *رَفَى*; [for in the performance of *رَفَاءٌ*, it is a common practice to sing;] but *رَفَاءٌ* is generally accompanied by lamentation, and *عَنَاءٌ* by rejoicing. (TA.) — *بَاكِيَتُهُ فَبَكِيَتُهُ*: see 3.

2: see 1, in three places: — and see also 4.

3. *بَاكِيَتُهُ فَبَكِيَتُهُ*, (S, TA,) aor. of the latter *أَبْكُوهُ*, (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 *أَسْتَبْكَاهُ*. (S.) And *بَكَاهُ عَلَيْهِ*, inf. n. *تَبَكَّى*, *He excited him to weep for him, or it*; (K, TA;) namely, a person dead, (K,) or a thing lost. (TA.)

6. *تَكَفَّفَ البُكَاءُ* signifies *تَكَفَّفَ البُكَاءُ* [i. e. *He affected weeping; or endeavoured, or constrained himself, to weep*]. (S, K.) Hence, in a trad., *فَإِنْ لَمْ تَجِدُوا بُكَاءَ قَبَاكُوا* [And if ye experience not weeping, endeavour to weep]: (TA:) [or the words of the trad. are] *أَتَلُّوا الْقُرْآنَ وَأَبْكُوا فَإِنْ لَمْ تَبْكُوا قَبَاكُوا* [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. *أَسْتَبْكَاهُ*: see 4. — Also *He desired, or required, of him weeping*. (TA.)

بَكَى One who weeps much; (S, K;) as also *بَكَى*. (K, but omitted in some copies and in the TA.) — *رَجُلٌ عَيْبٌ بِكَى* A man unable to speak. (Mbr, TA.) [But perhaps this should be *بَكَى*: see art. *بَكَى*.]

بَكَى: see *بَكَى*.

بَكَى part. n. of *بَكَى* [i. e. *Weeping, &c.*]: (K:) pl. *بَكَى*, (S, K,) of the measure *فُعُولٌ*, with the *و* changed into *ي* [and the second dammeh con-

sequently into a kesreh, wherefore it is also, sometimes, pronounced *بَكَى*, (S,) and *بُكَاءٌ*, (K,) which is agreeable with analogy and usage, though said by Es-Semeen to have not been heard. (TA.) [The pl. of the fem., i. e. of *بَاكِيَةٌ*, is *بَاكِيَاتٌ* and *بَوَاكٍ*.]

أَبْكِي [A greater weeper, or one who weeps more, than another: see 3]. (S, TA.)

بل

1. *بَلَّهَ* (S, M, &c.,) aor. بَلَّهَ, (S, M,) inf. n. *بَلٌّ* (M, Msb, K) and *بَلَّةٌ*, (M, K,) *He moistened it* (S, M, K) with water (M, Msb, K) &c.; (M;) and in like manner, *بَلَّلَهُ*, (S, M, K,) but signifying *he moistened it much*. (S, TA.) — [Hence,] *بَلَّتِ الإِبِلُ أُغْيَارَهَا* [The camels damped their thirst;] i. e., *drank a little*. (TA in art. *عَمِر*.) — [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. وَصَلَهَا*, (T, S, M, K,) and *تَدَاها*: (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 *يُبْسٌ* to denote the contrary. (TA.) A poet says,

• وَالرَّحِمَ قَابِلَهَا بِخَيْرِ الْبَلَّانِ •
• فَإِنَّا أَشْتَقَّتْ مِنْ أَسِيرِ 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 *الْبَلَّانِ* 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 أَسْتَشَنَ مَا بَيْنَكَ وَبَيْنَ اللَّهِ فَابْلَلْهُ*, [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*.] — *بَلَّلَكَ اللَّهُ بَابَنَ*, (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 *بَلَّلَ*, (T, S, M, K,) [but in the K *عَدَدْنَا*, and “or” for “and,” and in the CK *تَبَلَّلَكَ*,] + *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.) — [بل 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. بَلَّلٌ, and probably بَلَّةٌ &c. mentioned with that noun below. — And hence,] بَلَّتِ الرِّيحُ, aor. =, inf. n. بَلُولٌ, The wind was cold and moist. (M, K.) [See بَلَّلٌ.] — [And hence, probably, as though originally said of one who had had a fever,] بَلَّتْ مِنْ مَرَضِهِ, aor. =, inf. n. بَلٌّ (S, M, K) and بَلَّلٌ and بَلُولٌ; (M, K;) and بَلَّلَ, and بَلَّلَ; (S, M, K;) He recovered from his disease: (S, M:) and بَلَّلَ and بَلَّلَ 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 بَلَّتْ, (M, K,) aor. =, (M,) inf. n. بَلُولٌ; and بَلَّلَ; He (a man, TA) escaped, or became safe or secure, (M, K,) from difficulty, distress, or straitness. (TA.) — بَلَّتْ فِي الْأَرْضِ, (Msb, K, TA,) aor. =, inf. n. بَلَّلٌ; (Msb;) and بَلَّلَ; (M, K;) He (a man, M) went away in, or into, the land, or country. (M, Msb, K.) And بَلَّتَتْ نَاقَتَهُ His she-camel went away. (TA.) And بَلَّتَتْ عَلَيَّ ابْنَتٌ عَلَيَّ وَجْهَهَا, (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. (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 نَسْنُ بَلَّتَتْ بِكَ 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 بَلَّلْتُ بِالشَّيْءِ, inf. n. بَلَّلٌ, 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 بَلُولٌ, I was tried by him [app. meaning بِحَبِّهِ by love of him], and loved him (عَلَّقْتَهُ [in the CK عَلَّقْتَهُ]); as also بِهِ, (AA, M, K,) aor. =, inf. n. بَلُولٌ. (AA, TA.) And بَلَّلْتُ بِهِ I was tried by him, as though by fire, (صَلَبْتُ بِهِ, [in the CK صَلَبْتُ بِهِ]) 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 أَصْبَتْهُ وَلَا عَلِمْتُهُ. (K.) — بَلَّلَ, (Th, M, K,) inf. n. بَلَّلٌ, (Th, S, M, K,) He (a man) was, or became, such as is termed أَبَلٌ [which epithet see below]. (Th, S, M, K.)*

2: see 1, first sentence.

4. أَبَلٌ It (wood, or a branch or twig,) had the sap, (الْمَاءُ, K,) or the produce of the rain, (O,) flowing in it. (O, K.) — See also بَلَّلَ, in four places. — He (a man) resisted, or withstood, and overcame. (As, T, S. [See also أَبَلٌ.]) And أَبَلَّ عَلَيْهِ He overcame him. (M, K.) [See an ex. in a verse of Sá'idih, cited voce حَسَفَ.] — He wearied by badness, or wickedness: (M, K:) or he wearied another in aiding him to accomplish his desire. (TA. [See مَبِلٌ.]) — أَبَلَّتُهُ I made him to go away. (Msb.)

5: see 8: — and see also بَلَّلَ.

8. ابْتَلَّ It became moist or moistened (S, M, Msb,* K) with water (M, Msb, K) &c.; (M;) and in like manner, [but signifying it became much moistened, being quasi-pass. of بَلَّلَهُ,] ابْتَلَّلَ. (M, K.) — See also بَلَّلَ.

10: see بَلَّلَ.

R. Q. 1. بَلَّلَ, inf. n. بَلَّلَةٌ and بَلَّلٌ, (M, K,) the latter with kesr, (TA,) [but written in the CK with fet-ḥ,] 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. (IAar, T, K.* [In the CK, وَالْمَتَاعُ is erroneously put for الْإِبْرَاطُ.]) — 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 بَلَّلَةٌ below.]

R. Q. 2. تَبَلَّلَ He (a man) was moved by grief [or anxiety: see بَلَّلَةٌ, below]. (Har p. 94.) — تَبَلَّلَتْ اللُّسُنُ This tongues, or languages, became mixed, or confounded. (S, K.) — تَبَلَّلَتْ الإِبِلُ الكَلْبَةَ The camels went on seeking the herbage, or pasture, and left not of it aught. (S, K.)

بَلَّلَ 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 بَلَّنَ, in which the ن is a substitute for the ل, because بَلَّلَ is of frequent occurrence, and بَلَّنَ 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 سُبْحَانَهُ بَلَّ عِبَادٌ 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 أَفْلَحَ مَنْ تَزَوَّجَ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى [He hath attained felicity who hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life (Kur lxxxvii. 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,* Msb,* Mughnee, K,) and requires that word to be in the same case as the word before it: (S:) and if preceded by a command or an affirmation, (Mughnee, K,) as in اضْرِبْ زَيْدًا بَلَّ عَمْرًا [Beat thou Zeyd: no, 'Amr], (Msb, Mughnee, K,) and قَامَ زَيْدٌ بَلَّ عَمْرًا [Zeyd stood: no, 'Amr], (M, Mughnee, 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,* Msb,* Mughnee, K,) making the command or affirmation to relate to what follows it: (S,* Msb,* Mughnee:) [and similar to these cases is the case in which it is preceded by an interrogation: see أَمْرٌ 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 يَغْمُرُ 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, فَصِرْتُ 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 لَوْ لَمْ •
• يُقْضِ بِالشَّمْسِ كَسْفَةً وَأَنْوُلَ •

[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 هَجَرْتِكَ لَا بَلَّ زَادَنِي شَغْفًا •
• هَجَرٌ وَبَعْدَ تَوَاضَعِي لَا إِلَى أَجَلٍ •

[And I did not abandon thee, or have not abandoned thee: no, but abandonment and distance, protracted, not to an appointed period, increased, or have increased, my heart-felt love]. (Mughnee, K.)* — Sometimes it is used to denote the passing from one subject to another without cancelling [what precedes it], and is syn. with وَ, as in the saying in the Kur [lxxxv. 20 and 21], وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلَّ هُوَ قُرْآنٌ مَجِيدٌ [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 عَلَى دِينَارٍ بَلَّ دِرْهَمٌ [I owe him a deenár and a dirhem]. (Msb.) — In the fol-

lowing saying in the Kur [xxxviii. 1], وَأَنْفَرَانِ ذِي، وَالتَّخْرِ بِلِ الدِّينِ كَفَرُوا فِي عِزَّةٍ وَشِقَاقِي، it is said to signify إن; [so that the meaning is, *By the Kur-án possessed of eminence, verily they who have disbelieved are in a state of pride and opposition;*] therefore the oath applies to it. (Akh, S.) — 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, S.) — Sometimes it is put in the place of رَبِّ (S, Mughnee,) as in the saying of the rájiz,

• بَلِّ مَهْمِه قَطَعَتْ بَعْدَ مَهْمِه •

[*Many a far-extending desert have I traversed, after a far-extending desert.*] (S: [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, S.)

بلل Moist, or containing moisture: or rather moistened; being, app., an inf. n. used in the sense of a pass. part. n.; like خَلَّتِي in the sense of مَخْلُوقٌ. Hence,] رِيحٌ بَلَّةٌ and بَلِيلٌ and

بَلِيلَةٌ A wind in which is moisture: (S:) or the last, a wind mixed with feeble rain: (T:) and the second, a wind cold with moisture; (M, K;) or the same, a wind cold with rain; (A, TA;) the north wind, as though it sprinkled water by reason of its coldness: (TA:) and بَلَّلٌ also signifies a cold north wind: (Ibn-'Abbád, TA:) بَلِيلٌ is used alike as sing. and pl.: (K:) it has no pl. (M.) = بَلٌّ بِشَيْءٍ 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, اللَّبْحُ is erroneously put for اللَّبْحُ.]) — And بَلٌّ, 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 أَبَلٌّ, in two places.

بَلٌّ Allowable, or lawful; i. e., to be taken, or let alone, or done, or made use of, or possessed: (T, S, M, K:) so in the dial. of Himyer: (T, S, M:) or a remedy; (A'Obeyd, T, S, M, K;) from the phrase بَلٌّ مِنْ مَرَضِهِ [q. v.]: (A'Obeyd, T, S, M:) or it is an imitative sequent to حَلٌّ (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: (S, M:) A'Obeyd and ISk say that it may not be so because it is conjoined with حَلٌّ 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-Muttalib, respecting [the well of] Zemzem, هِيَ لِنَارِبِ حَلٌّ وَبَلٌّ It is to a drinker lawful &c. (T, S, M.)

بَلَّةٌ [A single act of moistening. — And hence,] The least sprinkling (بَلَّلْتُ لِي lit. the least moisture) of good. (TA in art. هل.) You say, جَاءَنَا بَلَّةٌ [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 بَلَّةٌ from البَلْلُ and السَّخِيرُ. (S.) And مَا أَصَابَ هَلَّةٌ مَا أَصَابَ هَلَّةٌ He did not obtain, or has not obtained, anything. (S.) — Wealth, or competence: (Fr, TA:) or wealth, or competence, after poverty; (Fr, T, K, TA;) as also بَلِّي. (K.) — Remains of herbage or pasture; (K;) as also بَلَّةٌ. (Fr, T, K.) — The freshness of youth; as also بَلَّةٌ; (M, K; *) but the former word is the more approved. (M.) — See also an ex. voce بَلَّلٌ.

بَلَّةٌ: see بَلَّلٌ, in two places: — and see also بَلَّةٌ, in two places. — Also A state of moisture. (M.) — The moisture of fresh pasture. (S, M, K.) The rájiz (Iháb Ibn-'Omeyr, TA) says, describing [wild] asses,

• حَتَّى إِذَا أَهْرَأْنَ بِالْأَصَائِلِ • وَفَارَقَتْنَا بَلَّةُ الْأَوَابِلِ •

meaning that they went in the cool of the evening to the water after that the herbage had dried up: بَلَّةُ الْأَوَابِلِ means the wild animals that are satisfied with green pasture, so as to be in no need of water. (S.)

بَلَّةٌ: see بَلَّلٌ, in two places. — Also Good, good fortune, prosperity, or wealth: and sustenance, or means of subsistence. (M, K.) — Health; soundness; or freedom from disease. (T, K, TA.) — A repast prepared on the occasion of a wedding, or on any occasion. (Fr, K.) — †The tongue's fluency, and chasteness of speech: (K, TA:) or its readiness of diction or expression, and facility; (M;) and [so in the M, but in the K "or,"] its falling upon the [right] places of utterance of the letters, (T, M, A, K,) and its regular and uniform continuance of speech, (T, M, K,) and its facility. (K.) You say, مَا أَحْسَنَ بَلَّةَ لِسَانِهِ † [How good is the fluency, &c., of his tongue!]. (T, M, TA.)

بَلَّةٌ Moisture; (S, M, Mgb, K;) as also بَلَّلٌ (S, M, K) and بَلَّلٌ and بَلَّلَةٌ (M, K) [and several other dial. vars. occurring in phrases in this paragraph]: or بَلَّةٌ signifies an inferior, or inconsiderable, degree of moisture; (Lth, T, K; [an ambiguity in the K in this place has occasioned several mistakes in Freytag's Lex. voce بَلَّلٌ;]) and بَلَّلٌ is an anomalous pl. of this word; (M, TA;) and is pl. also of بَلَّةٌ: (S, TA:) and بَلَّلٌ, occurring in a verse cited above (see 1) may be pl. of بَلَّلٌ. (M.) [Using syns. of بَلَّلٌ in the sense explained above,] you say, طَوَيْتُ بَلَّتِي (S, K,) and بَلَّتِي (K,) or بَلَّتِي (T, M,) I folded the skin while it was moist, (T, S, M, K,) before it should break in

pieces, (T,) or lest it should break in pieces. (M.) And [hence,] طَوَيْتُ فَلَانًا عَلَى بَلَّتِي (T, S, M, K, *) and بَلَّتِي (T, S, K,) and بَلَّتِي (S, K,) and بَلَّتِي (M, K,) and بَلَّتِي (S, K,) and بَلَّتِي (K,) and بَلَّتِي (S, K,) which is of the dial. of Temeem, (TA,) and بَلُّوهُ (K,) † I bore with, suffered, or tolerated, such a one, (S, K,) notwithstanding his vice, or fault, (T, S, M, K,) and evil conduct: (S:) 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; (S, M, K;) and this is the true meaning; (M;) and in like manner عَلَى بَلَّلٍ نَفْسِهِ (S, TA.)

And طَوَاهُ عَلَى بَلَّلِهِ, and بَلُّوهُ, † He feigned himself heedless of, or inattentive to, his vice, or fault; like as one folds a skin upon its fault [to conceal that fault]. (T.) And انْصَرَفَ الْقَوْمُ بِبَلَّتِيهِمْ, and بَلَّتِيهِمْ, and بَلُّوْتِيهِمْ, † The people, or company of men, turned away, or back, having some good, or somewhat good, remaining, in them, or among them; expl. by وَفِيهِمْ بَقِيَّةٌ [in which the last word generally implies something good; as, for instance, in the Kur xi. 118]: (M, K:) or, in a good state, or condition: (K:) or this latter is meant when one says, بِبَلَّتِيهِمْ. (T.)

— Abundance of herbage; or of the goods, conveniences, or comforts, of life. (TA.) — See also بَلٌّ. — 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 تَجَمُّلُهُ; and so in the TA: in others by تَحَمُّلُهُ.)

بَلَّلٌ, like صُرْدٌ (K,) or بَلَّلٌ, (so in a copy of the T, accord. to the TT,) Seed; grain for sowing. (ISh, T, K.)

بَلَّلَةٌ and its pl.: see four exs. voce بَلَّلٌ.

بَلَّلَةٌ and its pl.: see three exs. voce بَلَّلٌ — The sing. also signifies Garb, guise, aspect or appearance, external state or condition. (Ibn-'Abbád, K.) You say, إِنَّهُ لَحَسَنُ الْبَلَّلَةِ Verily he is goodly, or beautiful, in garb, &c. (Ibn-'Abbád, TA.) — You say also, كَيْفَ بَلَّلَتِكَ, and بَلُّوْتِكَ, meaning How is thy state, or condition? (Ibn-'Abbád, K.)

بَلَّلَةٌ: see three exs. voce بَلَّلٌ.

بَلَّلٌ a subst. signifying The making close the ties of relationship by behaving with goodness and affection and gentleness to one's kindred: (K:) changed in form from بَلَّةٌ; q. v. (TA.) [See also بَلَّلٌ.]

بَلَّلٌ: } see what next follows.
بَلَّلٌ: }

بَلَّلٌ: see بَلَّلٌ, in four places. — Also Water; (T, S, M, K;) and so بَلَّلٌ and بَلَّلٌ. (K.) You say, مَا فِي سَعَانِهِ بَلَّلٌ There is not in his skin any water: (T, S:) or anything whatever: (so in a copy of the S:) and in like manner one

says of a well. (T.) And **مَا فِي الْبَيْرِ بَأْتُولٌ** *There is not any water in the well.* (K.) — And *Anything with which one moistens the fauces, of water or of milk:* (S, Mṣb, K:) such is said to be its meaning. (Mṣb.) — And hence the saying, **أَنْضَحُوا الرَّحِمَ بِلَالِهَا**, i. e. **صَلُّوْهَا بِصَلَّتِهَا** [Make ye close the ties of relationship by behaving with that goodness and affection and gentleness to hindred which those ties require: see **بَلَّ رَحِمَهُ**; and see also **بَلَّالٌ**.] (S.)

بَلُّوْلٌ: see two exs. voce **بَلَّلَ**.

بَلِيلٌ: see **بَلَّ**.

بَلَّالَةٌ: see an ex. voce **بَلَّلَ**.

بَلَّالَةٌ: see **بَلَّلَ**, 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 **عَلَّالَةٌ**. (Har ubi suprâ.) You say, **مَا فِيهِ بَلَّالَةٌ وَلَا عَلَّالَةٌ** *There is not in it anything remaining.* (T, and Har ubi suprâ.)

بَلُّوْلَةٌ: see two exs. voce **بَلَّلَ**: — and see an ex. voce **بَلَّلَةٌ**.

بَلِيلَةٌ: see **بَلَّ**. — 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.)

بَلَّى: see **بَلَّ**.

بَلَّانٌ *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. **بَلَّانَاتٌ**, (K,) occurring in a trad., and said by IATH to be originally **بَلَّالَاتٌ**. (TA in art. **بَلَّنَ**; 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.)

بَلَّانٌ: 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 **كُعَيْتٌ** [q. v.]: (T:) a certain bird, (S, M, K,) well known, (K,) of beautiful voice, that frequents the **Haram** [or Sacred Territory of Mekkeh], and is called by the people of **El-Hijáz** the **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.)

بَلْبَلَةٌ inf. n. of **بَلَّبَلَ** [q. v.]. (M, K.) — *A state of confusion, or mixture, of tongues, or languages.* (M, K.) In the copies of the K, **الْأَلْسِنَةُ** is here erroneously put for **الْأَلْسِنَةُ**. (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**.

بَلْبَالٌ: see **بَلْبَلَةٌ**, in three places. — Also *A putting people in motion; and rousing, or exciting, them:* a subst. from R. Q. 1. (M, K.)

بَلْبَالَةٌ } see **بَلْبَلَةٌ**.
بَلْبَالٌ }

بَلْبَالٌ: 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.]

بَلَّالٌ: see **بَلَّالٌ**.

بَلَّةٌ: and **بَلَّةٌ** *More, and most, moist:* fem. **بَلَّةٌ**: and pl. **بَلَّةٌ**. Hence,] **الْجَنُوبُ أَبْلُ الرِّيَّاحِ** *The south is the most moist of the winds.* (S.) — [Hence, also,] **مَا شَيْءٌ أَبْلُ لِلْجَسْمِ مِنَ اللَّهْوِ** *Nothing is more healthful and suitable to the body than sport.* (TA.) — And **بَلَّةٌ صَفَاةٌ** *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 swearing* (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.)

مُبَلٌّ *One whose aiding thee to accomplish thy desire wearies thee.* (A'Obeyd, T, K, TA. [In the CK, for **مَا تُرِيدُ عَلَى مَا يُتَابِعُكَ عَلَى مَا تُرِيدُ** ما تُرِيدُ مَا تُرِيدُ أَي يُتَابِعُكَ عَلَى مَا تُرِيدُ مَا تُرِيدُ.])

خَصْرٌ مُبَلٌّ *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 **فَلَجَ**. (As, TA.) And **بَلَجَ بِهِ** *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; (Mṣb;) and **بَلَجَ**, (S, A, Mṣb, K,) aor. **بَلَجَ**, inf. n. **بَلُوجٌ**; (S, Mṣb;) and **بَلَجٌ**, (S, K,) or **أَبْلَجٌ**; (so in copies of the A and Mṣb;) and **بَلَجٌ**; (S, A, K;) and **أَبْلَجٌ**; (Mṣb, K;) † *It (the dawn, or daybreak,) shone, was bright, or shone brightly.* (S, A, Mṣb, 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, (Mṣb,) **بَلَجَ الْحَقُّ**, and **بَلَجٌ**; (Mṣb;) or **أَبْلَجٌ**; (A, TA;) † *The truth became apparent, (A, Mṣb, TA,) manifest, evident, or clear.* (A, Mṣb.) 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 **أَبْلُوجُ**]:) said of anything, (S, TA,) signifies † *It was, or became, apparent, manifest, evident, or clear.* (S, K;

TA.) — بَلَجَ, aor. ٢, (K,) inf. n. بَلَجٌ, (TA,) *He opened*; syn. قَتَحَ. (K.)

4: see 1, in three places. — اِبْلَجُهُ †*He made it apparent, manifest, evident, or clear.* (K.) — And †*He made him joyful, glad, or happy*; syn. فَرَّجَهُ: (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. فَرَّجَهُ. (So accord. to the CK.)

5. بَلَجَ †*He laughed, and was cheerful, brisk, lively, or sprightly.* (S.) — See also 1.

7: see 1.

8: see 1.

9: see 1.

11: see 1, in two places.

12: see 1.

بَلَجٌ: see أَبْلَجُ, in four places.

بَلَجَةٌ: see بُلْجَةٌ.

بَلَجٌ †*Joyful, glad, or happy.* (TA.) [See also أَبْلَجُ.]

بَلَجٌ, with two dammehs, *Men clear of hair in the [parts of the face called the] قَسَمَاتُ*. (IAar, K.)

بَلْجَةٌ: see what next follows.

بُلْجَةٌ *Clearness of the space between the eyebrows*: (S, A, K:) or *width of the space between the eyebrows*; or [of] *the space between the eyebrows when clear of hair*; as also بَلَجٌ [which is the inf. n. of بَلَجَ]. (TA.) One says, مَا أَحْسَنَ بُلْجَتَهُ *How beautiful is the clearness of the space between his eyebrows!* (A.) — The part behind the ear, when there is no hair upon it. (TA.) — Also, and بُلْجَةٌ †*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 بُلْجَةَ الصُّبْحِ †*I saw the light of the dawn.* (S.) And نَقِيَتْهُ عِنْدَ الْبُلْجَةِ †*[I met, or found, him, or it, at the break of the dawn].* (A.) And سَرَيْتُ الدَّلْجَةَ وَالْبُلْجَةَ †*[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 بُلْجَةٌ †*The night of the قدر is bright [like the dawn].* (TA.)

بَلِجٌ: see أَبْلَجُ, in two places.

بَلِجٌ, with kesr to the ب and to the first ل, and with fet-h to the second ل; (Msb;) or بَلِجٌ; (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; (Msb;) very beneficial to the stomach and to the intestinum rectum. (K.) [For other properties

&c. assigned to it, see Ibn-Seenà (Avicenna), book ii. p. 144. See also إِهْلِيْنَجُ, in art. هَلَجَ.]

أَبْلَجُ 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. بُلْجَةٌ. (TA.) — [Hence,] *Bright of countenance*; the Prophet being said by Umm-Ma'bad to have been أَبْلَجُ الْوَجْهِ; by which she did not mean the بَلَجَ 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 بَلِجٌ, †*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 † بَلِجٌ, †*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, Msb;) and so † بَلِجٌ, 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, (Msb, TA,) and to an affair or event, or a case, &c. (TA.) It is an act. part. n. of بَلَجَ. (Msb.) You say, الْحَقُّ أَبْلَجٌ وَالْبَاطِلُ تَلْجَجٌ †*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. لَجَ:) or the truth is lucid and direct; and falsity is confused and indirect.* (TA in that art.) And حُجَّةٌ بُلْجَةٌ †*A manifest, an evident, or a clear, proof or argument.* (Msb.)

أَبْلُوجُ السُّكَّرِ, with damm, [meaning *Sugar-candy*, and loaf-sugar, thus applied in the present day,] is an arabicized term [from the Persian أَبْلُوجُ]: (K, TA:) in one copy of the K, it is said that أَبْلُوجٌ, with damm, is [syn. with] السُّكَّرُ [sugar]: by the people [who are makers] of الحَسَا and القَطِيفِ, [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ة, pl. قَطَائِفُ,] it is called أَمْلُوجٌ. (TA.)

بلج

4. اِبْلَجُ *It (a palm-tree) bore, or had, dates in the state in which they are termed بَلِجٌ.* (S, A, K.)

بَلِجٌ *Dates, or the fruit of the palm-tree, while continuing green* (Msb, TA) and *small*; (TA;) a term like حَضْرٌ applied to grapes; (Msb, TA;) called by the people of El-Basrak عِلَالٌ: when they have begun to colour, i. e., to become red or

yellow, they are termed بَسْرٌ: (Msb:) or *dates in the state between that in which they are called عِلَالٌ and that in which they are called بَسْرٌ*; (S, Mgh, K;) for dates in their incipient state are termed طَلْعٌ; then, عِلَالٌ; then, بَلِجٌ; then, بَسْرٌ; then, رَطْبٌ; and then, تَمْرٌ: (S, IAth:) or i. q. سَيَابٌ: (As, and S and K in art. سَيْب:) [by many of the Arabs in the present day, it is applied to fresh ripe dates, and to dried dates: it is a coll. gen. n.:] n. un. with ة. (S, Msb.)

بلد

1. بَدَدَ, aor. ٢, [inf. n. بَدَدٌ] *He (a man) remained, stayed, abode, or dwelt, in the بَدَدُ* [i. e. country, or town, &c.]: (Msb:) or بَدَدٌ بِالْمَكَانِ (T, S, M, L, K,) aor. ٢, (M, L,) inf. n. بَدَدٌ, (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 بَدَدُ* [or country, or town, &c.], (M, L, K,) and kept to it. (M, L.) — And بَدَدُوا, aor. ٢; (M, K;) and بَدَدُوا, aor. ٢; (K;) or the latter is correctly بَدَدُوا; (M,* TA;) *They kept to the ground, fighting upon it*: (M, K:) said to be derived from بَلَادُ الْأَرْضِ. (TA.) — بَدَدَ, aor. ٢, *His skin had بَدَدٌ, or marks, [pl. of بَدَدٌ] remaining upon it.* (M, L.) — Also, (M, K,) inf. n. بَدَدٌ, (S, M,) *He (a man, M) had a space clear from hair between his eyebrows*: (S, M, K:) or *had eyebrows not joined.* (M.) — بَدَدَ, aor. ٢, (S, M, Msb, K,) inf. n. بَدَادَةٌ, (T, S, M, A, Msb,) *He was, or became, stupid, dull, wanting in intelligence*: (S, A, Msb:) *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 بَدِيدٌ);] as also بَدَدَ, aor. ٢, (K, TA,) inf. n. بَدَدٌ. (TA.) — Also, inf. n. as above, said of a horse, meaning *He lagged behind those that outstripped in running.* (T, TA.) [See also 2.] — بَدَدَ السَّحَابُ: see 2.

2. بَدَدَ, inf. n. بَدِيدٌ, *He remained, stayed, or abode*; [like بَدَدَ]; 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 بَدَدُوا. — *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 بَدَدَ.] — *He was niggardly, or avaricious; was not liberal, nor generous.* (M, K.) [And hence,] بَدَدَتِ السَّحَابَةُ (K,) or بَدَدَ السَّحَابُ (M,) [but the latter is probably imperfectly transcribed,] *The cloud, or clouds, gave no rain.* (M, K.) — *He did not apply himself rightly to anything.* (M, K.) — بَدَدَتِ 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, تَبَدَّدَتِ الْبِلَادُ †*The countries, or regions,*

appeared short [in extent] to the eye by reason of the darkness of the night. (TA.)

3. مِبَالِدَةٌ [inf. n. of بَالَدَ] The contending with another, or others, in fight, (i. q. مِبَالِطَةٌ, 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 اَبَدَ: see مُبِلِدٌ.] — 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 مُبِلِدٌ.]

5. تبدد He obtained, or exercised, dominion over a بلد [i. e. country, or town, &c.] belonging to others. (K.) — He alighted, or sojourned, in a بلد [or country, &c.] wherein was no one, (L, K,) saying within himself, O my grief, or sorrow, or regret! (L.) — He was, or became, confounded, or perplexed, and unable to see his right course; (M, K;) he went backwards and forwards in confusion or perplexity, unable to see his right course: (T, *S;) because he who is in this state is like one in a 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 اَبْدَدَ. (TA.) — He fell to the ground, (K,) by reason of weakness. (TA.) [See also 2.] — He became submissive, and humble; (T, TA;) contr. of تَجَدَّدَ. (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. بالكف (M, K) بالكَف. (TA.) [See بَلْدَةٌ.] — [And hence, app.,] † He felt, or expressed, grief, sorrow, or regret. (M, A, L, K.) — تَبَدَّدَتِ البِلَادُ: see 2. — Accord. to AAF, تبدد 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 (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 مُسْتَحْيِزَةٌ, 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: ('Ináyeḥ, 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 كَوْرٌ [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 الْأَمِينُ and اَلْبَلْدُ الْحَرَامُ &c.] بَلْدٌ مَبِيَّتٌ means A tract of land without herbage, or pasture: (Mṣb:) and بَلْدٌ alone, a [desert, a waterless desert, or such as is termed] مَفَاازَةٌ. (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 اَلْبَلْدُ نَعِيَتْ 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 اَلْبَلْدِ 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 اَلْبَلْدِ. (M.) You say, فَلَانٌ بَيْضَةُ اَلْبَلْدِ [† 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'Obeid 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. بَيْض.] You also say, هُوَ اَدْلُّ مِنْ بَيْضَةِ اَلْبَلْدِ (S, M, A) † 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. بَيْض.] Also هُوَ اَعَزُّ مِنْ بَيْضَةِ اَلْبَلْدِ † [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. فَرَح.) [See more in art. بَيْض.] — 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'Obeid, T:) pl. اِبْلَادٌ. (S, A'Obeid, M, K.) — The origin, or an element, (عَنْصَرُ,) 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 تَرُفَ اِنْ تَفْعَلُ 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,] اِنْ تَقِيْتَهُ بِبَلْدَةٍ اِصْمِتَ I found him, or met him, in a desert, or desolate place, in which there was no one beside. (M.) [See also art. صِمْت.] — 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 الدَّابِيعِ and نَعَائِمُ 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 (القَوْسُ): (T:) or اَلْبَلْدَةُ is one of the Mansions of the Moon, consisting of six stars of Sagittarius (القَوْسُ), 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-Hareere finds fault with him for using this expression, [the بَلْدَةُ of the Lion,] but Ibn-Dhafr replies that it occurs in the language. (TA.) — بَلْدَةٌ 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 فَلَكُ (which are six in number) of that part of a horse's breast which is called the زَوْرُ: or the part called الرَّوْرُ: (M:) or [so accord. to the M, but accord. to the K “and,”) the breast, syn. صَدْرُ, (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,

* اُنِيخَتْ فَالْتَّتْ بَلْدَةً فَوْقَ بَلْدَةٍ *
She (the camel) was made to lie down, and threw her breast upon [a tract of] ground. (S, M.) And you say, فَلَانٌ وَاِصْعُ اَلْبَلْدَةِ 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. **بَلْحَةٌ**: or **بَلْحَةٌ**: or the *having the eyebrows not joined:* (M:) or † the second signifies the *space between the eyebrows.* (M.) — And the first, *The form, aspect, appearance, or lineaments, of the face.* (K.) — See also **بَلَادَةٌ**.

بَلْدٌ: see **الْبَلْدِيَّةُ**.

بَلِيدٌ (S, M, K) and **بَلِيدٌ** (M, K) *Stupid, dull, wanting in intelligence;* (S, M, K) *inert; wanting in vigour; not penetrating, sharp, vigorous, or effective, in the performing of affairs:* (T, M, K:*) [*soft, weak, feeble; wanting in endurance, or patience:*] *contr. of جَلِيدٌ.* (K.) — Also the former, *A horse that lags behind those that outstrip in running:* (T, TA:) and a camel (TA) *not to be rendered brisk, lively, or sprightly, by being put in motion.* (M, K, TA.) — See also **مَبْلُودٌ**.

بَلَادَةٌ [an inf. n. (of **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, M, K) *in a بلد [i. e. country, or town, &c.],* (M, K) or in a place. (S.) — **تَالِدٌ بَالِدٌ** *Lasting; that does not cease, or fail, or pass away:* the former word signifies *old*; and the latter is [said to be] an imitative sequent. (TA.)

أَبْدٌ *A man having a space clear from hair between his eyebrows: or having eyebrows not joined:* i. q. **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, **أَبْدٌ 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,

وَمَبْلُودٍ بَيْنَ مَوَاةٍ بِمَهْلِكَةٍ

formed by transposition from **مَبْلُودٌ**, which [properly] means *cleaving to the ground:* (IAar, T, TA:) or it is **مَبْلُودٌ**, (TA,) or **مَبْلُودٌ**, (T,) which means *abandoned, and worn, and no longer used, so that it threatens to fall to ruin.* (T, TA.)

مَبْلُودٌ *Confounded, or perplexed, and unable to see his right course:* [a pass. part. n., but] it has no verb answering to it: (M, TA:) or *idiotic;*

deficient, or wanting, in intellect; or bereft thereof: (Esh-Sheybānec, 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:* (A, M:) all of these significations refer to confusion or perplexity: (M, L:) or one *whose modesty, or shame, or whose intellect, has quitted him;* as also **بَلِيدٌ**. (TA.)

بلز

طِينُ الْإِبْلِيْزِ *The mud of Egypt;* (K:) *what the Nile leaves behind it after retiring from the surface of the ground:* (TA:) a foreign word [arabicized, perhaps from the Greek *πηλός*, as suggested by De Sacy; who also remarks that it might be derived from the Greek *ἰλός* with the Egyptian masc. art. *π*, were it not that *ἰλός* is fem.: (see his "Abd-allatif," p. 8:) if we might suppose **إِبْلِيْزِ** to be an old mistranscription for **إِيلِيْزِ**, we might with good reason derive it from *ἰλός*, which, as pronounced by the modern Greeks, very nearly resembles **إِيلِيْزِ** in sound]: (K:) [some of] the vulgar pronounce it with *س*. (TA.) — [Also applied to *Clay; plastic clay; or potters' earth.*]

بلس

4. **اِبْلَسَ**, (inf. n. **اِبْلَاسٌ**, S, &c.) *He despaired,* (Aboo-Bekr, S, M, M, 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, M, K,) *returning no reply, or answer,* (TA,) *by reason of grief,* (S,) or of *despair.* (A.) — *He was, or became, confounded, or perplexed, and unable to see his right course.* (Ibn-'Arafah, 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, M, K) like **سَلَّامٌ**, (M, K) and **سَحَابٌ**, (K,) [in a copy of the M written **بَلَّاسٌ**,] *A [garment, or piece of stuff, of the kind called] مَسِجٌ* [i. e. of *hair-cloth*]: (S, M, M, K:) used in this sense by the people of El-Medeeneh: (S:) a Persian word; (AO, S, M, K;) originally **بَلَّاسٌ**, without *ال*: (TA:) arabicized: (S, M, K:) also called by the Arabs **بَلَّاسٌ**, with the *ب* termed **مَشِيعٌ**: (TA:) pl. **بَلَّاسٌ**. (M, M, K.) [The pl.] **بَلَّاسٌ** is also applied to *Large sacks of مَسِجٌ* [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.)

بَلْسَانٌ [The balsam-tree; or the species that produces the balsam of Mehkeh; i. e., the *amyris opobalsamum*;] a certain kind of tree, (M,) or shrub, resembling the **حَتَّاءُ**, (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, tannycoloured, 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-Shems, in the neighbourhood of El-Káhireh, the place called El-Maṭareeyeh; but MF observes that this is strange, as it is well known that it is mostly found in the district of El-Hijáz, between the Hārameyn and El-Yembo', whence it is conveyed to all countries: the truth, however, is, that it ceased to grow at 'Eyn-Shems in the latter part of the eighth century [of the Flight], and it was endeavoured [successfully] to be made to grow in El-Hijáz. (TA.) [See also De Sacy's "Abd-allatif," p. 89.]

بَلَّاسٌ *One who sells what is termed بَلَّاسٌ.* (K.)

إِبْلِيْسٌ [A name of Satan]; from **أَبْلَسَ**, (S, M, M, K,) in the first of the senses assigned to it above, (S, M, M, K,) accord. to some; (M, M, K;) his former name being **عَزَازِيلٌ**: (S, TA:) or it is a foreign word, (Aboo-Is-hāk, M, M, K,) and for this reason, (Aboo-Is-hāk, M, M, TA,) and its being also determinate, (Aboo-Is-hāk, M, TA,) or a proper name, (M, K,) it is imperfectly decl.; (Aboo-Is-hāk, M, &c.) for if it were an Arabic word, it would be perfectly decl., like **إِخْرِيْطٌ** and **إِجْفِيْلٌ**. (M, K.)

بلسان

بَلْسَانٌ: see art. **بلس**.

بلط

1. **بَلَطَ**, (IDrd, K,) [aor., accord. to a rule observed in the K, 2,] inf. n. **بَلْطٌ**, (IDrd, TA,) *He spread, or paved,* (K, TA,) a house, (K,) and the ground, (TA,) with **بَلَّاطٌ** [or *flag-stones*], (K, TA,) or with *baked bricks*; (TA;) as also **بَلَطَ**, (K,) inf. n. **تَبْلِيْطٌ**; (TA;) and **بَلَطَ**:

(K:) or, as also † the second, he made [or constructed] a wall with بَلَّط: (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 بَلَّطُ السَّفِينَةِ signifies *Make thou fast the ship*; as though it were an order to make it cleave to the ground. (TA.) [You say, بَلَّطُ السَّفِينَةِ فِي الرَّمْلِ meaning *He ran the ship aground upon the sand.*]

3. بالظ القوم بني 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 بَلَّط signifying the "earth," or "ground;" or "even, smooth ground." (TA.) بالظ القوم, (K,) inf. n. مَبَالِطَةٌ, (S,) *The people, or company of men, contended, one with another, in fight with swords, (S, K, TA,) upon their feet*; (TA;) as also † تَبَالَطُوا: (S, K:) مَبَالِطَةٌ is only upon the ground; (Z, TA;) and you do not say تَبَالَطُوا when the people are riders. (TA.) — بَالَطَنِي *He fled from me, (AHn, K,) and went away in the land: (AHn, TA:) or he left me; quitted me.* (TA.)

4. أَهْلَطُ *He clave to the [بَلَّط, 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 بَلَّط: (AHeyth:) he became poor, and his property went away; as also أَهْلَطُ: (S, K:) so says Ks; and AZ says the like: (S:) or he became poor; or had little property. (TA.) — أَهْلَطَ اللَّصُّ الْقَوْمَ *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.) — اِهْلَطَ الْمَطَرُ الْأَرْضَ *The rain fell upon the بَلَّط [or surface] of the earth, (K, TA,) so that no dust was seen upon it.* (TA.) — See also 1.

6: see 3.

بَلَطٌ and † بَلُطٌ [An axe;] i. q. مَخْرُطٌ; (K, TA;) i. e. the iron instrument with which the بَخْرَاطُ barks and planes (يَخْرُطُ) [a branch of a tree]: an Arabic word: the vulgar call it † بَلُطَةٌ [now mostly applied to a battle-axe; in Turkish بَالَتَةٌ]. (TA.) AHn says, An Arab of the desert quoted to me,

فَأَبْلَطُ يَبْرِي حَبْدَ الْفَرْفَارِ

[And the axe pares off the knobs, or knots, of the tree called farfâr]: حَبْدٌ [the sing. of حَبْدٌ] signifying a knob (سَلْعَةٌ) in a tree; or a knot; which is cut off, and whereof vessels are shaped out, so that they are variegated and beautiful. (TA.)

بَلَطٌ } see بَلُطٌ.
بَلُطَةٌ }

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.

بَلَّطُ *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 الرِّيحُ مِنَ الْبَلَّاطِ [What will the wind take from the pavement?]. (TA.) — And بَلَّطُ رَجُلٌ † *A man poor, or in want.* (TA.) — And إِنَّهَا حَسَنَةُ الْبَلَّاطِ إِذَا جَرِدَتْ † *Verily she is goodly, or beautiful, in skin when she is stripped.* (TA.)

بَلُوطٌ [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 شَجَرُ الْبَلُوطِ; 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] قُلَاعٌ, and فُرُوحٌ [app. a mistake for قُرُوح, 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 عَفْصٌ. — Forskål, in his Flora Aegypt., p. lvi., mentions this name as applied to The common ash-tree; *fraxinus excelsior.*] — بَلُوطٌ الْمَلِكِ, according to some, The walnut: accord. to others, the شاهبَلُوطُ [a Persian word, and also used by Arabs in the present day, applied to the chestnut]: as is said in the Minháj. (TA.) — بَلُوطُ الْأَرْضِ [applied in the present day to The herb germander, or chamædryd;] a certain plant, the leaves of which resemble the هَنْدِيَاءُ [or endive]: it is diuretic; aperient; and wasting to the spleen. (K.)

بَلَّاطِي *Level, or even, lands, or tracts of ground*: (K:) no sing. to it is known. (Scer.) [See also بَلَّاطٌ.]

مَبْلُطٌ and مَبْلَطٌ, as epithets applied to a man, part. ns. of أَهْلَطُ and أَهْلَطٌ, which see above.]

بلع

1. بَلَعَهُ, (S, Mṣb, K,) aor. ٔ, (Mṣb, K,) inf. n.

بَلَعُ, (TA, [and the same is indicated in the K,]) or بَلَعٌ when the object is food, but بَلَعٌ when it is water or spittle; (Mṣb;) and بَلَعَهُ, aor. ٔ, inf. n. بَلَعٌ; (Mṣb;) and † ابتلعهُ; (S, Mṣb, K;) and † تَبَلَعَهُ; (IAgr;) and † بَلَعَهُ, inf. n. بَلَعَةٌ; (S* and TA in art. بَلَعُ;) He swallowed it. (IAgr, TA.) It is said in a proverb, لَا يَصْلُحُ رَفِيقًا مَنْ لَمْ يَتَبَلَعْ رَفِيقًا [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, بَلَعَمُ اللَّقْمَةَ meaning *He ate the morsel.* (TA in art. بَلَعُ.) And بَلَعُ الطَّعَامِ 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. تَبْلِيعٌ, (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 بَلَعٌ.] Hassán says,

قَدْ بَلَعْتُ بِي ذُرَّاءَ فَأَلْحَفْتُ

[Hoariness, or grayness, or the like, had begun to appear, &c., upon me, and marred me]; making the verb trans. by ب because it has the meaning of قَدْ أَلَمْتُ [it had given pain, and this verb is thus made trans.]; or substituting بِي for فِي on account of the measure, which would not be right if he said فِي. (TA.) You say also, بَلَعُ فِيهِ الشَّيْبُ *Hoariness appeared upon him.* (IAgr.)

4. اِبْلَعَهُ الشَّيْءَ, (S, K, TA) *He made him to swallow the thing*: (S, TA:) or he enabled him to swallow the thing. (K, TA.) You say, اِبْلَعْنِي رَفِيقِي [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. بَلَعَمُ: see 1, in two places. [The م in this word is generally held to be augmentative: see بَلَعَمٌ.]

بَلَعٌ, applied to a man, *Voracious; a great eater*; as also † بَلَعَةٌ and † مَبْلَعٌ (K) and † بَوَعٌ: (IAgr, K:) [† بَلَعٌ signifies the same:] and † هَبْلَعٌ, (S and K in art. هَبْلَعُ,) in which the ه is said by some to be augmentative, (TA,) and † هَبْلَعٌ (Lth, K) and † هَبْلَاعٌ, (IDrd, K,) also signify the same; (S in art. هَبْلَعُ;) or voracious, or a great eater, who takes large mouthfuls, and is wide in the حَنْجُور [app. here meaning the fauces]: (Lth, and K in art. مَبْلَعُ:) and † بَلَعَةٌ, applied to a woman, one who swallows everything. (Fr.) † يَابَلَعٌ [app. meaning يَا مَابُونُ] is an expression of vituperation used by the people of Syria. (TA.) — سَعْدُ بَلَعٌ, (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,) 82

as they assert, (S,) when God said, **يَا أَرْضُ أَبْلَعِي مَاءَكَ** [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 **بَالِعٌ**, 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 **كَانُونِ الْآخِرِ** [Jan., O. S.], and sets [aurorally] when one night has passed of **أَب** [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 **مَنَازِلُ الْقَمَرِ**, in art. **نَزَلَ**: and see also **سَعْدٌ**.] The rhyming-proser of the Arabs says, **إِذَا طَلَعَ سَعْدٌ بُلُغٌ اقْتَحَمَ الرَّبِيعَ وَلِحِقَ الْهَبِيعَ وَصِيدٌ** [When Saqd-Bula' rises aurorally,] **الرَّيْحُ وَصَارَ فِي الْأَرْضِ نَعْمٌ** [or young camel brought forth in the season called ربيع, which is the beginning of the breeding-time,] **بُرَيْعٌ** [becomes strong in his walk, and quick, but not strong to labour, and the هَبِيعُ [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 **بَكْرَةٌ** [or sheave of a pulley]: n. un. with **ة**: (K:) or the hole, or perforation, in the **قَامَةٌ** of the **بَكْرَةٌ** [which here means the pulley, or sheave with its apparatus]: (S:) or **بُلْعَةٌ** has this latter signification; and **بُلُغٌ** 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.)

بُلْعَةٌ A gulp, or as much as one swallows at once, of beverage; like **جُرْعَةٌ**. (TA.)
بُلْعَةٌ, as an epithet: see **بُلُغٌ**, in two places: = and as a subst.: see the same, last sentence.

بُلْعِمٌ, applied to a man, (S,) *That eats much, and swallows food vehemently.* (S, K.) The **م** is augmentative, (S,) accord. to most authorities. (TA.)

بُلْعِمٌ: see what next follows.
بُلْعُومٌ and **بُلْعِمٌ**; (Msb, and S and K in art. بلع;) the latter a contraction of the former; the **م** augmentative; (Msb;) The place of passage of the food in the **حَلْقُ**; (S, Msb, K, TA;) the gullet, or *oesophagus*; (S, Msb;) as also **مَبْلَعٌ**: (TA:) or this last, *i. q.* **حَلْقٌ** [which is properly the fauces; but by a synecdoche, the throat, or gullet]. (K.) [See an ex. voce **سُرْمٌ**.] = Also, the first, *A torrent, in ground such as is termed قَفٌّ, entering into the earth.* (AHn, and K in art. بلع.) = And The whiteness that is upon the lip of the ass, (K in art. بلع.) at the extremity of the mouth. (TA in that art.)

بُلُوعٌ a subst. signifying *A medicine which is swallowed.* (TA.) = Beverage: or wine: syn.

شَرَابٌ. (TA.) = **قَدْرٌ بُلُوعٌ** † *A wide cooking-pot, (A, K, TA,) that swallows what is thrown into it.* (A, TA.)

بُلُغٌ: see **بُلُغٌ**, in two places.
بَلَاغَةٌ: } see **بَالُوعَةٌ**.
بَلُوعَةٌ: }
بَلِيعَةٌ: }
بَالِغٌ: } see **بُلُغٌ**.
بَوَالِغٌ: }

بَالُوعَةٌ, (S; Msb, K,) of the dial. of El-Baḡrah, (TA,) and **بَلُوعَةٌ**, (S, Msb, K,) and **بَلَاغَةٌ**, (K,) and **بَلِيعَةٌ**, (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] بَوَالِغٌ (Sgh, K) and [of the others] بَلَالِغٌ. (S, Sgh, K.)*

بُلُوعُومٌ: see **مَبْلَعٌ**.
بُلُغٌ: see **بُلُغٌ**.

مَبْلَعَةٌ A well (رَكِيَّةٌ) cased with stones, or with baked bricks, from the bottom to the brink: (O, TS, K:) from Ibn-'Abbād. (TA.)

مَبْلَعٌ: } see **بُلُغٌ**.
مَبْلَعَةٌ: }
مَبْلَاعٌ: }

بُلْعِمٌ: } see art. بلع.
بُلْعِمٌ: }
بُلْعِمٌ: }
بُلْعُومٌ: }

بلغ

بُلُوعٌ [inf. n. of **بُلُغٌ**] and **إِبْلَاغٌ** [inf. n. of **أَبْلَغُ**], but it seems that **إِبْلَاغٌ** is here a mistranscription for **بُلَاغٌ**, which is, like **بُلُوعٌ**, an inf. n. of **بُلُغٌ**, 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-Kāsim in the Mufradāt. (TA: [in which it is said, in the supplement to the present art., that **بُلَاغٌ** signifies The reaching, attaining, arriving at, or coming to, a thing.]) You say, **بُلُغَ السَّكَّانِ**, (S, K,) and **بُلُغَ الْمَنْزِلِ**, (Msb,) [aor. 2,] inf. n. **بُلُوعٌ** (S, K) [and*

بُلَاغٌ, 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.)* **فَبَلَّغْنِ أَجَلَهُنَّ**, in the Kur [ii. 232], means *And they have fully attained, or ended, their term.* (Msb.) But **فَإِذَا بَلَغْنَ 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, **بَلَغَ أَشُدَّهُ** [Kur xii. 22 &c., *He attained his manly vigour, or full maturity, &c.*] (TA.) And in **بَلَغَ أَرْبَعِينَ سَنَةً** [Kur xlvii. 14, *He attained the age of forty years.*] (TA.) And in **بَلَغَ مَعَهُ السَّعْيَ** [Kur xxxvii. 100, *He attained to working with him.*] (TA.) In the Kur [iii. 35], occurs the phrase, **وَقَدْ بَلَغَنِي الْكِبَرُ** [*When old age hath come to me, or overtaken me*]: and in another place [xix. 9], **وَقَدْ بَلَغْتَ مِنَ الْكِبَرِ عُتْبًا** [*And I have reached the extreme degree of old age: so explained in the Expos. of the Jel*]: phrases like **أَدْرَكْتُهُ** and **أَدْرَكَنِي الْجَهْدُ**. (Er-Rāghib, TA.) You say also, **مَا بَلَغَ مَا بَلَغَ** with the accus. case as a denotative of state; meaning [*That clave to him, or adhered to him, &c.*] rising to its highest degree or point; from **بَلَغَ الْمَنْزِلَ**, explained above. (Msb.) [But **بَلَغَ مَا بَلَغَ** 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 **بَلَغَ فَلَانٌ مَبْلَعَهُ** and **مَبْلَعَتَهُ** [*Such a one reached, or attained, his utmost point or scope or degree.*] (TA.) And **بَلَغَ فِي الْعِلْمِ الْمَبَالِغَ** [*He attained, in knowledge, or science, the utmost degrees of proficiency.*] (TA.) And **بَلَغَ فِي الْجُودَةِ مَبْلَغًا** [*It reached a consummate degree in goodness.*] (S, K, TA.) And **بَلَغَ مِنَ الْجُودَةِ مَبْلَغًا** [*He attained a consummate degree of goodness*]: said of a boy that has attained to puberty. (O, TA.) And **بَلَغَ غَايَتَهُ فِي الطَّلَبِ** [*He did his utmost, or used his utmost power or ability, in seeking to attain an object.*] (Msb in art. جهد.) And **بَلَغَ أَقْصَى مَجْهُودٍ بَعِيرِهِ فِي السَّيْرِ** [*He exerted the utmost endeavour, or effort, or power, or strength, of his camel, in journeying.*] (S in art. نكث.) And **بَلَغَ جَهْدًا** *i. q.* **بَلَغَ جَهْدَ دَابَّتِهِ** [*He jaded, harassed, distressed, fatigued, or wearied, his beast*]: (K in art. جهد:) and in like manner, **بَلَغَ مَشَقَّتَهُ** and **شَقَّ عَلَيْهِ** *i. q.* **جَهَدَهُ** [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. جهد.) [And, elliptically, **بَلَغَ مِنْهُ الْمَشَقَّةُ** *i. q.* **بَلَغَ مِنْهُ**, explained above: and often meaning *It took, or had, an effect upon him; it affected him: frequently said of wine and the like: and of a saying; as in the Ksh and*

Bd in iv. 66, where **يَبْلُغُ مِنْهُم** is followed by **بَلِيغٌ** as an explicative: see also **بَلِيغٌ**.] And **كَلَّ** **الْبَلِيغِينَ**, and **بَلَّغَتْ** **مِنَّا الْبَلِيغِينَ** (S, K,) and **بَلَّغَتْ** **مِن** **بَلِيغٌ** (K:) see **الْبَلِيغِينَ** below. And **بَلَّغَتْ** **مِن** **الْأَمْرِ الْمَشَقَّةَ** [I experienced distress from the affair, or event]. (TA in art. مض.) [See also an ex. voce **أَبَدَ** **بَلَّغَنِي** 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, **بَلَّغَنِي 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 **بَلَّغَ** said of a letter or writing, inf. n. **بَلَّغَ** and **بَلَّوْغٌ**, *It reached, arrived, or came.* (Msb.) And said of a plant, or of herbage, *It attained its full growth*: (TA:) and of a tree, such as a palm-tree &c., *its fruit became ripe*: (AHn, TA:) and of fruit, *it became ripe*. (Msb.) Also, said of a boy, (T, S, M, &c.,) aor. ², inf. n. **بَلَّوْغٌ**, or, as IḲoot says, **بَلَّغٌ**, (Msb.) *He attained to puberty, virility, ripeness, or maturity*; syn. **أَدْرَكَ**, (T, S, Msb, K,) and **اِحْتَمَرَ**; (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 الْعُمُرِ**, i. e. [May God cause thee to reach, or attain,] *the extreme, or most distant, period of life!* (S and TA in art. كَلَّ.) And **فَعَلَّتْ** **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** **الْبَلِيغِينَ**: see the last word of this phrase below. — **بَلَّغَ**, like **عَبِي**, *He* (a man) *was, or became, jaded, harassed, distressed, fatigued, or wearied.* (K.) — **بَلَّغَ**, [aor. ²,] (S, Msb, K,) inf. n. **بَلَّغَةٌ**, (S, Msb,) *He was, or became* **بَلِيغٌ**, i. e. **فَصِيحٌ** [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 **بَلَّغَةٌ** 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 suitableness 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 **ابْلَغَ**] 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 **بَلَّغَنِي** **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** **الْفَارِسَ**, (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** **الشَّيْبَ فِي رَأْسِهِ** *Hoariness began to appear on his head; accord.* to IAqr; as also **بَلَّغَ**, with the unpointed **ع**: the Basrees assert that the former is a mistranscription; but it is related as heard from Th, by Aboobekr Eş-Şoolée. (TA.)

3. **مَبْلَغَةٌ** (JK, 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:) or **فِي كَذَا**, meaning in the pursuit of such a thing. (Msb.) [أَبْلَغَ **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 **مَبْلَغَةٌ** in explanations of words; meaning *Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole; &c.*; and sometimes, *frequentative signification.* Thus **أَسْرٌ مَبْلَغَةٌ** means *A noun of intensiveness; or an intensive epithet*: as **شُكْرٌ مَبْلَغَةٌ** “very thankful,” or “very grateful,” and **حَمْدٌ مَبْلَغَةٌ** “a great praiser,” or “a frequent praiser.”]

4. **ابْلَغَ**, inf. n. **إِبْلَاحٌ**: see 2, in two places. [Hence,] **أَبْلَغَ** **الْأَمْرَ جَهْدَهُ** [He brought his utmost power or ability, or effort or endeavour, to the performance, or accomplishment, of the affair].

(TA.) And **أَبْلَغْتُ** **إِلَيْهِ** i. e. **مَا 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 **بَلَّوْغٌ**; but this is app. a mistake. — **أَبْلَغَ** **بِهِ**, and **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** **الْعَلَّةُ** *The disease, or malady, distressed him; afflicted him; became vehement, or severe, in him.* (S, Z, Sgh, K.)

6. **تَبَلَّغَ** **الدَّبَاحَ فِي** **الْجِلْدِ** *The tan attained its utmost effect in the skin.* (AHn.) And **تَبَلَّغَ** **فِيهِ** **الْهَمُّ**, and **الْمَوْضُ**, *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.*] — **تَبَلَّغَ** **فِي كَلَامِهِ** *He affected eloquence in his speech, not being of those characterized thereby*: [whence] one says, **مَا هُوَ بِبَلِيغٍ**, and **وَلَكِنْ يَتَبَلَّغُ** [He is not eloquent, but he affects eloquence]. (TA.)

بَلَّغَ: see what next follows, in three places: — and see **بَلَّغَ**, in two places: — and **بَلِيغٌ**, in two places.

سَمِعَ **لَا** **بَلَّغَ**, (Ks, Fr, S, K,) and **سَمِعَا** **لَا** **بَلَّغَا**, (Ks, S, K,) and **سَمِعَا** **لَا** **بَلَّغَا**, (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. **حَمِقَةٌ** **بَلَّغَةٌ**. (TA.) — **رَجُلٌ** **بَلَّغٌ** (S, *K) *A man who is bad, evil, or wicked, (Fr, K,) in the utmost degree.* (Fr, TA.) — See also **بَلِيغٌ**.

بَلِيغٌ: see **بَلِيغٌ**.

بَلَّغَةٌ: see **بَلَّغَةٌ**.

بَلَّغَةٌ *A sufficiency of the means of subsistence, (T, S, Msb, K,) such that nothing remains over and above it*: (T, Msb:) and simply a sufficiency; enough; (JK, Msb, TA;) as also **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, **فِي هَذَا** **بَلَّغَةٌ**, and **بَلَّغٌ**, and **تَبَلَّغٌ**, *In this is a sufficiency, or enough.* (Msb, TA.) And it is

said in the *Kur* [xxi. 106], **إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ** *Verily in this is a sufficiency [for a people serving God]:* (Bd, TA:) or a means of attaining the object sought after, or desired. (Bd.)

بَلَّغْنِ: see **بَلَاغَةٌ**. — Also *A calumniator, or slanderer:* (Kr, TA:) or one who conveys people's discourse to others. (TA.)

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 'Alec, (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 مَبْلَغٍ** [Thou hast distressed us, or afflicted us, in the utmost degree]: (K:) it is said to mean that the war harassed her, and distressed her in the utmost degree. (TA.) It is like **الْبُرْجِينَ** [and **الْبُرْجِينَ**] and **الْأَطْوَرِينَ**; all meaning *calamities, misfortunes, or disasters:* (A'Obeid, 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**: 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 **إِبْلَاجٌ**, meaning *The bringing, conveyance, delivery, or communication,* (S, K, &c.) of a message [&c.]. (Jel in iii. 19, &c.) [It often occurs in the *Kur* as meaning *The communication, or announcement, of what is revealed.*] — In a trad., in which it is said, **كُلُّ رَافِعَةٍ رَفَعَتْ إِلَيْنَا مِنَ الْبَلَاغِ**, [in the *CK* **رَفَعَتْ عَلَيْنَا**,] it means *What is communicated, or announced,* (مَا بَلَّغَ,) of the *Kur-án* and of the [statutes, or ordinances, &c., termed] **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 الْمَبْلَغِينَ 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. **رَفَعٌ**.] — **هَذَا بَلَاغٌ لِلنَّاسِ**, in the *Kur* [xiv. last verse], means *This Kur-án contains a sufficient exposition, or demonstration, for men.* (TA.) — See also **بُلَّغَةٌ**, in three places.

بَلَّغٌ: see **بَلَاغٌ**.

بَلَّغٌ i. q. **فَصِيحٌ** [properly signifying *Chaste in speech*, but here meaning *eloquent*]; (S, Mṣb,

K;) *sharp, or penetrating, or effective, in tongue;* (Mṣb;) *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 **بَلَّغَاتٌ**. (TA.) Applied to a saying, [&c.,] it also signifies *Effectual, or producing an effect.* (Kṣh 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, Mṣb,*) as also **بَلَّغْنِ**. (Seer, TA.) — And [the pl.] **بَلَاغَاتٌ** *Slanders, or calumnies.* (S, K.)

بَلَّغِي and **بَلَّغِي**: see **بَلَّغِي**.

بَلَّغٌ: see **بَلَاغٌ**.

بَالِغٌ *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, **جِئْتُ بِبَلَّغٍ**, meaning **بَالِغٍ** [An army reaching, or arriving at, its appointed place]. (K, TA.) And **أَمَرَ اللَّهُ بِبَلَّغٍ**, i. e. **بَالِغٍ**, (S, K,) meaning [The decree of God] *reacheth, or attaineth, its intended object:* (K:) from the saying in the *Kur* [lxv. 3], **إِنَّ اللَّهَ بَالِغُ أَمْرِهِ** (S) *Verily God attaineth his purpose.* (Bd, Jel.) And **بَالِغٌ فِي الْحَقِيقِ** *Reaching the utmost point, or degree, in stupidity, or foolishness.* (TA.) And **لَزِمَهُ ذَلِكَ بَالِغًا مَا بَلَّغَ**, 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 **يَمِينٌ 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, Mṣb:) and in like manner, without **ة**, applied to a girl; (T, IAmb, Mṣb, K;) thus applied, with the mention of the noun qualified by it, by Esh-Sháfi'ee (T, Mṣb) and other chaste persons, of the Arabs; (T, TA;) or **بَالِغَةٌ**; (IKoot, Mṣb;) or the latter is also thus applied, with the mention of the noun which it qualifies, (T, Mṣb, 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. (Mṣb.) — *A good, a goodly, or an excellent, thing.* (S, K.)

أَبْلَغٌ [More, and most, effectual or efficacious: see **بَلَّغٌ**]. — **مَبْلَغٌ فِيهِ** i. q. **تَنَاؤُ أَبْلَغٌ**. — **بَلَّغِي** [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 **بَلَّغٌ**, q. v.) used as a subst.]: see **بَلَّغَةٌ**, in two places.

مَبْلَغٌ [The place, and the time, which a person, or thing, reaches, attains, arrives at, or comes to: the utmost point to which, or towards which, one tends, or repairs, or betakes himself; to which one directs his course; or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: (see 1, first sentence:)] the utmost point, or scope, or degree, of knowledge [and of any attainment]: (Bd and Jel in liii. 31:) [the utmost degree of proficiency: a consummate degree of goodness and of any other quality: the age of puberty, virility, ripeness, or maturity: the sum, amount, or product, resulting from addition or multiplication: a sum of money: and particularly a considerable sum thereof: and] cash, or ready money, consisting of dirhems and of *deenárs*: in this sense, post-classical: pl. **مَبَالِغٌ**. (TA.) You say, **مَبْلَغَةٌ** **فَلَانٌ مَبْلَغَةٌ** and **مَبْلَغَةٌ** **فِي الْعِلْمِ الْمَبَالِغِ**, and **بَلَّغْتِ فِي الْجَوْدَةِ مَبْلَغًا** and **بَلَّغْتِ فِي الْجَوْدَةِ**: for explanations of all which, see 1. And **بَلَّغْتِ مِنَّا كُلَّ مَبْلَغٍ**: see **الْبَلَّغِينَ**.

بَلَّغٌ فُلَانٌ مَبْلَغَتَهُ: see 1.

[**مَبْلَغٌ** One whose office it is, with other persons each of whom is thus called, to chant certain words, as the **إِقَامَةُ** &c., in a mosque. (See my "Modern Egyptians," ch. iii.)]

هُوَ مَبْلُوغٌ بِهِ [He is caused to reach, attain, arrive at, or come to, his appointed end, or term of life, (أَجَلُهُ, or the like, being understood,)] is said of the object of the phrase **بَلَّغْتِ اللَّهُ بِهِ** [which see, and the phrase next following it]. (TA.)

أَبْلَغٌ فِيهِ: see **مَبَالِغٌ فِيهِ**.

بلغم

بَلْغَمٌ [*Phlegm;*] one of the four [natural constituents termed] **طَبَائِعٌ**; (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 **بَلِقَ**: see 9. — **بَلَقَ**, (S, K, &c.,) aor. ʿ, (MS, TA,) inf. n. **بَلَقٌ**, (TA,) *He opened a door wholly*: (JK, S, K:) or *opened it vehemently*: (K:) and **بَلِقَ** 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 **بَلَقَ** bears two contr. significations. (K.)

4. **ابلق** *He (a stallion) begot offspring such as are termed بَلَقٌ* [pl. of **أَبْلَقٌ**, q. v.]. (Zj, K.) — See also 1.

7. **انبلق** *It (a door) became opened wholly*: (JK, S, K:) or *became opened with vehemence.* (K.)

9. **ابلق**, inf. n. **أَبْلَقٌ**; (IDrd, S, K;) and **أَبْلَقٌ**, (IDrd, K,) inf. n. **أَبْلَقٌ**; (IDrd, TA;) and **أَبْلَقٌ**, inf. n. **أَبْلَقٌ**; (TA;) and **أَبْلَقٌ**, aor. ʿ, (JK, K,) inf. n. **بَلَقٌ**; (K, TA; [accord. to the CK **بَلَقٌ**, but this is a mistake;]) and **بَلَقٌ**, 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 **أَبْلَقٌ**, (S, K,) the former an inf. n. of **بَلَقَ**, (K, TA,) *Blackness and whiteness* [together, generally in horses]: (S, K:) or *the extension of whiteness in the hind legs of a horse as high as the thighs*: (ISd, K:) and the latter, *any colour with which white is mixed.* (Golius on the authority of Meyd.)

بَلَقَةٌ: see what next precedes.

بَلِقٌ a contracted dim. of **أَبْلَقٌ**. (TA.)

بَلَوٌ: see what next follows.

بَلَوَةٌ, (JK, S, &c.,) [said to be] like **عَجْوَةٌ**, (K,) [but this is wrong, and is probably a mis-transcription, for **عَجْوَةٌ**, with teshdeed and the unpointed ر, n. un. of **عَجْوَرٌ**] and with damm, [**بَلَوَةٌ**] (IDrd, K,) both mentioned by AA, (TA,) but more commonly with fet-h [to the ب], (IDrd, TA,) *A [desert such as is termed] مَفَارَةٌ*: (AA, S, K:) or *a tract of sand that gives growth to nothing except the [plant or tree called] رُخَامِي*, (As, K, TA,) of which the [wild] bulls are fond, and the roots of which they dig up and eat: (TA:) or *a wide tract of fertile land in which no one shares with thee*: (Fr, TA:) or *a hard place among sands, as though it were swept, asserted by the Arabs of the desert to be of the dwelling-places of the Jinn*: (Abou-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 **بَلَوٌ**, like **تَلَوٌ**: 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. **بَلَائِقُ**; (JK, S, K;) which is *syn. with مَوَامِر* (A'Obeyd, S) and **سَبَارِيثٌ**, meaning *lands wherein is nothing*: (A'Obeyd, TA:) in poetry, **بَلَائِقُ** occurs as its pl. (K, TA.)

بَلَوَةٌ: see what next precedes.

أَبْلَقٌ, applied to a horse, fem. **بَلَقَاءٌ**, *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 **أَبْرَقٌ** to a mountain (TA) and to a sheep or goat: (Lh, TA in art. برق:) the former is also applied to a rope. (JK.) **طَلَبَ الأَبْلَقُ العَقَوُقُ** (which is a prov., TA) means *He sought an impossible thing*; because **ابلق** is applied to a male, and **عقوق** means pregnant: or **الابلق العقوق** means *the dawn*; because it breaks, (lit., cleaves,) from **عَقَّ** signifying **شَقَّ**. (K.)

بلقع

Q. 1. **بَلَّقِعَ**, (K,) inf. n. **بَلَّقَعَةٌ**, (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. **أَبْلَقَعُ** *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.)

بَلَّقِعَ and **أَبْلَقَعُ** *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 **بَلَّقِعَ** **أَرْضٌ**; for] you say **مَنْزِلٌ بَلَّقِعٌ** [a vacant, or void, place of alighting or abiding], (S, TA,) and **دَارٌ بَلَّقِعٌ** [a vacant, or void, house &c.], without ʿ, 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, **انْتَبَهْنَا إِلَى بَلَّقَعَةٍ** [we came at last to a smooth, vacant, or void, land]: (S, TA:) and **أَبْلَقَعُ** 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. **بَلَّقَاعٌ**. (S, Mgh, K.) It is said in a trad., **الْبَيْعِنُ الْفَاجِرَةُ تَدْرُ الدِّيَارَ بَلَّقَاعٌ** (S, Mgh, TA; but in the second and third of these, in the place of **تَدْرُ**, 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 **الْبَيْعِنُ الْغَمُوسُ الْخَالِ**. (Mgh.) You say also, **دِيَارٌ بَلَّقِعٌ** [Vacant, or void, places of abode]; as though the places were one place: (TA:) and Ru-beh says,

فَأَصْبَحَتْ دَارُهُمْ بَلَّقَاعًا

[And their abode became vacant]: (TA:) and it is said in a trad., **أَصْبَحَتِ الأَرْضُ بَلَّقَاعٌ** [as though meaning *the land became altogether vacant*]; the pl. being used to render the meaning intensive, as in the phrases **أَرْضٌ سَبَابِيبٌ** and **تَوْبٌ أَخْلَاقٌ**; (IAth, TA;) or because every portion thereof is considered as being **بلقع**. (TA.) — Also, without ʿ and ʾ with ʿ, † *A woman devoid of every good quality.* (K, TA.) — IF says that the ل in **بَلَّقِعٌ** is augmentative. (TA.)

بَلَّقَعَةٌ: see **بَلَّقِعَ**, in four places.

بَلَقَعِي An arrow, or a spear-head, *bright, or free from rust, in the point.* (K.)

صَلَّنَعُ بَلَّنَعُ 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 **بَلَّهَةٌ**, (see **بَلَهُ**, below,)] *He was, or became, أَبْلَهُ* [q. v.]; as also **تَبَلَهُ**; (S, K;) and **أَبْتَلَهُ**: (TA:) or *he was, or became, weak in intellect.* (Mshb.) — Also *He was unable to adduce his argument, proof, or evidence, (K, TA,) by reason of his heedlessness, and his smallness, or lack, of discrimination.* (TA.)

3. **مِبَالَهٌ** *The showing stupidity [in an action or in one's actions, i. e. the acting stupidly,] with any one.* (KL.) [You say, **بَالَهُ** *He acted stupidly, or in the manner of him who is termed أَبْلَهُ, with him.*]

4. **أَبْلَهُ** *He found him, or knew him by experience, to be أَبْلَهُ* [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. **تَبَاهَهُ** *He feigned بَلَهُ, or the attribute denoted by the term أَبْلَهُ*: (S:) or *he made use of that attribute [as a mash]; i. q. اسْتَعْمَلَ البَلَهَ*; as also **تَبَلَهُ**. (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 **أَتْرَكَ**; (IAth, TA;) and the noun that

(Ish, K,) or heaviness, (A,) as though she were stupid. (Ish, A, K.) One does not say **جَمَلٌ أَهْلُهُ**. (Ish, TA.) — **جَمَلٌ شَبَابٌ أَهْلُهُ** † Soft, or delicate, youth; (T, A, K;) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, K.) — And **عَيْشٌ أَهْلُهُ** † 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 **بَلِيَّةٌ**.]

بلو

1. **بَلَاةٌ**, (T, S, Mgh, Mṣb,) aor. 2, (T, Mṣb,) inf. n. **بَلَاةٌ**, (S,) or this is a simple subst., and the inf. n. is **بَلُو**, (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 **أَبْلَاهُ**, (T, S, Mṣb,) inf. n. **أَبْلَاءَةٌ**; (T, S;) [in both restricted to good; but in the Mṣb it seems to be common to good and evil;] and **أَبْتَلَاهُ**: (T, S, M, Mṣb:) and **بَلَوْتُهُ**, inf. n. **بَلُو** (S, M, K) and **بَلَاةٌ**, (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 **أَبْتَلَيْتُهُ**: (M, K:) each of these verbs implying two things; one of which is the learning the state, or condition, of the object, and becoming acquainted with what was unknown of the case thereof; and the other, the manifesting of the goodness or badness thereof; both of these things being sometimes meant, and sometimes only one of them, as when God is the agent, in which case only the latter is meant: (Er-Rāghib, TA:) and **التَّبَالِي**, also, signifies *the act of trying, proving, or testing*. (S.) It is said in the Kūr [xxi. 36], **وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً** [And we try you by, or with, evil and good, by way of probation]. (TA.) And in the same [ii. 118], **وَإِذْ أَتَيْنَا إِبْرَاهِيمَ رَبَّهُ بِكَلِمَاتٍ لَّا تُلْبَسُنَّ إِلَّا بِأَلْسِنَتِي هِيَ أَحْسَنُ** [Try Thou not us save by those things that are best]; (T;) from a trad. (TA.) [See also 4 and 8 below.] — [Hence,] **بَلُو** also signifies † *I smelt it*. (T in art. **بَوْل**, and A and TA.) — [And **بَلَاهُ** *He knew it, or became acquainted with it*. (See **بَالَ**.)] — See also 4, in the latter half of the paragraph. — **بَلِيٌّ**, aor. 2, inf. n. **بَلَاةٌ**, or **بَلِيٌّ**, [in the CK, erroneously, **بَلِيٌّ**], and **بَلَاةٌ**, [in the CK, erroneously, **بَلِيٌّ**], (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. **بَلِي**. (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. **الَا**, 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. **عَنْث**, &c.) — And of a corpse, meaning *It became consumed by the earth*. (Mṣb.) — And of a bone, meaning *It became old, and decayed*; syn. **رَمَر**. (S and K &c. in art. **رَمَر**.) — And of a man's reputation, meaning † *It became worn out of regard or notice*. (TA in art. **دَوَّر**.) — And [hence,] **بَلِيَّتٌ**, (M,) or **بَلِيَّةٌ**, (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. **بَلِي**.)*

2: see 4, in six places, in the latter half of the paragraph.

3. **لَا أَهْلِيهِ** is from **الْبَلَاءُ**, [inf. n. of **بَلَاهُ**], 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*: (Ham p. 94:) [and hence,] one says thus, (S, Mgh, Mṣb,) or **مَا أَهْلِيهِ**, (M, K,) and **لَا أَهْلِي بِهِ**, (Mgh, Mṣb,) or **مَا أَهْلِي بِهِ**, (MF, TA,) but the verb is more chaste made trans. without the preposition **بِ**, (A, TA,) inf. n. **مَبْلَاةٌ** (M, Mgh, Mṣb, K) and **بَلَاةٌ** (M, K, TA [in the CK, erroneously, **بَلَاءُ**]) 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 **الْمَبْلَاةُ**], originally **بَالِيَّةٌ**, like **عَافِيَةٌ** from **عَافَاهُ**, (T, S, Mgh, Mṣb,) and **بَالَ**, [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 أَهْلِيهِ** is formed by transposition from **لَا أَهْلُوهُ**, from **الْبَالُ**, 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: (Ham 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 القَوْمُ** as explained below; see 6. (Mṣb.) It is said in a trad., **لَا يَبَالِيهِمُ اللهُ بَالَةً**, or, accord. to one reading, **لَا يَبَالِي بِهِمُ بَالَةً**, meaning *God will not hold them to be of any value or weight*. (TA.) And in another, **هُؤُلَاءِ فِي الْجَنَّةِ وَلَا أَهْلِي وَهُؤُلَاءِ 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 أَهْلِي مَا صَنَعْتَ** [I shall not, or I do not, care for what thou didst,

or hast done]. (IDrd, TA.) And **مَا أَهْلِي أَقَمْتُ مَا أَهْلِي أَقَمْتُ** [I care not whether thou stand or sit]: and **مَا أَهْلِي 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; (Ham 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 بَالِي بِكَ صَدِيقَكَ وَلَكِنْ بَالِي عَبْدَكَ** [Thy friend cared not for thee, but thy slave cared]; and as in the saying of Zubeyr,

• **لَقَدْ بَالَيْتُ مَطْعَنَ أُمِّ أَوْفَى** •
• **وَلَكِنْ أُمُّ أَوْفَى لَا تَبَالِي** •

[Verily I cared for the departure of Umm-Onsā, but Umm-Onsā cares not]. (Ham 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 **ل** [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 **أَدْر**: (S:) or the **ل** 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 **ل** is made quiescent. (Kh, Sb, M.) And, accord. to Kh, (Sb, M,) some of the Arabs say, **لَمْ أَبَلْ** [I did not care for him, or it], (Sb, M,) or **لَمْ أَبَلِ**, [in the CK, erroneously, **لَمْ أَبَلِ**] with *kesr* to the **ل**; (K, TA;) [for **لَمْ أَبَالِ**, or **لَمْ أَبَال**;] only suppressing the **ل**, as they do in **عَلَيْتُ** [for **عَلَابْتُ**]. (Sb, S, M.) — IAqr says that **بَالَى**, inf. n. **مَبْلَاةٌ**, is like **أَبْلَى** meaning *He exerted himself in a description of a war, or battle, or of generous conduct*; as when one says, **أَبْلَى ذَلِكَ اليَوْمَ بَلَاءَةً حَسَنًا** [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 **بَلَاهُ**, inf. n. **مَبْلَاةٌ**, 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. *تُفَاخِرُ*: (Ham p. 31:) and accord. to IAg, *بَلَاةٌ* also signifies *he contended with him in contradiction*. (T, TA.)

4. *ابلاهُ*, inf. n. *إِبْلَاهُ*: see 1, in two places. — [Hence,] *ابلاهُ اللهُ إِبْلَاهًا حَسَنًا*, (T,) or *بَلَاءَهُ حَسَنًا*, (S,) *God did to him a good deed*. (T.) [And hence,] it is said in the Kur [viii. 17], *وَلِيُبَيِّنَ* (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 *أَبْلَيْتُهُ مَعْرُوفًا* [I conferred upon him a favour, or benefit]. (S.) Zuheyr says,

- جَزَى اللهُ بِالْإِحْسَانِ مَا فَعَلَا بِكُمْ
- وَأَبْلَاهُمَا خَيْرَ الْبَلَاءِ الَّذِي يَبْلُو

(T, S,) meaning, *الذی یبْلُو به عِبَادَهُ*, (T,) or *الذی یخْتَبِرُ به عِبَادَهُ*, (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.) — *ابلاهُ* also signifies *He made him to swear*; [as though he tried his veracity by so doing;] (M, K;) or so *ابلاهُ يَمِينًا*. (TA.) [See also 8.] — And *He swore to him*: (M, K;) or this, (TA,) or *ابلاهُ 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*. (IAg, 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 يُبَيِّنْ 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, *أَبْلَيْتُ فَلَانًا 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] *ابلاهُ عُدْرًا* signifies *He gave him an excuse which he accepted*: (M, K;) and in like manner, *ابلاهُ جُهْدَهُ* [He gave him his endeavour, or energy, in an acceptable manner]; and *نَائِلُهُ* [his gift]. (M.) Hence, *ابلاهُ عُدْرَهُ* signifies also *He strove, laboured, or exerted himself*, [and thus manifested his excuse,] in work. (Mgh.) And hence, *ابلاهُ 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 *ابلاهُ* is given, in the latter portion of the paragraph. — *ابلاهُ التَّوْبَ* [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 *مُجَدِّد* [i. e. him who makes, or puts on, a new garment], *أَبْلِ وَيُخْلِفُ اللهُ* [Wear out thy garment, and God will replace it

with another; or, may God replace &c.] (S.) And *أَبْلِ وَأَجِدْ وَأَحْمِدْ وَالْكَاسِي* *Wear out, and make new, [or put on new,] and praise the Cloth [meaning God]*. (S in art. *جَد*.) — [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 *بَلَى عَلَيْهِ*; and *ابلاهُ*: (M:) and so *الْبَهْرُ* [anxiety], (M, K,) and the like, (M,) and *التَّجَارِبُ* [tryings, or trying events]: (K:) and *ابلاها السَّفَرُ* (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-'Ajjáj says,

- وَالْمَرْءُ يُبْلِيهِ بَلَاءَ السَّرِيَالِ
- كَرُّ اللَّيَالِيِ 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, *إِبْلَاءَ السَّرِيَالِ*, or *إِبْلَاءَ السَّرِيَالِ*. (M.) And Ibn-Ahmar says,

- لَبِستُ أَبِي حَتَّى تَمَلَّيتُ عُمَرَةَ
- وَبَلَّيتُ أَعمَامِي وَبَلَّيتُ 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, *تَبَلَّيتُ* is put in the place of *تَمَلَّيتُ*; and hence it is there said that *تَبَلَّاهُ* is like *بَلَّاهُ*: but I think that *تَبَلَّيتُ* is a mistranscription.] — *أَبْلَيْتُ* and *بَلَّيتُ* 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 *بَلَّيتُ*, and *مَبَلَّيتُ*].)

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

6. *تَبَالَى الْقَوْمُ* [inf. n. of *تَبَالَى*]: see 1. — *تَبَالَى* *The people, or company of men, vied, or strove, one with another, in hastening to a little water, and drew from it*. (Mgh.)

8. *ابْتَلَاهُ*: see 1, in three places. [Hence,] *ابْتَلَى بِكَذَا* (vulg. *ابْتَلَى*) *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 *ابْتَلَى* signifies also *He conjured, or adjured, and asked if any had knowledge*; syn. *اسْتَعْرَفَ* and *اسْتَحْلَفَ* [explained by what here follows]. (M, K, TA. [In the CK, both the verb and the explanation are here wrong: the former is written *أَبْلَى*; and the latter, *أَسْتَحْلَفَ* and *أَسْتَعْرَفَ*].) A poet says,

- تَبَقَى أَبَاهَا فِي الرِّفَاقِ وَتَبْتَلَى
- وَأَوْدَى بِهِ فِي نَجَّةِ الْبَحْرِ تَمَسَّحُ

[She seeks for her father among the travelling-

companions, and conjures, or adjures, and asks if any have knowledge, when a crocodile has destroyed him in the depth of the great river: *تَبَقَى* is for *تَتَبَقَى*: he means that she says to them, "I conjure you, or adjure you, by God, (*نَاشِدْتُكُمْ اللهُ*) [tell me,] do ye know any tidings of my father?" (M, TA.) But Aboo-Sa'eed says that *تَبْتَلَى* here means *tries, proves, or tests*; and that *الْإِبْتِلَاءُ* 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., *التَّذَرُّ مَا أَتْبَلَى بِهِ وَجْهَ اللهِ*, 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. *أَبْلَوْتِي* *It (herbage) became tall, so that the camels were able to avail themselves of it*. (K.)

بَلُو سَفَرٍ, (T, S, M, A,) with *kesr* to the *ب*, (S,) and *بَلَى سَفَرٍ*, (S, A,) *Worn, or wasted, by journeying, or travel*; applied to a she-camel, (T, S, M, A,) and in like manner to a man, and to a he-camel: (M:) and *بَلَى أَسْفَارٍ* (M, K) and *بَلُو* (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. *أَبْلَاءٌ*. (S, M.) And *بَلُو شَرٍّ* and *بَلَى شَرٍّ* [both written in the CK with *fet-h* to the *ب*] *A man having strength, or power, to endure evil; tried, proved, or tested, thereby*: (M, K:) and in like manner, *بَلُو خَيْرٍ* and *بَلَى خَيْرٍ* [tried, &c., by good, or prosperity]. (TA.) 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 *kesreb*, and the weakness of the intervening letter, *ل*; as is the case in *عَلِيَّةٌ*: so says IJ. (M.)

- *بَلَى*: scc art. *بَلَى*.
 - *بَلْوَةٌ*:
 - *بَلِيَّةٌ*:
 - *بَلْوَى*:
- } see what next follows.

بَلَاهُ (T, S, Mgh) and *بَلْوَى* (T, S, M, Mgh, K) and *بَلْوَةٌ* (S, M, Mgh, K) and *بَلِيَّةٌ* (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 اللهُ* (T, Mgh) or from *ابْتَلَاهُ اللهُ*, [which is the same in meaning,] (M,) or from *بَلْوَتُهُ* (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**: (S, TA:) [or] **بَلَاءٌ** is [properly, or originally,] an inf. n., (S, M, K,) and signifies the *act of trying, proving, or testing, by, or with, good, and by, or with, evil*: (S, M:) it is *evil and good*: (T, M:*) a *trial, or an affliction*, (T, K,) which is its original meaning; (T;) and a [probationary] *benefit, favour, or blessing*, (T,) or a [probationary] *gift*; (K;) the former of these requiring patience, and the latter being the greater of the two [as being commonly the more dangerous to the soul]; (TA;) [but the latter meaning is generally indicated only by the addition of an epithet: thus] **بَلَاءٌ حَسَنٌ** means a *great benefit, or favour, or blessing*, of God; (Bd in viii. 17;) or a *good gift* of God: (Jel ibid.:) **بَلَاءٌ** also means *grief*; as though it tried the body: (Er-Rághib, K:) and the *imposition of a difficult, or troublesome, thing; a requirement; an exaction*; because it is difficult, or distressing, to the body; or because it is a trying. (K.) **بَلَاءٌ** (like **قَطَامٌ**, S, K) is *syn. with* **الْبَلَاءُ**: (S, M, K:) occurring in the saying, **نَزَلَتْ بَلَاءٌ عَلَى الْكُفَّارِ** [Trial, or affliction, befell the unbelievers]: (S, M,* K:*) mentioned by El-Aḥmar, as heard by him from the Arabs. (S.)

بَلَاءٌ, like **كِتَابٌ** in form, [is an inf. n. of 3, q. v.: and also signifies] *Anxiety respecting which one talks to himself, or soliloquizes*. (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 **ك**.) 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 **بَلَايَا**, [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: (S:) or a *cow, or she-camel, or sheep, or goat, which, in the Time of Ignorance, they used to hamstring, or slaughter, at the grave*: so in a trad. (TA.) Suh says that this custom proves that, in the Time of Ignorance, they held the doctrine of the resurrection of the body: but they who held it were the fewer number. (TA.) It is said that **بَلِيَّةٌ** is originally **بَلِيَّةٌ** or **مَبَلِيَّةٌ**. (TA.) Et-Tirmidhī says,

- **مَنَازِلٌ لَا تَرَى الْأَنْصَابَ فِيهَا**
- **وَلَا حُفَرَ الْمَبَلِيِّ لِلسُّنُونِ**

[Places of abode in which thou wilt not see the stones, or other things, that have been set up to

be worshipped, nor the pits of the beast left by the grave of the master to die]; meaning places of abode of the people of El-Islám, exclusively of the pagans. (S.) IAḥr says that **بَلِيٌّ** and **بَلِيَّةٌ** signify *Such as is wearied, or jaded, and emaciated, and dying*. (TA.)

بَالٍ [act. part. n. of **بَلَّاهُ**; *Trying, proving, or testing*. — And hence,] *Knowing, or being acquainted [with a thing]; as in the phrase, جَعَلْتَهُ بَالِيًا بِعُذْرِي 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.)

مَبَلِيٌّ, 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, wailing for him*. (T, S.)* You say, **قَامَتْ مَبَلِيَّاتٌ فَلَانَ يَنْحَنُّ عَلَيْهِ** [The women that bound, or placed, the **بَلِيَّةٌ** by the grave of such a one stood around it wailing for him]. (T, S.)

بلور

بَلْوُورٌ (M, Mṣb, K) and **بَلْوُورٌ** (Mṣb, K) and **بَلْوُورٌ** (K,) or the last only, (IAḥr, T,) [a coll. gen. n., signifying *Crystal*;] the *kind of stone called مَهْمًا*, (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, “Γραε. 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 السَّوْبِ**:
- بَلِيٌّ** and **سَفَرِيٌّ**: &c.:

بَلِيٌّ is a particle; (S, Mṣb, Mughnee;) *contr. of* **بَلِيٌّ**: (S:) not a noun: (Sb, S:) it is a replicative; (S, Mughnee;) an affirmative of what is said [in that to which it is a reply]; (S, 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 بِقَائِمٍ** [Is not Zeyd standing?], and you reply, **بَلِيٌّ** [Yes, he is]; or be meant to convey reproof, (Mughnee,) as in the Kur [lxxv. 3 and 4], **أَيُّحْسَبُ 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

بِم [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 **بِم** of the lute is well known: (M, K:) [in the CK, **الْبِمْرَمِنْ** **الْبِمْرَمِنْ** is erroneously put for **الْبِمْرَمِنْ** **الْبِمْرَمِنْ** or (so in the K) it is the *thick [or bass] chord of the lute*: (S, K:) the

word is foreign: (M:) [in Persian *بهر*:] Az says that it is not Arabic. (TA.)

بنج i. q. *بهر*, q. v. (K.)

بن

1: see 4.

2. *بن*, (K,) inf. n. *تَبَّنَ*, (TA,) *He tied a sheep, or goat, in order to fatten it*: (K:) from *بَنَ بِالْمَكَانِ*. (TA.)

4. *ابن بالمكان*, (T, S, M, Mṣb, K,) inf. n. *ابن*; (Lth, T;) and *بَنَ بِهِ*, aor. *بَنَ*, (M, K,) inf. n. *بَنَ*; (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 *بَنَة* [i. e. odour] of the camels or cattle [of a stationary people]. (TA.) — And *أَبَتْ* [of a stationary people]. (TA.) — And *أَبَتْ السَّحَابَةَ* + *The cloud remained, or continued raining*, (M, TA,) *some days*, (TA,) *and kept its place*. (M.)

5. *He acted, or proceeded, deliberately, not hastily*. (T, TA.) An Arab of the desert said to Shureyḥ, on his desiring to pronounce judgment against him hastily, *تَبَّنَ*, meaning *Act thou deliberately, not hastily*. (T.)

بن is a dial. var. of *بَل*, (M, K,) and so is *بَل* of *بَل*; or, as some say, formed by substitution [of ن for ل; not peculiar to any dialect]. (M.) One says, *بَنَ وَاللَّهِ لَا آتِيكَ* [Nay, by God, I will not come to thee]: Fr says that it is of the dial. of Benoo-Saḍ and Kelb; and that he had heard the Bāhilees say, *لَا بَنَ*, meaning *بَل* [or *بَل*]: but IJ says, I do not trace up *بَنَ* [to any authority] as being an independent word of a particular dialect. (TA.) — *بن* and *بَنَ* and *بَنَ*, for *أَبَنَ* &c.: see art. *بنى*.

بن [Coffee-berries, whether green or roasted, whole or reduced to powder by pounding or grinding;] expl. in the K as *شَيْءٌ يَتَّخَذُ كَالْمُرِّيِّ* [a certain thing that is taken like the condiment termed *مُرِّيٌّ*, which is used to give relish to food or to quicken the appetite]; Ibn-Es-Sim'ānee says, *هُوَ شَيْءٌ فِي الْكَوَامِيحِ* [app. meaning it is a thing reckoned among what are termed *كواميح*, pl. of *كوامح*, which signifies the same as *مُرِّيٌّ*, for it seems that *في* is here used in the sense of *من*, or it may be a mistranscription for *من*]; the physician Dāwood 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 *قهوة*. (TA.) [Golius, I think, has misunderstood the explanation of this word in the K: after having given that explanation, and rendered it by "res quæ sumitur instar *مُرِّيِّ* *Murriji*," 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.]

بن A place having a fetid odour. (Fr, T, K.) — It also signifies *طَرِقُ مِنَ الشَّحْمِ* (T, K) and *السَّمْنِ* (K, TA: in the CK *السَّمْنِ* (TA to mean *قُوَّةٌ مِنْهَا*, i. e. *Strength arising from fat and from fatness*: but I think that *السَّمْنِ* has been added in the K in consequence of a misunderstanding, and that the meaning is a layer of fat; this meaning seeming to be indicated by the ex. here following, and corroborated by significations of several conjugates of *طَرِقَ*, as *طَرِيقَةٌ* and *طَرِقٌ* and *طَرِيقٌ* &c.] One says (T, K) of a beast (*دَابَّةٌ*) when it has become fat, (T,) *رَكِبَهَا بَنٌ* and *طَرِقَ عَلَى بَنٍ* (T, K*) and *طَرِقَ عَلَى طَرِيقٍ* (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'Obeyd 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) *بَنَانٌ*. (T, S, M, K.)

بَنِي A seller of *بن* [or coffee-berries]. (TA.) — Also, [vulgarly pronounced *بِنِي*,] 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. *أَصَابِعٌ*: (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 *أَبَنَ بِالْمَكَانِ*: (Mṣb:) mentioned in the Kur viii. 12 because therewith one fights, and defends himself:

(Er-Rāghib, TA:) or it there signifies all the limbs, or members, of the body: (Abou-Is-hāq, 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-Fārisee 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 AHeyth, the whole *اصبع*; or, as some say, the highest *عُقْدَةٌ* [or joint] of the *اصبع*: (T:) the pl. of pauc. is *بَنَانَاتٌ*; but a pl. of mult. is sometimes used as one of pauc.; and hence the saying of the rājiz,

خَمْسَ بَنَانٍ قَانِي الْأَطْفَارِ

[Five fingers, or ends of fingers, intensely red from the dye of *ḥinnā* in the nails], meaning *بَنَانٌ مُخَضَّبٌ*: and one says, *خَمْسًا مِنَ الْبَنَانِ* [Fingers, or ends of fingers, dyed, or much dyed, with *ḥinnā*]; 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 * نَيْسَ لِحِي فَوْقَهُمُ بَنَانَهُ *

meaning [O God, Thou hast honoured the sons of *Kināneh*: there belongs not to any tribe] excellence of the measure of a finger above them. (T, TA.)

بَنِينٌ Deliberate and intelligent: (AA, T, K:) from *بَنَ بِالْمَكَانِ*. (TA.)

بَنَانَةٌ n. un. of *بَنَانٌ*. (Lth, T, S, M, K.) — See also what next follows.

بَنَانَةٌ: 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 *بَنَانَةٌ*. (M.)

بَنِينٌ 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. *بنج*, inf. n. *تَبَّنَجَ*, [He dosed him, or stupefied him, with *بنج*, q. v.;] he gave him *بنج* to eat. (K.) [See the act. part. n. below.]

بنج [*Hyoscyamus*, or *henbane*;] an arabicized word, [said to be] from [the Persian] *بَنْدَك*; [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 *Kánoon*, (Mgh,) by Aboo-'Alee [Ibn-Seenà, 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 حَشِيش الحَرَايشِ; disordering the intellect (مُخَبِّطٌ 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 (قَتَب بَسْتَانِي, or شَهْدَانِي, the latter of which properly signifies hemp-seed,) are the بَنَج 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 بَنَج. Baron Hammer-Purgstall, correctly regarding بَنَج 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 البَنَج is used by El-Karkhee [as meaning *He drank the* بَنَج] because it is mixed with water; or [as meaning *he took, or swallowed, the* بَنَج,] according to the conventional language of the physicians. (Mgh.)*

مَبْنَجٌ One who employs a stratagem by means of food containing بَنَج [in order to obtain some advantage over another, by stupifying him therewith; as the "Assassins" used to do]. (Mgh.)

بند

بَنْد is a Persian word arabicized, originally signifying *A knot, or tie.* (TA.)—Hence, (TA,) † [Any of] the stops that are put between the beads of the سَبَكَة to mark the place where the performer of تَسْبِيح pauses on the occasion of a thing's diverting his attention: so in the Comm. on the Toḥfeh by the seyyid 'Omar El-Başree:

(MF, TA:) app. post-classical and recent. (TA.) — *A dam; a thing that stops, or dams, [water, or] from water (الَّذِي يُسَكِّرُ مِنَ الْمَاءِ).* (K.) [In the CK, يُسَكِّرُ is put in the place of يُسَكِّرُ. In this sense, also, it is of Persian origin.] — *A stratagem, a trich, or an expedient, of which one makes use:* (T, K:) *a snare by which one snares men:* (TA in art. قِمَط:) pl. بَنُوذ. (T.) You say, فَلَانٌ كَثِيرُ البَنُوذِ Such a one abounds in, or practises much, stratagems, trichs, 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 *بَنْدِيرَة:*] pl. as above: (S, M:) it has no pl. of pauc. (M.) — [The pl.] بَنُوذ also signifies, in Greece, [Provinces, or districts;] *what are called أُجْنَادٌ in Syria, and أَعْرَاضٌ in El-Hijáz, and كُورٌ in El-'Irak, and مَخَالِيفٌ in El-Yemen.* (Yáqoot.)

بندر

بَنْدَرٌ [app. from the Persian بَنْدَرُ,] *A place where ships or boats anchor or moor; a port [or port-town:* pl. بَنَادِرٌ. (K, TA.)

بندق

Q. 1. بَنْدَقٌ *He made a thing into بَنَادِق [meaning bullets, or little balls], (Mgh, K,) or like بَنَادِق. (TA.)* — [In post-classical Arabic, *He shot a bullet, or bullets, from a cross-bow or other weapon.* — *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. جَلْوَز:* (IDrd, K:) or, as some say, *like جَلْوَز; 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 wasting 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 لُعَيْنِينَ, we here find لُعَيْنِينَ [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 فَنْدُق]: (K:) [it is a coll. gen. n.:] n. un. with ة: pl. بَنَادِق. (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. جَلَاهِق:* (Mgh:) it is said in the *Shifá el-Ghaleel* to be an arabicized word: (TA:) pl. as above. (S, Msb.) [See a prov. voce حِدَادَة. Hence قَوْسُ البَنْدُقِ *The cross-bow.* In modern Arabic, بَنْدُق 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 البَنْدُقِيَّة [or Venice]. (TA.) [In modern Arabic, *A Venetian sequin:* pl. بَنَادِقَة.]

بَنْدُقَانِيٌّ [app. a post-classical word,] *A maker of cross-bows (قَسِي البَنْدُق).* (El-Makreezee's *Khitat*, art. حِطَّ البَنْدُقَانِيَّينَ.)

بنصر

بَنْصَرٌ *The finger that is next to the little finger; (S in art. بَصْر;) [the third finger;] that which is between the little and middle fingers:* (Msb in art. بَصْر, and K:) of the fem. gender: (K:) pl. بَنَاصِرٌ, (S,) or بَنَاصِرَة. (Msb.) Accord. to the author of the K, the ن is a radical letter, and therefore the mention of this word in art. بَصْر is wrong. (TA.)

بنفسج

بَنْفَسَجٌ, of the measure قَعْلَلٌ, like سَفْرَجَلٌ, (Msb,) [an arabicized word, from the Persian بَنْفَسَجَة; The violet; *viola odorata* of Linn: and accord. to Forskál (*Flora Agypt. Arab.* p. ciii.) applied in El-Yemen to the "iris:" and (p. cxx.) "tagetes dubia?"] what is thus called is well known: *the smelling it in its fresh state is beneficial to those who are heated by wrath (المَحْرُورِينَ), and the continual smelling of it induces good sleep: the conserve made of it is beneficial for the pleurisy (ذَاتُ الجَنْبِ), and for inflammation of the lungs (ذَاتُ الرِّئَة), and for cough, and for headache.* (K.)

بنق

1. بَنْقٌ, (K,) aor. ٢, inf. n. بَنْقٌ, (TK,) *He joined [a thing to another thing, like as the بَنْقَة of a shirt is joined: see the pass. part. n., below;] syn. وَصَلَ. (K.)*

2. بَنْقٌ القَيْمِصِ, inf. n. تَبْنِيقٌ, *He put a بَنْقَة to the shirt. (K.)* — *He made the upper part of the quiver wide [by adding to it*

the like of a *بنيقة* (see the pass. part. n., below), and the lower part narrow: (K, TA:) or he widened its upper part, the lower part being [or remaining] narrow. (JK.)

بنى :
بنقة :
بنيق : } see what next follows.

بنقة The *لينة*, (AZ, Abu-l-Hajjāj El-Aalam, JK, S, K,) or *دخوصة*, (Abu-l-'Abbās 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-Hajjāj El-Aalam, TA:) or, accord. to IDrd, the *دخاريس* of a shirt: (TA: [but this is app. a mistranscription for its sing. *دخريس*, 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 *البنقة* 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 *بنيقة*; (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-'Abbād, TA:) Th mentions *بنائق* and *بنق*, and says that the latter is a pl. pl.; [i. e., pl. of the former;] but this is unintelligible: (TA:) *بنائق* is pl. of *بنيقة*, (JK, S, &c.,) and syn. with *دخاريس*. (JK.) AZ cites, from Mejnoon,

* كَمَا صَمَّ أَرْزَارَ الْقَمِيصِ الْبِنَائِقُ *

(S, IB,) which is an inverted phrase; the meaning being,

* كَمَا صَمَّ أَرْزَارَ الْقَمِيصِ الْبِنَائِقًا *

[Like as the buttons of the shirt draw together the gores: if the last word mean the gores]: or, if the *بنيقة* 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-Sheybānee 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 بِنَيْقِ *

[in the last word of which, *ة* is elided; lit., Sometimes I go forth early in the morning, when the time has a *بنيقة*;] Lth says that the whiteness of the dawn is likened to the whiteness of the

بنيقة; citing another verse, in which a shirt is described as having white *بنائق*. (TA.)

جَعْبَةٌ مَبْنِقَةٌ † A quiver that is widened: (Ibn-'Abbād, TA:) or in the upper part of which is added what resembles a *بنيقة*, to enlarge it. (A, TA.) — طَرِيقٌ مَبْنِقٌ † A wide road. (TA.)

أَرْضٌ مَبْنُوقَةٌ † Land joined (*مَوْصُولَةٌ*) to other land, like as the *بنيقة* of a shirt is joined. (ISd, TA.) And *مَبْنُوقَةٌ بِأُخْرَى*, (JK,) or *مَبْنُوقَةٌ*, (TA,) † [A desert, or a desert in which is no water, &c.,] joined to another. (JK, TA.)

بَنِمُ
أَبْنِمُ or أَبْنِمُ, and أَبْنِمُ or أَبْنِمُ; and أَبْنِمًا for أَبْنِمًا: see أَبْنِمُ in art. بِنَى.

بَنُو
1. بَنَاءُ, aor. 2: see art. بِنَى.
بَنُو, held by some to be originally *بَنُو*: see art. بِنَى.

بَنَوَةٌ }
بَنَوِي } see art. بِنَى.

بِنَى
1. بَنَاءُ, (T, S, M, &c.,) aor. 2, (M, Mṣb,) and 2, but the former is the more common, (M,) [or rather the only form commonly known,] inf. n. بِنَاءٌ (T, S, M, Mgh, K) and بِنَا (T, and TA as from the M [but it is not in the transcript of the M in the TT]) and بِنِي and بِنِيَانٌ and بِنِيَةٌ and بِنَايَةٌ, (M, K,) He built it; framed it; constructed it; contr. of هَدَمَهُ; (M, K;) namely, a house, (S, Mgh, Mṣb,) or tent, (S, * Mṣb,) &c.; (Mṣb;) as also بِنَاتُهُ, (S, M, Mṣb, 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, بِنَى 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 الشُّغْنِ* [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, بِنَى أَرْضًا, for بِنَى فِي أَرْضٍ [He built in, or upon, land]. (Mgh.) — [Hence,] بِنَى عَلَى أَهْلِهِ, (T, S, M, Mṣb, K,) or عَلَى أُمَّرَاتِهِ, (Mgh,) and بِنَى بِهَا also, (M, Mgh, Mṣb, K,) accord. to IDrd (Mgh, Mṣb) 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, Mṣb,) and by some said to be not allowable, (M,) but the former is the more chaste, (Mṣb,) inf. n. بِنَاءٌ; (S, TA;) as also بِنَتِي, (K,) i. e. بِنَتِي عَلَيْهَا, (ISk, Mṣb,) or بِنَتِي بِهَا, (IJ, M,) He had his wife conducted to him on the occasion of the marriage: (ISk, T, S, Mṣb, K;) or he went in to his wife [for the first time]: (Mgh,

Mṣb;) originating from the fact that the bridegroom used, on that occasion, to pitch a tent for her, (ISk, T, S, Mgh, Mṣb,) a new tent, (Mgh, Mṣb,) and furnish it with what was requisite, (Mṣb,) or a new tent was set up for him, (Mgh, Mṣb,) in honour of him. (Mṣb.) [See also بِنَيْتٌ.] — بِنَايَةٌ is sometimes used in relation to nobility:

(M, K;) and the verb thus used is بِنَى, as above, (T, M,) having [also] بِنَى for its inf. n., (IAar, T,) and بِنَاءٌ; held by many to be tropical, but by some to be proper. (MF.) Lebeed says,

* فَبِنَى لَنَا بَيْتًا رَفِيعًا سَمَكُهُ * فَسَمَا إِلَيْهِ كَهْلَهَا وَعَلَامَهَا *

(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.) —

بِنَى بَدَنَهُ It (food) fattened his body, (K,) and made it large: (TA:) and بِنَاءٌ, (T, M, K,) aor. 2, (TA,) inf. n. بِنَاءٌ, (M,) or بِنَى, (TA,) It (food) made his flesh to grow, (T, M, K,) and to become large. (T, TA.)

— بِنَى الرَّجُلَ He reared, brought up, or educated, the man; (M, K;) as also بِنَاتُهُ. (M.) — [بِنَى] بِنَى, 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 بِنَى, generally] signifies A word's keeping always the same mode of termination, ending with a quiescent letter or with a particular vowel, not by reason of any governing word: (M, K;) as though the word resembled a fixed, immovable building.

(M.) [You say, بِنِيَتْ عَلَى السُّكُونِ It was made indeclinable, with a quiescent letter for its termination; and بِنِيَتْ عَلَى الْفَتْحِ with fet-h for its termination; &c. — And in like manner you say, بِنَى الْقَصِيدَةَ عَلَى الْبَاءِ &c., He made the قصيدة to have ب, &c., for its rhyme-letter, or its chief rhyme-letter.] = بِنَتِ الْقَوْسَ عَلَى وَتَرِهَا The bow clave to its string (T, S, K) so that it (the latter) almost broke. (T, S.) [See the part. n. below.]

2: see 1, first sentence.

4. بِنَاهُ He made him to build, frame, or construct, a house, or tent: (S:) or he gave him a building: or he gave him that wherewith to build a house: (M, K;) and بِنَاهُ بَيْتًا he gave him a house, or tent, to build or frame or construct. (T.) It is said in a prov., وَلَا تُبْنِي وَلَا تُبْنِي [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 *طراف*, made of skin, and *أخبية*, made of wool or of camels' fur, and not of *شعر* [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. بهو,) 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 Akrad [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 تَبْنِينِي*, accord. to IATH properly meaning *مَتَى تَجْعَلْنِي أُنْبَى بِزَوْجَتِي* [When wilt thou make me to have my wife conducted to me? or, to go in to my wife?]. (TA.)

5. *تَبْنَتْ*, said of a woman sitting, (T, TA,) *She became like a tent* (T, IATH, K, *TA) of the kind called *مَبْنَاة*, (T, TA,) i. e., a *قَبَة* of skin; by reason of her futness, (T, IATH, TA,) and largeness, (T, TA,) or *fleshiness*: (IATH, TA:) or *she parted her legs*; as though from *مَبْنَاة*, i. e. a *قَبَة* of skin, which, when pitched, is spread out by the ropes: so this woman, sitting cross-legged, spread apart her legs. (T, TA.) And *تَبْنَى*, 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 *تَبْنَى بِهِ* signifies the same. (Zj, TA.)

8. *ابْتَنَى*: see 1, in three places. — Also *It became built, framed, or constructed*. (Msb.)

بُنْتُ; pl. *بَنَات*: fem. of *ابْن*, which see, in three places.

بُنَى: } see *بِنَاء*.
بُنَى: }

بِنَاء, (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.)

ابْن: pl. of *بُنْتُ*; and sometimes of *ابْن*: see *ابْن*.

بَنُونَ: pl. of *ابْن*, which see below.

بِنِيَّة: see *بِنَاء*.

بِنِيَّة A form, mode, or manner, of building or framing or construction; a word like *مَشِيَّة* and *رِخَّة*. (T, TA.) [The form, or mode of formation, of a word.] *Natural constitution*: as in the phrase, *فَلَانٌ صَاحِبُ الْبِنِيَّةِ* [Such a one is sound in natural constitution]. (S.) — See also *بِنَاء*.

بِنِيَّة: see what next follows.

بَنَوَى Of, or relating to, a son; rel. n. of *ابْن*; as also *ابْنِي* [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 *بِنْتُ*; as also *بِنْتِي*: (S, M, Msb, K:) the latter accord. to Yoo; (S, M;) but rejected by Sb. (TA.) — Also *Of*, or relating to, what are termed *بِنَاتِ الطَّرِيقِ*

الطَّرِيقِ, i. e., the small roads that branch off from the main road. (S.)

بِنِيَّة and *بِنَان*: 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. *بِنَان*, and pl. pl. *أَبْنِيَّات*: (M, K:) and *بِنَان* [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 *بِنَانَةٌ*, and as such may be masc. and fem.: (Er-Rāghib, TA:) *بِنِيَّة* and *بِنِيَّة* 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 *بِنَى* and *بِنَى*; (K;) or, accord. to the S and M, these two appear to be sings.; (TA;) [or they may be pls. or sings.; for J says that] *الْبِنَى* is like *الْبِنَى*; one says, *بِنِيَّة* and *بِنَى* and *بِنِيَّة* and *بِنَى*; (S;) [and ISd says that] *بِنِيَّة* and *بِنَى* signify as above, and so *بِنَى* and *بِنَى*; or, accord. to Aboo-Is-hāk, *بِنَى* is pl. of *بِنِيَّة*; or it may be used by poetic licence for *بِنَاء*: (M:) accord. to IAgr, *بِنَى* 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 *خَبَاء*; (M, TA;*) and *طَرَأَف* and *قَبَة* and *مَضْرَب* are names applied to dwellings of the same kind; (TA;) pl. *أَبْنِيَّة*: (M:) the moveable dwelling, such as the *خَيْمَة* and *مِظْلَة* and *سُرَادِق* and *فُسْطَاط* 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 لَكَمُ 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 (*قَبَة*) pitched over you. (Bd.) — And The body, with the limbs or members. (TA.) — And i. q. *نَطْع* [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.)

بِنِيَّة [said to be] originally *بِنِيَّة*, A little son; [used as a term of endearment;] (Msb;) dim. of *ابْن*. (S, Mgh, Msb.) You say, *يَا بِنِي* and *يَا بِنِي* [O my little son, or O my child], with *kesr* to the *ي* and with *fet-ḥ* also; like as you say, *يَا أَبْت* and *يَا أَبْت* [which see in art. ابو, voce *أَب*]. (Fr, S, K.) [The fem. is *بِنِيَّة* A little daughter; dim. of *بِنْتُ*. And hence,] — *بِنَاتِ الطَّرِيقِ* The small

roads that branch off from the main road; (S;) what are termed *التَّرَهَات*. (S, K.) — The Arabs say, *الرِّفْقُ بِنَى الْحَلِيمِ*, meaning *الرِّفْقُ* is like *الحَلِيمِ*. (IAgr, ISd.)

بِنُوَّة Sonship: (Lth, Zj, S, M, Msb, K:) [it may be originally *بِنُوَّة*, for Az says, app. on the authority of Zj,] it is not a decisive proof that the last radical is *و*, since they say *فَتَوَّة*, though the dual [of the word from which this is derived] is *فَتَيَان*; (T;) [and ISd says that] *بِنُوَّة* is thus because of the *ḍammeh*. (M.)

الْبِنِيَّة [properly The building, like *الْبِنَاء* &c.: but particularly applied to] the *Kaʿbeh*; (S, M, K;) because of its nobleness. (M, K.) One says, *لَا وَرَبَّ هَذِهِ الْبِنِيَّةِ مَا كَانَ كَذَا وَكَذَا* [No, by the Lord of this building (the Kaʿbeh), such and such things were not]: (S, TA:) and this was a common form of oath. (TA.) The *Kaʿbeh* 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 *أَبْنَاء*; and in like manner, *أَبْنَاء* is pl. of *بَان*: and hence the prov., *أَبْنَاؤُهَا أَبْنَاؤُهَا*, (M,) or *أَبْنَاؤُهَا أَبْنَاؤُهَا*, i. e. The injurers thereof, meaning this house (*هَذِهِ الدَّارُ*), 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 *جُنَاتُهَا 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 *بَنَى عَلَى أَهْلِهِ* [q. v.]. (TA.) And hence, *Any one going in to his wife*. (S, TA.) — *قَوْسٌ بَانِيَةٌ* 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 *بَانِيَةٌ* [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 *بَانِيَةٌ*]. (TA.)

بَانَاء: see *بَان*. — Also, (in [some of] the copies of the K erroneously written *بانات*, TA,) A man bending himself over his bow-string when shooting. (M, K.) — And *Small* *نَبَل* [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 *زُور*: (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 بوائيه, meaning *He took up his abode, and settled*, (T, M, K,) in a place; like ألقى عصاه. (T, M.) ألقى الشام بوائيه [meaning *Syria became in a settled state*] occurs in a trad. as related by A'Obeyd: and if he said بوائيه, it would be allowable; بوائين 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 بوائيه, meaning *The sky cast down the rain that it contained*. (TA.)

أبن, meaning *A son*; (M, Mgh, K;) because he is the father's building, made to be so by God; (Er-Rághib, TA;) and † *a son's son*; and † *a descendant more remote*; (Mṣb;) is with a conjunctive † [when not immediately preceded by a quiescence, written أبن]; (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 †, 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 أبناء (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 † prefixed; (M;) originally بنى (M, K,) with ي, as we judge, because [the aor.] يبنى is more common than يبنو: (M:) or originally بنو (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 بنون]; (Mṣb;) and because it has for a pl. أبناء, 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 بنتوة is not a decisive proof that the last radical is و, for a reason stated above in the explanation of it: (T;) or, as some say, it is originally بنو, with kesr to the ب, like 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 بنون, with fet-h to the ب, for a pl.; nor of the measure فَعْلٌ, because this has [generally] for its [broken] pl. فَعُولٌ or فَعُولٌ: (S;) Zj says that it is originally بنى or بنو, or it may be originally بنا; that it is app. the last accord. to

those who say بنون; and that أبناء 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 pl. mentioned above, ابن has a quasi-pl. n., namely ابني, of the same measure as أعمى; (Mgh, TA;*) a sing. denoting the pl.: or, as some say, ابن has for pls. أبناء and ابني. (TA.) Lh mentions the phrase هؤلاء أبنائهم [or هؤلاء أبنائهم] *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 امرؤ]: you say, هذا ابنم [This is a son], and رأيت ابنم [I saw a son], and مررت بابنم [I passed by a son]; making the ن similarly declinable to the م; and the † 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 م in امرؤ 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,

• وَلَدْنَا بَنِي الْعَنْقَاءِ وَابْنِي مُحَرِّقٍ •
• فَأَكْرَمُ بِنَا خَالًا وَأَكْرَمُ بِنَا ابْنًا •

[We begot the sons of El-Ankà, and the two sons of Moharriq; 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 †] is that of conjunction. (K.) And Ru-beh says,

• بُكَاءٌ تَكْلِي فَقَدْتُ حَمِيمًا • فَبِي تَنَادِي بِأَبِي وَأَبْنِي •

[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 ابنا. (TA.) The fem. of ابن is ابنة or ابنة [with the conjunctive † 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;) [Mtr says,] the ت is substituted for the final radical: (Mgh;) accord. to Ks, it is originally with • [or ة], because it has a fem. meaning: (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 بنو, so ابنة and بنت are both originally بنتوة or بنتوة, and that بنت is formed from ابنة by suppressing the alif, transferring its kesreh to the ب, making the ن

quiescent, and changing the ة into ت, which is therefore said to be not the sign of the fem. gender, either because it is not ة, but is a substitute for ة, or because it is preceded by a quiescent letter:] AHn says that the ت is substituted for the final radical letter, which is و; and that it is not the sign of the fem. gender, because the letter [next] before it is quiescent: this [he says] is the opinion of Sb, and is the right opinion; for he says that if you were to use it as the proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.: (TA:) and the same is said respecting the ت in أخت: (TA in art. اخو:) this ت remains in a case of pause (Ks, 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 † 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 Bári' that when men and women are mixed together, the masc. pl. is made predominant; so that one says, بنو فلان [meaning *The sons and daughters, or the children, of such a one*]; and even, امرأة من بنى [A woman of the children of Temeem]; and accordingly, if بنو فلان is applied to denote the persons to whom a legacy is left, the males and the females are included therein. (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 مَخاض [A young male camel in his second year] is بنات مَخاض: (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 'Aisheh 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 اللیل** and **ابن الطریق** The thief, or robber. (T.) Also the former, *The wayfarer, or traveller*; (Er-Rághib, TA;) and so **ابن السبیل**. (Mṣb, Er-Rághib.) **ابن حرب** A warrior: (Er-Rághib, TA;) and **ابن الحرب** [the warrior; or] he who suffices for war, and who defends. (Mṣb.) **ابن الدنیا** The rich man. (Mṣb.) — **ابن آوی** [The jackal;] a certain beast of prey. (TA.) **ابن عرس** The skin for water or milk made of one hide; and **ابن ادریس** one made of two hides; and **ابن ثلاثہ** one made of three hides. (T.) — **ابنة الجبل** The echo. (T.) — **بنات طبعی** and **بنات بئس** and **بنات برح** Calamities, or misfortunes. (T.) — Ru-beh said of a man who was mentioned to him, **كان إحدى بنات مساجد**, as though he asserted that *He was one of the pebbles of the mosque* [or rather of the mosques of God]. (S.)

ابنة or **ابنة**: fem. of **ابن**, which see.

ابن, **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** [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 **ابن**: 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 **ابن** [pl. of **ابن**] is **ابن**, and, if you will, **ابن**; 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. **ابن**, in the pl. **ابنون**: but he should have said, as though its sing. were **ابني**, like **اعمي**, originally **ابنو**. (IB, TA.)

ابن: } see what next precedes.
ابنون: }

نطح (T, S, M, K) and **منبأ** (M, K) A **نطح** [like **نطح**, which see for an explanation]: (S, M, K:) and a **ستر** [i. e. curtain or the like]: (K:) or a thing in the form of a **ستر**: (M:) or a [tent of the kind called] **قبة**, made of skins, or hides: (IAḡr, 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 **منبأ**]; and she has a covering (**إزار**) [extended] in the middle of the **بيت** [or tent], within, to protect her from the heat, and from the violent rain, so that she and her clothes are not wetted: (Aboo-'Adnán, T:) or, accord. to Aḡ, a **مات** (**حصير**), or a **نطح**, which the trafficker spreads upon the things that he sells: and they used to put the mats (**الحصر**) upon the **أنطاع** [pl. of **نطح**], and go round about with them [in the market]: the **منبأ** is thus called because it is made of skins joined together: (T:) also a receptacle of the kind called **عينة**: (M, K:) such is said to be its meaning: (S:) pl. **منبان**. (T.)

أرض منبئة [Built, &c.: see 1]. **منبئة** means **أرض منبئة** [Land built in or upon]; and is deemed a chaste phrase. (Mgh.)

منبئ Raised high; applied to a palace, or pavilion. (M, TA.)

منبئ [pass. part. n. of **ابنأه**] 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. -] and **بهو** (K,) [aor. -] inf. n. **به** and **بهو** (AZ, S, K) and **بها**; (K;) and **به** (Aboo-Sa'ed, 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'ed, 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 به**: (A'Obeyd, TA:) and **بهو**, in a verse of El-Aḡshà, for **بهو**. (Aḡ, O, TṢ, L.) — **ما بهأت له** I did not understand

it; or I did not know it; (ISk, S, K;) as also **ما بهأت له**. (ISk, S.)

8: see 1, in two places.

ناقة بها A she-camel familiar with, or accustomed to, her milker; (Aḡ, S;) that offers no opposition to him. (K.) — **بها** as syn. with **حسن** belongs to art. **بهو**. (S, &c.)

بہت

1. **بہت**, (S, Mṣb, K, &c.,) the most chaste form of the verb in the sense here following, (S, TA,) and that which most commonly obtains, and the only form allowed by Th and IḲt; (TA;) and **بہت**, (S, L, Mṣb, K,) aor. -; (Mṣb, K;) and **بہت**, (S, L, Mṣb, K,) in which the dammeh is said to give intensiveness to the signification, as in **قضو الرجل**, (TA,) aor. -; (Mṣb, K;) and **بہت**, aor. - (K) and -; (TA;) inf. n. **بہت**; (JK, K;) *He was, or became, confounded, perplexed, or amazed, and unable to see his right course*; (JK, S, Mṣb, K;) *not knowing what to prefer nor what to postpone*: (TA in art. **أش**;) *he looked at a thing that he saw with a look of wonder*: (A, TA:) *he was, or became, affected with wonder*: (JK:) *he was, or became, cut short, and was silent, being confounded, or perplexed, and unable to see his right course*: (TA:) *he (an adversary in a dispute or litigation) was overcome by an argument, an allegation, or a plea*. (L.) All these forms occur in different readings of the saying in the **Ḳur** [ii. 260], **فبہت** and **فبہت الذي كفر**, (IJ, TA,) explained in the Wá'ee as meaning, *And he who disbelieved remained in confusion, or perplexity, not seeing his right course, looking as one in wonder*: (Lb, TA:) but accord. to him who reads **فبہت**, 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. -; (S, Mṣb,) inf. n. **بہت**, (S, K,) *He, or it, caused him to become confounded, perplexed, or amazed, not seeing his right course*: (Zj, Mṣb: [Golius, on the authority of Ibn-Maḡroof, 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], **تأتيهم بغتة فتبہتہم**, i. e., *It shall come upon them suddenly, or unawares, and cause them to become confounded, &c.*: (TA: and so Bḡ and Jel explain it:) or, *and shall overcome them*: (Bḡ:) 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 **البہت**. (MF, TA.) [But it is said also that] **مياہنة** [inf. n. of **بأهت**] signifies *The taking, or coming upon, [one] unawares, by surprise, or unexpectedly*. (JK.) — **بہت**, aor. -; (S, A, K, &c.,) inf. n. **بہت** and **بہتان**, (S, K,) or the last is a simple subst., (Mṣb,) *He calumniated him; slandered him; accused him falsely; said against him that which he had not done*: (S, A, K:) [or he did so in such a manner as to make one to be confounded, or perplexed, or amazed, at the falsity

of the charge, and not to see his right course: (see بُهْتَانٌ, below:)] he lied against him; forged a lie, or lies, against him; and i. q. قَابَلَهُ بِالْكَذِبِ [he accused him to his face falsely, or with falsehood]; (TA;) البُهْتَانُ signifies اِسْتَقْبَالَكَ اَحَاكُ بِمَا اِسْتَقْبَالَكَ لَيْسَ فِيهِ [thy accusing thy brother, or fellow, to his face, of that which is not in him]: (JK:) and بُهْتَهَا, aor. ٢, inf. n. بُهْتٌ, he accused her falsely of adultery; and forged a lie against her. (Mṣb.) [See also اِغْتَابَهُ.] In the saying of Abun-Nejm,

• سَبَى الْحَمَاءَ وَأَبْهَتَى عَلَيْهَا •

[Revile 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, بُهْتَتْ عَلَيْهِ, but only بُهْتَهُ. (S.) Upon this, F says, in the K, that فَأَبْهَتَى عَلَيْهَا [thus in the K] is a mistake; that J is in error, and that the right reading is فَأَبْهَتَى 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 ابهتتى may be here rendered trans. by means of على because it is syn. with اِفْتَرَى, 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], يَخْرُجُونَ عَنْ اَمْرِهِ بِخَالَفُونَ عَنْ اَمْرِهِ: he adds that, accord. to J, عن in this ex. should be considered redundant; but that عن and على are not used redundantly like ب. (TA.) — هَبَّتِ الْفَحْلُ عَنِ النَّاقَةِ 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. باهته, inf. n. مُبَاهَتَةٌ: 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 وَيَبَاهِتُ وَيَبَاهِتُ [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumny, &c.]: and لَا تَبَاهِتُوا وَلَا تَمَاقَتُوا [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.

بُهْتٌ: see بُهْتَانٌ. — A certain well-known kind of stone. (K.)

بُهْتٌ: 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 بُهْتَةٌ 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 بُهْتٌ signifies the same;]) from البُهْتَانُ 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 † the latter, [and the former also, simply,] a lying, or lie, or falsehood; (K;) and so بُهْتٌ (K) and بُهْتٌ. (TA.) بُهْتَانًا وَإِنَّمَا مُبِينًا, 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 بِالْبُهْتَةِ [He accused him with, or of, calumny, &c.]. (A.) And يَا لِلْبُهْتَةِ, 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 لِلْبُهْتَةِ, with fet-h to the prep. ل, i. e. O the calumny! &c.]

بُهْوَةٌ [A great, or frequent, calumniator, slanderer, or false-accuser; as also بُهَاتٌ, mentioned in the S only as an epithet applied to him who calumniates, slanders, or accuses falsely;] an intensive epithet from البُهْتَانُ; (IAth;) [i. e.] an intensive form of the act. part. n. from البُهْتَانُ [inf. n. of بُهْتَةٌ]: (Mgh:) or i. q. مُبَاهِتٌ; (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. بُهَاتٌ (IAth, Mgh, Mṣb, K) and بُهَاتٌ, and, accord. to the K, also بُهْوَةٌ; but ISd and MF hold it to be pl. of باهتٌ, not of بُهْوَةٌ; the former observing, that a word of the measure فاعِلٌ is one of those which have a pl. of the measure فَعُولٌ, but not so one of the measure فَعُولٌ; and that, as to the saying of A'Obeyd, that عَدُوْبٌ is pl. of عَادِبٌ, it is a mistake; for it is only pl. of عَادِبٌ, and the pl. of عَدُوْبٌ is عَدُوْبٌ. (TA. [But see art. عاذب.])

بُهْوَةٌ, see مَبْهُوَةٌ, in two places.

بُهَيْتَةٌ: see بُهْتَانٌ, in five places.

بُهَاتٌ: see بُهْوَةٌ: — and see مَبْهُوَةٌ.

بَاهِتٌ: see مَبْهُوَةٌ, in two places. — Also act. part. n. [of بُهْتَةٌ; signifying *Causing to become confounded, &c.*: and *calumniating, &c.*:] from البُهْتَانُ: (Mgh:) مَبْهُوَةٌ, as mentioned above, is held by ISd and MF to be a pl. of this word; not of بُهْوَةٌ, q. v. (TA.)

مَبْهُوَةٌ *Confounded, perplexed, or amazed, and unable to see his right course*: (S, K:) [other (similar) meanings may be seen from explanations of بُهْتٌ:] accord. to Ks and the S and Sgh and the K, one should not say † باهتٌ nor † بهيتٌ; but there is no reason in analogy why he who says بُهْتٌ, like نَصَرَ and مَنَعَ, should not say thus: (TA:) Lb says, in the Expos. of the Fṣ, that they said † باهتٌ and † بهاتٌ [which latter is an

intensive form] and † بهيتٌ, which [last] may be considered as having the meaning of the measure فاعِلٌ, like مَبْهُوَةٌ, or that of the measure فاعِلٌ, like باهتٌ; but the former is the more agreeable with analogy, and the more probable. (MF, TA) — Also *Calumniated, slandered, or falsely accused*. (S.)

بُهْوَةٌ: see مَبْهُوَةٌ.

بِهَج

1. بُهَجٌ, aor. ٢, (AZ, S, Mṣb, &c.) inf. n. بُهَاجَةٌ (AZ, S, L, K) and بُهَجَةٌ (AZ, L, [but some seem to regard this as a simple subst.,]) and بُهَجَانٌ, (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, بهج التبات, with kesr, meaning † *The plant, or herbage, was, or became, beautiful* [&c.]. (TA, [but this is probably a tropical signification, from بهج in the sense here following.]) — بُهَجٌ, (S, A, L, K,) with kesr, (S,) aor. ٢, (K,) inf. n. بُهَجٌ; (L;) and † ابتهج; (S, A, L, Mṣb, K;) *He was, or became, joyful, glad, or happy*. (S, A, L, Mṣb, K.) You say, بهج به, (S, A,) and لله; (TA;) and † ابتهج به; (A, Mṣb;) *He rejoiced in it, or at it*; or *became rejoiced by it, or at it*. (S, A, Mṣb, TA.) [See also 10.] = بُهَجٌ, (S, K,) aor. ٢; (K;) and † ابهج; (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. بُهَجٌ, (ISd, L,) inf. n. تَبْهِيحٌ, (K,) *He beautified; rendered beautiful, or goodly*. (ISd, L, K.) ISd says, I have not heard this, except in the saying of El-'Ajjāj,

• دَعُ ذَا وَبَهَجَ 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. باهجة, (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. — اَبْهَجَتِ الْاَرْضُ *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. استبشّر 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 بهيج, in two places.

بهج Joyful, glad, or happy; (S, K;) as also بهيج (S, A, K) and بهيج. (A, TA.) — See also بهج.

بهجة Beauty, or goodliness: (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. (Ḥam p. 403.)

بهيج Beautiful, or goodly; (S, A, L, Mṣb, K;) as also بهيج (Ḥam p. 403) and بهيج. (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 بهيج. (A, K, TA: [in the CK بهيج.]) It is applied to a plant, or herbage, (S, A,) in the Qur xxii. 5 and l. 7. (S.) And بهيج 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, مبهيج: (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.

مبهج: see بهيج, in two places.

مبهج: 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

Bk. I.

بهرت الشمس الأرض †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 تبهرت السحابة †The cloud shone, or shone brightly. (K.) — بهره (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, (عاججه) 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 بِهَرَّتَهُ

Verily the niggardly, when thou ashest of him, thou stoppest his breath. (ISH, TA.) — [Hence,] بهرها, i. q. انبهر, 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. مباحرة (K, TA,) inf. n. مباحرة, (K, 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. جاء بالعجب. (K.)

5: see 1.

7. انبهر (S, A, K,) and انبهر (TA,) and انبهر, like عنى (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. ابتهر He arrogated to himself, or professed, a thing falsely. (S, K.) El-Akhtal says,

وَمَا بِي إِذْ مَدَّحْتُهُمْ أَبْتَهَرْتُ

And there is not in me, if I praise them, false profession: (S:) or ابتهر 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 ابتهر بذنب He asserted himself to have committed a crime, or sin, when he had not done so. (TA, from a trad.) — ابتهرها He asserted falsely that he had had sexual intercourse with her: (M, TA:) ابتهرها signifies “he asserted the same with truth:” (TA:) or ابتهر signifies he charged, or upbraided, a person with that which was in him; (K, TA;) and ابتهر, “he charged, or upbraided, with that which was not in him.” (TA.) See an ex. voce بار 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. ابهار الليل (S, A, K,) inf. n. ابهيار (S,) The night reached its middle point; (As, S, A, K;) from بهرة signifying the “middle” of a thing: (A:) or reached the point when all its stars appeared and shone: (Abou-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 ابهار علينا الليل The night became long to us. (S.) And ابهار النهار The day reached the point when the sun had become high. (TA.)

ابهر inf. n. of 1 [q. v.]. (S, Mṣb, K.) You say, بهرا, an imprecation, meaning May he be overcome! (A:) or i. q. تعسا 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 inf. n. of 1 [q. v.]. (S, Mṣb, K.) You say, بهرا, an imprecation, meaning May he be overcome! (A:) or i. q. تعسا له [may he fall, having stumbled! &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 تعسا له [when not meaning it to be understood as an imprecation]. (A.) — It also signifies Distance, or remoteness: (K:) and remoteness from goal or prosperity. (TA.) — Disappointment. (IAar, 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]. (IAar, TA.) — Love. (K.) Accord. to some, بهرا كرم 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, (سمر, and خير, 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.)

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بهرجة Plain, or even, or soft, land or ground: or a wide tract of land between mountains. (L.) — See also بهر, in two places. — The middle (S, A, K) of a valley, and of the night, and of a horse, (S, K,) and of a camel's saddle, (TA,) and of a ring, (K,) or of a thing. (A.)

بهار A certain plant, of sweet odour; (K;) the [plant called] عرار, which is also called عين البقر; [buphthalmum, or ox-eye;] it is the بهار البقر, a crisping, or curling, plant, having a yellow flower; growing in the days of the spring (الربيع), and called عرارة: (S:) Aṣ says, The عرار is the بهار البقر; and Az says, The عرارة is the حسوة; and I regard بهار 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.)

بهار A certain thing with which one weighs; (S, Mṣb, K;) the weight of three hundred pounds: (Fr, IAḡr, 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 مَتَاعُ الْبَحْرِ [perhaps a mistranscription for مَتَاعُ الشُّجَرِ or الشُّجَرِ, commodities, or goods, of the merchants: the poet Bureyk El-Hudhalee speaks of camels bearing بهار]. (JK, K.) It is said that Talḡah the son of 'Obeyd-Allah left a hundred بهار, in each بهار of which was three hundred-weight of gold (S, TA) and silver; (TA;) بهار being thus made to signify a receptacle: (S, TA:) accord. to Aṣ and Kt, the meaning is, a hundred camel-loads. (TA.)

مَبْهُورٌ and مَبْهُورٌ (A, K) and مَبْهُورٌ (A) [and مَبْهُورٌ] † 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.)

بَاهِرٌ [act. part. n. of 1, Overcoming; &c. And particularly,] † Overcoming in light. (JK.) [Hence,] † قَمَرٌ بَاهِرٌ † A moon that overcomes with its light the light of the stars. (S, A.) And البَاهِرُ † The moon; because it outshines the stars: (Mṣb:) or the full moon. (JK.)

أَبْرٌ [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 aorta which are called the aorta ascendens and aorta descendens,] which issue from the heart,

and from which then branch off all the other arteries: (S:) and, (K,) or as some say, (TA,) the وريد [i. e. either the carotid artery or the external jugular vein] of the neck: (K:) and, (K,) or as some say, (TA,) [the vein in the arm called] the أَكْحَلُ: (K:) or, accord. to the more full description of IAḡh, 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 نَامَةٌ; and hence the saying, نَامَتِ اللَّهُ نَامَتَهُ, meaning "God killed him," or "may God kill him!" and it extends to the throat, and is there called the وريد; and to the chest, and is there called [especially] the أَبْرُ [meaning the aorta ascendens]; and to the back, and is there called the وَتِينُ [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 صَافِنُ: the ء in it is augmentative. (TA.) You say, قَطَعَ أَبْرَهُ [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 الْأَبْرِ Such a one is strong in the back: (TA:) or strong in the place of the vein [or artery] called the أَبْرُ. (Aṣ, ubi suprā.) — And The back of the curved part of the extremity of a bow: (K:) or the part between the طَائِفٌ and the كَلْبِيَّةُ: (S, K:) in the bow is its كَبِدٌ, which is the part between the two extremities of its string or the like; then, next to this, the كَلْبِيَّةُ; then, next to this, the أَبْرُ; then, the طَائِفُ; then, the سَنَّةُ, which is the curved part of the extremity. (Aṣ.) — And A tent-pole. (JK.) — And The shorter side of a feather: (K:) [or] so أَبَاهِرٌ [which is the pl.]: (JK:) [or] the latter signifies the feathers (Lḡ, S) of the wing (Lḡ) of a bird (Lḡ, S) next after those called الخَوَافِي, (Lḡ,) [and] next [before] those called الكَلْبِيَّةُ: (S:) the first of them are those called القَوَادِمُ, (S,) four in number, in the fore part of the wing; (Lḡ;) the next, المَنَاقِبُ, (Lḡ, S,) also four; (Lḡ;) the next, الخَوَافِي, (Lḡ, S,) also four; (Lḡ;) the next, الأَبَاهِرُ, (Lḡ, S,) also four; (Lḡ;) and the next, الكَلْبِيَّةُ [which are also four]. (S.)

مَبْهُورٌ }
مَبْهُورٌ } see بهر.
مَبْهُورٌ }

بهرج

Q. 1. بَهْرَجَ, in the pass. form, (Kt, Mṣb,) inf. n. بَهْرَجَةٌ, (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 بَهْرَجَ بِهِرٌ † It (the road, A) lead them otherwise than in the beaten track.

(T, A, TA.) [See بَهْرَجَ, 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 بَهْرَجَ دَمَهُ † He made his blood to be of no account, &c. (TA.) — Hence, (TA,) أَمَا إِذْ بَهْرَجْتَنِي فَلَا أُشْرِبَهَا † Verily, since thou hast made me [meaning my offence] to pass unnoticed, or hast taken no account of me, (مَهْدَرْتَنِي,) by annulling in respect of me the prescribed castigation, (K, TA,) I will not drink it (i. e. wine) henceforth: (TA:) said by Abou-Mihjen (K, TA) Eth-Thakafee, (TA,) to Ibn-Abee-Walḡḡas. (TA.) — You say also, بَهْرَجَ الْمَكَانَ † He made the place free to the people in general to pasture their beasts in it. (IAḡr, L.)

Q. 2. تَبَهَّرَجَ † It (a place) became, or was made, free to the people in general to pasture their beasts in it. (IAḡr, L.)

بَهْرَجٌ an arabicized word, (T, S, Mḡh, L, TA,) from تَبَهَّرَجَ, (T, Mḡh, L, TA,) which is Persian; (L, TA;) or, as some say, it is an Indian word, originally تَبَهَّرَجَ, meaning Bad, whence the Persian تَبَهَّرَجَ, and hence the arabicized بَهْرَجَ; (TA;) applied to a dirhem, as meaning bad; (Kr, S;) false; (S, El-Marzooḡee;) adulterated; (Shiffa el-Ghaleel, El-Marzooḡee;) of bad silver; (A, Mḡh, L, Mṣb;) with which one cannot buy: (IAḡr, TA:) or, as some say, in which the silver is predominant: or, accord. to IAḡr, of which the die has been falsified: (Mḡh:) or not coined in the government-mint: (Lb, TA:) and مَبْهُورٌ signifies the same, applied to a dirhem; (Lḡ, A, Mḡh;) and so مَبْهُورٌ; (Lḡ, El-Marzooḡee;) but [Mṡr says,] I have not found it with ن, except on the authority of Lḡ; (Mḡh;) and IKh says that it is a word of the vulgar: (TA:) the pl. [of بَهْرَجَ] is بَهْرَجَاتُ, and [of مَبْهُورَ] مَبْهُورَاتُ. (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 مَبْهُورٌ: (TA:) and a thing is termed مَبْهُورٌ 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 بَهْرَجٌ † Bad language. (A, L.) And عَمَلٌ بَهْرَجٌ † 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 بَهْرَجٌ † 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 مَبْهُورٌ. (K.) And مَكَانٌ بَهْرَجٌ † A place free to the people in general to pasture their beasts in it. (IAḡr, L.) And مَاءٌ مَبْهُورٌ † A water left free to those who come to water at it. (A, K, TA.)

بهرج : see بهرج in four places.
 بهرج : see بهرج in two places.

بَهْط

1. بَهْطُ, aor. -, inf. n. بَهْطٌ, *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 بَهْطَهُ, as heard by Aboo-Turáb from an Arab of the desert; but no one has followed him in this. (Az, TA.) You say also, *بَهْطَ الرَّاحِلَةَ* *He loaded the riding-camel heavily, and fatigued it.* (K.)

أَمْرٌ بَاهِطٌ † *A distressing, grievous, or difficult, affair.* (S, CK, but wanting in two MS. copies of the K.) And *بَاهِطٌ* [alone], (CK, but wanting in two MS. copies of the K,) or *بَاهِطَةٌ*, (O, TA,) † *A calamity, or misfortune.* (O, K, TA.)

بَاهِطَةٌ : see بَاهِطَةٌ.

مَبْهُوطٌ *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 مَبْهُوطٌ* † *An opponent, or an adversary, overcome, or vanquished.* (TA.)

بَهَق

1. بَهَقٌ, aor. -, inf. n. بَهَقٌ, *It* (the body) *was, or became, affected with [the disease termed] بَهَقٌ.* (Mṣb.)

بَهَقٌ [The mild species of leprosy termed "alphus," or "vitiligo alba;" in Hebrew בִּזְיָאָה] *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, Mṣb,) differing from the colour of the latter; (S, Mṣb;) not from what is termed بَرَصٌ, (S, Mgh,) or not بَرَصٌ : (Mṣb:) 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: (Mṣb:) 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 يُغَيِّرُ), 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. حَزَازُ الْحَجَرِ [more commonly called حَزَازُ الْقَسْحَرِ : (TA:) or i. q. الْجَوْزُ جَنْدَمٌ, (K, TA,) or الْجَوْزُ جَنْدَمٌ, (CK,) [evidently from the Persian جَوَزْ كَنْدَمٌ 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 مَحْبَبٌ [app. meaning*

composed of globules or the like; probably a particular species of lichen, with spherical cells]. (TA.)

أَبْهَقٌ, applied to a man, *Affected with [the disease termed] بَهَقٌ : (JK, Mṣb:) fem. بَهَقَاءُ. (Mṣb.) — [And hence,] so applied, † Very white.* (TA.)

بَهَل

1. بَهَلُ النَّاقَةِ, [aor. -, inf. n. بَهَلٌ,] *He left the she-camel without a صِرَارٌ [bound upon her udder to prevent her being sucked]; (Bd in iii. 54;) as also † ابهلها : (S:) or he left her to be milked; or allowed her being milked : (Z, TA:) and † the latter, he loosed her صِرَارٌ, and left her young one at liberty to suck her; (K;) and he left her to herself (K, TA) to be milked by any one who pleased. (TA.) — And بَهَلَهُ, (S, K,) aor. -, (K,) [inf. n. بَهَلٌ,] *He left him (S, K) to his own will, or wish, (S,) or to his own opinion, or judgment; (K;) as also † ابهله : (S, K:) or the former is said in relation to the free man; and † the latter, in relation to the slave; (Zj, K;) and signifies also [simply] he left him to himself. (K, TA.) — Hence, (TA,) بَهَلٌ signifies [also] The act of cursing. (S, Mṣb, K.) You say, بَهَلَهُ, aor. -, inf. n. بَهَلٌ, *He cursed him. (Mṣb.) And بَهَلُ اللَّهِ فَلَانًا* † *May God curse such a one!* (K, TA.) — بَهَلْتُ, aor. -, inf. n. بَهَلٌ, *She* (a camel) *had her صِرَارٌ loosed, and her young one left to suck her.* (K.)**

3. مَبَاهَلَةٌ *The act of cursing each other : (S, Mgh, Mṣb:) inf. n. of باهله He cursed him, being cursed by him : (Mṣb:) [or rather] باهلته 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 سُورَةَ النَّسَاءِ الْقُسْرَى نَزَلَتْ بَعْدَ الْبَقَرَةِ [Whosoever will, I will contend with him by imprecating the curse of God upon whichever of us is wrong, that the shorter chapter of "Women" came down from heaven after the chapter of "The Cow"] : or, accord. to one recital, he said لَا عُنْتَهُ : for when they differed respecting a thing, they used to come together, and say, بَهَلَةُ اللَّهِ عَلَيَّ † بَاهَلُ بَعْضُهُمْ بَاهِلًا بَعْضُهُمْ [The curse of God be upon such of us as is the wrongdoer!]. (Mgh.) بَاهِلٌ بَعْضُهُمْ بَاهِلًا 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, ثَمَّ نَبَهَلُ, in the Kur [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning † ثَمَّ نَتَبَاهَلُ, 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.] ابْهَالٌ 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, نَذَرْتَهُ is erroneously put for بَذَرْتَهُ.]*

5 : see 3.
 6 : see 3, in two places.
 8 : see 3. — [Hence,] ابتهل, (S, Mṣb, K,) or

ابتهل في الدعاء, (JK,) † *He humbled, or abased, himself; or addressed himself with earnest, or energetic, supplication; syn. تَضَرَّعَ : (S, Mṣb, K;) 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 مُتَبَهِّلُونَ [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 ثَمَّ نَبَهَلُ, in the Kur [iii. 54, of which one explanation has been given above, (see 3,)] means † Then let us be sincere, or without hypocrisy, in prayer, or supplication; (S, TA;) and let us strive, or be earnest, or energetic: (TA:) or let us humble, or abase, ourselves; &c.; syn. تَضَرَّعَ. (Jel.)*

10. استبهلها *He milked her* (namely, a camel,) *without a صِرَارٌ. (K. [See 1, first sentence.]) — He* (a young camel) *pulled off her أُصْرَةٌ [pl. of صِرَارٌ] to suck her, namely, his mother. (JK.) — استبهل الرعية He* (the ruler) *left the people, or subjects, to themselves, (Lh, K,) to do what they would; not restraining them. (Lh, TA.) — استبهلتها السواحل (S) and استبهلتها البادية (K) † The shores, and the desert, left them at liberty in their abodes therein, no Sultan reaching them, so that they did what they pleased. (S, K.)*

بَهَلَةٌ (S, Mgh, K) and † بَهَلَةٌ (S, Mṣb, K) *A curse : (S, Mgh, Mṣb, K:) from بَهَلُ النَّاقَةِ in the sense first explained above. (Bd in iii. 54.) You say, عَلَيْهِ بَهَلَةُ اللَّهِ and † بَهَلَتُهُ The curse of God be on him! (S.) For another ex., see 3.*

بَهَلَةٌ : see what next precedes, in two places.
 بَهَلَةٌ *The quality of shrinking from foul things, and of generosity, or nobleness. (JK.)*

بَهْلُونَ *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 صِرَارٌ upon her, (S, K, TA,) so that any one who will may milk her : (TA:) or one having no nose-rein upon her, (K, TA,) so that she pastures where she will : (TA:) or also one having no عِرَانٌ [which is a piece of wood inserted in the partition between the nostrils]: (S:) and (so in the S, but in the K "or") one having no 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 صِرَارٌ 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,] ابتهل ذات صِرَارٍ, said by an Arab woman to her husband; (S;) by the wife of Dureyd Ibn-Eṣ-Ṣimmeh, to him, on his desiring to divorce her; meaning † I made**

بَاهِلُونَ (TA.) — *my property lawful to thee.* (TA.) — *† People at liberty in their place of abode, no Sultán reaching them, so that they do what they please.* (K.) — And the sing., *† Going to and fro without work.* (Ibn-'Abbád, Z, K.) — *† A pastor without a staff:* (JK, K:) or, *walking without a staff.* (TA.) — *† A man without a weapon.* (IAqr, TA.) — And **بَاهِنَةٌ** *† A woman having no husband;* (JK;) syn. **أَيْمَر**. (K.)

أَبْهَلُ The produce, or fruit, of a certain tree, which is the **عُرْعُر** [a name applied to the cypress and to the juniper-tree]: (S:) so says Ibn-Seená [Avicenna] in the **Kánoon**; 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 **سُرُو** [or common, evergreen, cypress], has many thorns, and grows, or spreads, wide, (**يُسْتَعْرِضُ**), not growing tall: the leaves of the other are like those of the **طَرْقَاءَ** [or tamarisk], the taste thereof is like [that of] the **سُرُو**, 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 **طَرْقَاءَ**, and the fruit of which is like the **نَبَق** [or fruit of the lote-tree called **سَدْر**]; and it is not [the fruit of] the **عُرْعُر**, 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 التَّعَلُّبِ** [alopecia]: and with honey, it cleanses foul ulcers. (K.) [In the present day, it is applied to the juniper-tree; as is also **عُرْعُر**; and particularly to the species thereof called the **سَافِر**. See **قَطْرَان**.]

بَاهِلٌ and **مَبَاهِلٌ** [its pl.]: see **بَاهِلٌ**.

بهر

2. **بَهَرُوا** **الْبَهْرَ**, inf. n. **تَبَهَّرُوا**, They separated the **بَهْر** [i. e. lambs, or kids, or both,] from their mothers, (S, K,) and pastured them alone. (S.) — **بَهَرُوا** **بِالْمَكَانِ**, inf. n. as above, They stayed, or remained, in the place; (K, TA;) did not quit it. (TA.) — Also **بَهَر**, said of a man, *† He continued looking at a thing without his being relieved by doing so.* (JK.) — *† He was silent, and confounded, or perplexed, when asked respecting a thing.* (JK.) — *† He did not fight, or engage in conflict.* (JK.)

4. **أَبْهَرُ**, (K,) inf. n. **أَبْهَرًا**, (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 **أَبْهَرُوا**; (JK, K, TA;) for which grammarians often use **أَبْهَرُوا**; but this has not been heard in the [classical] language of the Arabs: (MF, TA:) [said to be] from **بَهْر** 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 **مَبْهَرٌ**);] 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 *† He made it to be dubious, confused, or vague,*] said of speech, or language, (K in art. **غَمِضُ**, &c.) and of information, or news, or a narration; (Msb;) *contr. of أَوْضَحَ*; (TA in art. **غَمِضُ**;) i. q. **لَمْ يُبَيِّنْ**. (Msb.) — *† 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 **مَبْهَرٌ**.] — *† He made a man to turn away, or withdraw, or retire,* (JK, K,) **كَذَا** *from such a thing,* (JK,) or *عَنِ الأَمْرِ* *from the affair.* (K.) — **أَبْهَمَتِ الأَرْضُ** The land produced what is termed **بَهْمِي**: (JK, K:) or *produced much thereof.* (S.)

5: see 10.

7: see 4.

10: see 4. — You say, **أَسْتَبْهَرُ عَلَيْهِ الأَمْرَ** *† 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. **أُرْتَجَّ عَلَيْهِ**. (TA.) And **أَسْتَبْهَرُ عَلَيْهِ**, (K,) or **أَسْتَبْهَرُ 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. **أَسْتَعْلَقَ**; (S;) and **تَبَهَّرَ عَلَيْهِ كَلَامَهُ** [signifies the same]; syn. **أُرْتَجَّ**; (JK, S;*) on the authority of AZ. (S.) And **أَسْتَبْهَرُ 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**. (Msb.)

بَهْرٌ is pl. of **بَهْمَةٌ**, (S, Msb, K,) as are also **بَهْرٌ** and **بَهَامٌ**, (K,) [or rather **بَهْرٌ** is a coll. gen. n., and **بَهْمَةٌ** is its n. un., and **بَهْرٌ** is a quasi-pl. n., and **بَهَامَاتٌ** is pl. of **بَهْمَةٌ**, (S, Msb,) and **بَهَامَاتٌ** is a pl. pl. [i. e. pl. of **بَهَامٌ**]: (K:) **بَهْمَةٌ** signifies *A lamb, and is applied to the male and the female;* (S, Msb;) or, accord. to a trad. in which it occurs, it is a name for the *female*; (IAth, TA;) but **بَهَامٌ**, 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,* Msb;) or, accord. to IF, **بَهْرٌ** signifies *young lambs or goats:* (Msb:) and accord. to AZ, (Msb,) or A'Obeid, (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;* (Msb, TA;) and its pl. is **بَهْرٌ**: (Msb: [so in my copy of that work, as though meant for **أَبْهَرٌ**; but perhaps a mistranscription for **الْبَهْرُ**];] 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 **بَهَامٌ** to the *young ones of [wild] animals of the bovine kind:* (S, TA:) accord. to Th, **بَهْرٌ** signifies *young kids.* (TA.) — **سَعْدُ البَهَامِ** One of the Mansions (K, TA) of the Moon: (TA:) or *two stars which are not of the Mansions of the Moon.* (S and L and K in art. **سَعْد**, q. v.)

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

[**بَهْرٌ** an epithet of which only the fem. form is mentioned. You say] **أَرْضٌ 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 يُتَجَّهُ 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 **بَهْمِي**, 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, § التأنيث) [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.)

بهر Black: (K:) pl. بهر. (TA.) And [app. used also as a subst., signifying] A black eye (K, TA) in which is no whiteness: pl. as above and بهر. (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. بهر. (S.) لا أغر ولا بهر [Not having a star, or blaze, on the forehead or face, nor of one, unmixed, colour, or not white nor black, (some such proposition as "This is a horse" being understood before لا,) is a prov. applied to a dubious, confused, or vague, affair or case. (TA.) — A colour of one kind, (JK,) in which is no colour differing from the rest, (JK, and Har p. 50,) whatever colour it be, except that which is termed شبيهة: (Har ubi suprà:) or a colour that is clear, pure, or unmixed, not resembling any other, (AA, K, * TA,) whether it be black or any other colour, (AA, TA,) except, as Z. says, that which is termed شبيهة. (TA.) — A night in which is no light (JK, TA) until the dawn. (TA.) — † A sound, or voice, in which is no trilling, or quavering, or reiteration in the throat or fauces. (JK, K, * TA.) — Perfect, or complete, in make; as also بهر: pl. بهر: so in the phrase in a trad. (respecting the day of resurrection, TA), يُحْشِرُ النَّاسَ بِهَرًا, 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-Khatábee, TA.) — See also إبهام.

بهيمة [A beast; a brute;] any quadruped, (Akh, M, Mgh, K,) even if in the water, (Akh, M, K,) [i. e.] of the land and of the sea; (Mgh;) and (so in the Mgh, but in the K "or") any

animal that does not discriminate: (Zj, Mgh, K:) pl. بهائم. (S, Mgh, K.)

[بهيمة] Of, or relating to, beasts, or brutes.]

[بهيمة] The nature of beasts, or brutes.]

بهر: see بهر, in two places. — Also i. q. أعجم [app. as meaning Destitute of the faculty of speech or articulation, like the beasts]. (K.)

إبهام The thumb, and the great toe; (M, K;) the greatest إصبع, (JK, T, S,) that is next to the forefinger, having two joints, so called because it closes upon [the palm of] the hand, as a cover; (T, TA;) the greatest of the أصابع in the hand and in the foot: (M, K:) of the fem. gender, (S, Mgh,) accord. to common repute; (Mgh;) and sometimes masc.: (Lh, M, K:) and بهر 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 أبهام (JK, S, M, Mgh, K) and أباهم, (M, K,) which latter is used by poetic license for the former, (M,) and إبهامات. (Mgh.) أقصر من إبهام الضب [Shorter than the great toe of the (lizard called) الضب], and إبهام من 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.)

بهر, 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. مُصْمِتٌ [as meaning Solid; not hollow; in the CK أُصْمِتٌ, which signifies the same]; as also بهر: (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,] مُبْهَمَاتٌ † Difficult things, or affairs, such that one cannot find the way to perform them. (TA.) And الأسماء المبهمة, so termed by the grammarians, † The nouns of indication, (S, K,) such as هَذَا and ذَلِكَ and هُوَذَا and هُوَذَا: (S:) accord. to Az, الأسماء المبهمة signifies † the particles which have no derivatives, and of which the roots are not known, as الَّذِي and مَا and مَنْ and عَنْ and the like. (TA.) — Applied to a vow, and to [cer-

tain ordinances respecting] marriage and divorce and emancipation, † From which there is no getting out, or extricating of oneself; as though they were closed doors with locks upon them: (Mgh:) and, applied to prohibited things, † not allowable in any manner, (T, K, TA,) nor for any cause; (T, TA;) or prohibited unconditionally; (Mgh;) as the prohibition of [the marriage with] the mother, and the sister, (T, Mgh, * K, TA,) and the like: (T, TA:) such a woman is said to be مبهمة على الرجل † [absolutely prohibited to the man; as though she were closed against him, or inaccessible to him]. (Mgh. [But in this last work it seems to be مبهمة, which is not agreeable with common usage.]) In the copies of the K, بهر and بهر 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 بهر, as shown above. (TA.) — † In a state of swooning or insensibility, speechless, and without discrimination; in consequence of a blow [&c.]. (TA.) — See also بهر.

مستبهر عن الكلام † Debarred from the faculty of speech. (Niftaweyh, TA.)

بهر

1. بهر, (JK, Mgh, K,) aor. بهر, (JK,) or بهر; (Mgh, K;) and بهر, aor. بهر; and بهر, aor. بهر; (S, * K;) and بهر, [first pers. بهر] aor. بهر; (K;) inf. n. بهر and بهر; (JK, TA;) He (a man, S) or it, was, or became, characterized by, or possessed of, بهر, meaning beauty, or goodliness [&c.]. (JK, S, Mgh, K.) — بهر and بهر: see 3. — بهر, (S, K,) aor. بهر, (K,) inf. n. بهر, (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.) — بهر i. q. بهر [q. v.]. (JK.) And بهر occurs in a trad., as they relate it, for بهر. (A'Obeyd, TA in art. بهر.)

2. بهر, inf. n. بهر, He made it wide, or ample; or widened it; and made it; namely, a بهر [i. e. tent, or house]. (K.)

3. بهر, (TA,) [and بهر, as will be seen from what follows,] inf. n. بهر, (S, TA,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodliness, or in glorying, or boasting, or in glory, or excellence; he emulated, or rivalled, him therein; or, simply, he vied with him; syn. بهر; (TA in art. بهر;) and فخره. (S, * TA.) Hence, in a trad. respecting 'Arafah, تباهى بهر الملائكة [The angels vie with them]. (TA.) You say, بهرني فبهرة (Lh, JK, K*) and بهرني (Lh, JK) i. e. [He vied, or competed, with me, or contended with me for superiority, in beauty, or goodliness, &c.,] and I became, (Lh,) or I was, (JK,) more beautiful, or goodly, [&c.,] than he, (Lh, JK,) or I surpassed him in beauty, or goodliness [&c.]. (K.)

4. بهر He (a man) was, or became, beautiful, or handsome, in face. (K.) — بهر [He deprived

it of beauty, or goodness; 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, المعزى المعى [explained in art. بنى]: (JK, S:) applied to him who injures and does not profit. (JK.) — *He emptied it; namely, a vessel.* (A'Obeyd, 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. تَبَاهُوا *They vied, or competed, or contended for superiority, one with another, [in beauty, or goodness, 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. تَغَاخَرُوا.* (S, K.)

8. يَبْتَهِي occurs in a verse of El-Aqshà for يَبْتَهِي. (O, TS, L, on the authority of As, in art. يَبْتَهِي, q. v.)

هو *Ampleness; or an ample state, or condition*: so in the saying, هُوَ فِي هَوٍ مِنَ الْعَيْشِ [He is in an ample state, or condition, of life]: and this is [said to be] the primary signification. (As, TA.) — *Anything ample, wide, or spacious.* (K.) [Hence,] نَاقَةٌ هَوَةٌ الْجَنِينِ *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 أَرْطَى [q. v.]:* (TA:) pl. [of pauc.] أَبْهَاءُ and [of mult.] هَوٍ and [quasi-pl.-n.] هَيْبَى. (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 هَوُ الصَّدْرِ*: (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 fœtus, between the two haunches*: (JK, K:) pl. [of pauc.] أَبْهَاءُ and أَبْهَاءُ and [of mult.] هَيْبَى and [quasi-pl. n.] هَيْبَى [in the TA هَيْبَى, which seems to be a mistake]. (K.) — *A tent that is placed in advance, before the other tents*: (JK, S, TA:) pl. أَبْهَاءُ. (JK.) In a trad., Arabs are spoken of as removing with their أَبْهَاءُ. (TA.)

به [originally بهو]: see بهى, in two places.

بهَا *Beauty, or goodness*: (S, Mgh, K:) *beauty of aspect, of mien, or of external state or condition*: (Mgh:) *a beautiful aspect, that excites*

admiration, and satisfies the eye: (TA:) and, as an attribute of God, (Mgh,) *greatness, or majesty.* (Mgh, 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. بهأ [in which it is explained]. (S.)

بهَا *Possessing the quality, or attribute, of بهَا* [i. e. *beauty, or goodness, &c.*]; (JK, S, Mgh;) *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 بهية; of which the pl. is بهيات and بهايا; and the fem. of به is بهية; and the pl. is بهيات. (TA.)

به: 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-Hanâtîm, to a she-camel. (Az, TA.) [Hence,] one says, إِنَّ هَذَا لَبَهِيَّ [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; (IAgr, T, K;) applied to a man: (IAgr, T:) fem. بوة. (K.) — And البو, (K,) or البو الأثافي, (Lth, T, S, M,) † *Ashes*: (Lth, T, S, M, K:) so called [as being lifeless,] by way of comparison [to the stuffed skin of a young camel]. (M.)

بوى: see above.

بوبة, mentioned in this art. in the S, and also, as well as in art. بوب, in the K: see the latter art.

بوا

بوا also written جواز بوى: see art. جواز. — *بوا*: see art. بوا.

بوا

1. بوا, (M, Mgh, * Mgh, * K,) aor. بوا, (M, Mgh, Mgh,) inf. n. بوا, (M, Mgh,) *He returned, went back, or came back,* (M, Mgh, Mgh, 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.) *وَبَاؤُوا بِغَضَبٍ مِنَ اللَّهِ* [in the Kur ii. 58 and iii. 108] means *And they returned with anger from God*; (Akh, S, Bq 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*: (Bq in iii. 108:) or *they became deserving of anger from God*: from *بَاءَ فُلَانٌ بِفُلَانٍ* *such a one was deserving of being, or fit to be, slain in retaliation for such a one,* (Ksh and Bq in ii. 58,) *because his equal*: (Ksh ibid. :) *the primary signification of بوا being [said to be] that of equalling, or being equal with.* (Bq in ii. 58.) [See a similar phrase, also from the Kur, below.] — *بَوَّتْ بِهِ إِلَيْهِ* [I returned with it to him: and hence,] *I returned it, took it back, or brought it back, to him*; (M, K;) as also *بَوَّتْهُ*, (Th, M, K,) and *بَوَّتَتْهُ*, (Ks, M, K,) but this last is rare. (M.) — *بَاءَ بِإِيْمَةٍ*, aor. and inf. n. as above, (T, S,) signifies, accord. to Akh, *He returned [laden] with his sin*: (S:) or, accord. to As, *he acknowledged it, or confessed it*: (T:) or, accord. to others, (TA,) *بَاءَ بِذَنْبِهِ*, (T, * M, Mgh, 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. اَحْتَمَلَهُ*; (Abou-Is-hâk, T, M, K, TA;) *and became [as though he were] the abiding-place thereof*: (TA:) or *he became burdened, or laden, with it*: (Mgh:) 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] *لِزْوَمٍ* [i. e. *adhesion, &c.*]; and it is afterwards used in every case [so as to imply a meaning of this kind] according to the exigency of that case; as is said in the Nh, and expressly stated by Z and Er-Râghib: (TA:) or *he acknowledged it, or confessed it.* (M, K.) *إِنِّي أُرِيدُ أَنْ تَبُوَ بِإِيْمِي* (M, K,) 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 [تحيل] 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 denotive 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 ائمر may be meant the punishment thereof; for the desire of the punishment of the disobedient is allowable: (Bq:) accord. to Th, the meaning is, if thou have determined upon slaying me, the sin will be in thee, not in me. (M.) *فَبَاؤُوا بِغَضَبٍ عَلَى غَضَبٍ*

[in the *Kur* ii. 84] is explained by *Abou-Is-hak* as meaning *So they bore the burden of anger upon anger*; syn. *اِحْتَمَلُوا*; 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, *اَبُوهُ اِلَيْكَ 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 *بَدَمِهِ*; (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 بِكَفِّي*, in a poem of *Shakhr-el-Ghef*, means *It [referring to a sword] became in my hand; my hand became to it a مَبَاءَةٌ, i. e. مَأْوَى [or place of abode]; it returned, and became in my hand: or, accord. to Ibn-Habeeb, i. q. اِسْتَقَلَّ [app. a mistranscription for اِسْتَقَرَّ it rested, or remained; the verb بَاءَ in this phrase being from تَبَوَّأَ signifying لَزُومٌ, explained above]. (Skr p. 16.)* — *بَاءَ* also signifies *It (a thing, TA) suited, matched, tallied, corresponded, or agreed. (K.)* [Hence,] *بَاءَ فُلَانٌ 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 Bq in ii. 58,) because his equal: (Ksh ibid.:) or was slain for him, and so became equal with him; (K, TA;) as also بَاءَهُ, 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 بِكُحْلٍ*, 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 *بَوَّأَهُ*, (M,) *He made his blood equal with [or an equivalent for] his [i. e. another's] blood [by shedding the former in retaliation]. (M, K.)* And *بَاءَهُ*, [or *بَاءَهُ بِهِ*], (M,) or *بَاءَهُ*, (T, S,) and *بَاءَهُ*, (S,) *He slew him [in retaliation] for him; (T, S, M;) i. e., the slayer for the slain. (S.)* *بَاءَهُ فُلَانًا بِفُلَانٍ* [*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 *بَاءَهُ*, 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 *ا*,] from *بَأَى*. (Fr, T.)

2. *بَوَّأَهُ مَنْزِلًا* *He lodged him in an abode; (Fr, T, M, K;) as also بَوَّأَهُ فِي مَنْزِلٍ*, (M, K,) and *بَوَّأَ لَهُ مَنْزِلًا*: (T, M, K;) or, as also *بَوَّأَهُ مَنْزِلًا*, (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 لَهُ دَارًا* *I lodged him in a house: (Mshb:) and بَوَّأْتُكَ بَيْتًا* *I took for thee a house: and تَبَوَّأْتُ لِقَوْمِكَا بِمِصْرَ يَبُوتًا* [in the *Kur* x. 87] means *take ye two, for your people, in Egypt, houses: (Akh, T:) or تَبَوَّأْتُ مَكَانًا* [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 *تَبَوَّأَهُ* *he put it [a place] into a right, or proper, state; and prepared it: (Sh, T:) or تَبَوَّأْتُ بَيْتًا* *he took a house as a place of abode, or as a dwelling: (Mshb:) or تَبَوَّأْتُ مَنْزِلًا* *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 تَبَوَّأَهُ* *he took it as a مَبَاءَةٌ [or place of abode]: (S;) and بَوَّأَ الْمَكَانَ* and *بَوَّأَ بِهِ* (K) and *تَبَوَّأَ بِهِ* (Sh, T, K) *he alighted in the place, and stayed, or dwelt, in it: (Sh, T, K:) or بَاءَهُ* *he stayed, or dwelt, in it, i. e., a place: (Akh, T:) and تَبَوَّأَ الْمَكَانَ* *he alighted and abode in the place: (M:) [whence, in the *Kur* lix. 9,] وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ* [and they who have made their abode in the City of the Prophet and in the faith]; the faith being likened to a place of abode; or the meaning may be *مَكَانَ الْإِيمَانِ* [the place of the faith]. (M.) also signify *He alighted and abode with them by the face, 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. تَبَوَّأَ*, (M, K;) and also *تَبَوَّأَ*. (TA. [There mentioned as a distinct signification.]) The verb is trans. in these two senses. (TK.) — *بَوَّأَ الرُّمْحَ* *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 فُلَانٌ بِفُلَانٍ*: see *بَوَّأَهُ*.
 4. *بَاءَهُ*: see *بَوَّأَهُ*, near the beginning of this art. — *بَاءَ الْإِبِلَ*, (T, S, O, L, and so in some copies of the K, in other copies of which we find *بَاءَهُ بِالْإِبِلِ* inf. n. *بَوَّأَهُ*, (T,) *He brought back the camels to the مَبَاءَةٌ* (T, S, O, L) or *مَعْطِنَ*, (K,) both of which signify the place where they are made to lie down, at the watering-place. (L.) And *بَاءَ الْإِبِلَ*, (T, M,) inf. n. as above, (T,) *He made the camels to lie down [in the مَبَاءَةَ], one*

beside another. (T, M.) And *بَاءَهُ عَلَيْهِ مَالَهُ* *He drove back, or brought back, to their nightly resting-place, for him, his cattle, (S, M, TA,) i. e., his camels, or his sheep or goats. (S, TA.)* And [hence,] *بَاءَهُ اللَّهُ عَلَيْهِمْ نَعْمًا لَا يَسْعَابُ الْمَرَاغُ* [God bestowed upon them cattle (i. e. camels &c.) which the nightly resting-place thereof would not contain]. (TA.) — See also 2, in four places. — *بَاءَهُ الْإِدِيمَ* *He put the skin, or hide, into the tanning liquid. (K.)* In the O, the action is ascribed to a woman. (TA.) — *بَاءَهُ مِنْهُ* *He fled from him. (M, K.)* — *فَلَاةٌ تَبَوَّأَتْ فِي فَلَاةٍ* *A desert that extends (lit. goes away) into a desert, (T, S, K,) by reason of its amplitude. (TA.)* — *بَاءَهُ* *I made him to acknowledge, or confess. (M.)* [It seems to be indicated in the M that one says, *بَاءَهُ بَدْمِ 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, Mshb.)* — 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 يَتَبَوَّأُوا*; incorrectly related as being *يَتَبَوَّأُوا*; (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. *اِسْتَبَاءَهُ*: see 2. — In the following verse of *Zuheyr Ibn-Abee-Sulmà*,
** فَلَمَّا رَأَى مَعْشَرًا أُسْرُوا هَدِيًّا * وَلَمَّا رَأَى جَارَ بَيْتٍ يُسْتَبَاءُ **
*ISk says that the هَدِيٌّ is one who is entitled to respect, or honour, or protection; and that يُسْتَبَاءُ is syn. with يَتَبَوَّأُ, meaning whose wife is taken as a wife [by another man]: but Abou-Amr Esh-Sheybānee says that يُسْتَبَاءُ is from البَوَّأَةُ, meaning "retaliation:" [and accord. to this interpretation, which is the more probable, the verse may be rendered, And I have not seen a company of men who have made captive one entitled to respect, or honour, or protection, nor have I seen one who has begged the protection of the people of a house, or of a tent, slain in retaliation:] for, he says, he came to them desiring to beg their protection, and they took him, and slew him in retaliation for one of themselves. (T.) See 1, near the end of the paragraph. — *بَاءَهُ الْحَكَمَ*, and *بَاءَهُ الْحَكَمَ*, *I asked the judge to retaliate upon a slayer; to slay the slayer for the slain. (M.)**

بَاءٌ: 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 بَاءَاتٌ; and of the latter أَبْوَاءٌ. (TA ubi supra.) 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 بَاءٌ, (IAḡr, T, S, M, K,) and بَاهَةٌ, with the ه changed into ه, (TA,) and بَاهَةٌ, (IAḡr, T, Mṣb,) with ا and ه, but IKt asserts this last to be a mistranscription, (Mṣb, TA,) [though it is of very frequent occurrence,] and IAmb says that بَاءَةٌ is sing., or n. un., of بَاءٌ, and بَاءٌ [or بَاءَةٌ] has for pl. بَاءَاتٌ, (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. بوه.] It is said in a trad., *He who is able, of you, to marry, let him marry*: (T:) or a prefixed noun is here suppressed; the meaning being, *he who finds [or is able to procure] the provisions (مُون) of marriage, let him marry*. (Mṣb, TA.) And one says, *Such a one is vehemently desirous of marriage*. (Aḡ, T.)

بَيْتَةٌ a subst. from بَوَاءٌ 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, *Verily he has a good mode, or manner, of taking for himself a place of abode*: (M:) or *verily he is of good state or condition*. (S.) And *He passed the night in an evil state or condition*. (AZ, T, S, M.)

بَوَاءٌ *Equal; equivalent; like; alike; a match*; (Akh, T, S, M, Mgh, K;) and particularly, *if slain in retaliation for another*. (M.) It is applied to one, and to two, and to more: so that you say, *Such a one is the equal, &c., of such a one if slain in retaliation for him*: (M:) and *He is an equal, &c.*; and so *هي* *she*: and *هم* *They are equals, &c.*; and so *هن* *they*, referring to females: (Mgh:) and *هم* *They are equals in this affair*. (T.) Hence, in a trad. of 'Alee, respecting witnesses, *When they are equals in number and rectitude*. (Mgh.) And *فلان لفلان بواء* *Such a one is not an equal, &c., to such a one*. (T.) And *دم فلان بواء بدم فلان* *The blood of such a one is an equivalent for the blood of such a*

one. (S.) And *الجراحات بواء* *Wounds are to be retaliated equally*: a trad. (T, Mgh.) And *القوم على بواء* *The people, or company of men, are in a state of equality*. (T.) And *المال قسم البوا* *The property was divided among them equally*. (T. [A similar ex. is given in the Mgh, and explained in the same manner; but there I find *عن بواء*; perhaps a mistranscription.] And *كلمناهم فأجابوا عن بواء واحد* [in a copy of the M *على بواء واحد*] *We spoke to them, and they replied with one reply*: (T, S, O, K:*) i. e., their reply was not discordant: *عن* 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 Jaafar Eḡ-Ṣadiḡ, being asked the reason of the rage of the scorpion against the sons of Adam, said, *It desires retaliation*; i. e., it hurts like as it is hurt. (TA.)

بَائِي and بَائِي rel. ns. of بَاءٌ 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.)

بَائِي: } see بَائِي.
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 مَبِيَّوًا: (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 مَبِيَّوًا (Bd and Jel in x. 93) and مَبِيَّةٌ (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 بَوَاءُهُمْ مَنَزَلًا;] as also مَبَاءَةٌ. (T.) [Hence,] *هو رحيب المَبَاءَةِ* *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 مَبِيَّوًا*. (K.) — *A well has what are termed مَبَاءَاتَانِ, 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 مَبَاءَةٌ; and مَبَاتٌ.]

حَاجَةٌ مَبِيَّةٌ *A want that is vehement, or pressing, and necessary*. (TA.)

مَبِيَّوًا: } see مَبَاءَةٌ, in three places.
مَبِيَّةٌ: }

بواب

1. باب له, aor. يَبْوُبُ, (M, K,) quasi-inf. n., if there be such a verb, بَوَابَةٌ, 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 Sultán (M) [or other person].

2. بَوُبٌ [app., † *He practised what are termed أبواب الحرب*, meaning *the expedients, tricks, or stratagems, of war, battle, or fight*. — And hence,] † *He charged upon, attacked, or assaulted, the enemy*. (AA, T.) — *I made the things to be divided into distinct أبواب* [meaning *kinds, or sorts; or I disposed, arranged, distributed, or classified, the things under distinct heads*]. (Mṣb.) And بَوُبُ الأَبْوَابِ † [*He disposed, arranged, distributed, classified, or set in order, the kinds, sorts, classes, chapters, heads, or the like*]. (TA voce أَصَلَ, q. v.) And *المؤلف كتابه بواب* † [*The author disposed, or divided, his book in, or into, distinct chapters*]. (A.) [See بَابٌ.]

5. تَبْوِبٌ, (A,) or تَبْوِبٌ بَوَابًا, (S, M, K,) *He took for himself a door-keeper, or gate-keeper*. (S, M, A, K.)

بَابٌ, originally بَوُبٌ, (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 وَلَاجُ أَبْوَيْتَةٍ

[*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, *باب الدار* [*The door of the house*]; and *باب البيت* [*the door of the house, and of the chamber, and of the tent*]; (Mṣb;) and *باب البلد* [*the gate of the town or city*]. (The Lexicons &c. passim.) And Bishr Ibn-Abee-Házim 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, TK:) as in the saying, *هذا العلم باب إلى علم كذا* † *This science is a means of attainment to such a science*. (B, TK.) — [And hence, † *An expedient, a trick, a stratagem, or a process, by which something is to be effected*: pl. أَبْوَابٌ: as in أَبْوَابُ الحرب *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 السِّحْرِ** a process of enchantment; see an ex. voce **سِحْرٌ**. Compare Matt. xvi. 18, *πύλαι ἄδου 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 الْقَوَائِفِ كَأَنَّهَا
- أَذْوَدُ بِهَا سِرْبًا مِنَ الْوَحْشِ نَزْعًا

† [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. **أَبْوَابٌ**. (A.) See also **بَابَةٌ**. — [Also †A head, or class of items or articles, in an account, or a reckoning; as in the saying,] **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,] **بَابٌ** (M, K) and **بَابَةٌ** (T, M, K) are used in relation to **حُدُودٌ** [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 S. (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 بَابَتِي** means †This is of the mode, or manner, that I desire; (TA;) **هَذَا سَائِلٌ لِي**: (IAmb, TA:) and **هَذَا سَائِلٌ مِنْ** †this is suitable to me: (IAmb, TA:) and **هَذَا سَائِلٌ مِنْ** †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 **أَبْوَابٌ** [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.

بَوْبَةٌ A desert; or a desert in which is no water; Bk. I.

syn. **فَلَاةٌ**: (T, IJ, M, K:) as also **مَوْمَاةٌ**; (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**.]

بَوَابَةٌ The office, or occupation, of a door-keeper, or gate-keeper. (M, K.) [See 1.]

بَوَابٌ 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 **أَصْنَافٌ مُصْتَفَّةٌ** † [A book disposed in, or divided into, distinct chapters]. (A.)

بوح

بَاحٌ; pl. **أَبْوَاغٌ**: see art. **بَاحٌ**. AZ mentions it as without **ء**: ISk, as with **ء**. (ISd, TA.)

بوح

1. **بَاحٌ**, (A, Mṣb, K,) aor. **بَيَّوْحٌ**, (Mṣb,) inf. n. **بُيُوحٌ**, (A, Mṣb,) It (a secret, A, or a thing, Mṣb) became apparent, or manifest. (A, Mṣb, K.) You say, **بَاحٌ مَا كَتَمْتُ** [What I concealed became apparent]. (A.) And **أَعُوذُ بِاللَّهِ مِنْ بُوْحِ السِّرِّ** [I seek protection by God from the appearing of the secret, and the removing of the veil, or covering]. (A.) — **بَاحٌ بِهِ**, (S, A, Mṣb, K,) [aor. as above,] inf. n. **بُيُوحٌ** and **بُيُوحٌ** and **بُيُوحَةٌ**, (K, TA,) He revealed, or disclosed, it; (S, A, Mṣb, K;) namely, a secret, (S, A, K,) or a thing; (Mṣb;) as also **أَبَاحَهُ**. (A, Mṣb, K.) It (the former) is said to be from **إِبْأَاحَةٌ** [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, **أَبَاحَهُ سِرًّا فَبَاحَ بِهِ** He revealed to him a secret, and he (the latter) [revealed it, i. e.,] did not conceal it. (TA.) And **نَهْ بِأَسْمِكَ وَلَا تَكُنْ عَنْهُ** [Reveal thou thy name, and make not a mere allusion to it]. (A.)

4. **إِبْأَاحَةٌ**, inf. n. **إِبْأَاحَةٌ**: see 1, in three places. — **إِبْأَاحَةٌ** and **إِسْتِبْأَاحَةٌ** 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, **إِبْأَاحَ الشَّيْءِ** He made the thing allowable, or free. (L.) And **إِبْأَاحَ 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 **أَبْأَاحْتُكَ 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] **إِبْأَاحَةٌ** bears a signification similar to that of **نَهْبٌ** [i. e. Spoliation; a taking of spoil; or the taking a thing

as spoil; a signification more properly belonging to the inf. n. of **بُو**, q. v.]. (L.)

10. **إِسْتِبْأَاحَةٌ** 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 **إِسْتِبْأَاحَهُمْ**, (K,) or **إِسْتِبْأَاحَهُمْ**, (S,) He, or they, extirpated, or exterminated, them. (S, K.)

بُيُوحٌ has the following various significations assigned to it in explanations of the saying, **أَبْنُكَ** **أَبْنُكَ**: (S, TA:) **أَبْنُ بُوْحِكَ يَشْرَبُ مِنْ صَبُوْحِكَ**: (S, TA:) The penis: (S, K, Har p. 336:) the **فُرْجُ** [or pudendum, app. meaning, of a woman]: (K, Har p. 328 on the authority of AO:) the **نَفْسُ** [meaning one's self]: (IAgr, T, S, Meyd, L:) *coitus*; syn. **وَطْءٌ** (S) or **جِمَاعٌ**: (K:) and accord. to the last but one of these renderings, [and virtually accord. to the others also,] the saying means *Thy son is the son of thyself, [who drinks of thy morning-draught]; (T, TA;) he whom thou hast begotten, not he whom thou hast adopted: (IAgr, and Mṣr in Har p. 328:) or بوح, here, is pl. of بَاحَةٌ; (A, TA, Har p. 336;) and the meaning is, he who has been born within the courts of thy house; (A;) or, in the court of thy house, (TA, Har,) not in the house of another: (TA:) or بوح is here a subst. from **بَاحٌ بِالشَّيْءِ**; and the meaning is, thy son is he whom thou hast openly acknowledged (**بُحْتٌ بِهِ**), and whom his mother hath also, agreeably with thee: (Har p. 328:) [accord. to some,] it signifies also *i. q. أَصْلٌ* [i. e. origin; or race, or stock, which it may mean in the saying above: or original, or primary, state, or condition]; (K, Har p. 328;) [for] one says, **رَجَعَ إِلَى بُوْحِهِ** [He returned, or reverted, to his original, or primary, state, or condition]. (Har p. 328.)*

بَاحَةٌ The court; or a spacious vacant part, or portion, in which is no building; syn. **سَاحَةٌ**, (S, A, K,) and **عَرَصَةٌ**; (A, TA;) of a house or dwelling: (S, TA:) pl. **بُيُوحٌ** [q. v.]. (A, TA.) Hence [is said to be derived] **بُحْبُوْحَةُ الدَّارِ** [mentioned in art. **بِج**]. (TA.) One says also, **نَحْنُ فِي بَاحَةِ الدَّارِ**, meaning *We are in the middle, or midst, or best part, of the abode, or district, or country; i. e. تَبَحُّبٌ. (TA.) And hence, accord. to Fr, **أَوْسَطُهَا** [explained in art. **بِج**]. (Az, TA.) It is said in a trad., **لَيْسَ لِلنِّسَاءِ مِنْ بَاحَةِ الطَّرِيقِ شَيْءٌ**, meaning [Women have no right] in the middle of the road. (TA.) — Also *The main part or body of water: (K:) applied by most of the lexicologists to the sea.* (TA.) [In the present day applied to *A deep part of the sea, distant from land; the deep; the main, or main sea.*] — And *Many palm-trees.* (Aboo-Ṣárim El-Bahdalee, IAgr, K.)*

أَمَرَهُ بِمَعْصِيَةِ بَوَاحًا He ordered him to disobey, or rebel, openly. (K.) The last word occurs in this sense in two trads.; but in one of them, accord. to one recital, it is **بَرَّاحًا**. (TA.)

هُوَ بُوِّحَ بِمَا فِي صَدْرِهِ He is one who reveals, or discloses, what is in his bosom; as also بَيَّحَانُ and بَيَّحَانٌ; (K); the ي being originally و. (TA.)

مُبَاحٌ Allowed or allowable [to be taken, or left alone, or done, or made use of, or possessed; see 4]; made allowable, free, or lawful; contr. of مَحْظُورٌ. (S, A.)

المببح The lion. (K.)

بوح

1. بَاخَتِ النَّارُ, (S, A, L, K,) aor. تَبُوخٌ, inf. n. بُوخٌ and بُوُخٌ and بُوخَانٌ, (L,) The fire abated; or became allayed: (S, L, K:*) or became extinguished, or quenched. (A.) And باخ الحرّ The heat abated, or became allayed. (S, A, TA.) — [Hence,] بَاخَتِ الْحُمَى + The fever abated, or became allayed. (S.) And باخ عنه الورد + His fever abated, or remitted. (A, TA.) And باخ غضبه + His anger abated, or became assuaged. (S, A, K:*) And بينهم حرب ما يبوح 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 عدا حتى باخ + He ran until he became fatigued (S, L) and out of breath. (L.) — + He (a man) flagged; or became remiss, or languid. (TA.) — Also, inf. n. بُوُخٌ, + It (flesh-meat) became altered, or changed in odour or otherwise for the worse, (K, TA,) and corrupted, or tainted. (TA.)

4. اباخ He extinguished, or quenched, fire. (A, K.) And He (God) abated, or allayed, the heat. (A.) — [Hence,] اباخ النائرة بينهم [He extinguished, or assuaged, the discord, or rancour, or enmity, that was between them]. (A, TA.) — And ابخ عنك من الظهيرة + Stay thou until the midday-heat shall have become allayed, and the air be cool. (IAar, TA in art. فيح and in the present art.)

بُوخٌ A state of confusion, or perplexedness. (S, K.) You say, هم في بوح من أمرهم They are in a state of confusion, or perplexedness, with respect to their affair, or case. (S, K:*) And it is said in a prov., وَقَعُوا فِي دُوكَةِ بُوخٍ, meaning They fell into evil, or mischief, and altercation. (Meyd, TA.)

بود

1. بَادٌ, inf. n. بَوْدٌ and بَوَادٌ: see art. بيد.

بور

1. بَارٌ, (S, M, Mṣb,) aor. يَبُورُ, (Mṣb,) inf. n. بَوَارٌ (Lth, T, S, M, K) and بَوْرٌ, (M, K,) or بُورٌ, (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 الْأَيْمُ, (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.) — [بَارٌ is also used as an imitative sequent of حَارٌ; 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 + Try thou, or examine, and learn, for me, what is in the mind (س نفس) of such a one. (S, A:*) You say, باره, (T, S, M, K,) aor. as above, (T, S,) inf. n. بَوْرٌ; (T, M, K;) and ابتاره, (M,) inf. n. اِبْتِيَارٌ; (S, K;) meaning + He tried him; assayed him; proved him by experiment or experience; examined him. (T, S, M, K.) El-Kumeyt says,

فَبِئْسَ بِبَيْتِي نَعْتُ الْفَتَا • إِذَا ابْتِيَارًا وَإِنَّمَا 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 ابتيارا, which is without •, 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 ابتبرها "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 ابتبر "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 الْأَرْضَ بَوْرًا, (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 بُورٌ: (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 الْأَرْضَ بَاتِرًا, (Zj, M, K,) and بَاتِرَةٌ, (Zj, K,) and بَوْرٌ, [which is originally an inf. n.,] (K,) or بَوْرٌ 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 أَصْبَحَتْ مَنَازِلُهُمْ بَوْرًا + Their abodes became void, having nothing in them. (Fr, T.) — See also 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:] بَاتِرٌ, also, signifies bad, or corrupt; destitute of good; (Zj, M;) a man in a state of perdition; (AO, T, S;) and its pl., (K,) or rather quasi-pl., (M, TA,) is بَوْرٌ, (M, K,) like as نَوْمٌ is of نَائِمٌ, and صَوْمٌ of صَائِمٌ; (M, TA;) and another pl. of the same is بُورٌ, (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 بَاتِرٌ. (S.) — See also بَوْرٌ, in three places. — إِنَّهُمْ لَفِي حَوْرٍ وَبَوْرٍ (A, TA [but in the latter, حور is put for حور]) Verily they are in a state of deficiency, or detriment. (TA.) See also بَاتِرٌ. [And see حَوْرٌ.] You say also, ذَهَبَ فُلَانٌ فِي الْحَوَارِ وَالْبَوَارِ Such a one went away in a defective and bad state. (L, TA in art. حور.)

بارية and بُورِيَّةٌ and بَارِيَّةٌ (As, S, M, K) and بُورِيَّةٌ (M, K) and بَارِيَّةٌ 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: (As, K:) or a rough حصير [or mat]. (Mṣb in art. بوي [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 بَارِيَّةً عَلَى الْبُورِيَّةِ explained as meaning He did not see any harm in praying upon a mat made of reeds. (TA.) — Accord. to some, (M,) A road; syn. طَرِيقٌ: (K, M:) [so, perhaps, in the trad. cited above:] arabicized. (K.)

بارِي: see بَارِي, in two places. — Also A kind of fish; [a species of mullet, the mugil cephalus of Linnæus, of the roe and milt of which is made what the Italians call botargo, and the Arabs بَطَارِخ, and, accord. to Golius, بوترخا;] so called from a town in Egypt, named بُورَةٌ, (K,) between Tinnees and Dimyát, of which there are now no remains. (TA.)

بارية: see بَارِي, in two places. — Also A kind of fish; [a species of mullet, the mugil cephalus of Linnæus, of the roe and milt of which is made what the Italians call botargo, and the Arabs بَطَارِخ, and, accord. to Golius, بوترخا;] so called from a town in Egypt, named بُورَةٌ, (K,) between Tinnees and Dimyát, of which there are now no remains. (TA.)

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بَوَّارٌ, an inf. n. of 1: see بَوَّرٌ, last sentence. — [Hence,] بَوَّارٌ, like قَطَامِرٌ, [an indecl. noun,] *Perdition*: (El-Aḥmar, Ṣ, M, K:) as in the saying, نَزَلَتْ بَوَّارٌ عَلَى الْكَفَّارِ *Perdition fell upon the unbelievers.* (El-Aḥmar, Ṣ, TA.) — See also بَوَّرٌ.

بَارِيٌّ *A seller of mats of the kind called بَارِيٌّ* &c. (K.)

رَجُلٌ حَائِرٌ بِأَيْتَرٍ: see بَوَّرٌ. — You say also رَجُلٌ حَائِرٌ بِأَيْتَرٍ, (T, Ṣ, M, A, K,) and رَجُلٌ فِي حَوْرٍ وَبَوَّرٌ, (A,) meaning *A man who does not apply himself rightly, (T, Ṣ, TA,) or has not applied himself rightly, (K,) to anything; (T, Ṣ, K;) erring; losing his way; (T;) who will not do right of his own accord, nor obey one directing him aright: (K:) it may be from the signification of laziness, or sluggishness, and it may be from that of perdition: (M:) [or] بِأَيْتَرٍ is here an imitative sequent of حَائِرٌ. (Ṣ.) [Respecting the latter phrase, see also art. حَوْرٌ.] — See also بَوَّرٌ, 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

بَاَزٌ i. q. بَاَزٌ; [see art. بَزُو;] (Ṣ, K;) a dial. var. of the latter; (Ṣ;) as also بَاَزٌ: (IJ, TA:) dual. بَاَزَانٌ (K:) pl. [of pauc.] أَبْوَاَزٌ and [of mult.] بَاَزِيَانٌ (Ṣ, K:) the dual of بَاَزٌ is بَاَزِيَانٌ (Ṣ, K;) and the pl. is بَزَاةٌ (Ṣ, K) and بَوَاَزٌ. (K.)

بوس

1. بَاَسَهُ, aor. يَبُوسُهُ, (Ṣ,) inf. n. بَوَّسٌ, a Persian word, arabicized, (Ṣ, A, K,) *He kissed him.* (Ṣ, A, K.) You say also, بَاَسَ لَهُ الْأَرْضَ *He kissed the ground to him.* (A, TA.)

كَبَسَ: you say, الْيَوْمَ بَسَطْتُكَ مَبُوسٌ وَغَدًا أَنْتَ مَحْبُوسٌ [To-day thy carpet is kissed, and to-morrow thou art imprisoned]. (A.)

بوش

1. بَوَّشٌ, aor. يَبُوشُ, inf. n. بَوَّشٌ, *He mixed, or confounded.* (Fr.) See also شَابٌ, in art. شَوَّبٌ. — *He associated with بَوَّشٌ, meaning, people of the lowest or basest or meanest sort.* (IAqr.) — بَاَشُوا, (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. بَوَّشُوا, inf. n. تَبَوَّشُوا, *They became mixed, or confused: (K:) or numerous, and mixed or confused: (TA:) and تَبَوَّشُوا signifies the same.* (K.)

5. see 2.

بَوَّشٌ *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 بَوَّشٌ, in these several senses: (K:) and, accord. to the women of Temeem, of beasts also: (Abou-Adnán, TA in art. هَوْش:) or people of the lowest or basest or meanest sort: (IAqr:) or a family, or household: (ISd:) and [it is said by F that] it also signifies sons of the same father, when assembled together: (K:) resembling a contr. signification to that mentioned above, which restricts the application to such as are of different tribes: but it is said in the O, that بنو الإباء, [app. a mistake for بنو الأب, meaning sons of the same father,] when assembled together, are not called by this name:

(TA:) أَوْبَاشٌ is a pl. of this word, formed by transposition. (Ṣ.) You say, جَاءُوا فِي هَوْشٍ وَبَوَّشٍ *They came in assemblage and multitude.* (A.) And جَاءَ مِنَ النَّاسِ الْهَوْشُ وَالْبَوَّشُ *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 بَوَّشٌ بِأَيْتَرٍ, (Ṣ, K,) or بَوَّشٌ بِأَيْتَرٍ, (CK,) [app. A numerous, or large, assembly of mixed or confused people.] And جَاءَ بِالْبَوَّشِ الْبَائِشُ *He came with multitude, or the multitude.* (TA.)

بَوَّشٌ: see بَوَّشٌ, in three places.

بَوَّشِيٌّ *A poor man having a numerous family or household: (Ṣ, K:) or having a family or household: (Abou-Sa'eed:) and one of the baser and common sort of men: as also بَوَّشِيٌّ. (K.)*

بَوَّشِيٌّ: see what next precedes.

بَوَّشٌ: see بَوَّشٌ, in three places.

بوع

1. بَوَّعٌ, (Ṣ, TA,) aor. يَبُوعُ, (TA,) inf. n. بَوَّعٌ, (Ṣ, K, TA,) *He extended his arms to their full reach; expl. by بَسَطَ بَاعَهُ; (TA;) and the inf. n. by مَدَّ الْبَاعَ; with a thing; as also تَبَوَّعُ. (K.) — He (a camel) stretched forth his fore legs to the full (مَدَّ أَبْوَاعَهُ); as also تَبَوَّعُ; 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 يَبُوعُ, and يَتَبَوَّعُ, *He went along stretching forth his fore-legs to the full extent of his step.* (L.) — بَاعَ بِالْمَالِ, aor. يَبُوعُ, (TA,) inf. n. بَوَّعٌ, (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.* (IAqr.) And تَبَوَّعُ لِّلْمَسَاعِي *He stretched forth his arms [مَدَّ بَاعَهُ] [to attain means of honour and elevation]. (TA.) And مَا يَدْرِكُ تَبَوَّعَهُ † The point to which he has reached is not to be attained: (K, TA:) and, as Lh says, لَا تَبْلُغُونَ تَبَوَّعَهُ † Ye will not, or shall not, reach the point to which he has attained: originally, his length of step. (TA.) — إِذَا بَاعَ أَنْبَاعُ † When he accomplishes his want,**

he goes away. (Ḥar p. 592.) — بَاعَ الْحَبْلَ, (Mṣb, TA,) first pers. بَعْتَهُ, (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, يَبُوعُ from التَّبَوُّعِ. (Ṣ, TA.) — [And hence,] يَبُوعُ *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 تَبَوَّعٌ, said of a rope, signify the same [app. *It was measured by the باع, or fathom.* (K, TA.) — انْبَاعَتِ الْحَيَّةِ *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,] مُخْرِنِيْقٌ لِيَنْبَاعٍ *Silent in order to leap, or spring, (K, and Ṣ in art. خَرِيْقٌ,) 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, مُخْرِنِيْقٌ لِيَنْبَاعٍ: (TA in art. خَرِيْقٌ) 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: (Aṣ, TA in art. خَرِيْقٌ:) accord. to one relation, لِيَنْبَاعٍ, i. e. to bring about, or effect, a بَائِقَةٌ, meaning a calamity, or misfortune: (K:) or لِيَنْبَاعٍ may be for لِيَنْبَعٍ, from تَبَعَ الْمَاءَ. (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 سِلْعَتِهِ *He treated me in an easy manner in the sale of his commodity, or article of merchandise, and strained himself (أَمْتَدَّ) 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 بِيْعٌ. (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-Farábee says, extended. (Mṣb.) 'Antarah says, describing the sweat of a she-camel,**

* يَنْبَاعٌ مِنْ دِفْرِي 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]: *يَبُوعُ* being originally *يَبُوعُ*; or, as most of the lexicologists say, originally *يَبُوعُ*, the *ل* being inserted after the *فـهـاـهـ* of the *ب* to render its sound full. (TA.)

8. *اِبْتِيعَ*: see 7, in the latter half of the paragraph.

بَاعٌ A fathom; the space that is between [the extremities of] the two hands when they are extended to the right and left; (Msb;) the measure of the extension of the two arms (S, K, TA) with what is between them of the body; (TA;) as also *بُوعٌ* and *بُوعٌ*; (K;) the last of the dial. of Hudheyl: (TA:) said by AHát to be of the masc. gender: (Msb:) pl. *أَبْوَاعٌ* (Msb, K) and *بِيعَانٌ*. (Ham p. 475.) — [And hence,] †The body, including the limbs; [because a fathom in height;] as in the phrase *رَجُلٌ طَوِيلٌ الْبَاعِ* †A man tall in the body; which has also another meaning, to be seen below: but you do not say, *قَصِيرٌ 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 قَصِيرٌ الْبَاعِ* †He is lacking in power, or ability: a phrase which has also another meaning, to be seen below. (TA.) And *قَصَرَ بَاعَهُ عَنِ ذِكِّكَ* †He was unable to attain, or to do, or effect, that: in this case, *بُوعٌ* is not used. (TA.) — And †Reach, power, or ability, in the means, or causes, of attaining honour; or in generous, or honourable, qualities or actions: (TA:) †eminence; nobility; honour; generosity: (Lth, S, K:) in which senses, *بُوعٌ* is not used. (Lth.) A poet says,

لَهُ فِي الْمَجْدِ سَابِقَةٌ وَبَاعٌ

[He has precedence and eminence in glory, honour, dignity, or nobility]. (Lth.) And *رَجُلٌ طَوِيلٌ الْبَاعِ* †A man of large generosity. (TA.) And *قَصِيرٌ الْبَاعِ* †Niggardly: a phrase which has also another meaning, mentioned above. (TA.)

بُوعٌ and *بُوعٌ*: see *بَاعٌ*, in four places. — The former also signifies *A place that is broken, or crushed, (مَكَانٌ مُنْهَضِرٌ) in a small ravine (لِصَبِّ) of a mountain.* (Ibn-'Abbád, K.)

بَاعَةٌ The court (سَاحَةٌ) of a house: (Ibn-'Abbád, K:) a dial. var. of *بَاحَةٌ*. (TA.)

بُوعٌ †A large-bodied camel. (TA.)

بَائِعٌ 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 *بُوعٌ*. (TA.) And *بُوعٌ*, a determinate noun, is applied to *The ewe*, because she does so in going along: and she is called to be milked thereby; (Ibn-'Abbád, K;) by saying, *أَبْوَاعٌ أَبْوَاعٌ*. (Ibn-'Abbád.) You say also *نَاقَةٌ بَائِعَةٌ* A she-camel that steps far, or takes long steps: pl. *بُوعٌ*. (TA.) And *قَرَسٌ بَائِعٌ*

(K,) originally *بُوعٌ*, (TA,) A horse that steps far, or takes long steps. (Z, K.)

بَائِعٌ: } see *بَائِعٌ*.
أَبْوَاعٌ: }

مُنْبَاعٌ Anything that flows; or extends: (Msb:) anything sweating, or exuding sweat. (TA.)

بوق

1. *بَاقٌ*, (K,) aor. *بَيُّوْقٌ*, 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. (Msb.) And *بَاقَتَهُمُ الدَّاهِيَةُ*, (S,) or *البَائِقَةُ*, (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 *عَلَيْهِمْ بَائِقَةٌ شَرٌّ* †A calamity, &c., burst upon them; syn. *انْفَتَقَتْ*; (S, K;*) like *انْبَاجَتْ*, (S,) from which IF thinks it to be changed: (TA:) and *عَلَيْهِمُ الدَّهْرُ* †انْبَاقَتْ Fortune assaulted them, or assailed them, with calamity, like as the sound issues from the trumpet (*البُوقُ*): (S:) and *بَقَّتْهُمُ* [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* †بَاقُوا *they slew him*: (TA:) and *بَاقٌ* †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* †عَلَيْهِ *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-'Abbád, JK, K,) aor. as above, (JK,) inf. n. *بُوقٌ*, (Ibn-'Abbád, TA,) *He stole from them; robbed them.* (Ibn-'Abbád, JK, K.)

7: see 1, in five places. *مُخْرَبِقٌ لَيْبَاقٌ*, a prov., thus related by some, instead of *لَيْبَاقٌ*, means *Silent in order to bring about, or effect, a بَائِقَةٌ*, i. e., a calamity, or misfortune: (K in art. *بُوعٌ*, q. v.:) or, to launch forth, and manifest what is in his mind. (TA.) You say also, *انْبَاقَ عَلَيْنَا بِالْكَلَامِ* He broke forth upon us with evil speech. (JK.) And *انْبَاقَ 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 'Ináyeh, that it is arabicized, from [the Persian] *بُورِي*: (TA: [but this is obviously improbable:]) pl. *بُوقَاتٌ* (Mgh, Msb) and *بِيقَانٌ* (Msb [in my copy of the Mgh, erroneously, *بِيقَاتٌ*]) [and *أَبْوَاتٌ*, a pl. of *بُوقٌ*, commonly used in the present day]. *نَفَخَ فِي الْبُوقِ* [He blew the trumpet, lit., in the trumpet,] means [also] †the 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 *مُنْقَابٌ*; but this is a mistake: (TA:) it is a thing resembling a [shell of the kind called] *مُنْقَابٌ*, 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 A 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 *بُوقٌ*, *دَاهِيَةٌ* A vehement calamity or misfortune or disaster. (TA.) — And the former, applied to a man, *Thievish; a great thief.* (JK.)

بَائِقَةٌ A calamity, misfortune, or disaster; (JK, S, Msb, K;) a vehement evil or mischief; (Msb;) a trial that befalls a people: (TA:) pl. *بُوقَاتٌ*. (S, Msb, K.) It is said in a trad., *لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بُوقَاتَهُ*, meaning, accord. to *Ḳatádeh*, [He will not enter Paradise whose neighbour is not secure from] his wrongful, or injurious, conduct: or, accord. to *Ks*, his malevolent, or mischievous, dispositions, and his evil conduct. (S.)

IF says, in the "Maḳáyees," that *بُوقٌ* is not an accredited root, and that there is not, in his opinion, any correct word belonging to it. (TA.) [But this is a strange assertion.]

بول

1. *بَالٌ*, (T, S, &c.,) aor. *بَيُّوْلٌ*, (S, M, Msb,) inf. n. *بُؤْلٌ* (M, Msb) and *مِبَالٌ*, (Msb,) [He urined, discharged his urine, made water, or staled;] said of a man, (M, Msb,) and of a beast, (Msb,) &c. (M.) — [Hence,] *بَالٌ بُولًا شَرِيْفًا فَاحِرًا* †He (a man) begat offspring resembling him (El-Mufáḍḍal, T, TA) in form and natural dispositions. (El-Mufáḍḍal, TA.) — A poet, using the verb metaphorically, says,

بَالٌ سُبَيْلٌ فِي الْفَضِيحِ فَفَسَدٌ

†[Canopus made water in the beverage prepared from unripe dates, and it became spoiled, or marred]: (M:) meaning, that when Canopus

risers [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. **مَخْرَت**.) [See **سَهَيْلٌ**.] — **بَوْلٌ** also signifies † The *having vent, so as to flow forth*: (K:) whence **بَوَّالٌ** as an epithet applied to a wine-skin: see this word below. (TA.) — And **بَالٌ** † It melted, or dissolved: (K:) said of fat. (TA.)

2. **بَوْلٌ أَصْلُ الشَّجَرَةِ** (K in art. **قَرَح**) [He made water upon the root, or stem, of the tree: or] he put urine at the root of the tree to render its fruit abundant. (TK in that art.)

3. **لَا أَبَاؤُهُ**, from **البَالُ**, 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 أَبَائِهِ** in that art.)

4. **ابال الخيل**, and **استبالها**, [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, PS,) **لَتُبَيِّنَنَّ الخَيْلَ فِي عَرَصَاتِكُمْ** [We will assuredly make the horses to stale in your courts]. (S.) And it is said in a prov., **بَالٌ حِمَارٌ فَاسْتَبَالَ أَحْمِرَةً**, 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. **استبال** He desired, or required, to make water. (KL.) — See also 4, in two places. — El-Farezdaq says,

• **وَإِنَّ الَّذِي يَسْعَى لِيُفْسِدَ زَوْجَتِي**
• **كَسَاعٍ إِلَى أُسْدِ الشَّرَى يَسْتَبِيلُهَا**

meaning [And verily he who strives to corrupt my wife is like one betaking himself to the lions of Esh-Sharà (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, Msb, 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: (Har p. 94:) and **البَالُ** signifies also **بَالٌ**, i. e. care, or concern; and hence is [said to be] derived **بَالَيْتُ**, having for its inf. n. **بَالَةٌ**. (T.) One says, **مَا بَالُكَ** What is thy state, or condition, or case? (S.) [See the Kur xii. 50 and xx. 53: and see an ex. in a verse cited in this Lex. voce **إِيهِ**.] When it was said to a man, in former times, “How hast thou entered upon the morning?” he used to reply, **بِخَيْرٍ أَصْلَحَ اللَّهُ بِأَكْمَرٍ** [With good fortune: may God make good your state, or condition]. (Ham p. 77.) **وَيُصَلِّحُ بِأَكْمَرٍ**, in the Kur [xlvi. 6], means *And He will make good their state, or condition, in the present world: (I'Ab, T:) or their means of subsistence in the present world, together with their recompense in the world to come.* (M.) One says also, **هُوَ رَخِيٌّ** **البَالُ** He is in ample and easy circumstances (T,

Msb) 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] **البَالُ**, (T, M, K,) or **رَخَاءُ البَالِ**, (TA,) signifies *ampleness and easiness of life*: (T, M, K, TA:) or **البال** signifies *an easy, or unstraitened, state of the mind.* (S.) And **هُوَ كَأَسَفٍ** **البال** He is in an evil state or condition: (TA:) or he is straitened in his hope, or expectation: for **البال** is said to signify *hope, or expectation*: (T:) so says El-Hawázinee. (TA.) And **نَيْسٌ** **البال** 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 أَيْبَرُ**, 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 The heart, or mind; syn. **قَلْبٌ**, (T, S, Msb, K,) and **خَلْدٌ**, (Ham pp. 76 and 77,) and **نَفْسٌ**, (AZ, T,) and **خَاطِرٌ**. (M, K, Kull p. 179.) You say, **خَطَرَ بِيَالِي**, (Msb, Kull ubi suprà,) 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. (Msb, 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 **يَخْطُرُ فُلَانٌ بِيَالِي**, i. e. [Such a one does not occur to, or move,] my heart, or mind. (S.) — [And hence, Mind, or attention. You say, **أَعْطِنِي بِأَلْكَ** Give me thy mind, or attention. And **لَا أُتَقَى إِلَيْهِ بِأَلًا** [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 **بَحْرٍ** [here meaning sea]; (S;) a certain bulky fish, called **الْبَحْرُ**; (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.

بَوْلٌ, originally an inf. n., (Msb,) [Urine; stale:] pl. **أَبْوَالٌ**. (S, Msb, K.) — **أَبْوَالُ البَعَالِ** The seminal fluid of mules. (As, TA.) And hence, as being likened thereto, because it is fruitless, (As, TA,) † The **سَرَابِ** [or mirage: in the CK **الشَّرَابِ**]. (As, K, TA.) It is also applied to

the road of El-Yemen, which is not travelled but by mules: see also art. **بِعَل**. (TA.) — **بَوْلُ العَجُوزِ** † Cow's milk. (TA.) — **بَوْلٌ** signifies also † Offspring. (M, K, TA.) — And † A large number. (K, TA.) — See also **أَبْوَالٌ**.

بَالَةٌ A [flask, or bottle, such as is called] **قَارُورَةٌ**: (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 **بَيْلَهُ**, (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 Aboo-Sa'eed Ed-Dareer; (TA;) from **بَلَوْتُهُ** meaning “I smelled it, and tried, proved, or tested, it;” originally **بَلَوَةٌ**; 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-Basrah, 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-Mufaddal. (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 **رِحْبَةٌ**; (S;) [and also from the following phrase:] **إِنَّهُ لَحَسَنُ البَيْلَةِ** [Verily he is one who has a good mode of discharging his urine]; from **البَوْلُ**. (M.)

بَوَلَةٌ That discharges much urine; syn. **كَثِيرُ البَوْلِ**; (M, K;) applied to a man; (M;) and so **بَوَّالٌ** applied to a camel. (TA.)

بَوَّالٌ A disease occasioning much, or frequent, **بَوْلٌ** [or discharging of urine]: (M, K:) a disease that attacks sheep, or goats, such that they discharge urine until they die. (Ham p. 77.) You say, **أَخَذَهُ بَوَّالٌ** He was taken with much, or frequent, **بَوْلٌ** [or discharging of urine]. (S.)

بَوَّالٌ: see **بَوَلَةٌ**. — [Hence,] † A wine-skin from which the wine runs out. (TA.) — And **شَحْمَةٌ بَوَّالَةٌ** † A piece of fat that quickly melts or dissolves. (IAqr, 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. **بَوْلٌ**) may signify urine or coitus or offspring.])

مَبَالٌ [The place of urine, or of the urinary discharge; meaning] the **فَرْجُ** [or pudendum of a man and of a woman]: whence the phrase, **مَبَالٌ**, occurring in a trad. (TA.)

مَبُولَةٌ [A diuretic; a provocative of urine]. You say, **كَثْرَةُ الشَّرَابِ مَبُولَةٌ**, (S, K, *) i. e., *Much beverage occasions a discharging of urine.* (TA.)

مَبُولَةٌ [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 **هَامِر** [or owl-kind]; and the latter is its n. un.: (M, TA:) said by Az to be genuine Arabic: (TA:) pl. of the former **أَبْوَامٌ**. (IB, TA.)

بُومٌ بُوَامٌ [An owl, or male owls,] that cries, or that cry, much. (TA.)

بون

1. **بَانَةٌ**, aor. **بَيُونٌ** (S in art. **بَيْن**, Mṣb, K, *) inf. n. **بَيُونٌ**, (Mṣb, TA,) i. q. **بَانَةٌ**, aor. **بَيِينٌ**, (S ubi suprâ, K, *) inf. n. **بَيِينٌ**, (TA,) meaning *He excelled him*; (S* ubi suprâ, Mṣb;) *he surpassed him in excellence and in manly virtue*: so in the **Ikhtîfâf**. (TA.)

بَانٌ [a coll. gen. n., The ben-tree; a species of moringa; so in the present day;] a kind of tree, (S, Mgh, Mṣb, K, *) well known: (Mṣb:) n. un. with ة: (S, Mgh, Mṣb:) its seed, or grain, [called **الْبَانِ** and **جَوْزُ الْبَانِ** and **فُسْتَقُ الْبَانِ**, the glans unguentaria, or nux unguentaria, or ben-nut,] has a good, or pleasant, [fragrant] oil, (K, *) called **دُهْنُ الْبَانِ** [oil of ben], (S, Mgh, Mṣb,) and simply **بَانٌ**, the prefixed noun being suppressed: (Mgh:) [Az says,] it is the pl. of **بَانَةٌ**, which is a certain tree having a fruit, or produce, which is perfumed with aromatics, after which its oil is expressed, of a good [or fragrant] quality: (T in art. **بَنِى**:) its seed, or grain, is good for [removing] the [affections of the skin termed] **بَرَشٌ** and **نَمَشٌ** and **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 **مُتَقَالٌ** 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] **هَدَبٌ**, like those of the **ائل**, but its wood has no hardness: the n. un. is with ة: Abou-Ziyâd says, it is of the [trees called] **عِضَاهُ**; 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] **لُوبِيَاءَ**, except that its greenness is intense; and in it is a seed, or grain, from which is extracted the oil of the **بان**: on account of the straightness of its growth and of the growth of its branches, and their length and tenderness, the poets liken thereto the tender girl of tall and beautiful, or just, stature; saying **كَأَنَّهَا بَانَةٌ** [As though she were a ben-tree], and **كَأَنَّهَا غُصْنُ بَانٍ** [As though she were a branch of

the ben-tree], &c.: thus does **Keys Ibn-El-Kha-teem**: (M in art. **بَيْن**:) and so does **Imra-el-Keys**. (TA.) [See an ex. voce **بِرَهْرَهَةٌ**.] — [It is also applied in the present day to a species of willow, the *salix Aegyptia* of Linnæus, properly called in Arabic **خَلَّافٌ**: and this is said to be meant by modern Arab poets when they liken an elegant girl to a twig of the **بان**; 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**, Mṣb;) as also **بُونَةٌ**: (IAqr, T:) or the distance, space, or interval, between two things; as also **بُونٌ**. (M, K, *) You say, **بَيْنَهُمَا بُونٌ بَعِيدٌ** (T, S, Mṣb*) 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: (Mṣb:) the former phrase is the more chaste: (S:) when corporeal distance is meant, one says, **بَيْنَهُمَا بُونٌ**, with **بِى**; (Mṣb;) or in the case of [literal] distance, one says, **إِنَّ بَيْنَهُمَا بُونٌ**; not otherwise. (S.)

بُونٌ: see **بُونٌ**.

بُونَةٌ: see **بُونٌ**. — Also *Mutual separation*. (IAqr, T.)

بوه

1. **بَاهَةٌ**, (JK, K, *) [aor. **بَيَّوَهُ**] inf. n. **بَاهَةٌ**, (TA,) *He lay with her*; syn. **جَامَعَهَا**; (K, *) like **بَاهَا**. (JK, *) = **بَاهَةٌ**, aor. **بَيَّوَهُ**, (JK, K, *) inf. n. **بَاهَةٌ**; (K, *) as also **بَاهَةٌ**, aor. **بَيَّاهُ**, (JK, *K, *) inf. n. **بَيَّاهُ**; (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 بَهَتْ لَهْ** as also **مَا بَهَتْ لَهْ**; *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 **بَاهَةٌ**; and that of the latter, **بَيَّاهُ**. (TA.)

بَاهَةٌ a dial. var. of **بَاءَةٌ** (IAqr, S) and of **بَاءَةٌ**, (IAqr, TA,) signifying *Coitus*: (S, K, *) and *marriage*: (K, * TA:) as also **بَاهَةٌ**: (TA:) or a share of coitus; (JK, TA:) occurring in this sense in a trad., in which a woman is mentioned as having adorned herself for it: (TA:) also *venereal passion*: (TA in art. **خَفَشٌ**:) [or the *venereal faculty*; as when one says of a drug or some other thing, **يَزِيدُ فِي الْبَاهِ** *It increases the venereal faculty*:] **IKt** says, of this word, **بَاهَةٌ**, [though it is of very frequent occurrence,] that it is a mistranscription [app. meaning for **بَاءَةٌ**]. (Mṣb and TA in art. **بَوَأٌ**.) [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. **جَزَرٌ**, &c.)

بى

2. **بَيَّيْتُ الشَّيْءَ**, (T, K, *) inf. n. **بَيَّيْتُ**, (K, *) *I made the thing apparent, manifest, evident, clear, plain, or perspicuous.* (Aḡ, T, K, *) = Also, (K, *) as in the TA,) or **بَيَّيْتُ الشَّيْءَ**, (M, and so in several copies of the K, *) [both confirmed by what follows,] i. q. **تَعَيَّدْتُ** [meaning *I directed myself, or my course, or aim, to, or towards, the thing; made for it, or towards it; made it my object*; &c.]. (M, K, *) — In the saying, **حَيَّاكَ اللَّهُ**, 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]: (IAqr, T:) or **اعْتَمَدَكَ بِالمَلِكِ** [may He bring thee dominion]; (M, *) so too says **IAqr**: (TA:) or *may He make thy state, or condition, to be good*: (TA:) or *may He make thee to laugh*: (T, S, M, K, *) so some say, accord. to **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-Málik**, Aḡ, T, M, K, *) or *may He bring thee*: (IAqr, 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 sense of **قَرَّبَ**, **Abou-Málik** cites this verse:

* **بَيَّا لَهُمْ إِذْ نَزَلُوا الطَّعَامًا * أَلَكِبَدَ وَالْمَلْحَاءَ وَالسَّنَامَا**
[He brought near to them, i. e., placed before them, when they alighted, the food, namely, the liver, and the flesh of the back extending from the withers to the rump, and the hump]. (T.) And **IAqr**, explaining **بَيَّاكَ** as meaning *بالتحية*, cites the following verse:

* **لَمَّا تَبَيَّنَا أَبَا تَمِيمٍ * أَعْطَى عَطَاءَ اللِّحْزِ اللِّثِيمِ**
(T.) Accord. to **J**, the meaning in this instance may be agreeable with the explanation of **بَيَّاكَ** by *اعتمدك بالتحية* [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 (أخا تميم), he gave the gift of the niggardly, the mean*]: or it may mean *we brought*: and the verb admits of the same double rendering in other instances. (TA.) = **بَيَّيْتُ بَاءً حَسَنَةً** and **حَسَنًا** [I made, or wrote, a beautiful]. (TA in art. **بَابُ الإِلاَفِ اللِّينَةِ**, &c.)

5. *It was, or became, apparent, manifest, evident, clear, plain, or perspicuous, being near;* syn. *تَبَيَّنَ مِنْ قُرْبٍ*. (As, T.) — See also 1, in two places.

The low, ignoble, mean, or contemptible, man; as also *ابن بَيَّانٍ*, (IAar, T, K,) and *ابن هَيَّانٍ*, (IAar, T,) and *ابن بَيِّ*, (K,) or *هَيُّ بَنُ بَيِّ*, (Lth, T:) or the last two signify *he whose stock and branch are unknown*: (M:) or the same two, *he who is unknown, and whose father also is unknown*: (K in art. *هي*;) and so the latter of them is explained in the S, both there and in the present art.:) and one says, *مَا أَدْرِي أَيُّ هَيِّ بَنُ بَيِّ هُوَ*, meaning *I know not what man he is..* (S.) 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.)

see *البي*, in two places.

rel. n. of *بَا* or *بَاءٌ*: whence *قصيدة بَيَّوِيَّة* [as also *بَائِيَّة* and *بَاوِيَّة*] *A قصيدة of which the ب is رَوِي*. (M in art. *ب*.)

بيب

see *أَب*, in art. *أبو*.

بيت

1. *بَاتَ*, (T, S, M, &c.) aor. *بَيَّيْتُ* and *بَيَّيْتُ*, (S, M, K,) inf. n. *بَيَّيْتُ* (Lth, T, S, A, M, K) and *مَبَيَّيْتُ* (M, K) and *مَبَيَّيْتُ* (M, K) and *بَيَّيْتُ* and *بَيَّيْتُ*, (K,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (M, S, B:) it is by night, or in night; not in sleep: (M:) you say, *بَاتَ يَفْعَلُ كَذَا*, meaning *He did such a thing by night, or at night*: (S, M, K:) [or *he was in the night, or at night, or during the night, doing such a thing*: and *he passed, or spent, the night, or a night, or a part thereof, or, as will be seen below, he entered upon the night, doing such a thing*:] like as one says, *ظَلَّ يَفْعَلُ كَذَا* as meaning “he did such a thing by day,” or “at day-time:” (S, M, K) IKoot and Es-Sarakustee and IKtj say that it has this meaning, and not “he slept:” (M, S, B:) [F adds, *وَلَيْسَ مِنَ التَّوْبَرِ*, (K,) which is said to mean, “and the action is not one of sleep;” so that when one sleeps by night, or at night, it is not correct to say, *بَاتَ يَنَامُ*: or, accord. to some, “its meaning is not that of sleeping;” so that one may say, *بَاتَ زَيْدٌ نَائِمًا* [*Zeyd was in the night, &c., or passed, or spent, the night, &c., sleeping*]: (MF:) [Fei says,] it is only when one remains awake in the night: and hence the saying in the Kur [xxv. 65], *وَالَّذِينَ يَبْتَغُونَ لِرَبِّهِمْ سَجْدًا وَنَيْمًا* [*And those who pass the night prostrating themselves to their Lord and standing up in prayer*]: (M, S, B:) Fr says that *بَاتَ الرَّجُلُ* means *The man remained awake all the night, engaged in acts of obedience or of disobedience*: (T, M, S, B:) [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, *الْبَيْتُ* signifies *the entering upon the night*: one says, *بَاتَ أَصْعُ كَذَا وَكَذَا* [*I entered upon the night doing such and such things*]: and he adds, (T,) he who says *بَاتَ* as meaning *he slept* commits an error; for you say, *بَاتَ أَرَاعِي النُّجُومَ* [*I entered upon, or passed, the night looking at the stars*: and how can he be sleeping who is looking at them? (T, M, S, B:) 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 بَيْتَهُ* (T) or *طَيَّبَهُ* (A) [*He passed, or entered upon, the night, or a night, in a good manner*]. And *بَاتَ الْقَوْمَ* and *بَاتَ بِهِمْ* and *بَاتَ عِنْدَهُمْ* [*I passed, or entered upon, the night, or a night, with, or at the abode of, the people, or company of men*: the last of these phrases is the most common]. (A'Obeyd, M, K.) — Secondly, it is used in the sense of *صَارَ [He became]; (M, S, B;) 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. (M, S, B.) 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. (M, S, B.) — [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. *تَزَوَّجَ*. (K, M, K.)**

2. *بَيَّيْتُ* *He constructed, or built, the بيت* [i. e. *tent, or house, &c.*]. (M.) — *بَيَّيْتُ* [inf. n. as below,] *He did, or performed, the thing, or affair, by night, or at night*: (M:) and *he thought, or meditated, upon it, considering its end, or issue, or result, (Zj, T, S, M, A, M, S, B, K,) or entered into it, (Zj, T,) by night, or at night. (Zj, T, S, M, &c.) And one says, بَيَّيْتُ بَلِيلٍ, (T, A,) meaning the same as ذَهَرَ بَلِيلٍ [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. (S.) Accord. to El-Marzookee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, هَذَا أَمْرٌ قَدَّرَ بَلِيلٍ*; [in the text from which this is taken, without the syll. signs;]*

and hence the saying in the Kur [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, بَيَّيْتُونَ, in the continuation of the same passage of the Kur, is explained in the T as meaning يُدَبِّرُونَ, and يُقَدِّرُونَ, (i. e. مِنَ السُّوءِ): 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 Kur. (Ham p. 130.) And hence, in the Kur [iv. 108], إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ &c., (S, M, B, Jel,) *by night, (S, 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 يَبَيِّتِ الصَّيَامَ*, [*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. (M, S, B.) And بَيَّيْتُ رَأْيَهُ He thought upon his opinion, and concealed it, or conceived it, in his mind. (TA.) — (inf. n. *بَيَّيْتُ*, (M, S, B, TA,) He came upon them, (Mgh, but the verb is there pl.) or made a sudden attack upon them, and engaged with them in conflict, (M, S, B,) or made a great slaughter among them, or engaged with them in vehement conflict, (S, M, K,) namely, the enemy, (S, Mgh, K,) or a people, (M,) by night: (S, M, Mgh, M, S, B, 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 التَّخْلُفَ He trimmed, or pruned, the palm-trees, by cutting off the stumps of the branches, or by cutting off the straggling branches, not in the best part thereof. (K.) — See also 5.***

4. *إِبَاتَهُ*, inf. n. *إِبَاتَةٌ*, *He (God) made him, or caused him, to pass, or spend, the night, [or a part thereof,] or to enter upon the night. (T, M, K.) You say, أَبَاتَكَ اللَّهُ بِخَيْرٍ [May God make thee to pass, or enter upon, the night with happiness], (S,) and إِبَاتَهُ حَسَنَةً [in a good manner of doing so]. (T, A.) And [in like manner,] بَيَّيْتُكَ* [*May God make thee to pass, or enter upon, the night in health and safety*]. (A.) And *أَبَاتَهُ اللَّهُ أَحْسَنَ بَيْتَةٍ* [*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: *بَيَّيْتُ*]: *He withheld,*

or debarred, him from the thing that he wanted. (K.)

10. [استبات seems to signify *He asked for, or required*, بيت, or بَيْتَة, i. e. *food*: (see مُسْتَبَاتٌ:) and also to have the contr. signification; i. e. — *He possessed food: for you say,* لَا يَسْتَبَاتُ لَيْلَةً *He possesses not a night's food.* (T, K.) And لَا يَسْتَبَاتُ *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 خَبَاء is a small بيت of wool or of hair: a بيت is what is larger than a خَبَاء: 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 خَبَاء, of wool; a بَحَاد, of soft hair (وَبْر); a خَيْبَة, of trees; an أَقْنَة, of stone; and سَوَط, of hair; or this is the smallest of them: El-Baghdadee says that the خَبَاء 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 خَبَاء 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; and مَنْزِل 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] مَنْزِل and a [court, or] صَحْن without a roof: (Kull:) the pl. is بُيُوت, (S, M, K, &c.), also pronounced بُيُوت, (TA,) and أَبْيَات, (S, M, K,) the latter a pl. of pauc.; (TA;) and pl. pl. بُيُوتَات (M, Mgh, K) and أَبَايَات (Sb, S, M, K) and أَبَاوَات, (Fr, M, K,) which last is extr.: (M:) the dim. is بُيُوتٌ, also pronounced بُيُوتٌ; (S, K;) and the vulgar say, بُيُوتٌ, (S,) which is not allowable. (K.) You say, هُوَ جَارِي هُوَ جَارِي, (T, S, M,) *He is my neighbour [tent to tent, or house to house, i. e.] by contiguity [of*

our habitations]: بيت بيت being made indecl. with fet-ḥ for the termination because they are two nouns made one: (S:) Sb says that some of the Arabs make them [thus] indecl., like خَمْسَة خَمْسَة, and some make the former a prefixed noun governing the latter in the gen. case, [saying بَيْتٌ بَيْتٌ,] except when used as a denotative of state: (M:) one says also, بَيْتًا لِبَيْتٍ, and بَيْتٌ بَيْتٌ; (Fr, T;) which last, or بَيْتٌ إِلَى بَيْتٍ, is the original form. (Har p. 353.) بَنَى فُلَانٌ عَلَى بَيْتِ امْرَأَتِهِ بَيْتًا [lit. *Such a one constructed a tent over his wife,*] means *such a one had his wife conducted to him on the occasion of his marriage, and brought her, or had her brought, into a pitched tent, having conveyed thither the utensils and furniture and other things that they required.* (T.) And أَهْلُ أَهْلِ بَيْتِ النَّبِيِّ [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 and أَهْلٌ 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 [الاختصاص]. (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 قَصَبٍ [Rejoice thou Khadeejah by the announcement of] a pavilion (قصر) of hollow pearls, (T, TA,) or of emerald. (TA. [See also art. قصب.]) 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, arc *Mosques, or places of worship*: or, accord. to El-Hasan, *Jerusalem (بَيْتُ الْمَقْدِس)*; the pl. being applied to it as a mark of honour. (Zj, M.) الْبَيْتُ [The House] applies particularly to *the Kaabeh [of Mekkeh]*; (K;) as also *الله بَيْتُ اللهِ* [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. عتق;) 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 *بَيْتُ الْفَرَاغِ*, &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*, meaning *How wilt thou do when men shall die so that the grave shall be sold for the [servant-] boy?* (IATH.) — † *The habitation of the سُرْفَة*, which it constructs in a beautiful manner, (A'Obeyd, M,) of fragments of sticks; (Yaḥkoob, 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 صَبَّ &c.*: and † *the web 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, IAṣ, T, M, A) of a man. (M, A.) So in the saying,

أَكْبَرَ غَيْرِي أُمِّ بَيْتٍ

[*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 آلُ الْجَدِيدِينَ and قَزَارِيُونَ of آلُ حَضْنِ حَارِثِيُونَ, and آلُ عَبْدِ الْمَدَانِ and 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* [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-Aṣabee, M.) — † *The [furniture termed] فَرَش*, (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 بَيْتٍ* [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 التَّفْعِيل; 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 سَفْ and كَفَاء and رِوَق and عُمَد: (T:) it is derived from the same word signifying a خَبَاء [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 *أَسْبَاب* and *أَوْتَاد* of tents: (M:) pl. أَبْيَات and بُيُوت, (M, A, Mṣb,) the latter mentioned by Sb and IJ, (M,) [but rare,] and [pl. pl.] أَبَايَات: (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
بِأَسْهَرِ مَسْفُوقِ الْحَيَاشِيرِ يَرَعُفُ

[*Many a بيت upon the back of the camel have I*

constructed with a *tdrony* thing slit in the nose and bleeding], is meant, many a بيت of poetry have I written with the reed-pen. (S.) [البيت, written after a quotation of a part of a verse of poetry, means اقرأ البيت Read thou the verse.] بيت القصيدة [The chief verse of the poem] is a phrase employed when a person composes a poem in praise of any one from whom he would obtain some object of desire and want, being applied to that verse of the poem in which the author's want is mentioned: and is a proverbial expression relating to that which is extraordinary and strange, and used in denoting the superiority of a part of a thing over the whole of it [regarded as a whole]: [hence,] one says, فلان أول الجريدة وبيت القصيدة † [Such a one is the first of the detachment of horsemen, and the chief verse of the poem]. (Har p. 441.)

بيت: see بيته, in two places.

بيتة a subst. from بات: and signifying A manner or mode, and state, or condition, of passing, or entering upon, the night. (M.) [See 4; last sentence.] = Food, or victuals; and so بيت: (A, K:) [or particularly, of a night: for] you say, ما له بيت ليلة, (S, M, A, K,) and بيته ليلة, (T, S, M, A,) من القوت, (T,) He has not a night's food, or victuals. (T, S, M, A, K.)

بيات A coming upon the enemy by night; (Mgh;) a sudden attack upon, and conflict with, the enemy by night; (Msb;) a great slaughter (S, M) among the enemy, (S,) or a people, (M,) and vehement conflict with them; (S, M;) a coming upon people in the night, and making a sudden attack upon them, while they are heedless; (T;) an attack upon a people by night; a going to the enemy in the night, without their knowledge, and taking them by surprise: (TA:) a subst. from 2; (S, M, Mgh, Msb;) like سلام from سلم. (Mgh.) — أتاهم الأمر بياتا The thing, or event, happened, or came, to them in the latter part of the night. (T.)

بييت, also pronounced بييت, dim. of بيت, q. v. (S, K.)

بيوت That has remained throughout a night [and so become stale; stale from being a night old]; as also باث: both, in this sense, [but the latter more usually,] applied to bread. (S, K.) — Cold, or cool, water, (M, K,) that has become so from its having remained throughout a night: (M:) or water that remains during the night beneath the sky: (Ham p. 553:) or water that has been cooled in the leathern bag by night; and in like manner, milk; for [Az. says,] I heard an Arab of the desert say, اسقني من بيوت السقاء, meaning Give thou me to drink of the milk that has been milked at night and left in the skin so that it has become cold, or cool, by night. (T.) In the saying,

فصبت حوض قري بيوتا

the meaning seems to be, قري حوض بيوتا, i. e., [And they (app. camels) came in the morning to] the collected water of a trough, which water had

remained throughout the night and so become cold, or cool; the phrase being inverted. (M.) — أمر بيوت + An affair, or event, for which, or on account of which, one passes the night in anxiety or grief. (S, K.) — هم بيوت + Anxiety, or grief, that has remained during the night in the bosom. (M.) — سن بيوتة A tooth that does not fall out, or become shed. (K.)

باث [Passing, or spending, the night, or a night, or a part thereof; or entering upon the night; &c.;] act. part. n. of ل. (Msb.) — See also بيوت.

مبيت A place in which one passes, or enters upon, the night. (M, A.)

مبيتة A woman who has obtained a بيت [i. e. tent or house, or the furniture thereof,] and a husband. (M, K.)

مستبيت Poor, or needy; [as though meaning asking for, or requiring, بيت or بيته, i. e. food; or possessing food, and nothing beside;] syn. فقير [q. v.]. (IAar, T, K.)

Quasi بيع

بيحان and بيحان: see بؤوح, in art. بوح.

بيد

1. باد, aor. يبيد, inf. n. بييد (T, S, M, &c.) and بيود (S, M, L, Msb, K) and بياد (M, L, Msb, K) and بيدودة (Lh, M, L, K) and بواد (L, K) and بود (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 الشمس, inf. n. بيود, The sun set. (Sb, M, K.)

4. ابادهم He (God) destroyed them; (T, S, A, Mgh, Msb;) caused them to go away, pass away, become cut off or extinct, or come to an end. (M.)

بيد (T, S, M, L, Mughnee, K,) as also بايد, (L, K,) or بائد, (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 ان with its complement, (Mughnee,) used as syn. with غير, (Ks, T, S, M, &c.) but never otherwise than in the accus. case, nor as an epithet, nor otherwise than as an exceptive in a case in which the thing excepted is disunited in kind from that from which the exception is made. (Mughnee.) You say, هو كثير المال بيد انه 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 وأوتيتنا 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 IHsh in the Mughnee:]) accord. to one recital, it is بايد; (L;) or بائد; 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 بايد, i. e. by means of strength, or power; and that the meaning is, we shall be those who will precede to Paradise on the day of resurrection by means of strength, or power, given us by God. (L.) — Also, [accord. to some,] as meaning من أجل: (L, Mughnee, K:) as in the saying of Moḥammad, أنا أفصح العرب بيد أتى من قريش ونشأت [I am the most chaste in speech of the Arabs because I am of the tribe of Kureysh and I grew up among the children of Saqd]: (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],

ولا عيب فيهم غير أن سيوفهم
بهن فلول من قراع الكتاب

[And there is no blemish in them, save that their swords have in them notches from the conflicting of the troops]. (Mughnee.) This manner of praising is termed by Abu-l-'Abbás Moḥammad Ibn-Yezed استنبات. (Ham p. 474.) — بيد is also a dial. var. of the same. (A'Obeyd, T, Mughnee.)

بيداء 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. بييد: (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 بييداوات. (M, K.)

بيدانة A she-ass; a subst. applied to that animal: (S:) or a wild she-ass: (M, K:) or one that inhabits a desert (بيداء); (T, K:) [an epithet;] not a subst. applied to the animal; J being in error in asserting it to be such: (K:) the [wild] she-ass is thus called, accord. to most of the lexicologists, because it inhabits the بيدا; and if so, the ن is an augmentative letter: or, accord. to some, because it is large in the body (البدن); and if so, the ن is a radical letter: (L:) the pl. is بييدانات. (L, K.)

بيد, or بائد: see بيد.

Quasi بيز

باز; pl. of pauc. أبياز: see بئر, in art. بئر.

بيض

حَيْضٌ بَيْضٌ، وَقَعَ فِي حَاصِ بَاصٍ and حَيْضٌ بَيْضٌ, &c.: see art. حَيْضٌ

بَيْضٌ Difficulty; straitness; (IAqr, K;) as also بَيْضٌ. (K.) See above.

بَيْضٌ: see above.

بيض

1. بَاضَهُ, (S, K,) first pers. بَضَّتْ, (M,) aor. بَيَّضُ, for which one should not say بَيَّوَضُ, [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 الطَّائِرُ,) aor. تَبَيَّضُ, (Mṣb,) inf. n. بَيَّضُ, (M, Mṣb,) said of an ostrich, (M,) or a hen, (K,) or any bird, (S, M, Mṣb,) and the like, (Mṣb,) *She laid her eggs,* (M, Mṣb, TA,) or *egg.* (Mṣb.) — بَاضَ السَّحَابُ † *The clouds rained.* (IAqr, O, K.) A poet says, [using a phrase from which this application of the verb probably originated,]

* بَاضَ النَّعَامُ بِهِ فَتَفَرَّ أَهْلُهُ *
* إِذَا الْبَقِيرَ عَلَى الدَّوَى الْمِتَاقِنِ *

(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 جَمْرٌ ضَبَّ حَرِبَ:] the poet is describing a valley rained upon and in consequence producing herbage; for the rain of the asterism called النَعَائِمُ is in the hot season, [when that asterism sets aurorally, (see مَنَازِلُ الْقَمَرِ, in art. نَزَلُ,)] 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 نَوَى [by which we are here to understand the setting aurorally] of النَعَائِمُ; and that when this rain falls, the wise flees and the stupid remains. (O.) — بَاضَتِ الْأَرْضُ † *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 كَمَاءٌ [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. بَيَّضُ, (S, M, K,) inf. n. تَبَيَّضُ, (S,) *He whitened a thing; made it white;* (S, M;) *contr. of سَوَّدَ.* (K.) *He bleached clothes.* (M.) [*He whitewashed a wall &c. He tinned a copper vessel or the like.*] You say, بَيَّضَ اللَّهُ 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. سَوَّدَ. (TA.) And بَيَّضَ لَهُ [He left a blank space for it; namely, a word or sentence or the like: probably post-classical]. (TA in art. شَمَسُ; &c.) — [He wrote out fairly, after having made a first rough draught: in this sense, also, opposed to سَوَّدَ: 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. بَايَضُهُ, (S, M,) inf. n. مَبَايَضَةٌ, (TA,) *He contended with him for superiority in whiteness.* (S, M.) — بَايَضَنِي فَلَانٌ † *Such a one acted openly with me; syn. جَاهَرَنِي: from النَّهَارُ † بَيَّاضٌ [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 أَبَاضٌ 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.) = ابْتَاضَهُ *He entered into their بَيْضَةٌ [or territory, &c.]:* (A, TA:) and ابْتَاضُوا الْقَوْمَ *They exterminated the people, or company of men; they extirpated them;* (M, K:*) as also بَاضُوهُمُ: (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 smote their بَيْضَةٌ [or collective body, &c.,] and took all that belonged to them by force; as also بَيْضَاهُمْ: 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 حَفَّضَ, and see also 9 in art. حَوَّ,] (M, TA,) inf. n. ابْيَاضٌ, (S, Mṣb,) *It was, or became, white;* (S, M, Mṣb;) *contr. of اسْوَدَّ;* (K;) as also ابْيَاضٌ, inf. n. ابْيَيْضَاضٌ; (S;) *contr. of اسْوَدَّ;* (K;) and ابْيَاضٌ: 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.

بَيَّضُ: 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 بَيَّضٌ: (S, M, * Mṣb, K:) pl. [of the former] بَيَّضَاتٌ (M, Sgh, K) and بَيَّضَاتٌ, which latter is irreg., (M, Sgh,) and only used by poetic license; (Sgh;) and (of بَيَّضٌ, M) بَيَّوَضُ (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 الْبَلَدِ signifies *The egg which the ostrich abandons.* (S, M, K.) And hence the saying, هُوَ أَذْلٌ مِنَ بَيْضَةِ الْبَلَدِ † *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 الْبَلَدِ in dispraise and in praise. (IAqr, Aboo-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 بَلَدِ [or country or the like], to whom others resort, and whose words they accept:* (K:) or *he is a celebrated, or well-known, person.* (Ham p. 250.) [See also art. بَلَد.] And for another meaning of بَيْضَةُ الْبَلَدِ 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 بَيَّضٌ. (S, K: [in the CK, for الْحَدِيدُ and 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. بَيَّضَانٌ. (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 Et-Táif, white and large.* (M.) — † *The core of a boil: as resembling an egg.* (M.) — † *The fat of a camel's hump: for the same reason.* (M.) — بَيْضَةُ الْبَلَدِ, in addition to its meanings mentioned above, also signifies † *The white truffle:* (O, K:) or simply *truffles;* syn. الْكَمَاءُ; (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-Islám [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* عشيرة: (TA:) but when you say, *أَتَاهُمُ الْعَدُوُّ فِي* عشيرتهم, the meaning is [the enemy came to them in] *their principal place of abode* (أصل), and the *place where they were congregated.* (TA.) And *الْبَيْضَةُ الدَّارِ* † *The midst of the country or place of abode or the like:* (AZ, M, TA:) *the main part thereof.* (TA.) And *الْبَيْضَةُ الْمَلِكِ* i. q. *حَوْزَتُهُ* † [The seat of regal power: or the heart, or principal part, of the kingdom]. (S and K in art. حوز.) — *الْبَيْضَةُ الْخَدْرِ* (M, A, K) † *The damsel* (M, K) of the *خدر* [or *curtain &c.*]: (K:) [in the CK, *جَارِيَتَهَا* 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.) *الْبَيْضَةُ* 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.] — *الْبَيْضَةُ* also signifies † *White land, in which is no herbage*; opposed to *سَوْدَةٌ*: (TA:) and † *بيضاء*, with kesr, *white, smooth land*; (K:) thus accord. to IAqr, with kesr to the ب: (Sh:) and † *أَرْضٌ بَيْضَاءُ* signifies *smooth land, in which is no herbage*; as though herbage blackened land: or *untrodden land*: as also *بَيْضَةٌ*. (M.) — *بَيْضَةُ النَّهَارِ* *The whiteness of day*; [daylight]; i. q. *بَيَاضٌ*; (K:) i. e. *its light.* (Har p. 222.) You say, *بَيْضَةُ النَّهَارِ فِي أَتَيْتُهُ* 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 الدَّبْرَانِ to that of سَهْلٍ*; [i. e., reckoning for the commencement of the era of the Flight, in central Arabia, from about the 26th of May to about the 4th of August, O. S.]; (A, TA;) as also *الْقَيْظُ بَيْضَاءُ*. (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 *مَنْزِلٌ* and *مَنْزِلَةٌ*: (S:) *بَيَاضَةٌ* being applied to a *whiteness* in the eye. (M.) You say, *هَذَا أَشَدُّ بَيَاضًا مِنْ كَذَا* [This is whiter than such a thing]: (S, K:*) but not *أَبْيَضٌ مِنْهُ*: (S:) the latter is

anomalous; (K:) [like *أَسْوَدٌ مِنْهُ*; q. v.]; but it was said by the people of El-Koofeh, (S, K,) who adduced as authority the saying of the rájiz,

- جَارِيَةٌ فِي دِرْعَهَا الْفَضْفَاضِ
- أَبْيَضٌ مِنْ أُخْتِ بَنِي إِهَابِضِ

[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 وَاشْتَدَّ 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 وَأَكْرَمُهُمْ أَبَا*, meaning *حَسَنُهُمْ وَجْهًا* and *كَرِيمُهُمْ*; so it is as though he said *مَبْيُضُهُمْ سِرْبَالًا*; and as he has prefixed it to a complement which it governs in the gen. case, what follows is in the accus. case as a specificative. (S.) This latter verse is by Tarafel, who satirizes therein 'Amr Ibn-Hind; and is also differently related in respect of the first hemistich, and the first word of the second. (L, TA.) — *بَيَاضُ النَّهَارِ*: see 3; and see *بَيْضَةٌ*, near the end of the paragraph. — *بَيَاضٌ* is also used elliptically for *بَيَاضٌ*; and thus means † *White clothing*; as in the saying, *فَلَانٌ يَلْبَسُ الْبَيَاضَ* *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.* (As, A, TA.)

بُيُوضٌ 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*) *بُيُوضٌ* (S, M, A, K) and *بُيُوضٌ*, (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 *بُيُوضٌ*. (M.)

بَيَاضَةٌ: see *بَيَاضٌ*.

بَائِضٌ 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.) — *بَيَاضَةٌ*: see *بُيُوضٌ*.

أَبْيَضٌ *White*; *contr. of أَسْوَدٌ*; (A, K;) *having whiteness*: (Mṣb:) fem. *بَيْضَاءٌ*: (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 *أَعْطَنِي أَبْيَضَهُ*, mentioned by Sb, as used by some of the Arabs, meaning *أَبْيَضٌ*, [i. e. Give thou to me a white one,] * is subjoined as it is in *هِنَّ* for *هُنَّ*, and the *ض* is doubled because the letter of declinability cannot have * 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 * whereof the purpose is to render plainly perceivable the vowel [which is necessarily added after the doubled *ض*]: Abou-'Alee says, [app. of the *], 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 *بَيَاضَانٌ*, (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 *بَضَّةٌ* 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*.] — *كَتَيْبَةُ بَيْضَاءُ* *An army, or a portion thereof, upon which the whiteness of the [arms or armour of] iron is apparent.* (M.) — And *بَيْضَاءٌ* alone, [as a subst.,] *A piece of paper [without writing].* (Har p. 311.) — *الْأَبْيَضُ* *The sword*: (S, A, K:) because of its whiteness: (TA:) pl. *بَيْضٌ*. (S.) — *Silver*: (A, K:) because of its whiteness: like as gold is called *الْأَحْمَرُ* [because of its redness]. (TA.) — *The saliva* (رَضَاب) *of the mouth.* (Ham p. 348.) — *A certain star in the margin of the milky way.* (A, K.) — *الْبَيْضَاءُ* *The sun*: because of its whiteness. (M.) — *Waste, or uncultivated, or uninhabited, land*: (K, TA: [in the CK *الْجَرَابُ* is erroneously put for *الْخَرَابُ*]:] 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] *سَلْتٌ*. (El-

Khattābee, K.) — A certain kind of wood; that which is called الحور: (K in art. حور:) because of its whiteness. (TA in that art.) [See حور.] — The cooking-pot; as also أبيضاء. (AA, K.) — The snare with which one catches game. (IAar, K.) — Milk and water. (ISk, S, M, A, K.) A poet says,

وما لي إلا الأبيضان شراب

[And I have not any beverage except milk and water]. (ISk, S, M.) — Bread and water: (As, M, K:) or wheat and water: (Fr, K:) or fat and milk. (AO, K.) — Fat and youthfulness (AZ, IAar, M, A, K.) You say, ذهب أبيضاه His fat and youthfulness departed. (TA.) — ما رأيته I have not seen him for, or during, two days: (Ks, M, A, K:) or two months. (Ks, M, K.) — أيام البيض, (Msb, K,) or simply البيض, (Mgh,) for الأيام الليلية البيض; [The days of the white nights;] i. e. the days of the thirteenth and fourteenth and fifteenth nights of the month; (Mgh, Msb, K;) so called because they are lighted by the moon throughout: (Msb:) 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 الأيام البيض: (Ibn-El-Jawāleekee, 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 الأيام البيض by الأواضح. (TA.) — سنة بيضاء. A year [of scarcity of herbage,] such as is a mean between that which is termed شهباء and that which is termed حمرًا. (TA in art. شهب.) — كلام أبيض Language expounded or explained. (M.) — كلمته فما رد علي سوداء ولا بيضاء. I spoke to him, and he did not return to me a bad word nor a good one. (M.) — يد بيضاء. A demonstrating, or demonstrated, argument, plea, allegation, or evidence. (M.) — And فavour, or benefit, for which one is not reproached; and which is conferred without its being asked. (M.) [See also يد.] — الموت الأبيض. Sudden death; (K, TA;) such as is not preceded by disease which alters the complexion: or, as some say, death without the repentance, and the prayer for forgiveness, and the accomplishment of necessary duties, usual with him who is not taken un-awares; from بيض signifying “he emptied” a vessel: so says Sgh: opposed to الموت الأحمر, which is slaughter. (TA.) — بيضاء also signifies a calamity, or misfortune: (Sgh, K:) app. as a term of good omen; like سليم applied to one who is stung by a scorpion or bitten by a serpent. (TA.) — بيضاء القبط: see بيضة, last sentence but one. = هذا أبيض من كذا. &c.: see بياض.

مبيض A place for laying eggs. (ISd, TA in art. فحوص.)

مبيضة A woman who brings forth white children: the contr. is termed مسودة: (Fr, K:) but موضحة is more commonly used in the former sense. (O.)

[مبيضة] The fair copy, or transcript, made from a first rough draught; which latter is called مسودة: probably post-classical.]

مبيض A man wearing white clothing. (TA.) — Hence, المبيضة A sect of [the class called] the المقنع; (S, K,) the companions of المقنع; (S;) so called because they made their clothes white, in contradistinction to the مسودة, 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 الحرورية.]

بيع

1. باعه, (S, Mgh, &c.) aor. يبيع, (S, Msb, K,) inf. n. بيع, (S, Mgh, Msb, K) and مبيع, (S, Msb, K,) which latter is anomalous, (S,) the regular form being مباع, (S, K,) has two contr. significations: He sold it: and he bought it: (S, Mgh, Msb, K:) and باعه is a dial. var. of the same: (IKtt, Msb:) [but app. only in the former sense:] or this last signifies he offered it for sale; or exposed it to sale: (S, K:) and ابتاعه, as well as باعه, signifies he bought it. (S, Mgh, Msb, K.) The primary signification of بيع is The exchanging, or exchange, of property; or the making an exchange with property; as in the phrases بيع رابع [an exchange of property bringing gain], and بيع خاسر [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 حقيقة عرفية, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صح البيع, or بطل, and the like, mean صفقة البيع; [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. (Msb.) باع [mostly signifies He sold; and] is doubly trans., both by itself and by means of من prefixed to the second object; (Mgh, Msb;) this prep. being thus used as a corroborative: (Msb:) you say, باعه منه and باعه الشيء, [He sold to him the thing and He sold it to him]: (Mgh:) and بعث زيد الدار and بعث من الدار [I sold to Zeyd the house: (see also an explanation of the phrase استبعته الشيء: and see باعه من السلطان to which might be added countless similar instances; for when باع signifies he sold, من is generally prefixed to the noun or pronoun denoting the person to whom the thing is sold:] and sometimes ل is put in the place of من; so that you say, بعته لك and بعثك الشيء, [I sold to thee the thing and I sold it to thee]; the ل being redundant [when the verb has this meaning, though not when it has the contr. meaning, as will be seen below]. (Msb.) Of the contr.

signification we have an ex. in the saying of El-Farezdaq,

إن الثباب لرايح من باعها
والشيب ليس لبايعه تجار

[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 ل; as] in باع له He bought for him the thing; (Mgh;) [the ل not being redundant when the verb is used in this sense;] and as in the saying of Tarafeh,

ويأتيك بالأخبار من لم تبع له
بتاتا ولم تضرب له وقت موعد

[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, باع دنياه بأخبرته [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, ابتاع زيد الدار, meaning Zeyd bought the house: and ابتاعها لغيره He bought it for another person. (Msb.) The verb has this signification, also, in the trad., لا يبيع بعضكم على [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, Mgh, Msb; [but in the S and Msb and by IAth, the trad. is related thus; لا يخطب الرجل على خطبة أخيه ولا يبيع على بيع لا يبتاع الرجل على بيع أخيه, (see art. خطب));] as is shown by the relation of Bkh, لا يبتاع الرجل على بيع أخيه (Mgh, Msb:) 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, لا يسوم الرجل على سوم أخيه, see art. سوم. See also باع على نبيعه below, used in a tropical sense.] You say also, باع عليه القاضي, meaning The judge sold against his will; (Mgh;) sold without his consent. (Msb.) — The pass. form is يبع [It was sold: and it was bought]: (S, K:) optionally either [thus] with kesr to the ب, or [بيع] with damm to the ب, (S,) [or rather with a sound between that of damm and that of kesr, which pronunciation is termed إشمار;] and some say بوع; (S, K;) changing the ي into و: and thus in the cases of قيل and قيل and the like: (S;) [but Ibn-Málik requires damm or اشمار in the passive of a verb of which the medial radical is ي, and kesr or اشمار 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 بعث and سئت: others, however, only prefer what Ibn-Málik absolutely requires in these cases. (See I'Alk p. 131.)] — You say also, باعه من السلطان, [lit. He sold him to the Sultán,] meaning he slandered him, or calumniated him,

to the Sultán. (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 بِوَادِيهِ**: (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.) — **بِيعَ** is also used in the sense of **اِنْبِسَاطٌ**. (TA in art. **بِيعَ**. [See **اِنْبَاعٌ** in that art.]

3. **بَايَعْتُهُ**, (S, Mgh, TA,) inf. n. **مُبَايَعَةٌ** and **بِيعَ**, (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, **بُوعِيَ بِالْخِلَافَةِ** and **بُوعِيَ 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. **اِنْبَاعٌ** *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. **اسْتَبَعْتُهُ الشَّيْءَ** *I asked him to sell the thing to me*; expl. by **سَأَلْتُهُ أَنْ يَبِيعَهُ مِنِّي**; (S, K:*) for instance, **عَبْدُهُ** [*his slave*]. (Mgh.)

بِيعَ inf. n. of 1 [q. v.]. — It also signifies *The hire, or hiring, of land*. (TA.) — Also *A thing sold, or bought*: (Mgh, Mgh, TA:) a subst. in this sense: (Mgh, TA:) pl. **بِيعُ**: (Mgh, Mgh, TA:) which is also used as a pl. of the inf. n., to signify *Kinds of selling and buying*. (Mgh.) See also **بِيعَاتٌ**.

بِيعَةٌ [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*. (Mgh, TA.) — And [hence,] *The act of **مُبَايَعَةٌ** [or promising, or swearing, allegiance and obedience, as explained above, (see 3,)] and submission, or obedience*. (Mgh, TA.) Whence, **أَيْمَانُ الْبِيعَةِ** [*The oaths of allegiance and obedience*]; (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 257; and Mgh;) 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. (Mgh.)

بِيعَةٌ *A mode, or manner, of selling or buying*. (S, Mgh, K.) Hence, **صَاحِبُ بَيْعَةٍ** [*A person occupying himself in any kind of selling or buying*]: occurring in a trad. of Ibn-'Omar. (Mgh, TA.) And **إِنَّهُ لَحَسَنُ الْبِيعَةِ** [*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, Mgh, K:) or, as some say, *a synagogue of the Jews*: (TA:) pl. **بِيعٌ**, (K, TA,) or **بِيعٌ**. (Mgh: [but this I think a mistake: if correct, it is a coll. gen. n.]

بِيعٌ: see **بِيعٌ**.

بِيعَةٌ *An article of merchandise*; (Lth, S, K;) as also **بِيعٌ** [q. v. supra]: (Mgh:) pl. of the former **بِيعَاتٌ**. (K.)

بِيعٌ: see **بَانِعٌ**, in five places. — Also *A man who sells, or buys, well*; and so **بِيعٌ**: fem. of the former with ة: pl. masc. **بِيعُونَ**, and pl. fem. **بِيعَاتٌ**; neither the masc. nor the fem. having a broken pl. (TA.)

بِيعٌ *A man who sells, or buys, much*. (TA.)

بَانِعٌ *Selling, or a seller: and buying, or a buyer*: (Mgh, K, TA:) as also **بِيعٌ**: (K:) the former signification is the more obvious when **بَانِعٌ** is used without restriction: (Mgh:) and **بِيعٌ** 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 **بِيعٌ** is **بِيعَةٌ** [or rather this is a quasi-pl. n.] and **أَبِيعَةٌ**: (K:) and Kr holds that **بَانِعَةٌ** is pl. of **بِيعٌ**. (TA.) **الْمُبَايَعَانِ** signifies *The seller and the buyer*; (S, Mgh;) and so **الْمُبَايَعَانِ**. (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 بَانِعٌ** † *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 **مَبْتَاعٌ**. (Mgh.) 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 **مَادْمُوْمَه**, [the word thus being altered to **مَبِيعٌ**,] then they changed the **د** into **ك** because of the **ي** after it, then the **ي** was suppressed, and the **و** was changed into **ي**, like the **و** of **مِيزَانٌ**, because of the **ك**: accord. to El-Mázinee, each of these sayings is good; but that of Akh is the more agreeable with analogy. (S.)

مَبِيعٌ: } see **مَبِيعٌ**.

مَبْتَاعٌ: } 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 **طِفْلٌ***. (TA, from Esh-Shiháb El-'Ajamee.)

بين

1. **بَانَ**, (M, Mgh, Mgh, K,) [aor. **بَيَّنَ**] inf. n. **بَيْنٌ** and **بَيْنُونَ** (M, Mgh, K) and **بَيْنٌ** (M, K,) *It (a thing) became separated, severed, disunited, or cut off*, (M, Mgh, Mgh, K,) **عَنِ الشَّيْءِ** *from the thing*. (Mgh.) And **بَانَتْ**, (M, K,) or **بَانَتْ** (Mgh,) *She (a wife) became separated by divorce*, (M, Mgh, K,) **عَنِ الرَّجُلِ** *from the man*. (M, K.) And **بَانَتْ** said of a girl, [*She became separated from her parents by marriage; she married*: (ISh, T:) as though she became at a distance from the house of her father. (ISh, TA.)] And **بَانَ**, (M,) or **بَانَ بِهَالٍ**, aor. **بَيَّنَ**, (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-Fárisce 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 الْخَلِيطُ**, inf. n. **بَيْنٌ** 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. **بَيْنٌ** 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 **بَيِّنٌ**, (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 بَيِّنَ الصُّبْحُ لِذِي عَيْنَيْنِ** •

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. **بَيْنٌ** 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 **بَيِّنٌ** signifies both disunion and union.] — **بَانَهُ**, aor. **بَيِينُ**, inf. n. **بَيْنٌ**; see also 2, in two places.

2. **بَيِّنٌ**, intrans., inf. n. **تَبْيِينٌ**: see 1, in two places. — You say also, **بَيِّنَ الشَّجَرُ**; *The trees, (K,) or the leaves of the trees, (TA,) appeared, when beginning to grow forth.* (K, TA.) And **بَيِّنَ الْقَرْنُ**; *The horn came forth.* (K, TA.) — **بَيِّنٌ**: see 4. — **بَيِّنَةٌ**, (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 **تَفْعَالٌ**; (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 **تَفْعَالٌ**, (T, S,) accord. to the generality of the leading authorities; but some add **تَمَثَّلٌ**, as inf. n. of **مَثَّلَ**; and El-Hareere adds to these two, in the *Durrah*, **تَنَضَّلٌ**, as inf. n. of **نَضَّلَ**; and Esh-Shiháb adds, in the *Expos.* of the *Durrah*, **تَشْرَابٌ**, as inf. n. of **شَرَبَ**; asserting **تَشْرَابٌ** also to have been heard, agreeably with analogy; [and to these may be added **تَبَكَّأٌ** and **تَبَشَّأٌ**, and perhaps some other instances of the same kind;] but some disallow **تَفْعَالٌ** 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 **غَارَةٌ** from **أَغْرَتُ**; (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 **أَبَانَةٌ**, (S, Mgh, Mṣb, K,) inf. n. **أَبَانَةٌ**; (Mṣb;) and **تَبْيِينَةٌ**; (S, Mṣb, K;) and **أَسْتَبَانَةٌ**: (Mgh, Mṣb, K;) [**بَيِّنَةٌ** is the most common in this sense: and often signifies *he explained it*: and *he proved it*:] and **بَيِّنٌ** all these verbs signify also *he made it known*; *he notified it*: (K:) or **بَيِّنَةٌ** 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 **تَبْيِينَةٌ**; (S, Mgh;) [and **بَيِّنَةٌ**, as appears from an ex. in what follows, from a verse of En-Nábigah:] **أَبْتَهُ** and **بَيَّنْتَهُ** and **أَسْتَبَيْتَهُ** and **بَيَّنْتَهُ** all signify the same as **تَبْيِينَةٌ** [app. in all the senses of this verb]: (M:) or, of all these verbs, **بَانَ** is only intrans.: (Mṣb;) and **أَسْتَبَيْتَهُ** 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 **بَيَّنْتَهُ** *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 خَفْتُ حَتَّى بَيِّنَ الشَّرْبِ وَالْأَذَى** *

* **بِقَانِنَةِ أُنَى مِنَ الْحَيِّ أَبِينٌ** *

[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 **قَانِنٌ**.] (M.) And it is said in the *Kur* [xvi. 91], **وَأَنْزَلْنَا عَلَيْكَ الْكِتَابَ، وَتَبَيَّنَّا لَكُلِّ شَيْءٍ فِيهِ آيَاتٍ لِقَوْمٍ يَعْلَمُونَ** [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 **بَيِّنٌ**, in the latter half of the paragraph. En-Nábigah says,

* **إِلَّا الْأَوَارِيَّ لِأَيِّ مَا أَبِينَا** *

[Except the places of the confinement of the

beasts: with difficulty did I distinguish them]; meaning **أَبِينَا**. (S.) You say also, **مَا تَبَيَّنَ يَأْتِيهِ**, 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.] [See also 5, below.] **وَلتَسْتَبِينِ سَبِيلَ الْمُجْرِمِينَ**, 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 Moḥammad*: (T:) or *that thou mayest seek, or endeavour, to see plainly, or clearly, &c.; syn. وَلتَسْتَبِينِ سَبِيلَهُمْ: (Bd:) but most read, **وَلتَسْتَبِينِ سَبِيلَ الْمُجْرِمِينَ**; the verb in this case being intrans. (T.)*

3. **بَايَنَةٌ**, (K,) inf. n. **مَبَايِنَةٌ**, (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. **إِبَانَةٌ**: 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 **بَيَّنَهَا**, (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 **بَيِّنٌ** signifying "distance:" as though he removed her to a distance from the house, or tent, of her mother. (TA.) And **أَبَانَ أَبْنَهُ**, (M,) or **أَبَانَ 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 الدَّلْوُ عَنْ طَيِّبِ الْبُئْرِ** *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 **بَيِّنٌ**, 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 يَبَيِّنُ كَلَامًا** *He does not speak plainly, or distinctly; lit., does not make speech plain, or distinct.* (Ks, T in art. **بَت**.) — **مَا أَبِينَهُ** *How distinct, apparent, manifest, evident, clear, or plain, is it!* See an ex. voce **بَسَلٌ**. — And *How perspicuous, or chaste, or eloquent, is he in speech, or writing!* **بَيِّنٌ** *how good is his [!]*

5. **تَبْيِينٌ**, 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 قَتَبْتُوا, and others قَتَّبْتُوا; and the meanings are nearly the same: قَتَّبْتُوا was said by Mohammad 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.)* *وتباينا* They, having been together, *became separated:* (Msb:) *or they forsook, or abandoned, one another; or cut one another off from friendly or loving communion or intercourse; or cut, or ceased to speak to, one another. (S.)* — [Hence, *They two were dissimilar: and they two (namely, words,) were disparate; whether contraries or not: and they two (namely, numbers,) were incommensurable.*]

10. *استبان*, intrans.: see 1. — As a trans. verb: see 2, in six places.

بون a coll. gen. n.: n. un. with ة: see art. *بون*.

بين has two contr. significations; (T, S, Msb;) one of which is *Separation, or disunion* [of companions or friends or lovers]. (T, S, M, Msb, K.) Hence, *ذات البين* as meaning *Enmity, and vehement hatred:* and the saying *ذات البين لإصلاح*, i. e. *For the reforming, or amending, of the bad, or corrupt, state subsisting between the people, or company of men; meaning for the allaying of the discord, enmity, rancour, or vehement hatred:* (Msb:) [but this has also the contr. meaning, as will be seen below: and it is explained as having a vague import; for it is said that] *في إصلاح ذات البين* means *In the reforming, or amending, of the circumstances subsisting between the persons to whom it relates, by frequent attention thereto.* (Mgh.) [Hence also,] *غراب البين* [The raven of separation or disunion; i. e., whose appearance, or croak, is ominous of separation: said by some to be] *the غراب termed أَبْقَع* [i. e. *in which is blackness and whiteness; or having whiteness in the breast*]; (S, K;) so described by the poet 'Antarah: (S:) *or that which is red in the beak and legs;* but the black is called *الحاتر*, because it makes [or shows] separation to be absolutely unavoidable, (Abu-l-Ghouth, S, K,) according to the assertion of the Arabs, i. e., by its croak: (Msb in art. حتر:) [or it is any species of the *corvus*:] Hamzeh says, in his Proverbs, that this name attaches to the *غراب* because, when the people of an abode go away to seek after herbage, it alights in the place of their tents, searching the sweepings: (Har p. 308:) but accord. to the Kádeé of Granada, Aboo-'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 كَلِّهْمُ غَرَابًا يَنْعَقُ
• مَا الذَّنْبُ إِلَّا لِلْأَبَاعِرِ إِنَّهَا
• مِمَّا يَشْتَتِ جَمْعُهُمْ وَيَقْرِقُ
• إِنَّ الْغَرَابَ بِمِثْلِهِ تَدْنُو النَّوَى
• وَتَشْتَتِ الشَّمْلَ الْجَمِيعَ الْأَيْتَى

[Those have erred whom I have seen, with ignorance, all of them blaming a raven croaking: the fault is not imputable save to the camels; for they are of the things that scatter and disperse their congregation: verily the place that is the object of a journey is brought near by the raven's lucky omen; but the she-camels discompose the united state]: and Ibn-'Abd-Rabbih says,

• زَعَقَ الْغَرَابُ فَعَلَّتْ أَكْذَابُ طَائِرٍ
• إِنَّ 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. غر.) — Also *Distance*, (S, M, Msb, K,) by the space, or interval, between two things. (Msb.)

You say, *بين البلدَيْنِ بين* Between the two countries, or towns, &c., is a distance, of space, or interval: (Msb:) and *بينهم بين* Between them two is a distance, with *ي*, when corporeal distance is meant: (Idem in art. بون:) *or إن بينهم بين* [Verily between them two is a distance], not otherwise, in the case of [literal] distance. (S.) And you say also, *بينهم بين بعيد* (T in art. بون, S, M*) and *بون بعيد* (T in art. بون, S, M, Msb*) in art. بون) *Between them two [meaning two men] is a [wide] distance;* (M;) i. e. *between their two degrees of rank or dignity, or between the estimations in which they are commonly held:* (Msb in art. بون:) in this case, the latter is the more chaste. (S.) You also say, [using *بين* to denote *An interval of time,*] *لَقِيتُهُ بَعْدَاتِ بَيْنٍ* [I met him after, or a little after, an interval, or intervals,] when you have met him after a while, and then withheld yourself from him, and then come to him. (S, M, K. [See also بعد]) — Also *Union* [of companions or friends or lovers]; (T, S, M, Msb, K;) the contr. of the first of the significations mentioned above in this paragraph. (T, S, Msb.) [Hence *ذات البين* as meaning *The state of union or concord or friendship or love subsisting between a people or between two parties;* this being likewise the contr. of a signification assigned to the same expression above: whence the phrase, *إفساد ذات البين*, (occurring in the S and K in art. ابر, and often elsewhere,) *The marring, or disturbance, of the state of union or concord &c.:* and] hence the saying, *سعى فلان لإصلاح ذات البين من عشيرته* [Such a one laboured for the improving of the state of union or concord &c. of his kinsfolk; but

in this instance, the meaning given in the second sentence of this paragraph seems to be more appropriate]. (Ham p. 569.) — *ذات بينهم* may also be used as meaning *The vacant space (ساحة) that is between their houses, or tents.* (Ham p. 195.)

بين is also an adverbial noun, [as such written *بين*,] (S, M, Mgh, Msb, K,) capable of being used as a noun absolutely: (M, K:) it relates only to that which has space, as a country; or to that which has some number, either two or more, as two men, and a company of men; and denotes [intervention in] the interval between two things, or the middle, or midst, of two things, (Er-Rághib, TA,) or the middle of a collective number: (S:) [thus it signifies *Between, and amidst, and among:*] its meaning is [therefore] vague, not apparent unless it is prefixed to two or more [words, or to a word signifying two or more], or to what supplies the place of such a complement: (Msb:) 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, Msb,) accord. to the usage commonly obtaining. (Msb.)

You say *بين الرجلين بين* [Between the two men]: (Er-Rághib, TA:) and *المال بين القوم* [The property is between the company of men]: (M, Msb, Er-Rághib:*) and *المال بين زيد وعمرو* [The property is between Zeyd and 'Amr]: and *هو بيني وبينه* [He, or it, is between me and him]: (M:) and *جالست بين القوم* I sat in the middle of [or amidst or among] the company of men: (S, K:) and *بينكما البعير فخذاه*, with *البعير* in the accus. case, [See between you two the camel, therefore take him], a saying heard by Ks: (L in art. عند:) and *فسد ما بينهم* [The state subsisting among them became bad, or marred, or disturbed]: (S and K in art. ميط:) and *بين الأيام* (M and K in art. ندر) and *فيما بين الأيام* (S and Msb in that art.) [In, or during, the space of (several) days]: and *عوان بين ذلك*, in the Kur [ii. 63], is an ex. of its being prefixed to a single word supplying the place of more than one; (Mgh, Msb;) the meaning being, *Of middle age, between that which has been mentioned; namely, the فارض and the بكر.* (Bd.) Some allow that two words to the former of which *بين* is prefixed may be connected by *ف*, citing as an evidence the phrase used by Imra-el-Keys, *بين الدخول فحومل* [as though meaning *Between Ed-Dakhool and Honmal*]: but to this it has been replied that *الدخول* is a name applying to several places; so that the phrase [means *amidst Ed-Dakhool &c., and*] is similar to the saying, *المال بين القوم* [mentioned above, or *جالست بين القوم*, also mentioned above]. (Msb.) [You say also, *بين أظهرهم*, and *بين ظهرهم*, &c., meaning *In the midst of them.* (See art. ظهر.) And *بين يديه*, and *بين يديهم*, meaning *Before him, and before them.* *بين* is also often used absolutely as a noun: thus it is in the Kur lxxxvi. 7, *يخرج من بين الصلب والترائب* 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 أَلَدَى كَانُ, Ibn-Mes'ood, T, S, 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 (S 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.] (S and TA, both in art. قَذَفَ, and the latter in art. حَذَفَ.) [See also an ex. in a verse cited voce حَبِيطَةٌ.]—هَذَا بَيْنَ بَيْنَ means *This* (namely, a thing, S, or a commodity, Mṣb) *is between good and bad*: (S, Mṣb, K:) or *of a middling, or middle, sort*: (M:) these two words being two nouns made one, and indecl., with fet-h for their terminations, (S, Mṣb, K,) like هَمْزَةٌ بَيْنَ بَيْنَ [i. e. the hemzeh uttered lightly] is called هَمْزَةٌ بَيْنَ بَيْنَ (S, M, K,*) i. e. *A hemzeh that is between the hemzeh and the soft letter whence is its vowel*; (S, M;) or هَمْزَةٌ 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-h, it is between the hemzeh and the alif, as in سَأَلَ, (S, M,) for سَأَلَ; (M;) if with kesr, it is between the hemzeh and the yé, as in سَمِرَ, (S, M,) for سَمِرَ; (M;) and if with damm, it is between the hemzeh and the wáw, as in لَوْمَرُ, (S, M,) for لَوْمَرُ: (M:) it is never at the beginning of a word, because of its nearness, by reason of feebleness, to the letter that is quiescent, (S, M,) though, notwithstanding this, it is really movent: (S:) it is thus called because it is weak, (Sb, S, M,) not having the power of the hemzeh uttered with its proper sound, nor the clearness of the letter whence is its vowel. (M.) 'Obeyd Ibn-El-Abras says,

• تَحْمِي 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: (S:) or it is as though he said, *between these and these*; like a man who enters between two parties

in some affair, and falls, or slips, or commits a mistake, and is not honourably mentioned in relation to it: so says Seer: (IB, TA:) or *between entering into fight and holding back from it*; as when one says, Such a one puts forward a foot, and puts back another. (TA.)—بَيْنًا and بَيْنًا are of the number of inceptive حُرُوفُ: (M, K:) this is clear if by حُرُوفُ is meant "words:" that they have become particles, no one says: they are still adv. ns.: (MF, TA:) the former is بَيْنَ with its [final] fet-hah rendered full in sound; and hence the ل; (Mughnee in the section next after that of وا, and ك;) [i. e.,] it is of the measure فَعْلَى [or فَعْلًا] from البَيْنِ, the [final] fet-hah being rendered full in sound, and so becoming ل; and the latter is بَيْنَ with مَا [restrictive of its government] added to it; and both have the same meaning [of *While, or whilst*]: (S:) or the ل in the former is the restrictive ل; or, as some say, it is a portion of the restrictive مَا [in the latter]: (Mughnee ubi suprâ:) and these do not exclude بَيْنَ from the category of nouns, but only cut it off from being prefixed to another noun: (MF, TA:) they are substitutes for that to which بَيْنَ would otherwise be prefixed: (Mgh:) some say that these two words are adv. ns. of time, denoting a thing's happening suddenly, or unexpectedly; and they are prefixed to a proposition consisting of a verb and an agent, or an inchoative and enunciative; so that they require a complement to complete the meaning. (TA.) One says, بَيْنًا نَحْنُ كَذَلِكَ إِذْ حَدَثَ كَذَا [While we were in such a state as that, lo, or there, or then, such a thing happened, or came to pass]: (M, Mgh, K:*) and بَيْنًا نَحْنُ كَذَا [While we were thus]: (Mgh:) and

• بَيْنًا نَحْنُ نَرْتَبُهُ أَتَانَا •

[While we were looking, or waiting, for him, he came to us]; (S, M;) a saying of a poet, cited by Sb; (M;) the phrase being elliptical; (S, M;) meaning بَيْنَ أَوْقَاتِ نَحْنُ نَرْتَبُهُ (M,) i. e., بَيْنَ أَوْقَاتِ رَقَبَتِنَا إِيَّاهُ [between the times of our looking, or waiting, for him]. (S, M.) Aṣ used to put nouns following بَيْنًا in the gen. case when بَيْنَ might properly supply its place; as in the saying (of Abou-Dhu-eyb, which he thus recited, with kesr, S),

• بَيْنًا تَعَنَّيَ الْكَمَاءَ وَرَوَّغَهُ •
• يَوْمًا أُتْبِحَ 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]: (S, K:) in [some copies of] the K, تَعَنَّيَ; but in the Deewán [of the Hudhalees], تَعَنَّيَ: [in the Mughnee, ubi suprâ, تَعَنَّيَ: the meaning is بَيْنَ تَعَنَّيَ; the ل being added to give fulness to the sound of the [final] vowel: (TA:) Aṣ used to say that the ل is here redundant: (Skr, TA:) others put the nouns following both بَيْنًا and بَيْنًا in the nom. case, as the inchoative and enunciative. (Skr, S, K.) Mbr says that when the noun following بَيْنًا is a real subst., it is put in the nom. case as an inchoative; but when it is an inf. n., or a noun

of the inf. kind, it is put in the gen., and بَيْنًا in this instance has the meaning of بَيْنَ: and Ahmad Ibn-Yahya 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. اذ.]

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. بِيُونُ. (S, TA.)

بَيَانٌ 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: (Mṣb:) or a subst. from بَيْنَ, [and so signifies the *making distinct or apparent &c.*,] being like سَلَامٌ and كَلَامٌ from سَلَّمَ and كَلَّمَ. (Kull.)—Hence, conventionally, (Kull,) *The means by which one makes a thing [distinct,] apparent, manifest, evident, clear, plain, or perspicuous*: (S, Er-Rághib, TA, Kull:) this is of two kinds: one is [a circumstantial indication or evidence; or] a thing indicating, or giving evidence of, a circumstance, or state, that is a result, or an effect, of a quality or an attribute: the other is a verbal indication or evidence, either spoken or written: [see also بَيِّنَةٌ:] it is also applied to language that discovers and shows the meaning that is intended: and an explanation of confused and vague language: (Er-Rághib, TA:) or the *eduction of a thing from a state of dubiousness to a state of clearness*: or *making the meaning apparent to the mind so that it becomes distinct from other meanings and from what might be confounded with it*. (TA.)—Also *Perspicuity, clearness, distinctness, chasteness, or eloquence, of speech or language*: (T, S:) or simply *perspicuity thereof*: (Har p. 2:) or *perspicuity of speech with quickness, or sharpness, of intellect*: (M, K:) or *perspicuous, or chaste, or eloquent, speech, declaring, or telling plainly, what is in the mind*: (Ksh, TA:) or the *showing of the intent, or meaning, with the most eloquent expression*: it is an effect of understanding, and of sharpness, or quickness, of mind, with perspicuity, or chasteness, or eloquence, of speech: (Nh, TA:) or a *faculty, or principles, [or a science,] whereby one knows how to express [with perspicuity of diction] one meaning in various forms*: (Kull:) [some of the Arabs restrict the science of 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-Shercshee says, in his Expos. of the Maḳámát [of El-Hareere] that the difference between بَيَانٌ and بَيِّنَانٌ 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 آيَاتِنَا** 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 بيان is thus termed; and is blamed in a trad., as a kind of hypocrisy; as though it were a sort of self-conceit and pride. (TA.)*

بُئْرٌ بَيُونٌ *A well of which the rope does not strike against the sides, because its interior is straight: or that is wide in the upper part, and narrow in the lower: or in which the drawer of water makes the rope to be aloof from its sides, because of its crookedness: (T:) or deep and wide; (S, K;) because the ropes are wide apart from its sides; (S;) as also **بَائِنَةٌ**: (S, TA:) or that is wide between the two [opposite] sides: (M:) pl. [regularly of the latter epithet] **بَوَائِنٌ**. (T, S.)*

بَيِّنٌ [Distinct, as though separate from others; and thus,] *apparent, manifest, evident, clear, plain, or perspicuous; (T, S, Mṣb, K;) as also **بَائِنٌ** (T) and **مُبَيِّنٌ**: (T, S:) pl. [of mult.] **أَبْيَانَةٌ** (S, K) and [of pauc.] **بَيِّنَةٌ**. (K.) Hence, **الْكِتَابُ الْبَيِّنُ** [as applied to the Kur, q. v. in xii. 1, &c.,] *The clear, plain, or perspicuous, book or writing or scripture: or, as some say, this means the book &c. that makes manifest all that is required [to be known]: (T:) or, of which the goodness and the blessing are made manifest: or, that makes manifest the truth as distinguished**

from falsity, and what is lawful as distinguished from what is unlawful, and that the prophetic office of Mohammad is true, and so are the narratives relating to the prophets: (Zj, T:) or, that makes manifest the right paths as distinguished from the wrong. (M, TA.) And **كَلَامٌ بَيِّنٌ** *Perspicuous, clear, distinct, chaste, or eloquent, language. (T.)* — A man, or thing, bearing evidence of a quality &c. that he, or it, possesses. (S and K and other Lexicons passim.) — A man (M) *perspicuous, or clear, or distinct, in speech or language; or chaste therein; or eloquent; (ISh, T, M, K;) fluent, elegant, and elevated, in speech, and having little hesitation therein: (ISh, T:) pl. **أَبْيَانَةٌ** (T, M, K) and **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 the 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 **بَائِنٌ**, occurring in a verse cited above, voce **بَيِّنٌ**. [Hence,] **أَمْرًا بَائِنًا** *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] **أَنْتَ بَائِنَةٌ** [Thou art separated from me by divorce.] (Mgh.) — **طَلَّاقٌ بَائِنٌ** is a tropical phrase; and so is **طَلَّقَتْ بَائِنَةً**; (Mgh;) [signifying the same as] **تَطْلِيقَةٌ بَائِنَةٌ** (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. بَت.)* — **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.) — **نَخْلَةٌ بَائِنَةٌ**: see **بَيُونٌ**. — **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 **الْمُعْتَلَى**, 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 **الْمُسْتَعْلَى**: (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 **الْمُعْتَلَى**; and the holder, **الْبَائِنُ**: (M:) pl. **بَيِّنٌ**. (T.) It is said in a prov., **أَسْتُ أَعْرَفُ 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 **بَائِنٌ**. *Such a one is more perspicuous, clear, distinct, chaste, or eloquent, in speech or language, than such a one. (S, TA.)*

تَبْيَانٌ 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 **بَيِّنٌ**.

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.)

بِه

1. **مَا بَهَتْ لَهُ**, aor. **بَيَّاهُ**, inf. n. **بَيَّهَ**; and **مَا بَهَتْ لَهُ**: see 1 in art. **بَوَه**.