The first letter of the alphabet [according to the order in which the letters are now commonly disposed; and also according to the original order, which see in art. اَلْف with an أ. [This name, like most of the other names of Arabic letters, is traceable to the Phœnician language, in which it signifies an ox; the ancient Phœnician form of the letter thus called being a rude representation of an ox’s head.] It is, of all the letters, that which is most frequent in speech: and some say that, in مَنْ, in the Kur [ch. ii. &c.], it is a name of God. (TA.) Its name is properly fem., as is also that of every other letter; [and hence its pl. is ٱَلْفَات] but it may be made masc.: so says Ks: Sb says that all the letters of the alphabet are masc. and fem., like as أَلسَان is masc. and fem. (M.) As a letter of the alphabet, it is abbreviated, [or short, and is written ا, as it also is generally when occurring in a word, except at the end, when, in certain cases, it is written ك,] and is pronounced with a pause after it: and it is also prolonged: (S, K, * TA:) [in the latter case, it is written ا; and] this is the case when it is made a subst.: and when it is not called a letter, [i.e. when one does not prefix to it the word حَرَف,] it is [properly] fem. (S.) Its dim. is ٌءَيُأ, meaning an ء written small, or obscure, (S, IB,) according to those who make it fem. and who say، زَايْبٌ; but ءَيُأ according to those who say، زَايْبٌ. (IB.) أَلْف [properly so called] is one of the letters of prolongation and of softness and of augmentation; the letters of augmentation being ten, which are comprised in the saying، أَلْفَ مْوَیَلَا [to-day thou wilt forget it]. (S.) There are two species of أَلْف; namely، أَلْف [or soft], and أَلْف [or move]; the former of which is [properly] called أَلْف; and the latter، [S, TA:] which is a faucial letter, pronounced in the furthest part of the fauces [by a sudden emission of the voice after a total suppression, so that it resembles in sound a feebly-uttered غ whence the form of the character (ٌ) whereby it is represented]: but this latter is sometimes tropically called أَلْف; and both [as shown above] are of the letters of augmentation. (S in art. او, and TA.) There are also two other species of أَلْف; namely، أَلْف and أَلْف [the alif of conjunction or connexion, or the conjunctive or connexive alif]; and أَلْف [the alif of disjunction, or the disjunctive alif]; every one that is permanent in the connexion of words being of the latter
species; and that which is not permanent, [i.e. which is not pronounced, unless it is an alif of prolongation,] of the former species; and

this is without exception augmentative; [but it is sometimes a substitute for a suppressed radical letter, as in بنو or بن، originally Ibn or بن.;]

whereas the alif of disjunction is sometimes augmentative, as in the case of the interrogative alif [to be mentioned below, and in other
cases]; and sometimes radical, as in ذخأ and رمأ (S, TA:) or, according to Ahmad Ibn-Yahyà and Mohammad Ibn-Yezeed, (T, TA,) the

primary أَلْفَاتَ are three; the rest being subordinate to these: namely, أَلْفُ أَصِيلَةُ [radical alif], (T, K, TA,) as in لْأَمَّ (T) and

أَلْفُ وَصِيَّةُ (K;) and أَلْفٌ قَطْعِيَّةُ [disjunctive alif], as in أُخْمَسُ (T) and أُخْيَسُ (T, K;) and [conjunctive or connexive alif], (T, K,) as in استخراج (T) and استخرج (T, K;) ___ The أَلْفُ which is one of the letters of

prolongation and of softness is called [the quiescent alif, and the أَلْفُ السَّاِكِنةُ, which signifies the same]: (MF, TA:) it is an aerial letter, (Mughnee, MF, TA,) merely a sound of prolongation after a fet-hah; (T, TA;) and cannot have a vowel, (IB,

Mughnee, MF,) wherefore it cannot commence a word: (Mughnee:) when they desire to make it movent, if it is converted from و or ي،

they restore it to its original, as in موْصَع and موْصَر and موْصَر; and if it is not converted from و or ي، they substitute for it hemzeh, as in

رسائل, in which the hemzeh is a substitute for the أ in [the sing.]. (IB.) IJ holds that the name of this letter is لا، [pronounced lá

or lé, without, or with, imáleh, like the similar names of other letters, as جا and و و and &c.,] and that it is the letter which is

mentioned [next] before أ in reckoning the letters; the أ being prefixed to it because it cannot be pronounced at the beginning of its

name, as other letters can, as, for instance, ص and ص and ج; and he adds that the teachers [in schools] err in pronouncing its name أَلْفٌ المجهولة [The unknown alif] is such as that in فَاعَلْتُ [or فَاعَلْتُ فَاعَلْتُ or فَاعَلْتُ فَاعَلْتُ] and every أ (T, K;) of those having no original [from

which they are converted, not being originally أ nor و nor أ، but being merely a formative letter, and hence, app., termed unknown],

(T,) inserted for the purpose of giving fulness of sound to the fet-hah in a verb and in a noun; (T, K;) and this, when it becomes

movent, becomes أ، as in the case of خَوَامُ و خَوَامُ and خَوَامُ and خَوَامُ and خَوَامُ, becoming أ and أ and أ and أ in this case because it is movent, and followed by a quiescent,

which أ is the أ of the pl., and is also أُلْفَاتُ المدَّاتِ [The alifs of prolongations] are such as those [which are

inserted for the same purpose of giving fulness of sound to the fet-hah] in دَانِاقُ خَاتِمُ and دَانِاقُ خَاتِمُ and دَانِاقُ خَاتِمُ, for أُلْفَاتُ المدَّاتِ ـ أ́لْفَاتُ المدَّاتِ [The alifs of prolongations] are such as those [which are

inserted for the same purpose of giving fulness of sound to the fet-hah] in دَانِاقُ خَاتِمُ and دَانِاقُ خَاتِمُ and دَانِاقُ خَاتِمُ, for
In like manner, و is inserted after a dammeh, as in ﴿شَيْمَال﴾; and after a kesreh, as in ﴿رَأَيْتُ رَجَالا﴾. (TA.) An alif of this species is also called ﴿اْلِفُ الإِشْبَاع﴾ [The alif added to give fulness of sound to a fet-hah preceding it]; and so is the alif in ﴿مَن﴾ used in imitation [of a noun in the accus. case; as when one says, ﴿لَمَّا رَأَيْتُ رَجَالا﴾ pronounced ﴿رَأَيْتُ رَجَالا﴾] I saw a man, and the person to whom these words are addressed says, ﴿مَن﴾ Whom?. (Mughnee.)

The alif of annexation, or the annexed alif, is that which is an annex to the fet-hah of a rhyme, (T, K,) and to that of the fem. pronoun ﴿هَا﴾ in the former case as in ﴿لَمَّا رَأَيْتُ رَجَالا﴾ I saw a man, and the person to whom these words are addressed says, ﴿مَن﴾ Whom?. (Mughnee.)

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that one says, لَيْكُونَا نَسْفَا, and this seems to be indicated in Expositions of the Kur-án as the proper pronunciation of these two words in the phrases here cited, the former of which, and the first word of the latter,

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

[And praise not thou the opulent, but God do thou praise], the poet meaning, فَأَحْمَدْنِ, but pausing with an أ: (T:)

and accord. to 'Ikrimeh Ed-Dabbee, in the saying of Imra-el-Keys,

[what is meant is, Do thou pause that we may weep by reason of the remembrance of an object of love, and of a place of abode, for] the poet means, Qَفَنَ, but substitutes ٌ for the light َن; (TA;) or, accord. to some, Qَفَنٌ is in this case [a dual] addressed to the poet's two companions. (EM p. 4.) The alif of exchange [The alif of exchange] is that which is substituted for the tenween (T, K) of the accus. case when one pauses upon it, (T, K) and so in the copy of the Mughnee mentioned above, but in the copies of T I find َأَرْبَع, (T, K) and the like. (T.)

[The alif of inability to express what one desires to say], (T,) or [the alif of feigning negligence or heedlessness], (K,)

[but the former is evidently, in my opinion, the right appellation,] is that which is added when one says, إِنَّ عُمَرًا, and then, being unable to finish his saying, pauses, saying, إِنَّ عُمَرًا [in the CK َأَرْبَع, (T, K)] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, K;) and at length saying, إِنَّ عُمَرًا, (T,) meaning to say, if he were not unable to express it, إِنَّ عُمَرًا, (T,) 'Omar is going away]. (T.) The ٌ in a case of this kind is [also] said to be لِتَذْكَرَ [for the purpose of endeavouring to
remember]; and in like manner, و, when one desires to say, يقوم زيد, and, forgetting زيد, prolongs the sound in endeavouring to remember, and says يقومو. (Mughnee in the sections on ل and و.) It is also added to a curtailed proper name of a person called to, or hailed, as in ل for Ya 'umar [which is an ex. contrary to rule, as Ya 'umar is masc. and consists of only three letters]. (T.) 

The alif of lamentation, as in لوداء [Alas, Zeyd!], (T, K,) i.e. the ل after the ُه; (T;) and one may say وأ زيدهوا, without the ه of pausation. (Alfeeye of Ibn-Malik, and I 'Ak p. 272.) The alif of disapproval [which means the same], (Mughnee,) is similar to that next preceding, as in لابو عمرهأ [What! Aboo-'Omar?] in reply to one who says, Aboo-'Omar came; the ُه being added in this case after the letter of prolongation like as it is in لوداء فلأ said in lamentation. (T.) The ex. given in the Mughnee is لآ عمرهأ, as said in reply to one who says, I met 'Amr; and thus I find it written, with ل; but this is a mistranscription of the interrogative ُه, which see below.] In this case it is only added to give fulness of sound to the vowel; for you say, لالرجلوه What! the man? for لالرجلوه [O my boy, advance thou,] after one has said The man stood; and أرجله in the accus. case; and لالرجله in the gen. case. (Mughnee in the section on و, [But in my copy of that work, in these instances, the incipient ل, which is an ل of interrogation, is written ل in لآ مهمدئة [The alif that is converted from the affixed pronoun جئل, as in ليا غلاما أقبل [O my boy, advance thou,] for ليا غلاما أقبل (TA) from ليا غلاما أقبل (I 'Ak p. 271) O my wonder at Zeyd! for ليا غلاما أقبل (T and TA) in art. ب.) This is sometimes written ُه, but preceded by a fet-hah.) The alif المحولة [The transmuted alif, in some copies of the K, which, as MF observes, is put for the former,] is every ل that is originally ُه or ُه (T, K) movent, (T,) as in قال للف المحولة [The alif of the dual, or rather, of dualization], (T, K,) in verbs, (TA,) as in يدحيان مماسان, (T, K,) and in nouns, (T,) as in الزيدان (T, K) and العيزارا (T, K) [i.e. the ل which in verbs is a dual pronoun, as in وفلا and فيفعلا and in nouns a sign of the dual and an indication of the nom. case, as in رجلان. (S.) It is also indicative of the accus. case, as in رأيت فأد للف [I saw his mouth]. (S.) للف الجمع [The alif of the plural, or of pluralization], as in جيال ومساجد (T, K) and سكى (T, K) and فرسان [The alif denoting the fem. gender], as in حَملُ (Mughnee, K) and
which it is termed shortened, and the meddeh in أَرْوَصْقَم (K) and أَرْوَصْقَم (TA.)

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

[The alif of multiplication, i.e. that merely augments the number of the letters of a word without making it either fem. or quasi-coordinate to another; unaugmented, word], as in مَأْبَر (Mughnee, TA) [correctly مَأْبَر, in which the أ (here written ق) is not to denote the fem. gender, (S and K in art. مَأْبَر), because its fem. is مَأْبَر, as Mbr. says; (S and TA in that art.,) nor to render it quasi-coordinate to another word, (K and TA in that art.,) as is said in the Lubáb, because there is no noun of six radical letters to which it can be made to be so; but accord. to Ibn-Málik, a word is sometimes made quasi-coordinate to one comprising augmentative letters, as في أَرْوَصْقَم (TA in that art.).

The alifs of conjunction or connexion, or the conjunctive or connexive alifs, (T, K,) which are in the beginnings of nouns, (T,) [as well as in certain well-known cases in verbs,] occur in أَرْوَصْقَم (TA in that art.) and أَرْوَصْقَم (K) and أَرْوَصْقَم and أَرْوَصْقَم and أَرْوَصْقَم and أَرْوَصْقَم and أَرْوَصْقَم, (T, K,) which have a kesreh to the أ (when they commence a sentence, [or occur alone, i.e., when immediately preceded by a quiescence,] but it is elided when they are connected with a preceding word, (T,) [by which term word is included a particle consisting of a single letter with its vowel,] and أَرْوَصْقَم and أَرْوَصْقَم [and variations thereof, which have either a fet-hah or a kesreh to the أ when they commence a sentence, or occur alone], (K,)

and in the article أَرْوَصْقَم, the أ (of which has a fet-hah when it commences a sentence. (T.)

[The alif of disjunction, or the disjunctive alif,] is in the beginnings of sing. nouns and of pl. nouns: it may be known by its permanence in the dim., and by its not being a radical letter: thus it occurs in أَرْوَصْقَم, of which the dim. is أَرْوَصْقَم (I Amb, T:) in pl. it occurs in أَرْوَصْقَم and أَرْوَصْقَم (I Amb, T, K) and أَرْوَصْقَم (TA in that art.) [it also occurs in verbs of the measure أَرْوَصْقَم, as أَرْوَصْقَم; and in which cases it is sometimes أَرْوَصْقَم, i.e. privative, (like the Greek alpha,) as in أَرْوَصْقَم he did away with injustice, which is termed فقط and أَرْوَصْقَم, inf. ns. of أَرْوَصْقَم:] it is distinguished from the radical أ (as in أَرْوَصْقَم, as above: (I Amb, T:) or it is sometimes augmentative, as the interrogative أ (to be mentioned
below]; and sometimes radical, as in أَخَذَ أَمْرَ أَحْدٌ, and is thus distinguished from the conjunctive ٓأَمْرِ, which is never other than augmentative. (S.) * [The alif denoting excess and deficiency; i.e., denoting the comparative and superlative degrees], as in فَلَان أَكَّرَمْ مَنَكَ. [Such a one is more generous, or noble, than thou], (T, K, *) and أَجَلْ النَّاسِ، [more ungenerous, or ignoble, than thou], (T, TA,) and [the most ignorant of men]. (T, K, *) * [The alif of signification], (T, K, S) as though, (T, TA,) or because, (TA,) significant of the speaker, (T, TA,) also called the operative, as in أَنَا أَسْتَغْفِرُ اللَّه. [I beg forgiveness of God], (T, K) and أَنَا أَفْعَلُ كَذَا. [I do thus]. (T, TA,) and [The alif of interrogation, or the interrogative alif], (T, S, Msb in art. Mughnee,) as in أَزِيدْ عَدْنَكَ أَمْ عَمَّرَ. [Is Zeyd standing?], (Mughnee,) and أَزِيدْ قَاتِمَ. [Is Zeyd with thee, or at thine abode, or 'Amr?], (S, TA,) and [Did Zeyd stand?], said when the asker is in ignorance, and to which the answer is أَلْيَأَمْمُ نَشْرَحْ. [Did we not dilate, or enlarge?] in the Kur xciv. 1. (Mughnee.)

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When this is followed by another hemzeh, an ٓا is interposed between the two hemzehs, [so that you say أَلْتَ أَلْتَ, also written أَلْتَ أَلْتَ,] as in the saying of Dhu-r-Rummeh,

أَيَا طَيْبَةَ الْوُسْعِاءَ بَيْنَ جَلاَلٍ
وَبَيْنَ اللَّيْلَ أَلْتَ أَلْتَ أَمْ مَسَّمُ

[O thou doe-gazelle of El-Waasà between Jelájil and the oblong gibbous hill of sand, is it thou, or Umm-Sálim?]; (T, S,) but some do not this. (T.) [It is often conjoined with إنَّكَ لَأَلْتَ بِوُسْفٍ, as in the Kur xii. 90, Art thou indeed Joseph?] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Msb in art. Mughnee,) and to establish it, (Msb,) as in the phrase in the Kur [v. 116], أَلْتَ فَلَتْ للنَّاسِ. [Didst thou say to men?]; (T,) and أَلْتَ فَلَتْ للنَّاسِ. [Didst thou beat Zeyd?], and أَلْتَ فَلَتْ للنَّاسِ [explained above], (Msb in art. Mughnee,) and in أَلْتَ فَلَتْ للنَّاسِ: [Didst thou beat Zeyd?], and
Zeyd didst thou beat? (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the Kur [xxxvii. 153], Hath He chosen daughters in preference to sons? (T,) but see the next sentence, and [in the same ch., verse 93,] an Arab saying, Do ye worship what ye hew out? (Mughnee.) And to express a nullifying denial, as in [the words of the Kur xvii. 42], Hath then your Lord preferred to give unto you sons, and gotten for himself, of the angels, daughters? (Mughnee.) And to denote irony, as in [the Kur xi. 89], Do thy prayers enjoin thee that we should leave what our fathers worshipped? (Mughnee.) And to denote wonder, as in [the Kur xxv. 47], Hast thou not considered the work of thy Lord, how He hath extended the shade? (Mughnee.) And to denote the deeming a thing slow, or tardy, as in [the Kur lvii., 15], Am I to bring back a thing of which the time hath never come for those who have believed? (Mughnee.) And to denote a command, as in [the Kur iii. 19], meaning Enter ye into the religion of El-Islám. (Mughnee, and so Jel.) And to denote equality, occurring after liyit and and [in the Kur xxvii. 15], it will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them, and in i a abali umst um faedt, I care not whether thou stand or sit: and the general rule is this, that it is the hemzeh advening to a phrase, or proposition, of which the place may be supplied by the inf. n. of its verb; for one may say, [Equal to them will be the begging of forgiveness and the not doing so], and ma abali biyamak wa umdeh, I care not for thy standing and thy not doing so: (Mughnee.) The alif of calling, or vocative alif, (T, S, Mughnee, K,) as in azid, meaning O Zeyd, (T, K,) and in azid, O Zeyd, advance, (S,) used in calling him who is near, (S, Mughnee,) to the exclusion of him who is distant, because it is abbreviated. (S.) i with medd, is a particle used in calling to him who is distant, (Mughnee, K,) as in hazid, Ha there, or soho, or holla, Zeyd, advance. (TA) Az says, You say to a man, in calling him, Allah, and Allah and Allah (TA) or, ab, for, say, say, I care not for Allah, for Allah, for Allah. (S and K in art. S. and K in art. For, see In a dial. of some of the Arabs, hemzeh is used in a case of pausing at the end of a verb, as in their saying to a woman, O Zayd, and to two men, O Zayd.
and to a pl. number, ُفُوَلَوْلِيَّةٍ; but not when the verb is connected with a word following it: and they say also لَّا, with a hemzeh, [for ْلَا,] in a case of pausation. (T.) But Ahmad Ibn-Yahyà says, All men say that when a hemzeh occurs at the end of a word, [i. e. in a case of pausation,) and has a quiescent letter before it, it is elided in the nom. and gen. case, though retained in the accus. case [because followed by a quiescent ِْأ], except Ks alone, who retains it in all cases: when it occurs in the middle of a word, all agree that it should not be dropped. (T.) AZ [however] says that the people of El-Hijáz, and Hudheyl, and the people of Mekkeh and ElMedeeneh, do not pronounce hemzeh [at all]: and ‘Eesà Ibn-Omar says, Temeem pronounce hemzeh, and the people of El-Hijáz, in cases of necessity, [in poetry,) do so. (T.) Ks cites, [as exhibiting two instances of a rare usage of ِْأ, or ِْأ, in a case of pausing, in the place of a suppressed word,]

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اَحْيَرْ خَيْرَانَ وَ اِنْ شَرَّ فَأَمْلِكْ

دَعَ فَلَانَ رُبَّهُ فَأَسْأَعْكِ

وَلَا أَرَيْدُ الشَّرْرُ إِلَّا أَنْ تَأْنِ

[written without the syll. signs in the MS. from which I transcribe this citation, but the reading seems to be plain, and the meaning,]

Such a one supplicated his Lord, and made his words to be heard, saying, Good is double good; and if evil be my lot, then evil; but I desire not evil unless Thou will that it should befall me]: and he says, he means, إِلَّا أَنْ تَشَاءَ; this being of the dial. of Benoo-Saad, except that it is [with them] َّٰنَا, with a soft ِّلَا; also, in replying to a person who says, Wilt thou not come? one says, َّٰنَا, meaning ُفَآذَهْبِ [Then go thou with us]: and in like manner, by َّٰنَا, in the saying above, is meant ُفَآذَهْبِ. (T.A.) Hemzeh also sometimes occurs as a verb; ُثَمَّنَ, i. e. with the ُثَمَّ of pausation added, being the imperative of ُثَمَّنَى as syn. with ُثَمَّنَ. (Mughnee.) [As a numeral, ١ denotes One.]
(T, S, M, &c.) aor. ﷐َبَأ (M, K,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and ﷐َبَأ (AZ, T, S, M, K,) contr. to analogy, (TA,) inf. n. ﷐َبَأ (T, S, M, K) and ﷎َبَأ (M, K) and ﷐َبَأ (S, M, K) and ﷓َبَأ (M;) and ﷓َبَأ (written with the disjunctive alif ﷔َبَأ); (T, K;) *He prepared himself; (AZ, S, M, A, K,) and equipped himself; (AZ, S, A,) for (لَ) departing, or going away, (AZ, S,) or for journeying: (M, A, K:) or he determined upon journeying, and prepared himself. (T.) El-Aashà says,

* صِرَتْ وَلَمْ أَصِرْمَكَ وَكَصَرَمَ أَحْ تَقَدْ طَوَىٰ كَسْحَاٰ وَأَبَ لَذَهْبًا *

(T, S, M, TA,) i. e. *I cut [in effect, while I did not really cut] you: for like one who cuts is a brother who has determined and prepared to go away.* (TA,) [Hence,] ﷓َبَأ لاَ عَبَابَ وَلَا أَبَابَ [or (وَلَا عَبَابَ وَلَا أَبَابَ)] a prov. [which see explained in art. ﷓َبَأ.] (TA,) [And hence the saying,] ﷓َبَأ هَوَىٰ فِي أَبَابَهُ, (S, M, K,) and ﷓َبَأ هَوَىٰ فِي أَبَابَهُ, (M,) *He is in his [state of, or he is engaged in his,] preparation or equipment [for departing or journeying].* (S, M, K.) The henzeh in ﷓َبَأ is sometimes changed into ﷓َبَأ, and thus ﷓َبَأ, inf. n. ﷓َبَأ, signifies *He prepared himself to assault, or charge, in battle. (T, TA,) ___ ﷓َبَأ هَوَىٰ فِي أَبَابَهُ, (S and Msb in art. ﷓َبَأ): and also, he pursued his (anothers) course, doing directed his course, towards him, or it: (S and Msb in art. ﷓َبَأ) and also, he pursued his (anothers) course, doing as he (the latter) did. (L in art. ﷓َبَأ) وكَدَّ (M, K,) aor. ﷓َبَأ (IDrd, M, K) and ﷓َبَأ (K,) inf. n. ﷓َبَأ (AA, S, M, K) and ﷓َبَأ (M, K,) and ﷓َبَأ (TA,) *He yearned for; longed for; or longed to see, his home.* (AA, S, M, K.)

* 8َبَأ see 1, first signification.
He adopted him as a father; an extr. form; (IAar, M;) from ُهَأ، أبُّ، a dial. var. of أبُّ (TA:) regularly, (M.)

And ُهَأ، أبُّ and ُهَأ، أبُّ He adopted a father; (TA in art.

أبُّ: see art. 

أبُّ أبُّ Herbage, (M, K,) whether fresh or dry: (M, * K, * TA:) or pasture, or herbage which beasts feed upon, (Fr, AHN, Zj, T, S, M, A, Msb, K,) of whatever kind, (AHn, Zj,) [or] not sown by men: (Msb:) it is, to cattle and other beasts, what fruit is to men: (Mujáhid, T, Msb:) or whatever grows upon the face of the earth: (átà, Th, T, M;) whatever vegetable the earth produces: (K, * TA:) and also, green herbage, or plants: (K, * TA:) and, as some say, straw; (Jel in bxx. 31, and TA,) because cattle eat it: (TA:) or herbage prepared for pasture and for cutting:

(TA:) accord. to IF, (Msb,) dried fruits; because prepared for winter (BD in bxx. 31, and Msb) and for journeying: (Msb:) pl. [of pauc.] أبُّ أبُّ أبُّ أبُّ, originally فلَان يَرَى لِهِ الْحَبْطَ وَطَأعَ لِهِ الْأَبُّ, meaning Such a one's seed-produce [or grain] increased, and his pasture became ample. (A.) Also a dial. var. of أبُّ أبُّ, A father: (T, and MF from the Tesheel of Ibn-Málik.) أبُّ أبُّ أبُّ: see 1.

Aبُّ أبُّ إبَّةُ أبَّة أبَّة A way, or course, of acting, or conduct, or the like. (M, K.) [See 1.]

إبَّةُ أبَّة The time, or season, of a thing: (Msb:) or the time of preparing, or making ready, of a thing: (Mgh:) as, for instance, of fruit: (Mgh, Msb:) it is of the measure فلَان يَرَى لِهِ الْحَبْطَ وَطَأعَ لِهِ الْأَبُّ in the first of the senses assigned to it above, (Mgh,) the ُن being augmentative; (Msb;) or of the measure فعَالُ (Mgh, Msb,) from ُأبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَّ أبَь
The first of a series of eight words comprising the letters of the Arabic alphabet (in the order in which they were originally disposed, agreeing with that of the Hebrew and Aramaic, but with six additional letters: they are variously written and pronounced; generally as follows: 

ٌدٌجٌأ

but the Arabs of Western Africa write the latter four thus: 

شغظثءتشرقضفعصضفعمثلث。

[In both of which are related several fables concerning the origin of these words:] accord. to the general opinion, the word ُدٌجٌأ is of foreign origin, [like each of the words following it,] and therefore its first letter [as well as each of the others] is a radical. (TA.) 

Hence, ُدٌجٌأ signifies The alphabet.

You say ُدٌجٌأ فوٌرٌح The letters of the alphabet. ___ It is probable (as De Sacy has observed in his Ar. Gram., 2nd ed., i. 8,) that the Arabic alphabet originally consisted of only twenty-two letters: for some of the ancient Arabs called Saturday ُدٌجٌأ, Sunday ُدٌجٌأ, and so on to ُدٌجٌأ inclusive; calling Friday ُدٌجٌأ. In the lexicon entitled El-'Eyn, the letters of the alphabet are arranged nearly according to their places of utterance; as follows: 

ع، ر، ه، خ، ب، ر، ق، ك، ر، ج، ش، ر، ض، ص، س، ز، ر، ت، ط، د، ت، ظ، ث، ر، ل، ن، ف، ب، م، و، أ، ى: and this order has been followed in the Tahdheeb and Mohkam and some other lexicons.]


**1. أَبْدَأ**

Aor. —, inf. n. أَبْدُأ

1. He remained, stayed, abode, or dwelt, (T, S, M, K,) constantly, continually, or permanently, without quitting, (T, L,) and so أَبْدَأ having for its aor. —. (TA.)

2. Aor. and —, (T, S, M, L, Msb, K,) inf. n. أَبْدُأ; and أَبْدَأ (M, L, Msb;) and أَبْدَأ (T, M, A, Mgh, L;) He (a beast) became wild, or sky; syn. تَوَّخَشَ (S, M, L, Msb, K;) [because wild animals live long, unless killed by accident; accord. to what is said by As and others in explanation of أَبْدَأ (sing. أَبْدَأ) applied to animals, as meaning wild:] took fright, and fled, or ran away at random: (Mgh;) took fright at, and shunned, mankind. (T, Msb.) أَبْدُأ also signifies The shrinking from a thing, or shunning it; syn. تَوَّخَشَ. (Kull pp. 30 and 31.) And أَبْدَأ (S, K,) aor. —; (K;) and أَبْدَأ (A, K;) He (a man, S, A,) became unsocial, unsociable, unfamiliar, or sky; like a wild animal; syn. تَوَّخَشَ. (S, A, K,) [Hence,] أَبْدَأ (K,) aor. —, inf. n. أَبْدَأ, (TA,) He (a poet) made use, in his verses, of words, or phrases, strange, unusual, unfamiliar; or far from being intelligible, (K, * TA,) such as were not understood (K) at first sight, or on first consideration. (TA.) [And perhaps from أَبْدَأ in the sense explained above, but more probably, I think, by the substitution of أَبْدَأ for أَبْدَأ, aor., —, (T, S, &c.,) inf. n. أَبْدَأ, (L,) He (a man, S) was angry; (T, S, M, L, K,) as also أَبْدَأ and أَبْدَأ وَأَبْدَأ and أَبْدَأ. (T, L.) You say, أَبْدَأ عليه, He was angry with him. (L.)

**2. أَبْدَأ**

Inf. n. أَبْدَأ, He made, or rendered, perpetual. (S, K,) [See also the pass. part. n. below.] A phrase is a phrase used as though meaning أَبْدَأ أَبْدَأ [I did not a deed ever to be remembered, or mentioned]. (Ham. p. 191.)

3. أَبْدَأ, He, or it, made [a beast] to take fright; to become wild, or sky. (KL)

**4. أَبْدَأ**

See 1, in two places. أَبْدَأ (a man) was long distant from his home; expl. by طَلَّتُ غَزْيَتِه; (K;) or was long in a state of celibacy; طَلَّتُ غَزْيَتِه, as in one copy of the K; (TA,) and became little in need, or little desirous, of
women. (K.) ___ It (a place of abode or sojourning) became deserted [by mankind]: (T, M, K;) and became inhabited by wild animals. (T, M, A.)

Time, syn. (M, Msb, K) in an absolute sense: (TA:) or a long time, syn. (A, and Mgh: [and this may be meant in the S &c. by the syn. (M,) or, properly, a long time that is unlimited: (Msb, TA:) or an extended space of time that is indivisible; for you say: اَذَکُنْاّمَز, the time of such a thing, but not اَذَکُدْبَأ. (Er-Rághib:) [and generally, time, or duration, or continuance, or existence, without end; endless time, &c.; prospective eternity;] opposed to أَزْرُ، which signifies time, or duration, &c., without beginning: (see the latter word for further explanations, &c.:) each of these significations may be meant by the explanation in the S and M and K, which is also given in the Msb: each correctly applies in particular instances:] pl. [of pauc. (S, M, Msb, K) and [of mult. (S, M, K) [and ندُوأ, of which an ex. will be found below]: but the use of these pls. is restricted to particular cases, to signify portions of time, or to serve as corroboratives to the sing.: (MF:) as signifying an extended indivisible space of time, [or the like,] اَذَکُدْبَأ should have neither dual nor pl.; but اَذَکُدْب* is sometimes said, when the sing. is restricted to denote a particular part, or portion, of the whole of that to which it applies, in like manner as a generic noun is restricted to a special and partial signification: some, however, have mentioned اَذَکُدْبُأ as being post-classical; not of the language of the Arabs called العرب العربيَّاء. (Er-Rághib.) The time became long to Lubad, the last, and the longest of life, of Luk- mán's seven vultures, to the term of the life of which his own term of life was decreed to extend,] is a proverb applied to any thing that has been of long duration. (M.) And you say, رَزِقَّ اَللَّهُ عَمَراً طَوْيِلُ الْاَيَادُ [May God grant thee a life long in duration (lit. durations, the pl. form being used not in its proper sense, but to give intensiveness of signification), and remote in limit (lit. limits)]. (A.) And كَانَ هَذَا فِي اَيَادِ الدَّهْرُ This was a long time ago. (Mgh.) And اَذَکُدْبُأ (TA) and اَذَکُدْبُأ (S, M, TA,) meaning [in an intensive sense]; (TA;) [A long, or an endless, period of time:] like as you say, اَذَکُدْبُأ (S) or اَذَکُدْبُأ (M.) [In each of these phrases, the latter word is added as
a corroborative, or to give intensiveness to the signification. [لَا أَدِبدُ to give intensiveness to the signification. [لَا أَدِبدُ and لَا أَدِبدُ and [in an intensive sense, as will be seen below,] لَا أَدِبدُ لَا أَدِبدُ and لَا أَدِبدُ. accord. to different recitals of a trad., signify To the end of time; for ever; and for ever and ever. (TA.) ] (El-Khafájee, El-Bedr Ed-Demámeenee, MF;) and signifies the same. (TA.) [So, too, does لَا أَدِبدُ، unless used in a limited sense known to the hearer.] When you say، لَا أَدِبدُ، you mean, [I will not speak to him as long as I live, or henceforth, or ever; or I will never speak to him; i. e.,] from the time of your speaking to the end of your life. (Msb.) [In this case، لَا أَدِبدُ may also be considered as a mere corroborative. It is used in both these ways لَا أَدِبدُ لَا أَدِبدُ in affirmative as well as negative sentences. For exs. of its use in affirmative sentences, see the Kur xviii. 2 and iv. 60, &c.] One also says، لَا أَدِبدُ، (S, M, A,) and لَا أَدِبدُ، (T, K,) which, though of classical authority, is said to be no evidence of the use of لَا أَدِبدُ as a pl. of لَا أَدِبدُ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative, as لَا أَدِبدُ in the phrase لَا أَدِبدُ، (M, A, K,) in which the latter word is not a rel. n., for if so it would be لَا أَدِبدُ، but app. a pl., (M,) like لَا أَدِبدُ، (M, K;) and لَا أَدِبدُ، (S, K,) like as you say، لَا أَدِبدُ، (S;) and لَا أَدِبدُ، (M,) and لَا أَدِبدُ، (T, S, M, A, K;) and لَا أَدِبدُ، (M, K;) and لَا أَدِبدُ، (K;) and لَا أَدِبدُ، (K;) and لَا أَدِبدُ، (K;) and لَا أَدِبدُ، (K; [in the T لَا أَدِبدُ]) all of which phrases are the same in meaning; (K;) [I will not do it, and I will not come to him, (or لَا أَدِبدُ لَا أَدِبدُ may here mean the same as لَا أَدِبدُ،) during the endless space of all future times, or time; or the like; or for ever and ever; εἰς αἰῶνα τῶν αἰώνων ; in seculum seculorum; in omne ævum;] the last word in every case being a corroborative. (MF.) Also، لَا أَدِبدُ، (S, A, K;) Lasting; or everlasting. (S, A, K;) So in the saying، لَا أَدِبدُ، (S, A, K;) The present state of existence is limited in duration, but the final state of existence is everlasting. (Obeyd Ibn-'Omeyr and L.) And لَا أَدِبدُ signifies The Everlasting; i. e. God; because He alone is The Enduring without end or cessation; for the Muslims hold that all living creatures (even the
Angels) must die, and be raised again to life: or] The Ancient without beginning. (K.) Also Offspring that is a year old. (K.)

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

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

* الإِيْدُانَ ذِى الإِيْدُ
* لَنْ يَقْلِعِ الجُدُدُ النِّكَدُ
* فِي كُلِّ مَا عَمَّا تَلَدُّ

[Hard fortune will not depart save with the fortune which is the necessary attendant of the possessor of the female slave, as long as he possesses her, (or, if we take ذِى ذِى in the sense of هُذِه, save with the fortune of this female slave,) who every year (مَا being redundant) brings forth.] الإِيْدُ means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i.e., she only increases evil [and brings reproach upon her master by bearing him children; for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, الا:
Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed, or bring forth. (M, L: [in the latter of which is added, in every year bringing forth.])

The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness. (M, K.) See אבדא, a term applied to Sayings of which the following is an ex.:

 Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place; applied to a man [and to a bird]. (L.) And אבדא, Birds that remain in a country constantly, winter and summer; (T, L;)

Contr. of אבדא. For the phrases אבדא and אבדא, אבדא, see אבדא. A wild animal; (M, L, Msb;) that shuns, and takes fright at, mankind, amp;c.: (L, Msb;) fem. with י: pl. [properly fem.] אובאדא [םプラ]; (M, Mgh, L;) and [masc. and fem.] אובאדא, אובאדא, אובאדא. אבדא is syn. with אבדא, אבדא, אבדא. Wild animals are called אבדא, אבדא, אבדא (S, M, L, K) and אבדא (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (As, M, L, K;) but from some evil accident; and the same is asserted of the serpent. (As, M, L;) [See also אבדא. Hence, אבדא.
The light, or active, horse, which overtakes the wild animals, and which they can hardly, or never, escape: so called because he prevents their escaping the pursuer like a shackles. (Msb.) [See also art. אבדא. Hence also the saying, אבדא אבדא אבדא, אבדא, אבדא, אבדא, אבדא, אבדא, אבדא, אבדא, אבדא. Benefits
are fugitive, or fleeting; therefore detain ye them by gratitude]. (A trad.)

ةَﺪِﺑآ fem. of ٌﺪِﺑآ, q. v. ___ Also, [as a subst.,] A deed, (Har p. 364,) or a calamity; (S, M, K,) ever to be remembered, or mentioned, (S, M, K, Har,) by reason of its extraordinary nature, and its grievousness: (Har:) or a great, or formidable, event, at which people take fright, or are alarmed: (TA:) or a strange, abominable, or evil, thing: (Ham p. 627:) pl. ُﺪِﺑاَوَأ, (K.) You say, جاء فلان بٌﺪِﺑة Such a one did, or brought to pass, [a deed or] calamity ever to be remembered, or mentioned. (S.) See also 2. ___ A strange, an unusual, or an unfamiliar, word or saying; one far from being intelligible; (M;) pl. ُﺪِﺑاَوَأ, signifying expressions of subtile meanings; so called because remote from perspicuity. (Msb.) ___ The pl. also signifies Strange, unusual, unfamiliar; or extraordinary, rhymes, or verses, or poems; syn. قَوَافَ شُرَد, (S,) or شوارد من الغواص (K.) El-Farezdak says,

* لن تَدْرِكُوا كَرِمًا بَلْوُم أُيُكُمْ
* وٍأَوَابِدٍ يَنْحَلُ الأَشْعَرَ

[Ye will not attain to my nobility with the ignobleness of your father; nor to my extraordinary verses by arrogating to yourselves the verses of other men]. (S.) [See ٌﺪِﺑآ.] 

ٌﺪﱠﺑَﺆُﻣ [Made, or rendered, perpetual]. You say, وَقَفَ أَرْضُهُ وَقَفَنَا مُؤْبِدًا He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited. (T.) ____ Also, with ٌأَبَدٍ, A she-camel that is wild, and intractable, or unmanageable; syn. (K.)

ٌﺪِّﺑَﺄَﺘُﻣ see ٌﺪِﺑآ.
1. **اَبْرَّ انَّ يَكْلُب** He gave the dog, to eat, a needle in bread: (S, K:) and [app., in like manner, اَبْرَّ اَنَّ يُشَاشَة] he gave the sheep, or goat, to eat, a needle in its fodder: for you say, اَبْرَّ اَنَّ عَقْرَة The scorpion stung him with the extremity of its tail. (S, M, A, K.)

2. **اَبْرَّ انَّ** He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; or defamed him; (IAar, T, A, K;) and annoyed him, or hurt him. (IAar, T, A.)

3. **اَبْرَّ انَّ** He fecundated a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see اَدْحَلْوَهُ); (T, S, A, Msb;) as also اَبْرَّ انَّ, (S, A,) inf. n. اَبْرَّ انَّ (M, Msb, K) and اَبْرَّ انَّ (M, K.) He fecundated a palm-tree (Aboo-‘Amr Ibn-El-‘Alà, L.)

4. **اَبْرَّ انَّ** He, a man, TA,) or it, was, or became, in a good or right or proper state. (T, K.)

5. **اَبْرَّ انَّ** It (a palm-tree, A and Msb, or a young palm-tree, S) admitted, or received, fecundation: (S, A, Msb:) it became fecundated of itself. (S.)

6. **اَبْرَّ انَّ** [written with the disjunctive alif اَيْتِنْبِرُهُ] He asked him to fecundate, or to dress, or put into a good or right or
proper state, his palmtrees, or his seed-produce. (T, S, M, * K.) See also بُّرَاء.

A needle; (T, Msb;) an iron مَسَلة: (M,

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K.) pl. إِبَار (T, S, M, Msb, K) and إِبَار (M, K.) ___ The sting, or extremity of the tail, of a scorpion; (S, * M, A, K;) as also مَهْبَر.

; of which latter the pl. is مَهْبَر: (A:) and of a bee. (A.) ___ The extremity of a horn. (A.) ___ The [privy] member of a man. (TA.) ___ إِبَارُ الْدِّرَاعٍ The extremity of the elbow; (Z) in his Khalk el-Insán; and A;) the extremity of the ذَرَاعٍ [here meaning the ulna] of the arm, (K,) from which the measurer by the cubit measures; (TA;) [this being always done from the extremity of the elbow;] the extremity of the bone from which the measurer by the cubit measures:

the extremity of the os humeri which is next to the elbow is called the قَبِيح; and the زُجَّ of the elbow is between the قَبِيح and the الذَّرَاع: (T;) or a small bone, the head of which is large, and the rest slender, compactly joined to the قَبِيح:

(TA voce قَبِيح:) or the slender part of the ذَرَاع: (S, M: or a bone, (as in some copies of the K,) or small bone, (as in other copies of the K and in the M,) which latter is the right reading, (TA,) even with the extremity of the ذَرَاع [which is applied to the ulna and to the radius] of, or from, (M,) the ذَرَاع [or fore arm] to the extremity of the finger. (M, K.) ___

also signifies The bone of what is termed وَتَرَة [i. e. of the heel-tendon of a man, or of the hock of a beast], (M, K,) which is a small bone adhering to the كَعْب [i. e. to the ankle or to the hock]: (M, TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

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إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

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إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.

إِبَّار: (M, K, * TA;) and [app. more correctly or] the slender part of the عَقُوب [or hock] of the horse: (M, * K, * TA;) in the عَقُوب [or two hocks] are [what are termed] مَهْبَر، which are the external extremity of each hock. (S.) ___ See also مَهْبَر.
A maker of needles: (T, M, K:) and a seller thereof: or the latter is called إیرى which is a corruption. (K.)

The flea. (K.) See also بار in art.

A maker of needles: (T, M, K:) and a seller thereof: or the latter is called إیرى of which إیرى is a corruption. (K.)

There is not in it [namely the house (الدار)] any one. (TA from the Expositions of the Fs.)

The place [or case] of the needle. (K.) The tongue. (L.) See also إیرى and ما إبر and ما إبر Also, (T, L, K,) and ما إبر and ما إبر (T, L,) and ما إبر (Msb,) That. (Msb, K,) [namely] what is called حشر, جشر, (T, TT,) or حشر, جشر, (so in a copy of the T,) [in the L and TA it is said to be like (what is termed) حشر, thus written with the unpointed ح, and without any syll. signs, perhaps a mistranscription for حشر, and doubtless meaning the anthers, or the pollen,] with which palm-trees are fecundated. (T, L, Msb, K.)

Malicious and mischievous misrepresentation; calumny; or slander; (Lh, S, M, K) and متغيرة (M, K) Malicious and mischievous misrepresentation; calumny; or slander; (Lh, S, M, K) and the marring, or disturbance, of the state of union or concord or friendship or love between a people or between two parties: (Lh, S, K, TA:) pl. مَا يبر. (S, M,) You say, خيشت منهم المخابر فمشيت بينهم الما يبر [Their internal states, or qualities, became bad, or evil, or corrupt, and in consequence calumnies became current among them]. (A.)

A dog that has had a needle given him, to eat, in bread: (S:) and, with شاة (A dog) that has eaten a needle in its fodder, and in whose inside it has stuck fast; in consequence of which the animal eats
nothing, or, if it eat, the eating does it no good. (TA.) It is said in a trad.,

The believer is like the dog that has had a needle given to him, to eat, in bread. (S.) [Accord. to Ibr D, the meaning is, that he is generous and incautious, so that he is easily deceived.] Also, (T, S, A,) and (S,) A palm-tree fecundated: (T, S, A:) and the same, and seed-produce, dressed, or put into a good or right or proper state. (T, TA.) The former is the meaning in the phrase سكة (T, S,) occurring in a trad., [q. v. voce مامور,] i. e. A row of palm-trees [or perhaps a tall palm-tree]

fecundated: or, as some say, this phrase means a ploughshare properly prepared for ploughing. (TA.)
Abṣa

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

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

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

4. Abṣa The cord, or rope, with which the pastern of a camel's fore leg is tied, or bound, to his arm, so that his fore leg is raised from the ground: (As, S, A, K;) pl. Abṣa (K.) The dim. is Abṣa. (S.) Abṣa A certain vein (عرق)
in the hind leg (AO, K) of a horse. (AO.)

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

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

A camel having the pastern of his fore leg tied, or bound, to his arm, so that his fore leg is raised from the ground; (A, * TA;) as also (S:) or the latter, having his fore shank bound to his arm with the

Hit, or hurt, in the vein called the.

The crow: because it hops as though it were. (K.)

: see: and see S. Also Having the vein called (TA.)


He put it (a thing, S Mgh, Msb) beneath his [or arm-pit]; (S, Msb, K;) or in

his [or arm-pit]. (Mgh.) Hence, (K,) the surname of Thábit the son of Jábir (S, K) ElFahmee: (S;) because they assert that the sword never quitted him: (S;) or because he put beneath his armpit a quiver of arrows, and took a bow, or put beneath his armpit a knife, and came to an assembly of Arabs, and smote some of them. (K,) It is invariable: but if you desire to express the dual or pl., you say, [or you say and (S,) It does not admit of the formation of a dim., nor is it abridged: (S, K;) but some of the Arabs used to say [so written with refa], using a single word, accord. to Sb, as is said in the L. (TA,) Its rel. n. is (Hence also) Such a one placed such a one under his protection. (TA.) ___ [Hence also] This also signifies He put his (or garment, (Mgh, K,) under his right arm, and then threw [a portion of] it over his left shoulder; (S, Mgh, K,) in prayer, or in [as also.] [See also. (S,) [The armpit:] the inner side of the shoulder-joint: (ISd, K;) or the part beneath the of the arm, upper arm, armpit, and wing, &c.: (S, Msb:) also written ; (Msb, K;) which is said to be a dial. var. by some of the moderns; but this is strange, on account of what is said respecting (Msb;) for Sb says that there are only two subs. of the measure, which are and ; and one epithet, namely ; other instances have been mentioned, but their transmission from Sb is not established: (Msb. in art.;) it is also said that there is no other word like; but this means, in its original form, and does not deny that there are words like it by the insertion of a second vowel like the first, such as this and many other words: (TA,) [see
also: [It is fem.; (Mgh.) or masc. and fem.; (S, Msb;) sometimes the latter; (Lh, K;) but the making it mase. is more approved: (TA:)]

Fr cites, from certain of the Arabs, the phrase, (S,) [And he raised the whip so that his armpit shone]: (S, Msb;) the pl. is [He hit the secret and occult particulars of the affairs]. (A, TA [followed by the words [and a pleonastic addition, merely explaining what goes before.]) *** And [He traversed the recesses of the desert]. (TA.) *** And [The foot, or bottom, or lowest part, (S,) or?] The place where the main body of sand ends: (S:) or what is thin, of sand: (K:) or the lowest part of an oblong tract of sand collected together and elevated, where the main body thereof ends, and it becomes thin. (TA.) *** And [Evil fortune; ill luck. (TA.)]

[Otf, or relating to, the armpit]. *** The axillary vein. (Gollus, on the authority of Meyd.)

The sword is beneath my [or armpit]: and I put, or place, the sword upon my side, and beneath my [K, TA.] The

Hudhalee, (S, TA,) El-Mutanakhkhil, describing water to which he came to drink, (TA,) says, (S, TA,) accord. to the Deewán, but some ascribe the words to TaäbbataSharrà, (TA,)

meaning [I drank of the main body thereof, and returned from it, and a sharp steeled sword was] beneath my [S, TA:] or, accord. to one relation, the poet said, [and accord. to another, and accord. to another, Skr says that the last word of the verse is a contraction of: and Ibn-En-Seeràfee, that it is originally: and if so, it is an epithet. (TA.)]
إباطيّ : see what next precedes.
تأبطيّ : see 5.


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

[Now surely Baháni said, and she did not hide herself, or did not restrain herself, Thou hast grown old, and enjoyment doth not befit thee]: (S:) or she did not hide herself [or her mind], but said openly: (TA:) or she did not go far [from the person whom she addressed, or from the truth]; so says AZ, taking it from as relating to a slave: (TA:) or she did not abstain from her speech, as from a sin, or crime: (IAar:) or she did not disdain, or scorn. (TA,) AHát says that he asked As respecting ↓, and he answered that he knew it not. (TA.)
She (a camel) withheld her milk. (TA.)

He denied, or disacknowledged, the thing. (K.) One says to a man, Verily in thee is such a quality; and he replies, I do not deny, or disacknowledge: and one says, O son of such a woman; and the man replies, I do not deny, or disacknowledge, her. (IF.)

A slave running away, or fleeing, &c.; a runaway, or fugitive, slave; part. n. of (Mgh, Msb, K;) as also [but in an intensive, or frequentative, sense, i. e. who runs away, or flees, &c., much, or often; and so (Mgh, Msb, K) and (Mgh, Msb, K) and (K.)]
The camels were content, or satisfied, with green pasture, so as to be in no need of water: (S, M, K:) the last verb is mentioned by Z, and he says that it is tropical, and hence ُلْﺑَأ applied to a monk. (TA.) 

Also ُلِﺑِﻹا ِﺖَﻠَـﺑَأ signifies The camels were left to pasture at liberty, and went away, having

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with them no pastor: (K.) or they became wild, or shy. (K, * TA.) And The camels sought by degrees, or step by step, or bit by bit, after the [q. v.], i. e. the خلفة of the herbage or pasture. (TA.) And, inf. n. أُبُلُ، or أُبُلَت، (TA.) ___ And, inf. n. أُبُلُ، or أُبُلَت، (TA.) ___ The camels remained, or abode, in the place: (M, K:) or remained, or abode, long in the pasturage, and in the place. (El-Moheet, TA.) ___ The herbage became tall, so that the camels were able to feed upon it. (K.) ___ The trees had green [such, app., as is termed أُبُلُ، Abl. ms, growing in its dried parts, mixing therewith, upon which camels, or the like, fatten. (Ibn- 'Abbád.) أُبُلُ، Abl. Inf. n. He assigned to him, or gave him, (جعَلَ، جعلَ) pasturing camels, or camels pasturing by themselves. (K.)

2 أُبُلُ، (S, K,) inf. n. أُبُلُ، (K,) Ta’alib, (K,) He took for himself, got, gained, or acquired, camels; he acquired them as permanent property: (S, K,) [See also 5.] He was one whose camels had become numerous; (T, M, K;) as also أُبُلُ، (M, K;) inf. n. أُبُلُ، (TA;) Abl. ta’alib, (M, K;) aor. أُبُلُ، (K,) inf. n. أُبُلُ، (TA;) Abl. تأٓبَلْيِل، The managing, or taking good care, of camels; (M;) and the fattening of them: (M, K;) mentioned by AHn, on the authority of AbooZiyád ElKilábee. (M.)

See also 1.

4 أُبُلُ، (S, K,) inf. n. أُبُلُ، (K,) Abl. تَأْبِيْل، He took for himself, got, gained, or acquired, camels; he acquired them as permanent property: (S, K,) [See also 5.] He was one whose camels had become numerous; (T, M, K;) as also أُبُلُ، (M, K;) inf. n. أُبُلُ، (TA;) and أُبُلُ، (K,) inf. n. أُبُلُ، (TA;) Abl. تأٓبَلْيِل، The managing, or taking good care, of camels; (M;) and the fattening of them: (M, K;) mentioned by AHn, on the authority of AbooZiyád ElKilábee. (M.)

See also 1, in two places: ___ and see 8 أُبُلُ، (S, M, K,) in the O أُبُلُ، (TA,) He does not, or will not, keep firmly, or steadily, to the pasturing of camels, nor tend them well; (M, K;) he does not, or will not, manage them, or take care of them, in such manner as to put them in good condition: (As, A ‘Obeyd, T, S;) or it signifies, (M, K;) or signifies also, (S,) he does not, or will not, keep firmly, or steadily, upon them when riding them; (T, S, M, K, TA;) used in this sense by a man excusing himself for not putting on a camel his aged father who was walking. (T.)
Skilled in the good management of camels (S, M, K) and of sheep or goats; (M, K;) as also, (S, M, K;) and in poetry, skilled in the management, or care, of camels. (T.) A man possessing camels; (Fr, M, K;) as also, (M, K;) similar to, (Fr, p. 714,) but this is disapproved by Fr; (TA;) and, (S, M, O,) with fet-h to the, (S, O,) because several kesrehs together are deemed uncouth; (O;) in the K, erroneously, (M, K,) with two fet-hahs; (TA;) and, (M, K,) also, with two kesrehs. (K.) A fleshy he-camel. (Ibn-'Abbád, K.) A she-camel blessed, prospered, or made to have increase, in respect of offspring. (Ibn-'Abbád, K.) In one place in the K, is put for, (TA.)

The, (K,) i.e., of dry herbage; [app. meaning what grows in the season called, or summer, among herbage that has dried up;] growing after a year; upon which camels, or the like, fatten. (TA.)

Camels; and a herd of camels: or] at the least, applied to a, i.e. a number [of camels] more than a, which is at least nine, up to thirty; after which is the, i.e. forty and upwards; and then, which is a hundred of, (T:) or, accord. to Ibn-'Abbád, a hundred of (TA:) it is a quasi-pl. n.; (Az, S, ISd, Z, O, Msb, &c.) a word having no proper sing.; (S, M, O, Msb;) and is of the fem. gender, because the quasi-pl. n. that has no proper sing. is necessarily fem. (S, O, Msb) when not applied to human beings, (S, O,) or when applied to irrational beings, (Msb,) and has
added in the dim.; (S, Msb;) the dim. of ٌﻞِﺑِإ (ٌﺔَﻠْـﻴَـﺑُأ (S, M, Msb, K;) it is said in the K that it is a sing. applied to a pl. number, and is not a pl., nor a quasi-pl. n.; but in this assertion together with the saying that the dim. is as above is a kind of contradiction; for if it be a sing., and not a quasi-pl. n., what is the reason of its being fem.? (TA;) the pl. is ٌلَلَٰٰ (ٌﻞﻴِﺑَأ (S, M, Msb, K;) and ٌﻞِﺑِإ (ٌﻞِﺑِإ (Sb, T, S, M, Msb,) each with its pastor; (T;) like as ٌلَلَٰٰ means two flocks of sheep or goats: (Sb, Ta;) and the dual, إِبَلْانَ, means two herds [of camels], (Sb, T, S, M, Msb,) each with its pastor; (T;) like as ٌلَلَٰٰ means two flocks of sheep or goats: (Sb;) or, accord. to Ibn-Abbád, the dual means two hundreds of ٌلَلَٰٰ (TA;) ___ [The smaller camels] is an appellation applied to sheep; because they eat more than goats. (IAar in TA art. ٌلَلَٰٰ) ___ It is said in the Kur [lxxxviii. 17], ْﺖَﻘِﻠُﺧ َﻒْﻴَﻛ ِﻞِﺑِْﻹٱ َﱃِإ َنوُﺮُﻈْﻨَـﻳ َﻼَﻓَأ, meaning, accord. to 'Aboo-Amr Ibn-El-Alà, (T, TA;) [Will they not then consider] the clouds that bear the water for rain, [how they are created?] (T, K, TA;) but accord. to him who reads ٌلَلَٰٰ, the meaning is, the camels. (T, TA;) ___ A blight, blast, taint, or the like: (T, K;) thus written by IAth, agreeably with the authority of Aboo-Moosà; (TA;) occurring in a trad., in which it is said that one should not sell dates until he is secure from أَبَلَة (ٌلَـلَٰٰ (T, Ta;) but accord. to a commentary on the Nh, it is correctly written أَبَلَة [q. v.] (TA;) ___ Enmity; hostility. (Kt, M, K;) ___ Unwholesomeness and heaviness of food; (S, M, K;) originally أَبَلَة، like as أَحَدُ أَبَلَة (ٌدَحَو;) as also أَبَلَة. (Kt,) It is said in a trad. that this departs from every property for which the poor-rate has been paid. (S, M, K;) ___ See also أَبَلَة. ___ An evil quality of herbage or pasture. (AHn, TA in art. ٌلَلَٰٰ) ___ A cause of harm or injury; evil; mischief. (TA;) ___ A consequence of an action, or a claim which one seeks to obtain for an injury; and a cause of blame or dispraise: having these meanings in the saying, إنْ فَعَلْتَ ذَٰلِكَ فَقَدْ خَرَجْتِ مِن أَبَلَةٍ [If thou do that, thou wilt escape from its consequence, &c.]. (T,) ___ A fault, vice, or the like. (Aboo-Málik, T,) So in the saying, مَا عَلِّيَكُ فِي هَذَا الْأَمْرِ أَبَلَةٍ [There is not to be charged against thee, in this affair, any fault, &c.]. (T,) ___ A crime; a sin; an
unlawful action. (K.) ___ Rancour, malevolence, malice, or spite. (IB.)

A Christian monk; (S M, Msb, K;) so called because of his abstaining (نَبَأ) from women: (TA:) or the chief monk: (T:) or a derotee: (TA:) or an old man, or elder: (M:) or the chief, or head-man, of the Christians: (M, K;) or the man who calls them to prayer by means of the سَوَقَ (A Heyth, M, K;) the beater of the سَوَقَ: (IDrd:) as also آَبَيِلِيُّ, (M and K, but according to the M as meaning a monk, ) which is either a foreign word, or changed by the relative ك, or of the same class as إنْقُلُ [in which the first letter as well as the second is augmentative], for Sb says that there is not in the language an instance of the measure لَعْـيف (M;) and وأُلِيْلِي, and أبيل, and أبيل, (K;) which last is disallowed by Sb for the reason stated above; (TA:) and أبيل like أبيل; and أبيل; (K;) the last with fet-h to the hemzeh, and kesr to the ب, and with the

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[first] ك quiescent; or [app. a mistranscription for آَبَيِلِيُّ] is used by poetic licence for آَبَيِلِيُّ, (TA:) pl. آَبَيَلَ (M, K) and آَبَلَ. [accord. to different copies of the K,] with damm [which indicates that the former is meant, though it is irregular].

(K.) By آَبَيِلِيُّ the Messiah. (S, K,) the Messiah. (S.) ___ In the Syriac language it signifies Mourning, or sorrowing. (K.) Also A staff, or stick. (M, K.) ___ See also آَبَيَلَة : see the next paragraph.
A bundle of firewood; (T, S, Msb;) and so
أبالة (K) and أبالة (M, K) and ابالة (K, [in the CK ابالة,]) with one of the two ب changed
into ى, and mentioned by Az, but it is said in the S and O that this is not allowable, because this change may not be made in a word of
the measure فعالة, with ء, but only in one without ء, as in the cases of قوارط and ديار (TA;) and وبيلة signifies the same, (K,)
belonging to art. وبيل (TA.) Hence the prov., (S, TA,) أبالة صغت على أبالة and أبالة (S, K, &c.,) but the former is the more common, and
أبالة, which is allowed by Az but disallowed by J; (TA;) [lit. A handful of herbage, or the like, upon a bundle, or great
bundle, of firewood, or a bundle of dry herbage;] meaning a trial, or trying event, upon another (S, O, K)
that had happened before: (S, O:) or plenty خصب upon plenty; as though bearing two contr. significations. (K.)

أبالة see

أبالة dim of أبيل q. v. (S, Msb, K.)

أبلي see

أبول see

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

אבל see the next paragraph.

אבל (T, S, M, Msb, K,) like אובול (S, Msb, K, [in the CK, erroneously, אובול,] A separate, or distinct, portion of a
number of birds, and of horses, and of camels, (M, K,) and of such following one another; (K,) as also أبل and أبل , أبالة (M, K) and
أبالة , and (K,) or it signifies a bird separating itself from the row of other birds; (T, TA,) accord. to IAar. (TA.) It is
said to be the sing. of أبل (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing.
אובל like אובול, of which the pl. is אובול: (Msb:) or its sing. is אובל (S, Msb;) but he who says this adds, I have not found the
Arabs to know a sing. to it: (S:) or each of these is its sing.; (M, Jel:) and so is إبأبلةٍ, إبأبلةٍ; (Bd in cv. 3, and Msb,) originally signifying a great bundle: (Bd:) it is said that this seems to be its sing.; and so إبأبلةٍ: or the sing. may be دينارٍ, like as إبأبلةٍ is sing. of دينارٍ or it has no sing., (T, S, M, Bd, Msb, K,) accord. to Fr (T, Msb) and Akh (S) and AO, (T, M,) like طبطةٍ, (Fr, T, Bd) and عبادي. (AO, M, Bd.) إبأبلةٍ signifies, accord. to some, A company in a state of dispersion: (M:) or dispersed companies, one following another: (Msb:) or distinct, or separate, companies, (Akh, S, Msb, K,) like leaning camels: (Msb:) or companies in a state of dispersion. (AO, Msb.) One says, جاءت إبأبلةٍ الإبلةٍ Thy camels came in distinct, or separate, companies. (Akh, S.) And طبطةٍ الإبلةٍ [in the Kur cv. 3 means Birds in distinct, or separate, flocks or bevies]: (Akh, S:) [or] birds in companies from this and that quarter: or following one another, flock after flock: (Zj, T:) or birds in companies; (Bd, Jel;) likened to great bundles, in respect of their compactness. (Bd.)

[Respecting these birds, Fei, in the Msb, quotes many fanciful descriptions, which I omit, as absurd.]

إبأبلةٍ: see إبأبلةٍ in two places.

إبأبلةٍ: see إبأبلةٍ in three places: إبأبلةٍ إبأبلةٍ, in two places.

More, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., إبأبلةٍ من عين الفنادق [More skilled &c. than Honeyf-el-Hanátim]. (TA.) And the phrase، هو من إبأبلةٍ النساٍ [He is of the most skilled &c. of men]. (S, M, K.) Mentioned by Sb, who says that there is no verb corresponding to it. (M.) [But see 1, first signification.]

إبأبلةٍ: see إبأبلةٍ in two places. إبأبلةٍ إبأبلةٍ إبأبلةٍ إبأبلةٍ, (S, M, K,) and إبأبلةٍ, (M,) [all pls. of إبأبلةٍ or آبأبلةٍ or مثبتةٍ, (M,) Many, or numerous, camels: (S, M, K;) or this, [app. meaning the last,] as some say, put in distinct herds; (M;) and so آبأبلةٍ: (TA:)

or gotten, gained, or acquired, for permanent possession: (M:) this last is the meaning of the last of the epithets above. (S, K;) إبأبلةٍ, applied to a camel, also signifies Content, or satisfied, with green pasture, so as to be in no
need of water: pl. (S, K:) and so, applied to she-camels, (T, * TA,) and to wild animals. (S in art. [q. v.], i. e. the or pasture. (TA.) ___ And ḍabālāʾ. Camels seeking by degrees, or step by step, or bit by bit, after the ḍabālāʾ [q. v.], i. e. the or pasture. (TA.) ___ And ḍabālāʾ. Camels left to themselves, (S, M, K, TA,) without a pastor. (TA.)

And ḍabālāʾ: see ḍabīl.

And ḍabīl: ḍabīl: see ḍabīl.

And ḍabīl: ḍabīl: see ḍabīl.

And ḍabīl: ḍabīl: see ḍabīl.

And ḍabīl: see ḍabīl, in two places: ___ and see ḍabīl.

And ḍabīl: ḍabīl: see ḍabīl.

A land having camels. (S, K.)

And ḍabīl: ḍabīl: see ḍabīl.
He made him an object of imputation, or suspected him: and he found fault with him, or blamed him: (M:) or he cast a foul, or an evil, imputation upon him. (Iaar, T.) You say, أَبْنِهِ أَنْبَأَ, aor. and inf. n. Aَبْنِهِ أَنْبَأَ, inf. n. He made him an object of imputation, or suspected him, or of evil, (S, accord. to one copy,) or of good, and evil: (Lh, M:) and أَبْنِهِ signifies the same. (M.) And فَلَانُ يَؤْبِنُ خَيْرًا أَنْبَأَ, or فَلَانُ يَؤْبِنُ بَيْكَدًا أَنْبَأَ, Such a one is made an object of imputation, or suspected, of good, or of evil: (AA, * Lh, T [as in the TT; but perhaps is a mistranscription for يُؤَبِنُ; for it is immediately added, فَهُوَ مَأْوَىٰ ] alone, it relates to evil only. (AA, T. [But see 2.]) And فَلَانُ يَؤْبِنُ خَيْرًا أَنْبَأَ, فَلَانُ يَؤْبِنُ بَيْكَدًا أَنْبَأَ, Such a one is evil spoken of by the imputation of such a thing. (S, accord. to different copies.) And it is said respecting the assembly of the Prophet, لَا كَأَسَانُ فِيهِ الحَرْمِ, (T, and so in a copy of the S,) or لَا كَأَسَانُ, (T,) or لَا كَأَسَانُ فِيهِ, (T, S:) or shall not have evil imputations cast upon them, nor be found fault with, nor shall that which is foul be said of them, nor that which ought not, of things whereof one should be ashamed. (Iaar, T.) Likewise, أَبْنِهِ أَنْبَأَ, (M, K,) inf. n. Aَبْنِهِ أَنْبَأَ, (K,) He found fault with him, or blamed him, to his face; (M, K,) and he upbraided him, or reproached him. (M.)

Aَبْنِهِ أَنْبَأَ, (K,) He watched, or observed, the thing; or he expected it, or waited for it. (K,) And hence the next signification. (As, T, S, M, K,) He followed the traces, or footprints, or footsteps, (As, T, S, M, K,) of a thing; (As, S, K,) as also Aَبْنِهِ أَتَأَبَّنَ, (K,) He praised the man, or spoke well of him, (Sh, Th, T, S, M, K,) after his death, (Th, S, M, K,) or in death and in life, (Sh, T,) used in poetry to signify praise of the living; (M,) and wept for him: (S:) he praised him; and
enumerated, or recounted, his good qualities or actions: you say, [He ceased not to eulogize your living and to praise your dead]: (Z, TA:) for he who praises the dead traces his [good] deeds.

(As, T.) ___ See also 1, in six places.

5

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

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

ابنة: see art.

ابنة

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

مأبون occurs as meaning Dead, or dying; i. e., [properly,] wept for: (S.) [See 2.]
A praiser of the dead; because he traces his [good] deeds. (As, T.)

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

A catamite; one with whom enormous wickedness is committed; (TA;) i.e. q. (Idem, voce دعوته.) Also One who is imprisoned; because suspected of a foul fault, or crime. (T.)

Anus, accord. to the Msb; or ننس, accord. to the TA.

Anos, with medd to the أ and kser to the ب, (TA,) or with damm to the ب, [i. e. أنوس, and by some written أنيوس, or أنيوس,] or with the quiescent, [i. e. أنيوس,] and without و, [app. أنيوس,] (Msb,) [Ebony:] a thing well known, which is brought from India: an arabicized word: (Msb [in which is added the proper Arabic appellation; but the word in my copy of that work is imperfectly written; app. جعفر; which, however, does not seem to be the word intended:] some say that it is the same as ساسم: others, that it is different therefrom: and respecting the measure of the word, authors differ. (TA.)
Andn, (JK, K) which is of the latter; (TA;) He knew it; or understood it; or knew it, or understood it, instinctively: or he recognised it readily; knew it, or understood it, readily, after he had forgotten it. (K.)

You say, (AZ, JK, S, Mgh,) aor. آهات له، inf. n. آهات له، (AZ, S) and آهات له، (JK, S,) aor. as above, inf. n. آهات له; (S;) I did not know it, or understand it; or did not know of it; was not cognizant of it: (JK, Mgh;) or I did not have my attention roused to it after I had forgotten it: (AZ, S;) the former is like وَأْهَتْ له وَأْهَتْ له; (Mgh;) and the latter, like [وَأْهَتْ له] and [وَأْهَتْ له] (Mgh, K, TA) He will not be cared for; minded, or regarded, because of his lowness of condition, or abjectness. (Mgh, TA.) ___ آهاتٍ I imputed to him, or suspected him of, such a thing. (JK, K, TA.) آهاتٍ آهاتٍ I roused his attention: and I made him to know, or understand. (Kr, K.) The two meanings are nearly alike. (TA.) And آهاتٍ آهاتٍ I made him to know; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice. (IB.)

آهاتٍ آهاتٍ see 2.

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

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

[third pers. (T, S, M, K,) and أبوت (T, M, K,) the latter accord. to Yz, (T,) aor. أبوه, (TK,) inf. n. أبوه, (Yz, T, S, Msb,) or this is a simple subst., (M,) I became a father. (T, * S, * M, K,) _____ (ISk, T, M, K,) aor. أبوه (T,) inf. n. أبوه (Yz, T, S, Msb,) or this is a simple subst., (M,) I became a father.

2. تأبته

I said to him [meaning تأبته بابي] Mayest thou be ransomed with my father! or the like: see أب below. (K, TA. [In the CK, erroneously, يا أبي, أيه.])

3. تأبته

He adopted him as a father; (M, K, TA;) as also استأبته أبا; (M in art. عب) and so استأبته أبا, accord. to A'Obeid: (TA:) [or,] accord. to A'Obeid, you say, استأبته أبا. I adopted a father: (T:) and you say also, استأبته أبا. And he adopted a father. (TA.)

4. تأبته

10. استابو

is originally أبو (S, Msb, K,) as is shown by the first of its dual forms and of its pl. forms mentioned below; (S, Msb;) and signifies A father [in the ordinary sense: and also as meaning an ancestor]: (M;) as also أب, a dial. var., (M, K,) the same in the nom. and accus. and gen. cases, like أب: (M;) and أب is a dial. var. of the same, [the second letter being doubled to compensate for the وا suppressed, as is the case in أبأ] (TA voce أبأ) but is rare. (Msb.) Accord. to the dial. commonly obtaining, when you use it as a prefixed noun, you decline it with the letters و and ٰ and ی, saying, أب [This is his father], (Msb,) and أبوك [thy father]; (M;) and أبتي أب [I saw his father]; and مررت بأبيه [I passed by his father]: (Msb:) but accord. to one dial., you say,
(Msb:) and accord. to one dial., which is the rarest of all, it is defective in every case, like [thus] you say, (M.) The dual is (S, M, Msb,) meaning [two fathers, and] father and mother; and some say (S, M:) you say, meaning They two are his father and mother; and in poetry you may say, (I saw his father and mother), (T,) and and [thus] you say, (Mbr, Sgh, K,) means Thou art, in my estimation, one deserving of its being said to him, Mayest thou have no father! it is used in the manner of a proverb, is of frequent occurrence in poetry, (M,) is said to him who has a father and to him who has not a father, and is an imprecation as to the meaning, of necessity, though enunciative as to the letter; (M, K;) and hence the saying of Jereer, 

[O Teym, Teym of 'Ades, may ye have no

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

* اربي سلاحي لا آبآ لک إني
* أرى الحرب لا تزداد إلا تمامبا

[Show thou me my weapons: (mayest thou have no father! or thou hast no father: &c.:) verily I see the
war, or battle, increases not save in perseverance]. (TA.) [Aboo-'Alee, as cited in the M, observes that the (meaning
the final ) in, in the phrase , indicates that it is a prefixed noun, and determinate; whereas the in together with the
government exercised upon the noun by indicates that it is, on the contrary, indeterminate, and separate from what follows it: but it
seems that he was unacquainted with the dial. var. for in the dial. of him who uses the form instead of is the same
grammatically as in the dial. of him who uses the form ] Suleýmán Ibn-'Abd-El-Melik heard an Arab of the desert, in a
year of drought, say, , and Suleýmán put the best construction upon it, [as though it meant, Send
down upon us rain: Thou hast no father], and said, I testify that He hath no father nor female companion nor offspring.
(TA.) They say also, in paying honour [to a person], , and, (TA:) i. e. May thy hater have no
father! or, accord. to ISk, each is a metonymical expression for َأَبَأَكَ نِّكَ لَّكَ. (S in art. َشَنَّـ، q. v.) One also says, on the occasion of an occurrence that is approved and commended, by way of expressing wonder and praise, َمُؤَكََـٰٰ، meaning To God, purely, is attributable [the excellence of] thy father, seeing that he begat thee a generous son, and produced the like of thee! (TA;) [or to God be attributed (the excellence of) thy father!] it means that to God [alone] belongs the power to create the like of this man [to whom it relates], from whom has proceeded this wonderful action. (Har p. 44.) And هيِّ بنُتَ أَبِيَّا meaning She resembles her father in strength of mind, or spirit, and sharpness of disposition, and in hastening, or striving to be first, to do things: said of Hafsah, by 'Áishah. (TA.) بًِّي أَبِيَّ بَأِيَّ (TA;) or (T in art. َبًِّبَأِيَّ) [said to a person,] means [فَدَيِّكَ بَأِيَّ I will ransom thee with my father; (T ubi suprà;) or (T) أنَّ مُفَدَيِّكَ بَأِيَّ Thou art, or shalt be, ransomed with my father;] or فَدَيِّكَ بَأِيَّ [I have in my heart ransomed thee, or I would ransom thee, with my father]; the ب being dependent upon a word suppressed, which, accord. to some, is a [pass. participial] noun, and accord. to others, a verb; and this word is suppressed because of the frequent usage of the phrase. (TA.) You say also, بًِّي أَبِيَّ وَ أَمِيَّ [With my father mayest thou be ransomed, and with my mother;]. (TA.) And فَدَيِّكَ بَأِيَّ من وَدَّدُهُ, i. e. بًِّي أَبِيَّ وَ أَمِيَّ [May he whom I love be ransomed with my father!], meaning may he [my father] be made a ransom for him [whom I love!] (El-Wáhidee on the Deewán of El-Mutanebbee, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the َب into َب: a poet says,

وَلَـَُـَِّـَُـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّـَُّ~

[And they have asserted that I have become impatient on account of them two: but is it an evidence of impatience that I said, Alas, with my father may they two be ransomed?], meaning َبًِّي أَبِيَّ وَ أَمِيَّ. (S.) And some of the Arabs used to say, بًِّي أَبِيَّ بَأِيَّ [Alas, with my father mayest thou be ransomed!]: this, says AM, being like َبًِّي أَبِيَّ وَ أَمِيَّ.
[O thou to whom I would say, With my father mayest thou be ransomed! and O thou who art above him to whom I would address the saying, With my father mayest thou be ransomed!]; respecting which Fr observes that the two words [ب and أب] are made as one [by prefixing the article] because of their frequent occurrence; (S;) and Aboo-'Alee says that the ب is substituted for ى, not necessarily; but 15s quotes the words as commencing with يا بيبا, which is the right reading, in order that this expression may agree with بيب, which is derived from it: EtTebreezee, however, relates Abu-l-'Alà's reciting the words as ending with بيب; saying that this is compounded from the phrase بيبا يا, and that therefore the ا is preserved. (TA.) [See also the first paragraph in art. با.] ___ You say also، يا أب [meaning O my father], (S, M, K,) as in يا أب أفعل [O my father, do thou such a thing]; (S;) and يا أب (S, M, K;) and يا أبيب (Z in the Ksh xii. 4;) and يا أبى (S, M, K) when you pause after it. (S, M.) The ا, [here written ت,] (Kh, M,) the sign of the fem. gender, (S, Z,) is substituted for the [pronominal] affix ى، (Kh, S, M, Z,) as in يأمبت عمة; (S;) and is like the ا in عمة and خالة، as is shown by your saying, in pausing، يا أبى (Kh, M:) the annexing of the fem. to a masc. noun in this case is allowable, like as it is in غلام خالة and جملة ذكر: its being made a substitute for the affix ى is allowable because each of these is an augmentative added at the end of a noun: and the kesreh is the same that is in the phrase يا أبي (Z ubi suprà:) the ト does not fall from أب in the phrase يا أبت when there is no pause after it, though it [sometimes] does from أب in the like phrase in that case, because the former word, being of [only] two letters, is as though it were defective. (S.) يا أبت (Aboo-Othmän El-Mázinee, S, * M, [the latter expression mentioned also in the K, but not as being the original of the former,]) the ト [and ه] being suppressed; (the same Aboo-'Othmän and M;) or for باب أبت، the ト being suppressed, like as the ى is in غلام؛ or it may be after the manner of يا أبت. (Z ubi suprà.) يا أبت is thus pronounced after the usual manner of a noun ending with the fem. ا، without regard to the fact that the ت is in the former a substitute for the suffix ى. (Z ubi
suprà.) 

is said in a case of pause, except in the Kur-án, in which, in this case, you say, پی، آبی، following the written text; and some of the Arabs pronounce the fem. ئی، in a case of pause، [in other instances، thus saying، پی، آبی، طلّحت، یا، آبی، is also said;
(M، K،) though scarcely ever. (M.) A poet uses the expression، پی، آبی، for پی، آبی، (S، M،) IB says that this is used only by poetic license، in a case of necessity in verse. (TA،) ___ ًاب آب is tropically applied to signify A grandfather، or any ancestor. (Msb،)

It is also applied to signify A paternal uncle، as in the Kur ii. 127، quoted before. (M،) ___ [It is also (like أم and ابن and بنت) prefixed to nouns of various significations. Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common، and are therefore here mentioned، as exs. of different kinds،]

**The woman's husband**: (Ibn-Habeeb، M،) it is said in the TS that پی، آلاب، in certain of the dials، signifies the husband. MF deems this meaning strange. (TA،) ًأبو الملوث، The master of the dwelling، or of the place of abode: (TA،) and the guest. (K in art. ًأبو الحارث، The very hospitable man. (TA،) ًثثقفو، The very hospitable man. (TA،) ًأبو جحيد، The lion. (TA،) ًأبو جامع، The wolf. (TA،) ًأبو خصين، Bread. (S and K in art. ًجبر، أبجبر،) ًبأجبر، Extreme old age، (TA،) and hunger. (MF in art. ًجبر،)

أب،: see

ًبأ: أب

أبأ: أبأ or أبأ،: see

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أبوى Of، or relating or belonging to، a father، paternal. (S، TA،)

ًبأ: آب، q. v. (Msb،)

ًبأ: dim، of ًاب، q. v. (Msb،)

ًبأ: [In copies of the K، إبأ، and in the CK، إبأ، أبأ، أبأ، both app. mistranscriptions for أبأ، which is well known،] Fathership،
paternity; the relation of a father. [S, * M.] You say, [Between me and such a one is a tie of fathership]. (S.)
Entry information

Root

Volume 1 12,11,10
Nodes n113 - n121
Date 2019-01-06T12:57:06

System information

Creation date Tue Apr 10 15:47:40 2018
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Entry details

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إِنَّ مَن أَضْرَأَ فِي الْغَيْبَةِ وَأَصَابَهُ الْحَمْرَةُ فَإِذَا كَانَ مِلْؤُهُ الْخَيْرَةُ مَنْ أَصَابَهُ الْعَذَابُ وَأَضْرَأَ فِي الْغَيْبَةِ، فَإِذَا كَانَ مِلْؤُهُ الْخَيْرَةُ مَنْ أَضْرَأَ فِي الْغَيْبَةِ وَأَصَابَهُ الْعَذَابُ

1. aor. بَأَيَّ (S, M, Msb, K) which is anomalous, (S, M, Msb,) because it has no faucial letter (S, Msb) for its second or third radical, (Msb,) and بَأَيَّ (M, Msb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and بَأَيَّ, which is doubly anomalous, first because the pret. is of the measure فُعَلُّ، and this pronunciation of the ىُ of the aor. is [regularly allowable only] in the case of a verb of the measure فُعَلُّ, aor., and secondly because it is only in an aor. like بَأَيَّ, (Sb, M,) i. e., of a verb of which the first radical letter is و or ى (TA in art. بَأَيَّ and IB, [who cites as an ex. a verse ending with the phrase حَلَلَ بَأَيَّ (S, M, Mgh, Msb, K) and بَأَيَّ (K) or بَأَيَّ (K) or بَأَيَّ (so in a copy of the M,) or بَأَيَّ (so in the Msb,) He refused; or refrained, forbore, abstained, or held back; syn. مَأَمَنِعَ (S, M, MF, Bd in ii. 32, Kull p. 8,) voluntarily, or of his own free will or choice: (Bd ubi suprà, Kull:) [thus when used intransitively: and it is also used transitively:] you say، أَبِيُّ الْأَمْرِ he refused assent, or consent, to the thing, or affair; disagreed to it; and did not desire [to do] it: (Mtr in Har p. 483:) he did not assent to, consent to, approve, or choose, it; he disallowed it; rejected it: (Mgh:) and أَبِيُّ الْأَمْرِ he disliked, was displeased with, disapproved of, or hated, the thing. (M, K.) Fr says that there is no verb with fet-h to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except أَبِيُّ that AA adds بَأَيَّ رَكْنٍ: but that one says بَأَيَّ رَكْنٍ. بَأَيَّ رَكْنٍ for its fut., and بَأَيَّ رَكْنٍ for its fut.: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds بَقْلِيَّ وَغَسَّةُ جَيْحَاءُ and بَقْلِيَّ وَغَسَّةُ جَيْحَاءُ and Mbr adds بَقْلِيَّ جَيْحَاءُ جَيْحَاءُ and B adds بَقْلِيَّ جَيْحَاءُ جَيْحَاءُ and مَبْسُوْمَ جَيْحَاءُ جَيْحَاءُ (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-h, or are instances of the intermixture of two dial. vars.] is a greeting which was addressed to kings in the time of ignorance; meaning Mayest thou refuse, or dislike, (ISk, * S, * M, * Har p. 491,) to do a thing that would occasion thy being cursed! (ISk, S, M,) or, to do that for which thou wouldst deserve the being cursed! for it implies the meaning of a prayer; i. e., may God make thee to be of those who dislike the being cursed! and hence it occurs parenthetically. (Har ubi suprà.) You
say also, [He refused, or did not submit, to be harmed, or injured]. (T.) [And sometimes لا is inserted after 
أَنْ, and is either redundant, or corroborative of the meaning of the verb, as in the case of after 
مَنْعَةَ. It is said in the 
Kur ix. 32, ﴿وَيَوْلُيَّ اللَّهِ إِلَّا أنْ يَتْمَّ نُورُهُ﴾, meaning But God will not consent or choose [save to complete, or perfect, his light]. (Bd.) And in the same xvii. 91, ﴿بَأْسَ أَكْثَرُ النَّاسِ إِلَّا كَفُورا﴾, i. e. [But the greater number of men have not 
consented to, or chosen, aught] save denying [its truth, or disbelieving it]; this phrase with إلا being allowable because it 
is rendered by means of a negative. (Bd.) You also say, [He used to refuse, or dislike, flesh-meat], (K,) or 
[the eating of flesh-meat]. (Mgh.) And [Such a one refused, or disliked, water, or the 
water]: (S:) or [the refused, or voluntarily refrained from, the drinking of water; or the 
water]. (AAF, M.) And and [author of the Mgh] in Har p. 483,) and 
, both signify He refused 
him his assent, or consent, to the thing, or affair: (Mtr ubi suprà, in Har.) Hence, (Mtr ubi suprà, ) [أَبَيَ عَلَيْهِ, (Mgh, and Mtr ubi suprà,) He was incompliant, or unyielding, to him; he resisted him, 
withstood him, or repugned him; syn. أمتنع (T, S, Mgh, and Mtr ubi suprà) (T:) thus explained because the objective 
complement (الأمر) is suppressed. (Mtr ubi suprà,) [أَبَيَ الطَّعَامُ, (K,) or [أَبَيَ الطَّعَامُ, (M, TA, [in a copy of the former of 
which the verb is written ﴿تَيَبَأَ, (TA, but this I suppose to be a mistranscription, on account of what here follows,)像是 ﴿تَيَبَأَ, (K,) inf. n. 
راضِيَ, (M, and so in some copies of the K,) or ﴿تَيَبَأَ, (so in some copies of the K,) with kesr, and with the short final alif, (TA, [i.e. like ﴿تَيَبَأَ, 
راضِيَ, but perhaps this may have been supposed to be the right reading only because the verb is likened to ﴿تَيَبَأَ, 
راضِيَ, of which which is the 
most common inf. n.,)] I left, or relinquished, the food, (M, K,) and the milk, (M, TA,) without being satiated, or 
satisfied. (M, K,) [I made him to refuse it; or to refrain, forbear, abstain, or hold back,
from it, voluntarily, or of his own free will or choice: (S: [this meaning being there implied, though not expressed: ])
or I made him to dislike it, to be displeased with it, to disapprove of it, or to hate it: (M, K:) namely, water [&c.].

(S, M.) One says,ِﰉْﺆُـﺑَﻻٌﺮَْﲝٌنَﻼُﻓ [
(ISk, S, K, * [in the CK, erroneously,ِﰉْﺆُـﻳَﻻَءﺂَﻣ[
(S, M.) One says,ِﰉْﺆُـﻳَﻻَءﺂَﻣَﺪْﻨِﻋ
(ISk, S.) In like manner one says, of any water,ِﰉْﺆُـﻳَﻻَءﺂَﻣ[Water that will not fail, or come to an end]. (TA.) And With us, or at our abode, is water that does not become scanty, or little in quantity: (Lh, T, M.) And آَﺑِي ِالمَّاءَThe water decreased, or became deficient.

(M, TA.) In like manner, also, one says,ِﰉْﺆُـﻳَﻻَﺐﻴِﻠَﻗA well that will not become exhausted: (IAar, M:) one should not say.ِﰉْﺆُـﻳِﰉآ[The water [in a well] was, or became, difficult of access

(AA, from El-Mufaddal.) AndِﰉْﺆُـﻳَﻻَنِาะَرَدُﻩُﺪْﻨِﻋHe has dirhems, or money, that will not fail, or come to an end. (S.) Andِﰉْﺆُـﻳَﻻَﻚِﻳْﺪَﺛَﻰﱠﻤُﳊا[Herbage, or pasture, that will not fail, or come to an end. (S.) AndِﰉْﺆُـﻴَﻻَنِﺤْرِاِﻩِﺬﻫThis fever is only occasioned by the paucity, or deficiency, and revulsion, of the milk in thy breast.]

(TA.) Andِﰉْﺆُـﻳِﰉآ[The water decreased, or became deficient.

(T, TA,) if a drawer of water descend into the well, (T, TA,) and the water be altered for the worse in odour, (TA,) he expose himself to peril, or destruction. (T, TA.)

A paucity, or deficiency, and revulsion, of the milk in the breast: (Fr, TS:) or a revulsion of the milk in the udder; (K:) but the saying in the udder requires consideration. (TA:) You say to a woman, when she has a fever on the occasion of childbirth,ِﰉْﺆُـﺑَﻻَنَﺎَـﺑَأَنِّنَﺎَـﺑَأَنَﺎَـﺑَأ: see 1, latter half of the paragraph.
He was, or became, taken, or affected, with a dislike, or loathing, of food. (T, S, M, K.)

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

A man who refuses, or refrains from, or disapproves of it, or hating it: (M, * K, * TA:) or the first and second, a man disliking, or loathing, of food: (M, K, TA:) and the third, (K,) and "نً آب (in a copy of the M,) or "نً آب (K,) a man who refuses, or refrains from, or dislikes, or hates, (نً آب) food; or, things that are base, or mean, (M, K, TA,) and causes of dispraise or blame: (TA:) or the second (نً آب,) a man who refuses, or refrains, &c., vehemently, or much; incompliant, unyielding, resisting, standing, or repugning: (T:) and "نً آب (re) and "نً آب, a man having vehement [app. "نً آب, i. e. dislike, or loathing, of food; agreeably with a common quality of words of the measure "نً آب): (T, TA: [but in copy of the T, accord. to
The lion. (K.) ___ And (M.) so in some copies of the K, but in others (TA,) She [app. a camel] that dislikes, or loathes, and will not drink, water: and she that desires not the evening-food: and she (a camel) that is covered and does not conceive, or become pregnant: (M, K:) and its pl., she-camels that refuse, or refrain from, the stallion. (TA. [See also ] It is said in a prov., [She that is eating her eveningfood, or pasturing in the evening, excites her that has no desire for that food]; i. e., when the camels that desire not the evening-food see the camels eating that food, they follow them, and pasture with them. (M, and so in the S in art. عشتو،)

Water failing, or coming to an end: (TA:) or water that is scanty; or little in quantity.] (Lh, M, TA.)

Water which the camels refuse, or dislike. (M, K.)
He put on her, or clad her with, an 
\( \text{ٍﺐْﺗِإ} \) (S, M, K) or \( \text{اًﺒْـﺗِإ} \) (S) \( \text{إْـﺒَـﺗَأ} \) (\( \text{,} \text{م}, \text{K}, \)) or simply \( \text{اًﺒْـﺗِإ} \) (S) \( \text{إْـﺒَـﺗَأ} \) (\( \text{,} \text{س}, \text{M}, \)) inf. n. 
\( \text{ٍﺐْﺗِ} \) (\( \text{,} \text{م}, \text{K} \)) or simply \( \text{اًﺒْـﺗِإ} \) (S) \( \text{إْـﺒَـﺗَأ} \) (\( \text{,} \text{س}, \text{S}, \)) inf. n.

He put on himself, or clad himself with, an 
\( \text{ٍﺐْﺗِإ} \) (M, K) or \( \text{اًﺒْـﺗِإ} \) (M) alone, she put on herself, or clad herself with, an 
\( \text{ٍﺐْﺗِإ} \) (AZ, T, S, M.) as above, (K,)

It (a garment, or piece of cloth,) was made into an 
\( \text{ٍﺐْﺗِإ} \) (M, K.) inf. n. as above, (K,)

He put forth his shoulderjoints from the belt of the bow, [the belt being across his breast,] so that the bow was on his shoulder-blades: (A:) accord. to AHn, (M, K.) signifies a man's putting the suspensory of the bow across the breast, and putting forth the shoulder-joints from it, (M, K,) so that the bow is on the shoulder-joints: (M:) and you say also, 
\( \text{ٍﺐْﺗِإ} \) (\( \text{,} \text{س}, \text{M}, \) \
the put his bow in the manner above described upon his back). (S.) [And hence,] signifies also He prepared himself, or made himself ready, (K,) \( \text{ٍﺐْﺗِإ} \) (\( \text{,} \text{س}, \text{A}, \text{K} \)) \( \text{ةَﲑِﻘَﺑ} \) or \( \text{ةَ konuştu} \) (\( \text{,} \text{م}, \text{K}, \)) i. e., (S, M, [but in the K what here follows is given as a meaning distinct from that of \( \text{ٍﺐْﺗِإ} \) (\( \text{,} \text{س}, \text{M}, \text{K} \)) \( \text{قِبَرة} \) \( \text{بَرَد} \) \( \text{ٍﺐْﺗِإ} \) (\( \text{,} \text{س}, \text{M}, \text{K}, \)) or piece of cloth, (S, A,) which is slit (S, M, A, K) in the middle, (S,)

and worn by a woman, (A, K,) who throws it upon her neck, (S, M,) [putting her head through the slit.]
having neither an opening at the bosom (جيب), nor sleeves: (S, M, A, K:) and a woman's shift: (T, M, K:)
and, (K,) or accord. to some, (M,) a garment that is short, reaching half-way down the shank: (M, K:) or [a
garment like] drawers, or trousers, without legs; (M, K:) i. q.: (M:) or a shirt without sleeves, (S voce
لَخْبِرْ), (M, K,) worn by women: (S ubi suprà:) the first explanation alone is given in most lexicons: (TA:) some say that it is different
from the رَازِإ that it has no band like that of drawers or trousers, and is not sewed together after the
manner of drawers or trousers, but is a shirt of which the two sides are not sewed together: (M:) or i. q.
\[\text{and}\] صَدَارَةَ and صَوْدِر all signifying one and the same thing: (T:) pl. [of pauc. ] آتَاب (M, K [in the CK and a MS. copy of the K
written آتَاب]) \[originally آتَاب which is mentioned as one of the pls. by MF\] and آتَاب \[originally آتَاب which is also mentioned as one
of the pls. by MF\] and by transposition آتَاب, (MF,) and [of mult. ] آتَاب, (S,) or آتَاب (M,) or both. (K.) \[Hence,\] آتَاب also
signifies The husk of barley. (M, K,)

\[\text{A}\] wrapper, or wrapping garment, such as is called [مشمل] (T.)

\[\text{A}\] man whose nail is crooked. (K.)
1. (M, K,) in, or in relation to, a
(سَقَا) [or skin for water or milk], (TA,) signifies The having two punctures of a seam
rent so as to become one. (M, K,) You say, (أَمْثَتُ التَّرْقَةُ,) inf. n. (سَقَا), The water-skin had its two
punctures (نَزْرَخُانُ) [or rather two of its punctures, agreeably with the explanation of the inf. n. in the M and K, as given
above,]) rent so that they became one. (TK.) [And hence,] The meeting together of the 
[or vagina and rectum]: whence (سُوُأ) [q. v.] as an epithet applied to a woman. (Ham. p. 373.) [It seems to be indicated in the T, that one
says, (أَمْثَتُ النَّسَاءَ,) aor. , and (أَمْثَتُ,) aor. ; as meaning, or perhaps the former only, The women assembled, or came
together: for I there find, immediately after (سُوُأ) as signifying a place in which women assemble, one says, (أَمْثَتُ,) aor. , and (أَمْثَتُ,) aor. ; but it is then added that, accord. to Khlîd Ibn-Yezeed, (سُوُأ) is from (أَمْثَتُ,) aor. .] I. q. [The act of rending,
rending asunder, ripping, or the like; or undoing the sewing of a thing]. (TA,) The act of cutting. (Sgh, K,) You
say, (أتيَهُ,) He cut it. (TK,) (أَمْثَتُ,) aor. , also signifies He brought together, or united, two things. (T,) [See (أَمْثَتُ), and (مِثْمُتُ,) بِالْمَلَكَانِ, (Sgh, Msb,) with two forms of aor., [app. and ,] (Msb,) inf. n. (أَمْثَتُ,) (Sgh, K,) or (أَمْثَتُ,) (Msb) and (أَمْثَتُ,) aor. ; (Msb;) He stayed, remained, dwelt, or abode, in the place. (Sgh, Msb, K.)

2. (أَمْثَتُ) see 4.

4. (أَمْثَتُ) , inf. n. (أتَيَنَّى) , and (أتَيَنَّى) , inf. n. (تَأَتَى) ; He rendered her such as is termed (أَمْثَتُ), q. v. (O, K.)

(أَمْثَتُ) is primarily used in relation to the (سَقَا) [or skin for water or milk; as meaning] Having two punctures of a seam
(rent so that they become one. (S,) And hence, (سُوُأ) as meaning he brought together, or united, two
things, (T,) A woman whose 
[or vagina and rectum] meet together in one, [by the rupture of the part
between them,] (T, M,) becoming conjoined, so that the 
فَرْجُ is enlarged thereby, (TA,) on the occasion of
devirgination; (Mj) i. q. (T, S, Mj) as some say; (Tj) or (Kj) [said in the TA to be a mistake: but مَفَاضِةَ and مَفَاضِةً are said in the M, in art. (T, S, M) to have the same signification;]) a woman whose مَسْلَكُانَ have become one: (Ham p. 271:) or, as some say, small in the فَجْحٍ [or vagina]: (M:) or it has these two contr. significations. (K.)

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

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

* عَشَيْتُ فَمَّ النَّائِحَاتِ وَ ضَقَتْ
* جُبُوبَ بَأْيَدَيْ مَأْمُ وَ خُدْوَ

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

[So that thou seest them (referring to women) standing in his presence, or at, or by, it, like as thou seest the assembly of men around the prince, or commander]: (M.)  Here necessarily denoting men. (M.) ____ IKt says, (Msb.) It is used by the vulgar to denote An affliction, or evil accident; (S, Mgh, Msb;) [and Mtr adds,] and a wailing: (Mgh:) They say, [meaning We were present at the affliction of such a one]: (S, Msb:) or [meaning, We were present at the affliction, and wailing, of the sons of such a one]: (Mgh:) But the correct word in this case, (S, Mgh,) or the better, (Msb,) is [meaning, We were present at the affliction, and wailing, of the sons of such a one]: (Mgh:) But accord. to IB, nothing forbids that it may occur in the sense of A place of wailing; and in the sense of mourning, and wailing, and weeping; for therefore do women assemble: and thus it may be in the saying of Et-Teymee, respecting Mansoor Ibn-Ziyaḍ,

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

i. e. (The daughters of the captives, when they were slain, became, in the early part of the day,) in a state mourning; and the beasts of prey, in a state of rejoicing. (TA.)
10. *nata* (S, M, Msb, K; *) aor. —, (Msb,) or —, (K,) inf. n. *naton* (M, Msb, K) and *nata* (K,) *He remained, continued, stayed, or abode, in the place; (S, M, Msb, K; *) or became fixed, or settled, therein. (M.)

astana *lit.* He (an ass) became a she-ass. (M.) The saying, *kan kimara fastaana,* said of a man, [lit.] signifies [He was a he ass,] and he became a she ass; meaning he was mighty, or of high condition, [like the wild he-ass,] and he became base, abject, or vile. (S, TA.) Also, (S, TA,) or astana *tan,* (M,) *He (a man) purchased a she-ass; (S,) he took for himself a she-ass. (S, M.)

*atan* (T, S, M, Msb, K) and *itan* (K,) but one should not say *atan* (ISk, S, Msb,) or this is of rare occurrence, (K,) occurring in certain of the trads., (IAth,) A she-ass [domestic or wild]: (S, M, Msb, K; pl. (of pauc., T, S, Msb) *nata* (T, S, M, Msb, K) and (of mult., T, S, Msb) *nata* (T, S, M, Msb, K) and (quasi-pl. n., M) *satabaa.* (S, M, K,) Hence, *atan* signifies A foolish and soft or weak woman; as being likened to a she-ass. (TA.) Also The station of the drawer of water at the mouth of the well; (S, M, K;) and so *itan.* (M, K,) And A rock, or great mass of stone, (AA, T, S, M,) in water; (AA, T, M;) or, as some say, at the bottom of the casing of a well, so that it is next the water. (AA, T,) And A large, round mass of rock, which, when it is in shallow water, is called *atan al shalal,* and a she camel is likened thereto, in respect of her hardness: (S;) or *atan al shalal* signifies a large mass of rock projecting from the water. (T;) or a mass of rock, (M, K, TA,) large and round, in the water; (TA,) at the mouth of the well, overspread with [the green substance called] *tchalab,* so that it is smooth, (M, K, TA,) more smooth than other parts: (M, TA;) or a mass of rock, part of which is immersed (M, K) in the water, (K,) and part apparent. (M, K,) And *atan al nimal* signifies A large mass of rock in the interior of the water-course, which nothing raises or moves, of the measure
of the stature of a man in length and likewise in breadth. (Ish.) ___ Also The [piece of wood called] قاعةدة

[which is one of four forming the support] of the فوودج [more commonly called هوودج, q. v.]: pl. آئن, (K, TA,) with

medd. (TA: [but in the CK آئن])

Also, see آئن, in two places.

آنون (T, M, Mgh, Msb, K) and آئنون, (K,) or, accord. to J, (Msb,) it is thus, with teshdeed, but pronounced without teshdeed by the

tongue, (S, Msb,) A certain place in which fire is kindled, (S, Mgh,) called in Persian نخلك [or

نخلك], pertaining to a bath: and metaphorically applied to that in which bricks are baked, and called in Persian نون and نخشون and ناشون: (Mgh:) accord. to Az, (Msb,) it is that of the bath, and of the place in which

gypsum is made: (T, Msb:) or the trench, hollow, or pit, of the جيار [or lime-burner, (in the CK, erroneously, the

جار,)] and of the preparer of gypsum; (M, K, TA;) and the like: (K:) the pl. [said in the TA to be of the latter, but it is

implied in the T and M and Mgh that it is of the former,] is آئنون (T, S, M, Mgh, Msb, K, [in the CK, erroneously, آئنن]) by common

consent of the Arabs, (Mgh,) with two تس, (T,) accord. to Fr, who says that they sometimes double a letter in the pl. when they do

not double it in the sing., (T,) and accord. to IJ, who says that it seems as though they changed آئنون to آئنون; (M;) and [of

آنون, as is said in the TA and implied in the M,) آئنون (M, K,) I says that it is said to be post-classical; (S;) [and ISd says,] I do not think it to be

Arabic. (M.)

آنن: see آئن.
I came; (Msb;) and He came; (Msb;) and I came to him, or it; (S;) the former a dial. var. of (T, S, T,) aor. (M, Msb,) or (T, T,) or the latter is an inf. n. of un.; (T, TA;) He came; (Msb;) and I came to him, or it; (S;) the former a dial. var. of (T, S, T,) aor. (M, Msb,) and the latter, of (M, Msb,)

And He (a man, TK) hastened, made haste, or sped; or he was quick, hasty, speedy, rapid, swift, or fleet. (M, K, TK.) And (M, K, TK.) And (M, K, TK.) also signifies He pursued a right, direct, straight, or even, course, in going, or pace. (M, K, TK.)

How good, or beautiful, is this she-camel's returning of her fore legs in her going! i. e. رَجعُ يَدِيَّ هِنَا. (T, * S, M.) And (M, K, S.) signifies also The act of impelling, or propelling; particularly, of an arrow from a bow. (TA.) See also this word below. (M, K, S.) (T, S, M, K,) aor. (S, S, Msb,) inf. n. (T, S, M, K,) so accord. to A'Obeyd, (M,) and mentioned by Sgh on the authority of AZ, (TA,) and (S, TA,) [I gave him what is termed خُراجُ التَّأَاوُأ, as meaning the tax called خُراجُ التَّأَاوُأ: this is the signification which seems to be indicated in the S: or I bribed him; gave him a bribe. (M, S, Msb, K.) (T, * S, M,) and (M, S, K,) and (S, S,) inf. n. (T, S, M, K,) aor. (S, S,) inf. n. with kesr, (K, M, K,) [in a copy of the T, and in two copies of the S, but this is said in the M to be a subst.,] and (M, K,) and (S, S,) inf. n. (T, * S, M,) [The palm-tree (T,) The] palm-tree [and the tree]

bore: (S) or put forth its fruit: or showed its being in a good state: (M, K:) or bore much: (T, M, K:) and (M, K,) aor. (S, S,) inf. n. (S, S,) with kesr, (K, M, K,) [in a copy of the M,] The
cattle, or camels &c., increased, or yielded increase. (M, K. [In the CK, immediately before this phrase, *وَالْشَّمَارُ* is erroneously put for *تَأْوِيُّوُوُوُُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُ
rent thereof, or the like: (TA, and so in a copy of the S:) the produce of land, and fruits, &c.: (As, T:) what is produced of the fruits (الكالل) of trees: (M, K:) the fruit of palm-trees. (S.) See also أَنَوَيْنَ, in three places.

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

i. q. خِرَاج [i. e. A tax, a tribute, or an impost], (T, S, M, K,) such, for instance, as is levied on land, (TA in
the present art. and such as is imposed on a slave; (TA in art. ضرب;) and any tax or other exaction that is taken by compulsion, or against the will, or that is apportioned to a people: (M: [in the TA to a place instead of to a people:] and also, a bribe: or, (accord. to some, M,) particularly, a bribe for water: (M, K:) the pl. is أتاءى، (T, M, K, TA, [but in some copies of the K أتاءى، and accord. to copies of the S it is أتاءى، being written, with the article, أتاءى، both of which appear to be wrong; for it is said to be] like علاوى and هراوى, pl. of هرَّة، and like سكارى، (TA;) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into أتاءى، for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaadee: (S:) it has also for a pl. أتاءات، أتى، [in the CK, erroneously، أتى، which is extr., (M, K,) as though its sing. were أتى، being like رشة، pl. of رشة، عروة، (M,) and like عروة، (TA.) You say، إهَّجاَرَخ: and The tax, or tribute, or impost, was imposed upon them; i. e. ضرْبُهُمْ عَلَيْهِمْ الإَتاءَةَ، and some assert it to be tropical. (TA.) You say also، شَكَّفَهُ بِالإَتاءَةَ، [He stopped (lit. bitted) his mouth with the bribe]; i. e. بالرشوة، (TA.) أتأوى، and its vars.: see أتى، above.
1, aor. (Msb.) and, in the dial. of Hudheyl, without ى (S, T, S, M, Msb, K) [aor. ىَتُأ;] and in the imperative, some of the Arabs say, ىَتُأَء (T, S, M, Msb, K) or this is a simple subst., (Msb.) and ىَتُأَء (M, K;) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and ىَتُأَء (T, S, M, Msb, K) and ىَتُأَء and ىَتُأَء (M, K;) He [or it] came; (Msb;) and I came to him, or it; (S, M, Mgh, * Msb, K;) or was, or became, present at it, namely, a place: (Mgh:) as also ىَتُأَء (T, S, M, K,) or this is a sim. subst., (Msb.) and ىَتُأَء (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and ىَتُأَء (T, S, M, Msb, K) and ىَتُأَء and ىَتُأَء (M, K;) He adduced a proof.] See also 3. ___ ىَتُأَء (He came with, or brought, him, and it; or he made him (a man), and it (a thing, such, for instance, as property), to come. (Kull.) [See also 4: and see, in what follows, other significations of ىَتُأَء ىَتُأَء (He entered into, engaged in, or occupied himself with, the thing, or affair: and, as also ىَتُأَء ىَتُأَء (He did, executed, or performed, the thing, or affair; (M, K;) and in like manner, ىَتُأَء ىَتُأَء (the crime, sin, or offence. (M.) It is
(see Kur. iv. 23 and xv. 1,)] He entered into, engaged in, or occupied himself with, [or he did, or committed,] that which was excessively foul or evil. (TA.) And you say, [He said, gave utterance to, uttered, or expressed, or he brought to pass, did, or effected, what was good, or excellent; he said, or did, well, or excel-lently]. (Msb in art. جود.) And And [He (a horse) performed, or fetched, run after run]. (S in art. &c.) [in the Kur xx. 72] means [And the enchanter shall not prosper where he is, or wherever he may be]; (M, Bd, K;) and where he cometh: (Bd:) or [where he cometh with his enchantment; or where he performeth his enchantment]; (Jel:) and it is said to mean that where the enchanter is, he must be slain: such is the doctrine of the lawyers. (M.) ___ Z mentions that occurs in the sense of [He, or it, became; like as we sometimes say, he, or it, came, or came to be]; like in the saying, جَاءَ الَّذِي حَمَّـكَ. (Kull.) [So you say, The building became, or came to be, firm, strong, or compact.] ___ The saying, in the Kur [xvi. 1], means [The threatened punishment ordained of God hath approached: therefore desire not ye to hasten it:] its coming hath approached. (TA.) [And in like manner,] أَيْنَآ إِنَّهُ أَيْنَآ أَيْنَآ. (Bd ubi suprà.) and hence, [Thou art approached &c., O such a one,] is said when one is warned of an enemy that has come in sight of him. (Sgh, TA.) And أَيْنَآ أَيْنَآ. (M, Mgh, Msb, K.) means The enemy came to them, [or came down upon them, for, as MF observes, when trans. by means of of seems to imply the meaning of نَزَلَ,] overcoming, or overpowering, them. (Bd in xviii. 40.) ___ Hence, أَيْنَآ أَيْنَآ أَيْنَآ. (Mgh, Msb, K.) Destruction is meant in the Kur [lx. 2], where it is said, فَأَنْهَـمَ عَلَى الْدُّـهَرَ, Time, or fortune, destroyed him.
But God brought destruction upon them whence they did not reckon, or expect.

(ESsmeen, TA.) And it is said in the Kur [xiv. 28].

And it is said in the Kur [xvi. 28],

But God removed their building from the foundations, and demolished it upon them, so that He destroyed them. (TA.)

Also signifies He caused it to come to an end; made an end of it; consumed it; devoured it; exhausted it; came to, or reached, the end of it; namely, a thing; (Kull;) as, for instance, what was in a bowl; (K in art. جزم;) and what was in a vessel; (K in art. جزم like (ISd cited in the TA in art. جزم;) or i. q. [which may be rendered he went away with it; but this, as an explanation of أَتَىٰ عَلَيْهِ, has another meaning, which see in what follows]. (Kull.) And one says,

Destruction came to such a one from the quarter whence he felt secure. (TA.) And أَتَىٰ عَلَيْهِ يُدَ فُلَان Property belonging to such a one perished. (T.) And يُؤُذِّنَ دُونَهُ He is taken away, or carried off, and overcome. (TA.)

A poet says,

أَتَىٰ دُونَ حَلَوَالعِشِ حَيْثُ آمَرُهُ نُكْوُبِ عَلَيْهِ آثَارُهُ نُكْوُب

meaning [Misfortunes, in the footsteps of which were misfortunes,] took away [what was sweet, of life, and rendered it bitter]. (TA.) One says also, [so I find it written, but I think that the last word should be أَتَىٰ], آمَرُهُ, [Men whom He chose.]

agreeably with a preceding phrase from the T. Hence the trial, or affliction, came in upon thee. (Mgh.) And من أَتَىٰ مِن جَهَّةٍ كَذَا, with the verb in the passive form, He missed [his object in respect of such a thing] by laying hold upon it when it was not fit to be laid hold upon. (Msb.) And, [also like], عَنْيُ الرَّجُلُ, The man was deceived, or deluded, and his faculty of sense became altered to him, so that he imagined that to be true which was not true. (TA.) أَتَىٰ عَلَيْهِ. (meaning He, or it, as, for instance, a period of time, passed by him, or over him). (Msb.) You say, [A year passed over him; or he became a year old]. (S, K, Msb, in art. لَوَاح.) And أَتَىٰ حَوَلٌ, and أَتَىٰ النَّاقِهٌ, and أَتَىٰ حَوَلٌ نَاَقِهٌ: see art. أَتَىٰ.
He smoothed, made easy, or prepared, (S, K, or Heٌةَيَة, T,) the way, course, passage, or channel, of the water; (T, S, K,) in order that it might pass forth to a place; (S;) he directed a channel for it (M, TA) so that it ran to the places wherein it rested or remained. (TA.) And أَيْنَ أَلْرَضْع أَيْنَ God prepared, disposed, arranged, or put into a good or right state, [and thus rendered feasible or practicable or easy,] for such a one, his affair. (M, * TA.)

He requited, compensated, or recompened, him. (M, K.) The saying, in the Kur [xxi. 48], وأنَّ كَانَ مَنْفَعًا حَيْثُ مِنْ خُرْدَلَ أَنْتَا مَا أَيْنَ, some read thus, (M, * TA,) meaning [Though it be the weight of a grain of mustard,] we will bring it [forward for requital]; others read أَنْتَا كَمَا أَيْنَ, meaning we will give [a recompense] for it; in which case the verb is of the measure أَفْعَلَ: or we will requite for it; in which case the verb is of the measure أَفْعَلَ (M, TA.) أَيْنَ أَلْرَضْع أَيْنَ, (T, S, M, Msb;) inf. n. مؤانة، (T, S,) I agreed with him, or was of one mind or opinion with him, upon, or respecting, the thing, or affair; I complied with him respecting it; (T, S, M, Msb;) in a good manner: (T:) the vulgar say، وأَمَّتَهُ أَيْنَ, (S:) this is of the dial. of the people of El-Yemen, inf. n. مؤانة; and is the form commonly current: (Msb:) but it should not be used, except in the dial. of the people of El-Yemen. (T.) [Hence, app., أَيْنَ as meaning He aided; a signification mentioned by Golius, on the authority of Z and Ibn-Maaroof.]

أَيْنَ أَلْرَضْع أَيْنَ, (T, S, &c.,) inf. n. إِنَّكَ أَيْنَ (TA;) i. q. أَيْنَ أَيَّم (He came with, or brought, him, or it); (S;) he made it (a thing) to come, إِلَيْهِ إِلَيْهِ to him; (TA;) he made, or caused, him, or it, to be present; (Ksh, TA;) he made, or caused, it (a thing) to go, pass, or be conveyed or transmitted, (syn. ساَفَقَ إِلَيْهِ to him. (M, K.) It is said in the Kur [xviii. 61], أَنْتَا غَدَّدَ نَا, لِذَاتَ مَا لِذَاتَ إِلَيْهِ، (T, S,) He gave him (T, S, M, Msb, K) a thing, (M, K,) or property: (Msb:) and you say، إِنَّكَ أَيْنَ, in the sense of the [imperative] أَيْنَ أَلْرَضْع أَيْنَ, (T, S,) نَأَتْيَوْنَ الْزَّكَاةَ And they give the portion of property which is
the due of the poor]. (TA.) And in [xxvii. 23 of] the same, 
meaning And she hath been given somewhat of everything. (M, TA.) [You say also, 
آَوِيْنَٰت كِنَّا, meaning He was gifted, or endowed, with such a 
thing; as, for instance, a faculty.] See also 3. 
I made a gift to the slave between whom and me 
was a contract that he should become free on payment of a certain sum: or I abated, or took off, 
somewhat of his appointed part-payments, or instalments. (Msb.) 

What the Apostle giveth you, of the [spoil termed] جَيْف, (Bd, Jel,) &c.: (Jel:) or what command he giveth you: (Bd:) 
or what he commandeth you [to receive]. (Kull.) 

A dispute, or an altercation, was held before him, respecting the meaning of a thing: [perhaps more properly signifying he was given authority to 
decide respecting a thing:] occurring in a trad. (Mgh.)

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

* 

[Fortune became well, or rightly, disposed for him, so that he became restored to wealth, or 
competence]: (T:) or [good fortune, or prosperity, became prepared, &c., for him, &c.] (So in the 
TA.) And hence the saying, 

This is of the things which it is feasible or practicable, and 
easy, to me to chew. (Mgh). 

He applied himself to it with gentleness, (As, S, K,) and so 
meaning, to his needful affair or business, (T,) and entered into it, engaged in it, occupied himself with it, 
did it, executed it, or performed it, by the

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way, or manner, proper, or suitable, to it. (As, T, S, K. [In the CK, for أتاه عن وجهه, we find تأتي في أتاه من وجهه.]) And He used gentleness, or acted gently, in his affair. (Meb.) He sought him leisurely or repeatedly [with an arrow, app. taking aim in one direction and then in another, until he hit him]. (Z, TA.) AS A one came, or has come, addressing, or applying, or directing, himself, or his regard, or attention, or mind, to obtain thy favour, or bounty]. (S.) And you say, meaning [He addressed, applied, or directed, himself, &c., to obtain his favour; or bounty]. (TA.) ___ Some say that signifies He prepared himself to rise, or stand. (TA.)

\[\text{10} \] He asked such a one to come, deeming him slow, or tardy. (K.) ___ The she-camel desired to be covered; (A, TA;) IE desired the stallion; (S, M, K;) being excited by lust. (S, A.)

\[\text{أي} \]
\[\text{أي} \]
\[\text{أي} \]
\[\text{أي} \]
\[\text{أي} \]
\[\text{أي} \]
\[\text{أي} \]

A single coming; as also Aًتوة; but not إيانة, unless by a bad poetic licence. (T.) ___ See also أًتيفة الجرح.

إيانة is either an inf. n. of أتي, or a simple subst. [signifying A coming]. (Meb.)

إيانة an inf. n. of 1 [q. v.]; (M, K;) see also أتيفة.

أتيفة or أتيث: \text{إيانة} see \text{أتيفة}.

As syn. with أتيفة: \text{أتيث} see art. Also, (M, and so in some copies of the K, where it is said to be like رضي or إتيث, like رضي) and (so in other copies of the K) and إتيث, (M, K,) written by some إياٌة (TA.) What falls, of wood or leaves, into a river: (M, K:) from الإيتان \[\text{إٌتائاتا} \] and إيتانأ (M;) pl. إيتانأ in the CK) and إيتانأ A man who is sharp, energetic, vigorous, and effective, in affairs; who applies himself to them with gentleness, and enters into them, or performs them, by the way, or manner, proper, or suitable, to them. (M.) ___ مسئات فرس أتيث.
The matter which comes from the wound: (M, K:) from Aboo-‘Alee. (TA.)

Coming; (see also ٍتْﺄَﺘْﺴُﻣ:) applied to a man, &c.; and to time, meaning future: also a comer: ___ and hence,] An angel. (Mgh, Msb.)

A place of coming. (Msb.) [And ٍتْﺄَتْيَح signifies the same: or A road, or way, by which one comes; a way of access; an approach; as also ٍتْﺄَتْيَح: or, more properly, a means of coming.] The place of access of the woman; i.e. the meatus of her vagina; or her vagina itself; the حيض, or place of menstruation, of the woman. (Zj in the TA in art. ِﺮَمَﻷا ِﻰَﺗْﺄَم ٍتْﺄَتْيَح.) The way, or manner, (S, or وجه, M, K,) of the affair; (S, M, K,) by which it is, or is to be, entered into, engaged in, done, executed, or performed; like as you say

I entered into, engaged in, did, executed, or performed, the affair by the way, or manner, whereby it should be entered into, &c., (S,) or من وجهة, [which means the same]. (M.)

ٍتْأتي: see مَأَتَيَّ.

\[pass. part. n. of 1; Come: come to:] is of the measure مَأَتَيَّ, the being changed into and incorporated into the.
which is the final radical letter. (S.) In the saying, in the Kur [xix. 62], the meaning is: [Verily that which He hath promised, or the fulfilment of his promise, is coming]; like as, in the phrase, in the Kur [xvii. 47], is meant: or it may be a pass. part. n. [in signification as well as form]; for what cometh to thee, of that which God commandeth, thou comest thereto. (S.) It is said in a prov., meaning there is no escape for thee from this event. (TA.) ___ Applied to a man, it also signifies [in a sense indicated in the Kur xxvi. 165]. (TA.)

A road to which people come (Th, M, Mgh, Msb) much, or often; (Mgh, Msb;) the latter word being of the measure (Th, M, Mgh, Msb,) originally متثنى متنئا (Msb;) from متثنى متثنئ or الإبل (Th, M,) or [or from متثنى] like as, in the phrase, in the Kur [xvii. 47], is meant: or it may be a pass. part. n. [in signification as well as form]; for what cometh to thee, of that which God commandeth, thou comest thereto. (S.) It is said in a prov., meaning there is no escape for thee from this event. (TA.) ___ Applied to a man, it also signifies [in a sense indicated in the Kur xxvi. 165]. (TA.)

The main part, or middle, of the road; or the part of the road along which one travels: (Sh, TA:) or the space within which the road is comprised; (S, Msb, K;) as also ميداد الطريق: (TA:) or this last, as also ميداء الطريق, signifies the measure of the two sides, and the distance, of the road.

(L in art. ميدان also signifies The extreme limit of the distance to which horses run; (S, Msb;) and so ميدان. (S, TA:) And i. q. نطقاد (K:) You say, My house is opposite to the house of such a one; facing it, or fronting it; and so بنيت دار دار فلان, (Mib.) And ٍةٍ دار (S:) and ٍةٍ دار (Mib. and L in art. ميدان. (S and L in art. ميدان. (S and L in art. A man who requites, compensates, or recomposes; who gives much, or largely. (M, K.)

[so I find it written, perhaps for مستور, which may be a dial. van. of,}
like as of ُﻪُﺘْـﻴَـﺗآ ,] A mare desiring the stallion. (TA.)
ثَأ, aor. — (T, S, M, L, K) and — (M, L, K) inf. n. 

(Anything) was, or became, much in quantity, abundant, or numerous; and great, or large: (M, L:) it (herbage, or a herb,) was, or became, abundant, or plenteous, and tangled, or luxuriant; (T, S, K:) or abundant and tall: (M:) it (hair) was, or became, abundant and long. (M, TA.) ___

She was, or became, large in the hinder parts. (M, K.)

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

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

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

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

i. q. , (K;) i. e. The [three] stones which are set up and upon which the cooking-pot is placed: the
[second] is said to be a substitute for , and some hold the hemzeh to be augmentative. (TA.)
1. أثر خُفَّ البَعْرُ. aor. — , inf. n. أثرَ. He made an incision in the foot of the camel [in order to know and trace the footprints]; as also أثر البَعْرُ. (M.) And أثر البَعْرُ. He made a mark upon the bottom of the camel's foot with the iron instrument called مَثِرة in order that the footprints upon the ground might be known: (T, Tt:) or he scraped the inner [i.e. under] part of the camel's foot with that instrument in order that the footprints might be traced. (S.) أثر الحديث, (T, S, M, A, &c.,) aor. — (S, M, Msb, K) and — , (M, K) inf. n. أثرُ, أثرَ, (T, S, M, Msb, K) and أثرَ, (M, K) the last from Lh, but in my opinion, [says ISd.] it is correctly speaking a subst., and syn. with أثرُ, and أثرُ. (M,) He related, or recited, the tradition, narrative, or story, as received, or heard, from the people; transmitted the narrative, or story, by tradition, from the people: (T, S, * M, A, L, Msb, * K: *) or he related that wherein they had preceded [as narrators]: so I render أثر عنه الكذب, believing to have been inserted by a mistake of a copyist in the M, and hence in the L also: from أثر. (M, L) [See أثر.] You say also, أثر, aor. — , (M,) inf. n. أثرَ, أثرُ. (M, K) also signifies مُثْلَتَنْ invit camelus camelam. (M, K,) aor. — , أثرِ لأَمْرِ, He applied, or gave, his whole attention to the thing, or affair; having his mind unoccupied by other things. (K.) أثر على الأمر. He determined, resolved, or decided, upon the thing, or affair: (T, K,) أثرَ أَنْ أَفْعَلَ كُنْذاَ وَكَذَا. (Lth, T, L,) inf. n. أثرَ, أثرُ. (L,) I have assuredly purposed to do such and such things. (Lth, T, L.) See also 4. And see 10.

2. أثر في. inf. n. أثرَ. He, or it, made, (Msb,) or left, (M, K,) or caused to remain, (S,) an impression, or a mark, or trace, upon him, or it. (S, * M, Msb, K, *) It is said of a sword, [meaning It made, or left, a mark, or scar, upon him, or it,] and in like manner of a blow. (T, TA,) [Whence,] أثر في عرضه. [He scarred his honour]. (K in art. وَخَشَى.) You say also, أثر بوجهه وِجَبَيْنِهِ السَّجَدُ. [Prostration in prayer made, or left, a mark, or marks, upon his face and upon
his forehead]. (T, * TA.) See also 1, first sentence. 
He, or it, made an impression, or produced an effect, upon him, or it; impressed, affected, or influenced, him, or it. (The Lexicons passim.)

He, or it, made such a thing to be followed by such a thing. (T, TT, K. *)

4 آَذَﻛِبَ اَذَﻛَرَ ْـثَأ ( , T, TT, K.) or آَذَﻛَرَ ْـثَأ ( , K,) He preferred him before him: so in the Kur xii. 91. (As, M.) And [آَذَﻛَرَ فَلَأْنَا عَلَى نَفْسِي I preferred such a one before myself], from the الإِيَّارِ. (S.) And فَدْ آَذَﻛَرَ I have preferred for thee it; I have preferred to give thee it, rather than any other thing. (T.) And آَذَﻛَرَ أن يَفْعَلَ كَذَا He preferred doing such a thing; as also آَذَﻛِبَ، inf. n. آَذَﻛَرَ آَذَﻛَرَ ( , K.) also signifies He chose, or elected, or selected. (K.) And آَذَﻛِبَ آَذَﻛِبَ He honoured him; paid him honour: (M, K.)

5 رَّثآ It received an impression, or a mark, or trace; became impressed, or marked. (Msb.) He, or it, had an impression made, or an effect produced, upon him, or it; became impressed, affected, or influenced. (The Lexicons passim.) See also 8.

8، [written with the disjunctive alif] حَتَّىَ آَذََّثَرَهُ، He followed his footsteps: (M, K;) or did so diligently, or perseveringly. (TA.)

10 آَذََّثَرَهُ آَذََّثَرَهُ، He chose for himself [in preference to his companions] (ISk, S, K;) good things, (K;) in partition, (TA;) or good actions, and qualities of the mind. (ISk, S.) And آَذََّثَرَهُ آَذََّثَرَهُ، (S, K;) or آَذََّثَرَهُ آَذََّثَرَهُ، (Msb,) He had the thing to himself, with none to share with him in it: (S, Msb, K;) and the former signifies he appropriated the thing to himself exclusively, (M, K;) or آَذََّثَرَهُ آَذََّثَرَهُ، ( , K;) or آَذََّثَرَهُ آَذََّثَرَهُ، ( , Msb,) in preference to another or others. (M.) It is said in a trad., "إِذَا آَذََّثَرَ اللهُ بُعْلَانٍ، When God appropriateth a thing to Himself exclusively, then be thou diverted from it so as to forget it. (M.) And one says, آَذََّثَرَهُ آَذََّثَرَهُ، (and فَلَأْنَا، TA;) [God took such a one to Himself;] when a person has died and it is hoped that he is forgiven. (S, M, A, K.)
(AZ, T, S, A, L, &c.,) said by Yaakoob to be the only form known to As, (S,) and أثر, which is a form used by poetic licence, (M, L,) and أثر, (M, L, K,) and أثر, (M,) and أثر, (El-Leblee,) and أثر, (As, T, S, M, A, L, K;) and أثر which is in like manner a sing., not a pl., (T, L,) and أثر, (El-Leblee,) and أثر (M, L, K,) which is a form used by poetic licence, and أثر (M,) and أثر, (El-Leblee,) and أثر, (K,) The diversified wavy marks, streaks, or grain, of a sword; syn. (As, T, S, M, A, L, K;) and أثر; and أثر (M, L, K,) and أثر, (El-Leblee.) Khufaf Ibn-Nudbeh Es-Sulamee says, [describing swords,]

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

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

أثر: see أثر, in three places: ___ and أثر: ___ and see أثر, in two places. Also, (S, M, K,) and أثر, (M, K,) but the latter is disallowed by more than one authority, (TA,) What is termed the خصاصة of clarified butter: (S, M, K;) or, as some say, the milk when the clarified butter has become separated from it. (M.) [See also خصاصة.

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

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quity, or of any past time.] It is said in a prov., لا أطلب أثرًا بعد عيني I will not seek a trace, or vestige, [or, as we rather say in English, a shadow,] after suffering a reality, or substance, to escape me: or, as some relate it, لاتطلب seek not thou. (Har pp. 120 and 174.) And one says, مَلَأ مَلَأَ اللّه أَثْرَهُ [May God cut short his footsteps]: meaning may God render him crippled: for when one is crippled, his footsteps cease. (TA.) And غالب لَصِدَّ أَثرِهِ and غالب، لَصِدَّ أَثرِهِ، and غالب، لَصِدَّ أَثرِهِ، Such a one, if asked, will not tell thee truly whence he comes: (M in art. صدقة:) a prov. said of a liar. (TA.) And خرجت (S, M, * K,) and آثرت (El-Wá'ee, Msb,) and خرجت، (T, S, M, Msb, K,) the former of which is said by more than one to be the more chaste, (TA,) [but the latter seems to be the more common,] and جئت آثاره، and جئت، (El-Wá'ee, Msb,) I went out, (S, &c.,) and I came, (El-Wá'ee, Msb,) after him: (M, A, K:) or at his heel: (Expos. of the Fs:) or following near upon him, or hard upon him, or near after him, or following him nearly: (Msb:) as though treading in his footsteps. (El-Wá'ee.) And أثر ذَئِب أَثْرِينَ (K.) An impress or impression, a mark, stamp, character, or trace, in a fig. sense; an effect. (The Lexicons passim.) You say، عٌلَى مَاشِيَتِهِ أَثْرٌ حَسَنٌ Upon his camels, or sheep, or goats, is an impress of a good state, or condition; of fatness, and of good tending; like إِصْيَعَةُ (TA in art. إِصْيَعَةُ) And إِنَّهُ يَحْيَى عٌلَى مَاشِيَتِهِ حَسَنٌ حَسَنٌ He, or it, bears the mark, stamp, character, or trace, of such a thing. (The Lexicons passim.) [The pl. أثار also signifies Signs, or marks, set up to show the way. (K.)

Also the sing., i. q. أَثْرٌ (M, L.) Also i. q. خَيْرُ [both of which words are generally held to be syn., as meaning A
tradition, or narration relating or describing a saying or an action &c., of Mo- hammed: (M, K;) or, accord. to some, the former signifies what is related as received from [one or more of] the Companions of Mohammad; (TA;) but it may also be applied to a saying of the Prophet; (Kull p. 152;) and the latter, what is from Mohammad himself; (TA;) or from another; or from him or another: (Kull p. 152;) or the former signifies i. q. a practice or saying, or the practices and sayings collectively, of Mo- hammed, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad, as handed down by tradition]: (S, A;) pl. آثرات. (S, M.) You say, *I found it in the traditions of the practices and sayings of the Prophet; &c.*: and *Such a one is of those who bear in their memories, knowing by heart, the traditions of the practices and sayings of the Prophet; &c.*. (A.) ___ A man's origin; as in the sayings, *It is not known where was his origin; and* ما يدري له ما آثر It is not known what is his origin. (Ks, Lh, M.) ___ The term, or period, of life: so called because it follows life: (Msb, TA:) or from the same word as signifying the print of one's foot upon the ground; because when one dies, his footprints cease to be seen. (TA.) ___ [For the former of these two reasons,] آثارهم In the Kur xxxvi. 11 means The rewards and punishments of their good and evil lives. (M, L.) آثارات is also a pl. of آثار q. v.; formed by transposition from آثارات. (Yaa- Koob, and M in art. آثار.) آثر A man who chooses for himself [in preference to his companions] (ISk, S, M, K) good things, (K,) in partition, (M, TA,) or good actions, and qualities of the mind; (ISk, S;) as also آثر (M, K.) آثار : see آثار آثار : see آثار in two places: ___ and see آثر آثار : see آثار آثارات : see آثارات آثارات : see آثارات. ___ A mark which is made by the Arabs of the desert upon the inner [i. e. under] part of a
camel's foot; as also ṭāhūr, and, accord. to some, ʿṭūḥūr, ṭūḥūr, whence one says, ʿṭāʾīt ʿẓārūh, and ʿṭūḥūr, I saw the place of his footsteps upon the ground: (M:) or the abrasion of the inner part of a camel's foot with the instrument of iron called ʿṭūḥūr, ʿṭūḥūr, in order that his footprints may be traced. (S.) [See also ʾāth.] See also ʾāth. And see ʾāth. Preference. (A.) You say, ʿāth ʿudnī ʾāthā Ḥe has a preference in my estimation. (A.) And ʾāth ʿudnī ʾāthā al-ʿāmīr Ḥe has a preference in the estimation of the prince, or commander. (A.) And ʾāth ʿudnī ʾāthā flālān ʾāthā al-ʿāmīr, (T, TA.) Such a one is a favourite with such a one. (T, TA.) See also ʾāthā in two places. ___ Preference. (A.) You say, ʿāth ʿalāb ʿāthā ʿalāb, and ʿāth ʿalāb [&c.,] He took it without a choice and preference of the best of the things, and the taking the best for himself. (T, TA.) And a poet says,

* فَقَلْتُ لَهُ بَيْنَ هَلْ كَيْ فِي أَخ

* يُؤْسَمِي بَلَأُ أَثْرُي عَلَيْكَ وَلَا بَخْلِ

[And I said to him, O wolf, hast thou a desire for a brother who will share without choice of the best things for himself in preference to thee, and without niggardness?] (M, TA.) See also ʾāthā. See also ʾāthā, in two places.
A beast that makes a large footprint upon the ground with its hoof, (AZ, S, M, K,) or with its soft foot, such as that of the camel. (AZ, S.) A man possessing power and authority; honoured: pl. A beast that makes a large footprint upon the ground with its hoof, (AZ, S, M, K,) or with its soft foot, such as that of the camel. (AZ, S.) Such a one is my particular friend: (S, K:) or is the person whom I prefer: (A.) A man possessing power and authority; honoured: pl. A man possessing power and authority; honoured: pl. (M.) Such a one is a favourite with such a one. (T.) Such a one who relates, or recites, a tradition, narrative, or story, or traditions, &c., as received, or heard, from another, or others; a narrator thereof. (T, S, * L.) One who relates, or recites, a tradition, narrative, or story, or traditions, &c., as received, or heard, from another, or others; a narrator thereof. (T, S, * L.) The saying of 'Omar, on his being forbidden by Mohammad to swear by his father, اًﺮِﺛآَﻻَو اًﺮِﻛاَذُِﻪِﺑُﺖْﻔَﻠَﺣْﺎَﻣ means I did not swear by him uttering (the oath) as proceeding in the first instance from myself, nor repeating (it) as heard from another particular person. (A'Obeyd, T, S,
Begin thou with this first of every thing. (TA.) One says also, 

(IaAr, M, TA:) meaning Do thou it [at least], if thou do nothing else: (T, M, TA:) or, as some say, do thou it in preference to another thing, or to other things: (M, TA.) Fr says that 

(IaAr, M, K, &c.) and 

(M, K) A generous quality or action; (AZ, S;) so called because related, or handed down, by generation from generation: (M, K:) a generous quality, or action, related, or handed down by tradition from one's ancestors: (A:) a cause of glorying: (AZ:) and precedence in 

(or grounds of pretension to respect, &c.:) pl.

of the first and second, حسب. (AZ, T.)
An iron instrument (S, M, K) with which the bottom of a camel's foot is marked, in order that his footprints upon the ground may be known: (M:) or, with which the inner [i.e. under] part of a camel's foot is scraped, in order that his footprints may be traced: (S, K:) or ٌرﻮُﺛْﺆُـﺗ has a different meaning, explained above, voce ٌةَﺮْـﺛُأ (M.) The ٌةَﺮَـﺜﻴِﻣ of a horse's saddle is without hemz. (S.)

A camel having a mark made upon the bottom of his foot with the iron instrument called ٌةَﺮْـﺛُأ, in order that his footprints upon the ground may be known: (T:) or having the inner [i.e. under] part of his foot scraped with that instrument, in order that his footprints may be traced. (S.)

A sword having in its ْﱳَﻣ [or broad side; or the middle of the broad side, of the blade,] diversified wavy marks, streaks, or grain, or lustre or glitter: (M, K: [in some copies of the latter of which, instead of ٌﺮْـﺛَأ, I find ٌﺮَـﺛَأ:]] or having its ْﱳَﻣ of female, or soft, iron, and its edge of male iron, or steel: (K:) or that is said to be of the fabric of the jinn, or genii; (S, M, K*) and not from ٌرﻮُﺛْﺄَﻣ, as signifying ٌةَﺮْـﺛَأ: (S, M:) so says As: (S:) [ISd says,] ٌرﻮُﺛْﺄَﻣ is in my opinion a pass. part. n. that has no verb: (M:) or it signifies an ancient sword, which has passed by inheritance from great man to great man. (A.)

A tradition, narrative, or story, handed down from one to another, from generation to generation. (T, S, A.)
See 2. [\(\text{He followed him.} (K, S, M, K.)\) He drove away, or drove away and pursued closely, or hunted, him; syn. \(\text{He sought, or sought after; or pursued after; him, or it: in which sense the aor. is also. (Ibn-'Abbâd, K.)}\) He sought, or sought after, or pursued after; him, or it.] (So in some copies of the K.)

\(\text{He put the cooking-pot upon the place; (T, S, M, K.) or \(\text{They surrounded him, or it: (S, K: *) they became around him, or it, like the \(\text{They collected themselves together around him, or it. (A, TA.)}\) They aided, or assisted, one another to do, or accomplish, the thing, or affair: (M, L.)}\)

Q. Q. 1: \(\text{Continuing, permanent, constant, firm, or established: (K, TA:) so in the Moheet.}\)
(TA.) Also, (K, and so in a copy of the S,) or, [agreeably with analogy, and therefore more probably the correct form,] (so in other copies of the S and in the T,) Following. (Ks, T, S, K.)

The stone [which is one of the three] whereon the cooking-pot is placed: (A'Obeid, M, K:) it is, with the Arabs, a stone like the head of a man:

(T:) the pl. is َأَلْيَنَائِثٍ [Al'yanai'th], (T, S, [in which latter it is written differently in different copies, with the article prefixed, َأَلْيَنَائِثٍ] and َأَلْيَنَائِثٍ; but in both manners in art. َأَلْيَنَائِثٍ) the latter being allowable; (T,) or, accord. to Akh, the latter only is used by the Arabs;

(M;) applied to the three stones mentioned above: (TA in art. َأَلْيَنَائِثٍ; &c.:) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called َأَلْيَنَائِثٍ, but َأَلْيَنَائِثٍ; (T;) and this is what is meant by منصب Al'yanai'th in art. in the K, i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. منصب may be of the measure Al'yanai'th, and it may be of the measure Al'yanai'th; in either case originally Al'yanai'th signifies The part, not detached, of a mountain; by the side of which, two pieces are put [for the cooking-pot to be set thereon]. (A'Obeid, T, K.)

And hence the saying, (A'Obeid, T,) نَآَمَرُ Al'yanai'th: (Th, TA, K in art. َأَلْيَنَائِثٍ) with a calamity like the mountain [in greatness]; (Th, M;) for when they do not find the third of the َأَلْيَنَائِثٍ, they rest the cooking-pot [partly] upon the mountain: (M, K, in art. َأَلْيَنَائِثٍ;) or, with difficulties, or troubles, or calamities: (As, T:) or, with all evil; evils being likened to one َأَلْيَنَائِثٍ after another, and the third being the last: (T, K;) so says Aboo-Sa'eed: (T:) or, with the last of evil; and the last of everything hateful: (AO in Har p. 84:) or, with a great calamity. (Har ib.) One says also, َأَلْيَنَائِثٍ Al'yanai'th, meaning Such a one is the heaviest, most burdensome, or most troublesome, of the people. (Har ubi suprà.) __________ [Hence also, َأَلْيَنَائِثٍ is a name applied to certain stars [accord. to Ideler, as mentioned by Freytag in his Lex., the stars and and Draconis over against the head of the َأَلْيَنَائِثٍ Al'yanai'th, which is the name of certain stars disposed in a round form. (AHát, K,) [Also] a name given by the vulgar to [The three chief stars in the constellation called َأَلْيَنَائِثٍ Al'yanai'th, i. e. Lyra]. (Kzw.) __________ The sing., (K,) i. e. each of
the two forms thereof, but written in the copies of the S with damm only, (TA in art. َلْفِى) or [only] the latter, with kesr, (M, and so in the K in art. َلْفِى) also signifies 
A number; (M,) or a great number; (K, and so in the S in art. َلْفِى) and a company, or congrated body, of men: (M, K:) pl. as above. (M,) You say, [They are against him one band]. (TA.) And ْيَلِيسَنَّ ْمُهَّاَوَنَ أَنْشَخ ِهْيَلَع
There remained of the sons of such a one a great number: (S in art. َلْفِى)

ْيَلِيسَنَّ ْمُهَّاَوَنَ أَنْشَخ see َلْفِى in two places.

مُؤْنَفَأَ Short, broad, plump, and fleshy. (K,) And, with ء, A woman whose husband has two wives beside her; she being the third of them: they being likened to the ْيَلِيسَنَّ of the cookingpot. (M.) [See also ءﺎَفْـثرَم, in art. َلْفِى].

ْيَلِيسَنَّ A cooking-pot put upon the ْيَلِيسَنَّ ْمُؤْنَفَأَ

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[pl. of َلْفِى q. v.]. (M, and K in art. َلْفِى): in some copies of the latter, ْمُؤْنَفَأَ [See Q. Q. 1.]
A fruit-stalk of the raceme of a palm-tree, upon which are the dates; like 

the hemzeh in each is a substitute for ع; but by J [and others] it is held to be augmentative, and the words are 

mentioned in art. شكل, q. v. (TA.)
1. *أُثْلَأَ* , aor. — , inf. n. *أُثْلَأْنِْلَأَ* , *أُثْلَاَلَأَ* , It (anything, M) had, or came to have, root, or a foundation; or it was, or became, firm, or established, and firmly rooted or founded; as also *أُثْلَاَلَأَ* , (M, K.) Also, inf. n. as above, *أُثْلَاَلَأَ* ; or became, great; (TA;) and so ↓ the latter verb. (M, K. *) And *أُثْلَاَلَأَ* , inf. n. *أُثْلَاَلَأَ* , said of high rank, or nobility, *أُثْلَاَلَأَ* , or became, old, of ancient origin, or of long standing. (TA.) See also 5.

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

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

He took for himself, got, or acquired, what is termed تأثأ, i. e. [meaning victuals, or provision]; (M, K) [after want]. (M.)

He took for himself, got, or acquired, a source, stock, or fund, (أصل,) of wealth, or property: (S, TA.)

And He collected, or gained, or acquired, wealth, or property; (M, K;) and took it for himself: (M:)

[said in the TA to be tropical:] or he collected wealth, or property, and took it for himself, or got it, or acquired it, as a source, stock, or fund: (Mgh:) and, inf. n. تأثأ, أُثوأ, أَنَوُل أَنَوْل signifies the same as تأثأ. (TA.)

They take تأثأ, i. e. wealth, or property, from men. (TA.)

He dug a well (T, S, M, K;) for himself. (T, TA.)

A kind of trees; (S, K;) a species of the طرفاء [or tamarisk; so applied in the present day; termed by Forskål (Flora Aeg. Arab. p. 91v.) tamarix orientalis]; (S, TA;) or a kind of trees, (T, M;) or a certain tree, (Mgh,) resembling the طرفاء, (T, M, Mgh,) except that it is of a better kind, (T;) or except that it is larger, and better in its wood, (M,) of which are made yellow and excellent [vessels of the kind called] الفَدْقاَح، and of which was made the Prophet's pulpit; it has thick stems, of which are made doors and other things; and its leaves are of the kind called عَصْب, like those of the طرفاء: (TA:) AHn says, on the authority of Aboo-Ziyád, that it is of the kind termed عضادَة tail, and long in its wood, which is excellent, and is carried to the towns and villages, and the clay houses of these are built upon it; [app. meaning that its wood is used in forming the foundations of the walls;] its leaves are of the kind called حَدَقَأ [syn. with عَصَب] long and slender, and it has no thorns; of it are made [bowls of the kinds called] قِصَاع and جُفان; and it has a red fruit, like a knot of a rope: (M:) or a kind of large trees, having no fruit: (Msb:) or i. q. طرفاء, having no fruit: (Bd in xxxiv, 15;) n. un. with the ك [S, M, Msb, K;) explained in the A as the كَمْرَة [or gum-acacia tree]: or a tall, straight [tree such as is termed] عضادَة of which are made the like of الفَدْقاَح: (TA:) the pl. [of أُتْوُل أُتْوُل (M, K) and [of أُتْوُل أُتْوُل (S, K, TA (in the CK أُتْوَلَات .] ٌتﻼْثَا)[See also
Such a one is a collector of wealth, or property. (Ibn-'Abbád.)

n. un. of أَلْثَأ, q. v. (S, M, &c.) Because of the tallness of the tree thus called, and its erectness, and beauty of proportion, the poets liken thereto a woman of perfect stature and erect form. (M.) Metaphorically, (Msb,) Honour, or reputation; or grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c.; syn. عَرَض (Msb, TA;) or حَسَب (S, O, K, TA.) So in the saying, فَلَان يَنْحِتُ أَلْثَأ, or فَلَان يَنْحِتُ أَلْثَأ, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, فَلَان يَنْحِتُ أَلْثَأ TA.) Such a one speaks evil of, (S, O,) or impugns, or speaks against, (K,) our honour, or reputation, &c. (S, O, K.) And حَتَّى أَلْثَأ He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him. (A, Msb.) And فَلَان يَنْحِتُ أَلْثَأ Such a one's grounds of pretension to respect, &c., are impugned. (TA.) And فَلَان يَنْحِتُ أَلْثَأ He has not any vice, or fault, nor any imperfection, or defect. (Msb.) The root, foundation, origin, source, stock, or the like, syn. أُصَلِّ; (T, S, M, Mgh, K;) of a thing, and of a man; (T;) of anything; (M;) a source, stock, or fund, of wealth, or property: (Mgh, TA;) pl. أَلْثَأ. (K.) So in the saying, لَهُ أَلْثَأ مَال [He has a source, or stock, or fund, of wealth, or property]. (TA.) Victuals, or provision; syn. مِيْرَة (M, K.) The goods, furniture, and utensils, of a house or tent; as also أَلْثَأ. (M, K. *) Apparatus, accoutrements, implements, or the like. (Ibn-'Abbád, K.) So in the saying, أَخَذَهُ أَلْثَأ الْمَتَّا I took the apparatus, &c., of, i. e. for, the winter. (Ibn-'Abbád.)

Glory, honour, dignity, nobility, or high rank. (AA, T, S, Mgh, K.) You say, لَهُ أَلْثَأ كَانَهُ أَلْثَأ He has glory, or honour, &c., as though it were the mountain called اَلْثَأ. (TA.) [But the next signification seems to be here more appropriate.] Wealth, or property. (Mgh.)

A place of growth of trees of the kind called أَرَاكَة [perhaps a mistranscription for أَلْثَأ]: mentioned by Th, from IAar. (T.) Abundant, and luxuriant, or long, hair. (TA.) See also مَوْئَل أَلْثَأ in two places.
Having root, or a foundation; or firm, or established, and firmly rooted or founded: (S:) or having a permanent source, or firm foundation: (Munjid of Kr:) or of old foundation or origin: or collected together so as to become stable or permanent, or] have root or a foundation: (T:) or old; of ancient origin; or of long standing: (M, TA:) or permanent: (IAar:) applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA:) and so: أَيْلُ أَيْلُ أَيْلُ أَيْلُ أَيْلُ: (M:) and أَيْلُ أَيْلُ, also, has the first of these significations, applied to dominion. (T.) Prepared, disposed, arranged, or put into a right or good state.

Also Taking for oneself; getting, or acquiring, a source, stock, or fund, (أَصِلُ:) of wealth, or property: (S, TA:) or collecting wealth, or property, (T, Mgh,) and taking it for oneself, or getting it, or acquiring it, as a source, stock, or fund. (Mgh.) So in a trad. on the subject of a charge respecting the orphan, يَأْكُلُ مِنْ مَالِهِ عِبْرَ مَتَاثَلٍ مَالًا [He may eat of his wealth, or property, not taking for himself a source, stock, or fund, of wealth, or property: or, not collecting &c.: (T, S, Mgh:*) or, accord. to Bkh, not acquiring abundance of wealth: but the former explanation is more correct lexically. (Mgh.)
He fell [i. e. a sin, or crime, &c.]; (Lth, T, S, M, * K *) [the sinned; committed a sin, or crime:] he did what was unlawful: (M, * K:) and ٌْﺽِإ (K:) it may be either an inf. n. of ْﱂ Está, or a simple subst.: see an ex. voce ْﻕﻭﺮَـﺑ. (TA.) [It should be added also, that ْﱂ Está, like ْﻑﺬﹶﻜﹶﺗ, is syn. with ْﻢﻴِﺛْ and ْﺽِإ; and, like ْﻢﻴِﺛ, may be an inf. n. of ْﱂ Está, or a simple subst.: see an ex. voce ْﺏﺭﻮٍق.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in ُﻢَﻠْﻋِﺗ and ُﻢَﻠْﻋِﻧ; and as the hemzeh in ْบัญชี Está is with kesr, the radical hemzeh [in the aor.] is changed into ى; so that they say ْﺀاَﻤ and ْﺕﻴِﻨ for ْﱂ Está and ْﺕﺎَﺳ. (TA.) In the saying, * لَوْ قَلِنتَ مَا فِي فَوْمِهَا لَمْ تَبْتَ يَفْضِلُهَا فِي حَسَبٍ وَمَسَمُّ the meaning is, [Shouldst thou say, thou wouldst not sin, or do wrong, in so saying.] There is not, among her people, any one who excels her [in grounds of pretension to respect, and in impress, or character, of beauty]. (M.) ِﰱُُّٰﻟﻠﻪا ُﻪََﲦَأ, aor. ـ (S, K) and ـ̆, (S,) or ـ, (K,) but there is no other authority than the K for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the Iktitáf el-Azáhir the aor. is said to be ـ and ـ, (MF, TA,) [God reckoned him to have sinned, or committed a crime or the like, in such a thing; or] God reckoned such a thing against him as an ْ стоим: (S, K:) or ْﱄُهُ, aor. ـ (Fr, T, M, Msb) and ـ, (Msb,) inf. n. ْ стоим (Fr, T, Msb) and ْ стоим (Fr, TA) and ْ стоим (Fr, TA,) He (God) required him, (Fr, T,) or punished him, (M,) for what is termed ْ стоим [i. e. sin, or crime, &c.]: (Fr, T, M:) [see also ْ стоим below:] or he (a man) pronounced him to be ْ стоим [i. e. a sinner, or the like]: (Msb:) [or] ْ стоим , aor. ْﱄُهُ, has this last signification, said of God; and also signifies He found him to be so. (T.)
You say also, The she-camel was slow. (M.)

He said to him Thou hast fallen into a sin, or crime, &c.; hast sinned, &c.]. (S, Msb, K.) See also 1, first and second sentences.

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

He abstained from what is termed [i. e. sin, or crime, &c.]; (T, S, M, Msb, K;) like meaning he preserved himself from what is termed (Msb:) or he did a work, or deed, whereby he escaped from what is termed (TA:) and he repented of what is so termed, (M, K,) and begged forgiveness of it; as though he removed the itself by repentance and by begging forgiveness; or sought to do so by those two means. (M.) You say also, He abstained from such a thing as a sin, or crime; syn. (S, K, in art. حنث.)

A sin, a crime, a fault, an offence, or an act of disobedience, syn. (S, M, Msb, K,) for which one deserves punishment; differing from inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the K and, ] an unlawful deed: (M, K:) or a deed which retards from recompense: or, accord. to Fr, what is exclusive of the [punishment termed] accord. to Er-Râghib, it is a term of more general import than (TA:) [which is originally an inf. n. of (T, * Mgh;) and so, too, is (Msb,) or (TA;) signifying a deed retarding recompense: (TA:) the pl. of (M:) and the pl. of (T.) [Sometimes it is prefixed to a noun or pronoun denoting its object: ____ and sometimes it means The punishment of a sin &c.: see explanations of a passage in the Kur v. 32, voce ] Wine:

(Aboo-Bekr El-Iyádee, T, S, M, K;) sometimes used in this sense; (S;) but tropically; not properly: (IAmb:) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.) [And for a like reason,] Contention for stakes, or wagers, in a game of hazard; syn. (M, K;) which is a man's destruction of his property. (M.) It is said in the Kur [ii. 216, respecting wine and the
game called سﺎﱠﻨﻠِﻟِﻊِﻓﺎَﻨَﻣُﱪِﻛِِإ ﺎَﻤﻴِﻬِﻓْﻞُﻗ،[Say thou, In them both are great sin and means of profit to men]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit.

(M.)

Also The requital, or recompense, of ﺍَﻣَّقْﻠَـﻳ[He shall find a requital, or recompense, or a punishment, of sin]: (T, S, M:) in my opinion, [says ISd,] the correct meaning is, he shall find the punishment of آمَّقْﻠَـﻳ[or sin, &c.,] or the unbeliever: (M, K.) Also The commission of آمَّقْﻠَـﻳ[sin, or crime, &c.,] much, or frequently; and so آمَّقْﻠَـﻳ. (K.) So in the Kur ii. 277: or it there signifies Burdened with آمَّقْﻠَـﻳ[or sin, &c.,] (TA.) In the Kur xlv. 44, it means, accord. to Fr, The unrighteous, or sinning; like آمَّقْﻠَـﻳ:(T:) or the unbeliever: (TA:) or, accord. to Zj, in this instance, (M,) by the آمَّقْﻠَـﻳ is meant Aboo-Jahl. (M, K.) Also The commission of آمَّقْﻠَـﻳ[sin, or crime, &c.,] much, or frequently; and so آمَّقْﻠَـﻳ. (M, K.)

Falling into what is termed آمَّقْﻠَـﻳ[i.e.a sin, or crime, &c.,] (S, Msb, * K; *) [sinning; committing a sin, or crime,] doing what is unlawful: (K:) and in like manner, (S, Msb, K,) but having an intensive signification, (Msb,) آمَّقْﻠَـﻳ، and آمَّقْﻠَـﻳ (S, M, Msb, K,) and آمَّقْﻠَـﻳ:(M, Msb, K: [in the CK, erroneously, without teshdeed!]) the pl. of the first of these three is آمَّقْﻠَـﻳ; that of the second, آمَّقْﻠَـﻳ، and that of the third, آمَّقْﻠَـﻳ. (M.) See also آمَّقْﻠَـﻳ. (S,) and آمَّقْﻠَـﻳ. (S, M, K, [in the CK, erroneously,
A she-camel, (S,) and she-camels, *slow, or tardy;* (S, M, K;) *weary, fatigued, or jaded.* (K. [In the CK, we find *murām* erroneously put for *ta'im.*]) Some pronounce it with *ta'im.* (Sgh.) [In like manner,] *ta'am* signifies *That is slack, or slow, in pace, or going;* (Sgh, K. [In Golius's Lex., as from the K, *la'dhi yakdhib fi al-sa'ir.* Both are correct, signifying the same.])

*ta'am* : see 1.

*ta'im* : see 1.

*ma'am* : see 1. [In two places: ___ and see *nā'am.*]

*ma'am* [Reckoned to have sinned, or the like:] *having a thing reckoned against him as an* (S:) *or requited for what is termed* (Fr, T.)

*ma'am* : see 1.
اثنان

اثنان: see art. ثِنَى.
The fire burned, burned up, burned brightly, or fiercely, (Msb,) blazed, or flamed, or blazed or flamed fiercely; (S, A, Msb, K,) as also [written with the disjunctive alif تَّجَّجَأ] or made a sound by its blazing or flaming. (Isd, TA.) 

He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed حَفْيُف. (S, L, K, &c.) And, aor. — , (T, A,) inf. n. 

He hastened, or was quick, in his pace; walked quickly; or went a pace between a walk and a run; (T, Nh;) said of a man; (Nh, from a trad.;) and of a camel: (IB:) or he made a sound, or noise, in his pace or going, like that of the blazing, or flaming, of fire. (A.) You say, أَجَّأَ أَجْيَبَةُ الطَّلْمِيم. 

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It (a camel's saddle) made a sound or noise [produced by his running]. (AZ, TA.) And أَجَّحُي signifies also The sounding of water in pouring forth. (TA.) 

He rendered it (namely water) such as is termed أُجِحَّأ. (S, L, K,) And أَجِحُ جَآَحَ أَجْيَحُ. He made the fire to [burn, burn up, burn brightly or fiercely, (see 1,)] blaze, or flame, or blaze or flame fiercely. (S, A, K,) [Hence,] أَجَّحَ بَيْنَهُمْ ضَرَأ. He kindled evil, or mischief, among them. (TA.)
5. **TAJAH** 1. Hence **TAJAH** also signifies *It gave light; shone; or shone brightly.* (TA, from a trad.) See also 8, where a contracted form of this verb is mentioned.

8. **TAJAH** 1. [Hence,] [written with the disjunctive alif] *The day was, or became, intensely hot, or fiercely burning.* (S, K;) as also **TAJAH** and **TAJAH**. (K.)

Intenseness of heat, and its fierce burning: (S, K;) as also **TAJAH** [inf. n. of 1], and **TAJAH** , and **TAJAH** [inf. N. of 8]; pl. **TAJAH**. (S.) You say, **TAJAH** The intense heat, or fierce burning, of summer came. (TA.) The sound of fire; as also **TAJAH** . (ISd, TA.) The sound, or noise, and commotion, of an ostrich running, and of people walking or passing along. (A.) You say, **TAJAH** [explained above: see 1]. (A.) **TAJAH** Confusion: (S, K;) or, as also **TAJAH** , the confusion arising from the talking of a people, and the sound, or noise, of their walking or passing along.

(L.) You say, **TAJAH** The people are in a state of confusion [&c.]. (S.)

**TAJAH** see **TAJAH**.

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

**TAJAH** see **TAJAH**.

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

inf. n. of 1, which see: and see also **TAJAH** in three places.
A vehemently hot, or fiercely burning, summer-midday. (A.)

fem. with ﺍ: see ﺍَوَأَجَأَلَأ, below.

: see ﺍَوَأَجَأَلَأ, below.

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

أَنَسِجَأَلَأ inf. N. of 8, which see: and see also ﺍَوَأَجَأَلَأ.

: see what follows.

One who walks quickly, and runs, in this and that manner. (K, * TA.) 

imperfectly decl., (S,) [Gog and Magog: two tribes of God's creatures; (TA;) or two great nations; (Msb;) or two tribes of the children of Japheth the son of Noah: or, as some say, the former, of the Turks; and the latter, of the Jeel [meaning Jeel-Jeélán, said in the TA in art. جِلَلِ, on the authority of ISd, to be a people beyond the Deylem; and on the authority of Az, to be believers in a plurality of gods; the Geli and Gelæ of Ptolemy and Strabo, as observed by Sale, in a note on ch. xviii. v. 93 of the Kur, on the authority of Golius in Alfrag. p. 207;)]: (Bd in xviii. 93:) [said by the Arabs to be Scythians of the furthest East; particularly those on the north of the Chinese: (Golius:) or, as some say, the descendants of Japheth, and all the nations inhabiting the north of Asia and of Europe: (Freytag:) ] said in a rad., (TA,) on the authority of I' Ab, (Msb,) to compose nine tenths of mankind: (Msb, TA;) or is the name of the males, and ﺍَوَأَجَأَلَأ is that of the females: (Msb;) he who pronounces them thus, and makes the ٢ a radical letter, says that the former is of the measure ﺎَوَأَجَأَلَأ, and the latter of the measure ﺎَوَأَجَأَلَأ; as though from ﺎَوَأَجَأَلَأ (Akh, S, Msb; *) or from ﺎَوَأَجَأَلَأ (TA;) or from ﺎَوَأَجَأَلَأ said of an ostrich; and imperfectly decl. as being determinate and fem.: (Bd ubi suprà;) he who pronounces them without ٢, making the ٢ in each an augmentative letter, says that the former is from ﺎَوَأَجَأَلَأ, and the latter from ﺎَوَأَجَأَلَأ.
(Akh, S, K:) this is the case if they be Arabic: (TA:) but some say that they are foreign names; (Msb, TA;) their being imperfectly decl. is said to indicate this; (Bd ubi suprà;) and if so, the ą in them is similar to that in هاروت and ماروت and داود and the like; and the ę, anomalous, as that in عام and the like; and their measure is لوعاف (Msb.) Ru-beh used to read جوج and جوج (Msb.) [in the CK جوج]; and Aboo-Mo'ádh, يمجوج (K.)
أجر

أجر، aor. ṣağ and ṣaǧa, (א, Mgh, Msb, K;) which latter form of the aor., though known to most of the lexicologists, is disacknowledged by a few of them, (TA;) inf. n. ṣağa, (א, Msb;) and ḥaẕ̇a, (א, Mgh, Msb, K;) a form disacknowledged by As, but said by some to be the more chaste of the two, of the form فاعل، not فاعل، as IKtt by evident inadvertence makes it to be by saying that its aor. is (TA;) inf. n. إيجار (א, Msb;) He (God, S, A, Mgh, Msb, and a man, Mgh) recompensed, compensated, or rewarded, him, (א, Mgh, Msb, K;) aor. ṣağa (א, Msb;) and ḥaẕ̇a (א, Mgh, Msb, K;) a form disacknowledged by As, but said by some to be the more chaste of the two, of the form لاعفا، not لاعفا، as IKtt by evident inadvertence makes it to be by saying that its aor. is (TA;) inf. n. راجأ (א, Msb;) He served him for hire, pay, or wages; he became his hired man, or hireling. (א, K;) So in the Kur xxviii. 27. (TA;) ṣağa (א, K;) inf. n. راجأ (א, Msb, K;) and ḥaẕ̇a (א, Msb, K;) inf. n. راجأ (א, Msb, K;) He let him (namely his slave) on hire, or for pay, or wages; (א, Msb, K;) as also راجأ (א, Msb, TA;) inf. n. مواجرة (א, Msb, K;) and راجأ (א, Msb, K;) inf. n. مواجرة (א, Msb, K;) all these are good forms of speech, used by the Arabs: (א, K;) or راجأ (א, Msb, TA;) inf. n. مواجرة (א, Msb, K;) having for its inf. n. مواجرة signifies he appointed him (namely another man) hire, pay, or wages, for his work; (א, Mgh;) or he engaged with him to give him hire, pay, or wages; (א, Mgh, Msb;) and can have only one objective complement: whereas، ↓ when it is of the measure فاعل، it is doubly trans.; (Mgh, Msb;) so that one says، أجر فلان همزة من ولده for what he had done. (א.) [See أجر below.]

Such a one became entitled to a reward for five of his children, by their death, (for it is believed that the Muslim will be rewarded in Paradise for a child that has died in infancy))، (א, K;) and أجر في أُولده (א, A,) and أجر في أولاده (א, K;) mean that his children died, and became [causes of] his reward. (א, K,) راجأ (א, K;) inf. n. راجأ (א, S,) [He served him for hire, pay, or wages:] he became his hired man, or hireling. (א, K;) So in the Kur xxviii. 27. (TA;) ṣağa (א, K;) and ḥaẕ̇a (א, Msb, K;) inf. n. راجأ (א, Msb, K;) and ḥaẕ̇a (א, Msb, K;) inf. n. راجأ (א, Msb, K;) He let him (namely his slave) on hire, or for pay, or wages; (א, Msb, K;) as also راجأ (א, Msb, TA;) inf. n. مواجرة (א, Msb, K;) and راجأ (א, Msb, K;) inf. n. مواجرة (א, Msb, K;) all these are good forms of speech, used by the Arabs: (א, K;) or راجأ (א, Msb, TA;) inf. n. مواجرة (א, Msb, K;) having for its inf. n. مواجرة signifies he appointed him (namely another man) hire, pay, or wages, for his work; (א, Mgh;) or he engaged with him to give him hire, pay, or wages; (א, Mgh, Msb;) and can have only one objective complement: whereas، ↓ when it is of the measure فاعل، it is doubly trans.; (Mgh, Msb;) so that one says، أجر فلان همزة من ولده He let me his slave on hire. (א, Mgh;) One also says، أجر (א, A, Mgh, Msb,) inf. n. فاعل، أجر الدار، and so أجر (א, Msb, TA;) inf. n. إيجار (א, Msb, TA;) and أجر (א, Msb, TA;) inf. n. إيجار (א, Msb, TA;) He let to him the house on hire: (א, A, Mgh, Msb;) the latter verb being of the measure فاعل، not of the measure فاعل، (א, A, Mgh, Msb;) and the vulgar say، أجر (א, S,) some, however, say، أجر زيدًا (א, TA;) and the lawyers say، أجر زيدًا (א, TA;) some also say، تَعَب (א, Mgh;) [in the same sense, like as بعث من زيد، آجر الدار من زيد،] Zeyd] inverting the order of the words: (א, Msb, TA;) and the lawyers say، أجر زيدًا (א, TA;) some also say، أجر زيدًا (א, TA;) and the lawyers say، أجر زيدًا (א, TA;) some also say، تَعَب (א, Mgh;) [in the same sense, like as بعث من زيد، آجر الدار من زيد،]
means the same as زید الدار. (Msb: [but in the Mgh, the like of this is said to be vulgar.])

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

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

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

[from God]: (L, K *:) and التنجية He gave it as alms, seeking thereby a reward. (L,) التنجية is not allowable, because ا cannot be incorporated into ت: [or, accord. to some, this is allowable, as in التذر for أئن, and التذر for أئن, for أئن &c.:] Hr allows it; and cites an ex. in a trad.; but IAth says that the proper reading in this instance is التذر, not التذر; or, if the latter be allowed, it is from التّ النجارة, not from التّ النجارة. (L,) In which the radical ا is changed into و because the alif preceding it is made disjunctive and with damm, (in one copy of the S, and in the L and TA, erroneously written التذر,) He was hired to do it for such a sum or thing, (see مؤجر, below,) is from التّ النجارة. (S, L)

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

A recompense, compensation, or reward, (S, K, &c.,) for what one has done; (K;) i. q. نوعب; نوعب (S;) as also النوعب and النوعب, (K,) of which three forms the first is the most generally known and the most chaste, (TA,) and النوعب (TA;) or, as some say, there is a distinction between النوعب and النوعب: El-'Eynee says, in the Expos. of El-Bukháree, that what is obtained by the fundamental practices of the law, and by obligatory religious services, is termed نوعب; نوعب; and what is obtained by
supererogatory acts of religion, for ṭuawah; دراج for /popper is properly a substitute for a thing itself; and أجر, for the profit arising from a thing; though each is sometimes used in the sense of the other: (TA:) it is well known that أجر signifies a recompense, or reward, from God to a man, for righteous conduct; (MF:) and ِإِجَارة، recompense, compensation, hire, pay, or wages, from one man to another, for work; (Mgh, MF:) and hence أجر; (MF:) and also has this latter signification, (Mgh, TA,) and is syn. with ٌكُرَاء (S, Mgh, K;) [signifying likewise rent for a house, and the like;] but أجر is used [sometimes] in the sense of ِإِجَارة and in that of أجر is أجر (Msb:) the pl. of أجر is أجر (Msb, K) and أجر (K;) but the latter form was unknown to MF: (TA:) the pl. of أجر is أجر and أجر and أجر (Msb.) [One says, ِعَظَمَ اللَّهُ أَجرُ فِيهِ Thy recompense is due from God. And, to console a person for the death of a relation or friend, ِعَظَمَ اللَّهُ أَجرُ فِيهِ May God largely compensate thee for him! i. e., for the loss of him.] By the expression ُ رائع كريم in the Kur xxxvi. 10 is said to be meant Paradise. (TA.) ___

A dowry, or nuptial gift; a gift that is given to, or for, a bride: (K:) pl. ِرَوجَأ: so in the Kur xxxiii. 49 [&c.]. (TA.) ___

Praise; good fame. (K.) So, as some say, in the Kur xxix. 26. (TA.)

*أجر* and *أجر* see.

*أجر* see, in three places.

*أجر* and *أجر* see.

*أجر* see.

*أجر* see.

*أجر* (S, K, &c.) A hired man; a hireling: (L:) or of the measure ٌがありました في the sense of the measure ٌمَفَاعِل, i. e. a man with whom one has engaged to give him hire, pay, or wages: (Mgh, Msb: *) pl. ِأَجْرَاء (L, Msb.)

*أجر* and *أجر* and *أجر* see.

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

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

رَجِأَةٍ (ISk, K, and S ubi suprà.) The hemzeh is said to be a substitute for م in art. رَجِأ (TA.) You say, مَآَذَّلاَلَمْ أَجِرَةٌ That ceased not to be his custom, or habit. (ISk.)

دِرَجِأَةٍ (S, Mgh, Msb, K) and دِرُجِأَةٍ (AA, Ks, K) and دِرُجِأَةٍ (S, K) and دِرْجِأَةٍ (K) and دِرُجِأَةٍ (as in some copies of the K) and دِرُجِأَةٍ (as in some copies of the K and in the TA,) or دِرُجِأَةٍ [to which is erroneously added in the CK كَدِرُجِأَةَ] and [the pls.] دِرُجِأَتِنٌوُدُٰرُجِأَةٍ (K) are syn., (S, K,) of Persian origin, (S,) دِرُوجُآَةٍ or دِرُوجُآَةٍ arabicized, (S, Mgh, K,) signifying Baked bricks; (Msb;) baked clay; (Mgh, L,) with which one builds: (S, L:) دِرُجِأَةٍ and دِرُجِأَةٍ and دِرُجِأَةٍ [&c.] are pls., [or rather coll. gen. ns., except the two forms ending with و and ن,] and their sings. [or rather ns. un.] are with ء, i. e. دِرُجَأَةٍ &c. (L.)

دِرُوجُآَةٍ: see دِرُوجَةَ.

دِرُوجُآَةٍ: see دِرُوجَةَ.

دِرُوجُآَةٍ [A slave, or] a house, let on hire; (Akh, T, Msb;) as also دِرُوُجُآَةَ (L;) and some say, دِرُوُجُآَةَ. (Akh, Mgh.)

دِرُوجُآَةٍ One who lets on hire [a slave, or] a house: one should not say دِرُوُجُآَة: for this is wrong with respect to the classical language, and abominable with respect to the conventional acceptation and common usage; a foul reproach being meant thereby [as is shown by the explanation of دِرُوُجُآَةٍ, given above: or, accord to some, it is allowable when it relates to a house: (see دِرُوُجَةَ it seems to be disallowed only when used absolutely]. (A, Mgh.)
[O would that I were, with my clothes and my riding-camel, a hired slave to thy family, this month]: (S, L.) i. e., (S.)

يا ليت أن بأئناي و راهلي
عبد لأهللك هذا الشهر مؤجر

Mohammad Ibn-Bishr El-Khárijee, not [as is said in the S] Aboo-Dahbal, says, (L.)

[part. n. of مُؤَجَر]. [O would that I were, with my clothes and my riding-camel, a hired slave to thy family, this month]: (S, L.) i. e., (S.)
The plum; [a certain fruit, (K, TA,) of the description termed, (TA,) well known; (Msb, K;) cold and moist; or, as some say, of moderate temperature; (TA;) which facilitates the flow of the yellow bile; (K;) i.e., its juice, or water, does so, when drunk with sugar-candy (طبرة) and manna (ترجين) added to it; (TA;) and allays thirst, and heat of the heart; (K;) but it relaxes the stomach, and does not agree with it; and it generates a watery mixture; and its injurious effect is repelled by the drinking of sugary [or oxymel; it is of several kinds: (TA;) the most common is the Damascus, or Damascene, plum:] the best is (K, TA) the Armenian, (TA,) that which is sweet and large: (K, TA;) the sour, or acid, is less laxative, and more cold: (TA;) the n. un. is with : (S, Msb, K;) you should not say (زجاج) (Yaakoob, S, K;) or this is a word of weak authority, (K, TA,) and you say (زجاج) and (زجاج) like as one says (زجاج) and (زجاج): (TA;) in the dial. of the Syrians, the [pear which they formerly called] is the [stingy,] and [which others call] (K;) it is of the growth of the country of the Arabs: (AHn;) (زجاج) is an adventitious word, (S, K,) or arabicized, (Msb,) because ح and ص do not both occur in any Arabic word: (S, Msb, K;) or, accord. to Az, they do so occur; as, for instance, in صحج, and in صحج. (TA;


*(Msb, K, TA; inf. n.* ٌﻞِﺟَأ (Msb,) *If* (a thing, Msb, [as, for instance, a thing purchased, and the price thereof, and a thing promised or threatened or foretold, and also payment for a thing purchased, and the fulfilment of a promise or threat or prediction, and any event,) was, or became, delayed, postponed, kept back; [and therefore, future,;] *syn.* ٌتَاﺧْرَ) *(K;)* and *أَجَلََ, aor. ٌلَﺟَأ, inf. n. ٌلَﺟَأ (Msb,) It had a term, or period, appointed for it, at which it should fall due, or

*come to pass.* [ٌلَﺟَأ, aor. ٌلَﺟَأ, (K, TA;) and ٌأَجَلََ, (K,) inf. n. ٌأَجَلََ, (TA;) and ٌأَجَلََ, (K,) inf. n. ٌأَجَلََ, (TA;) and ٌأَجَلََ, (K,) inf. n. *مَوَاجِلَةَ; (TK;)* *He confined, restricted, withheld, debarred, hindered, or prevented, him.* *(K, TA;) Hence the phrase, ْمَأَذََوْلَجَأَ لَجَأَ لَجَأَ ْمَأَذََوْلَجَأَ لَجَأَ لَجَأَ (S, Msb,)* *(TA:) They confined, restricted, &c., their cattle from the pasturage. (TA;) or ْمَأَذََوْلَجَأَ لَجَأَ لَجَأَ (S, Msb, K) and ْمَأَذََوْلَجَأَ لَجَأَ لَجَأَ (S, K,) *He committed against them evil, (S, Msb, K)* *and drew it, or procured it, to them:* *(Msb;) and *(S, in the K or)* *he excited it, stirred it up, or provoked it, against them.* *(S, K;) or, accord. to AZ, ْمَأَذََوْلَجَأَ لَجَأَ لَجَأَ (S, K, TA;) inf. n. as above, signifies *I committed a crime against them:* and AA says that ْمَأَذََوْلَجَأَ لَجَأَ لَجَأَ (S, K, TA;) *I committed a crime against them:* and AA says that *(TA:) And ْمَأَذََوْلَجَأَ لَجَأَ لَجَأَ (Lh, K,) inf. n. as above, *(TA:) He gained, acquired, or earned, and collected, and brought, or purveyed, and exercised skill in the management of affairs, for his family.* *(Lh, K;) *He defined the term, or period; (K* TA;)* *assigned, appointed, or specified, it.* *(TA;) It is said in the Kur [vi. 128], َوَبَلَغْنَا أَجَلًا أَنْذَكَ لَنَا ْمَأَذََوْلَجَأَ لَجَأَ لَجَأَ (Bd, * Jel;) or the term of death; or, as some
say, the term of extreme old age. (TA.) And أَجْلَهُ, inf. n. as above, signifies I assigned, or appointed, for him, or it, a term, or period. (Msb.) أَجْلَهُ He granted me a delay, or postponement. (TA.) You say, أَجْلَهُ, inf. n. as above, signifies I assigned, or appointed, for him, or it, a term, or period. (S, K, TA) I desired, asked, demanded, or requested, of him a term, or period, [of delay, or postponement,] and he granted me a delay, or postponement, to a certain term, or period. (TA.) See also 1.

يَأَجْلَهُ, inf. n. see 1.

يَأَجْلَهُ, i. q. أَسْتَأَجْلَهُ, i. e. He asked, or requested, that a term, or period, should be assigned, appointed, or specified, for him. (TA.) It is said in a trad. of Mek-hool, كَنَّا مَارِيِّينِ بَيْنَا لَسْتَأَجْلَهُ فَتَأَجْلَهُ مَتَأَجْلَهُ [We were keeping post on the frontier of the enemy, in the tract on the sea-coast, and a person asked, or requested, that a term, or period, should be assigned, or appointed, or specified, for him, and that permission should be granted him to return to his family. (TA.)

يَأَجْلَهُ, see 2 and 5.

يَأَجْلَهُ is originally the inf. n. of أَجْرَأَ, he committed evil; and is used to indicate the causation of crimes; and afterwards, by extension of its application, to indicate any causation: (Bd in v. 35:) one says, فَعَلَّهُ مِن أَجْلَهُ, and فَعَلَّهُ مِن أَجْلَهُ, (S, K,) and فَعَلَّهُ مِن أَجْلَهُ, (so in some copies of the K,) and فَعَلَّهُ مِن أَجْلَهُ, (K, belonging to art. جَلَّ, in which also they are mentioned,) and فَعَلَّهُ مِن أَجْلَهُ, (so in some copies of the K and in the TA, [belonging to art. جَلَّ,]) i. e. [I did it] (S,) which means [originally] in consequence of thy committing it: (Bd ubi suprà:) [and then, by extension of its application, as shown above, because of thee, or of thine act &c.; on thine account; for thy sake; as also

أَجْلَهُ, which is more common in the present day:] or أَجْلَهُ, i. e. بَيْنَا لَسْتَأَجْلَهُ فَتَأَجْلَهُ [Because of him, or it, it was thus, or such a thing was]. (Msb.) An instance of its occurrence without لَسْتَأَجْلَهُ فَتَأَجْلَهُ is presented by the saying of 'Adee Ibn-Zeyd,
Because that God hath made you to have excellence, or hath preferred you}. (TA.)

because that earth hath made you to have excellence, or hath preferred you: (TA.) in two places.

进口 acknowledgment of the truth of the speaker, to him who gives information; and the making a thing known, to him who asks information; and a promise, to him who seeks, or demands; (Mughnee;) i. e. it is as thou sayest [in the first case; and yes, or yea, in the same, and in the other cases]; (K voce لَسَب;) therefore it occurs after such sayings as Zeyd stood and did Zeyd stand?

and beat thou Zeyd: but ElMälakee restricts the information to that which is affirmative, and the saying expressive of seeking or demanding to that which is without prohibition; and it is said by some that it does not occur after an interrogation: (Mughnee:) Er-Radee says, in the Expos. of the Káfiyeh, after Z and others, that it is to denote acknowledgment of the truth of information, and does not occur after a saying in which is the meaning of seeking, or demanding: (TA:) or, accord. to Z and Ibn-Málīk and others, it relates particularly to information: and accord. to Ibn-Kharoof, it occurs mostly after information: (Mughnee:) in the Expos. of the Tes-heel, it is said to be for denoting acknowledgment of the truth of information, past or other, affirmative or negative, and not to occur after an interrogation: (TA:) Akh says that it is better than نعَم (S, Mughnee, K *) after information, (Mughnee,) in acknowledging the truth of what is said; (S, Mughnee, K;) and نعَم is better than it after an interrogation: (S, Mughnee, K;) so that when one says, سوف أذهب [Thou wilt, or shalt, go away], thou sayest أجل [Yes]; and it is better than نعَم: but when one says, أذهب [Wilt thou go away?], thou sayest نعَم; and it is better than أجل. (S.)

The term, or period, of a thing: (S, K;) its assigned, appointed, or specified, term or period: this is the primary signification: (TA:) or the term, or period, and time of falling due, of a thing: (Msb:) pl. آجال. (Msb, K.) Hence, The period of women's waiting, before they may marry again, after divorce: as in the Kur ii. 231 and 232. (TA.)
The period, or extremity of time, in which falls due a debt (K, TA) and the like. (TA.) You say, بَعْثُهُ إِلَى أَجْلٍ [He sold it to him for payment at an appointed period]: and سُلَمَ الدَّارَاَّمِ فِي طَعَامٍ إِلَى أَجْلٍ [He delivered the money for wheat, or the like, to be given at an appointed period]. (Msb in art. كلاً.) The term, or period, of death; (K;) the time in which God has eternally decreed the end of life by slaughter or otherwise: or, as some say, the whole duration of life: and its end: a man's life being thus termed: and his death, by which it terminates: (Kull p. 17:) the assigned, or appointed, duration of the life of a man. (TA.) One says, دَنَا أَجْلُهُ, meaning *His death drew near;* originally, أَسْتَيفْتَ أَجْلَهُ the completion of the duration of life. (TA.) In the Kur vi. 128, (see 2, above,) the meaning is, The term of death: or, as some say, the term of extreme old age: (TA:) or the day of resurrection. (Bd, * Jel.) The words of the Kur [vi. 2] تَمۡمُّ فَضُنَّ أَجْلًا وَ أَجْلٍ مُّسْمَّى عِندَهُ mean [Then He decreed a term.] the term of death, and [there is a term named with Him,] the term of the resurrection: or the period between the creation and death, and the period between death and the resurrection; for *أَجْلُ* is applied to the end of a space of time and to the whole thereof: (Bd:) or the meaning is, the period of sleep, and the period of death: (Bd, TA:) or the period of those who have passed away, and the period of those who remain and those who are to come: (Bd:) or the period of remaining in this world, and the period of remaining in the world to come: or in both instances death is meant: [accidental, and natural:] for the أَجْلُ of some is by accidental means, as the sword, and drowning, and burning, and eating what disagrees, and other means of destruction; while some have their full periods granted to them and are preserved in health until they die a natural death: or the أَجْلُ of some is that of him who dies in a state of happiness and enjoyment; and of others, that of him who reaches a limit beyond which God has no appointed, in the natural course of this world, any one to remain therein; and to both of these, reference is made in the Kur [xvi. 72 and] xxii. 5. (TA.) Sometimes, also, it means Destruction: and thus it has been explained as occurring in the Kur [vii. 184], where it is said, وَأَنَّ عَسِيَ أَنْ يَكُونَ قَدْ أَقْتَرَبَ أَجْلَهُمُ [And that, may be, their destruction shall have drawn near]. (TA.)
Having a delay, or postponement, granted to him, to a certain time; i. q. (Lth.) ___ See also أَجْلَ.

Delayed; postponed; kept back; syn. مَتَأْخَرَ; [but in some copies of the K, for أَجْلَ, أَجْلَ, we find أَجِلُ, أَجِلُ;] as also أَجِلُ, of which the pl. is أَجْلُ (K,) and therefore, (TA,) not present; future; to come; contr. of عَاجِلُ: (S, Msb, TA:)

and مَتَأْخَرَ, also, signifies delayed, deferred, or postponed, to the time of the end of a period; originally, contr. of مَتَعَجَلَ. (Mgh.) [See also أَجِلُ.] [Hence,] The [future,] latter, ultimate, or last, dwelling, or abode, or life; the world to come; syn. دَخَلَةً الَّتَيْنَ (K, TA;) contr. of العَاجِلَة. (S, TA,) Committing a crime; or a committer of a crime. (S, TA:)

مُؤَجَّلُ Determined, defined, or limited, as to time; applied to a writing: so in the Kur iii. 139: (Bd, Jel, TA:) and to a debt; contr. of حَالَ، q. v. (Mgh in art. حَلَ.) ___ See also أَجِلُ.

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

2. ٌمَﺟَأ see 4.

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

5. ٌمَﺟَأ He (a lion) entered his ٌمَﺟَأ [or thicket]. (K.) ٌمَﺟَأ: see 1.

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

ٌمَﺟَأ: see ٌمَﺟَأ. It is also a pl. of ٌمَﺟَأ. (M, K.)

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

[And Teymà, (a town so called,) it left not therein a trunk of a palm-tree, nor a square, roofed, house, unless raised high with stones: but in the Calc. ed. of the Mo' allakát, (p. 54,) for ٌأجر, which has the same meaning]. (S, Sgh.) See also ٌأجر. (TA.) Accord. to As, it is also pronounced ٌأجر. (S.)

ٌأجر A thicket, wood, or forest; a collection, (Mgh, Msb,) or an abundant collection, (K,) of tangled, confused, or dense, trees, or shrubs: (Mgh, Msb, K) or it is of reeds, or canes: (S:) or a [place such as is termed] of water collected together, in which, in consequence thereof, trees grow: (S in art. ٌمغيض) [or] it signifies also a bed, or place of growth, of canes or reeds: (Mgh:) the pl. is ٌاجمّات and ٌأجر (S, M, K) and ٌاجر (M, K) and ٌاجر, (S, M, Mgh, Msb, K,) [or rather this last is a coll. gen. n., of which ٌاجر is the n. un.,] and ٌاجم (S, M, K) and [pl. of pauc.] ٌاجم, (S, M, Mgh, K,) or the last but one is pl. of ٌاجر, (M,) and so is the last. (Lh, M, Msb.) And hence, The haunt of a lion. (TA in art. ٌاجم حرب in the CK also signifies Frogs. (Sgh, K,) [App. because frogs are generally found in beds of canes or reeds.] ٌاجم signifies ٌاجم; [accord. to different copies of the K; see 4;] i. e. One who makes men's own selves to be objects of dislike, disapprobation, or hatred, to them. (K.)

ٌاجر Loathing, disliking, or regarding with disgust. (S, TA,) ٌاجر ماء ٌاجر i. q. ٌماجوم [Water that is loathed, disliked, or regarded with disgust]. (TA.)

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

Ajinn: see Ajinn.

Ajinn: see Ajinn.

Ajinn: see Ajinn.

Ajinn: see Ajinn.

Ajinn: see Ajinn.

Ajinn: see Ajinn.

Ajinn: see Ajinn.

Ajinn: see Ajinn.

Ajinn: see Ajinn.

(Ajinn) the latter of the dial. of Teiyi, (Lh, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and Ajinn, (K,) the latter of the incl. of Teiyi, (Lh, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and Ajinn, (K,) with ت, (TA,) A thing well known; (K;) a vessel in which clothes are washed; (Msb;) a [vessel also called] مَرْكَة, resembling a لَقَن [which is a kind of basin], in which clothes are washed: (Mgh;) or what is called in Persian [i. e. a small cup]: (PS;) [it probably received this last meaning, and some others, in post-classical times: Golius explains it as meaning lagena, phiala, crater: adding, hinc vulgo Fingiana [i. e. calix vocatur:
item Urceus: hydria: [referring to John ii. 6:] Vas dimidiae seriae simile, in quo aqua et similia ponuntur: on the authority of Ibn-Maaroof: and, on the same authority, Labrum seu vas lapideum instar pelvis, in quo lavantur vestes: ] pl. أَجَيْجُونَانِ (S, Mgh, Msb, K:) meaning [also] what resemble troughs, surrounding trees. (Msb.)

ٌنِحاَجِأ (S, Mgh, Msb, K) and أَجَيْجُ (S, Msb, K) and أَجَيْجِ (ISd, TA) and أَجَيْجَ (TA) Water altered for the worse (S, Mgh, Msb, K) in taste and colour; (S, Mgh, K,) from some such cause as long standing, (TA,) but still drinkable: (Mgh, Msb:) or altered for the worse in its odour by oldness: or covered with [the green substance called] طِحلْب and with leaves: (Mgh:) pl. أَجَيْجُونَ; thought by ISd to be pl. of أَجَيْجِ and أَجَيْجَ (TA.)

ٌتَنْجِإ: see أَجَيْجَة.

ٌتَنْجِإ: see أَجَيْجَة.

ٌتَنْجِيم [in Golius's Lex. مِنْجِيم] The instrument for beating used by the قَصَّار [or whitener of cloth, in washing]: but better without د, [written مِنْجِيم] because the pl. is مَاجِس; or, accord. to IB, the pl. is مَمِاجِس. (TA.)
He made it one; or called it one: as also 

made it one. (K.) It is related in a trad., that Mohammad said to a man who was making a sign with his two

fingers in repeating the testimony of the faith, [There is no deity but God, &c., ] [meaning that he should make the sign

with one finger only]. (S.) And means He declared God to be one; he declared, or professed, the unity of

God; as also (T and L in art. ) and ( S, K,) inf. n. (K,) Make thou the ten to become

eleven, (S, K,) is a phrase mentioned by Fr on the authority of an Arab of the desert. (S.)

8: see art. and see what here next follows.

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

He did not know it; did not know, or had not knowledge, of it; did not understand it; did not know the

minute circumstances of it; or did not perceive it by any of the senses; syn. (L, K;) i. e., a thing, or

an affair: of the dial. of El-Yemen. (L.)

One; the first of the numbers; (S;) syn. [in many cases] with

pl. , and

K;) with which it is interchangeable in two cases, to be explained below: (Msb:) pl. pl. ,

and it may be pl. of

As pl. of 

or as pl. of , (Th, Msb,) a pl. of pauc. (Msb.) The fem. is only; and this is only used
in particular cases, to be shown below: (Msb:) most agree that the ك is in this word is the characteristic of the fem. gender: but some say that it is to render it quasi-coordinate to the quadrilateral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably ك, as though the sing. were ك, like as is said of ك as pl. of ك: one of the expositors of the Tes-heel writes it ك, with damm and then fet-h; but a pl. of this measure is not applicable to a sing. of the measure ك, with kesr. (MF.) The dim. of ك is ك and that of ك is ك. (L in art. ك.) It is interchangeable with ك in two cases: first, when it is used as an epithet applied to God: (Msb:) for ك is, as an epithet, is applied to God alone, (Msb, K,) and signifies The One; the Sole; He who has ever been one and alone: or the Indivisible: or He who has no second [to share] in his lordship, nor in his essence, nor in his attributes: (TA:) you say, ك and ك: and in like manner, ك, without the article, is used as an epithet specially in relation to God, and is interchangeable in this case [but not in other cases] with ك: therefore you do not say ك and ك and the like [but ك and ك] &c.] (Msb.) [See also ك, in art. ك. In the phrase in the Kur [cxii. 1], ك is a substitute for ك; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Kur, xcvi. 15 and 16. (S.) Secondly, it is interchangeable with ك in certain nouns of number: (Msb:) you say ك [masc.] and ك [fem.] (S) [meaning Eleven: and in these two cases you may not substitute ك for ك and the like [but ك and ك] ك and the like,] ك [One and twenty; and the like,] ك [the fem.] (Msb.) Ks says, When you prefix the article ك to a number, prefix it to every number; therefore you should say, ك [What did the eleven thousand dirhems?] but the Basrees prefix it to the first only, and say, ك [S.] In most cases differing from these two, there is a difference in usage between ك and ك: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in exs. which will be found below:] and is used absolutely in negative phrases; [as will also be seen in exs. below:] whereas ك is used in affirmative phrases as a prefixed noun and otherwise: the fem. ك, also, is only used as a prefixed noun, except in numbers (Msb) [and in one other instance, which see below]. Using ك and its fem. in affirmative phrases as prefixed nouns, you say, ك (One of the three stood);
and One of them two (females) said; and \( \text{ הללו } \) إحدى الثلاثة \[ Take thou one of the three. \] (TA.) The phrase إحدى بنات طبق means A calamity: (K:) or, as some say, (TA, but in the K and, ) a serpent; (K, TA;) so called because it twists itself round so as to become like a طبق. (TA.) And the phrase إحدى الآحاد \( \text{ L, K, TA; } \) in which the latter word has kesr to the ِ and fet-h to the ح, and is pl. of the former, also written إحدى الآحاد, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written إحدى الآحاد,]) \[ \text{ lit. means One of the ones; and } \] is applied to a great, or mighty, event; (L, K, TA;) one that is difficult, distressing, grievous, or terrible. (L, TA.) You say, إحدى الآحاد [the last of which words is here again written in several copies of the K إحدى الآحاد] \[ \text{ He brought to pass a grievous, and great, or mighty, event, (K, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, إحدى الآحاد, and إحدى الآحاد \( \text{ K, TA; } \) the latter in one copy of the K written إحدى الآحاد and in which the latter word is pl. of the former, (TA,) and إحدى الآحاد, and إحدى الآحاد \( \text{ K, TA; } \) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the K here again written إحدى الآحاد and in the CK إحدى الآحاد,] and in the CK إحدى الآحاد,]) \[ \text{ and إحدى الآحاد, (Et-Tes-heel,) and إحدى الآحاد, (TA,) which are expressions of the utmost praise, (IAar, A Heyth, K,) [lit. Such a man is one of the ones; meaning] such a one is unique among the uniques; (TA;) one who has no equal; unequalled; incomparable. (IAar, Tes-heel.) It seems that the form of pl. used in the phrase إحدى الآحاد is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies One of the calamities; the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous. (AHeyth.) In the phrase إحدى الآحاد, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were دهاء دهاء، the word دهاء being [an intensive epithet] from دهاء as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by دهاء، دهاء to be a calamity. (Expositions of the Fs, TA.) AHei thought إحدى الآحاد to be an epithet applied to a male, and إحدى الآحاد to be applied to a female: but his opinion has been refuted by EdDemameenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], إحدى الآحاد, and إحدى الآحاد are prefixed to their own proper
One instance is mentioned, of the occurrence, in a trad., of إحدى not used as a part of a number [i. e. not as a part of the compound إحدى عشرة [One of seven]; in which سبع is said to mean the nights of 'Ád [during which that tribe was destroyed], or the years of Joseph [during which Egypt was afflicted with dearth]. (MF, from the Fáïk &c.) ___

Used in a negative phrase, إحدى signifies Any one with whom one may talk or speak: and in this manner it is used without variation as sing. and pl. and fem. (S) as well as masc. (Msb.) You say, لا أحد في الدار [There is not any one in the house]: but you do not say, فيها أحد [as meaning the contrary]. (S.) We read in the Kur [lxix. 47, this ex. of its use as a masc. pl.], فما منكم من أحد عنه حاجزين [And not any persons of you should have withheld me from punishing him]. (S.) And in the same [xxxiii. 32, we find this ex. of its use as a fem. pl.], ليسن كأحد من النساء [Ye are not like any others of women]. (S.) ___

It is also used in interrogative phrases; as in the saying، هل أحد رأي مثل هذا [Has any one seen the like of this?]; (A'Obeyd, L;) and in the saying، يا أحد رأها [for يأحد، O, has any one seen her; or it?]. (L, from a trad.) ___ It is [said to be] also used in the sense of شيء [meaning Anything], applied to an irrational being; as in the saying، ما يا لدار من أحد إلا حماراً [There is not in the house anything, rational or irrational, except an ass: so that the thing excepted is united in kind to that from which the exception is made [accord. to this rendering; but this instance is generally regarded as one in which the thing excepted is disunited in kind from that from which the exception is made].

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(Msb.) So too in the Kur lk. 11, accord. to the reading of Ibn-Mes'ood: (Msb;) but others there read شيء، which may mean any one or
any thing. (Bd, Jel.) ٌﺪَﺣَﻷا, (K,) as also (S, Msb,) as a proper name, (Msb,) is applied to A certain day; (K;)

[Sunday:] the first day of the week; or, as some say, [i. e. as some term it,] the second of the week; (TA;) for the Arabs are said, by IAar, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days:

(Msb in art. مجمع:) it is sing., and masc.: (Lh:) pl. [as above, i. e.] ٌﺪِﺣاَو (S, Msb, K) and ٌﺪِﺣو (K:) or it has no pl. (K: [but in the TA this last observation is very properly restricted, as relating only to ٌﺪِﺣاَو as syn. with ٌاَﺣَدَو, and as applied to any unknown person.]) In this sense, it has no dim. (Sb, in S, art. ﴿دﺎَﺣُأ﴾ in lexicology signifies What have been transmitted by some of the lexicologists, but not by such a number of them as cannot be supposed to have agreed to a falsehood: what has been transmitted by this larger number is termed متواتر. (Mz 3rd نوع.)

ٌدﺎَﺣآ: fems. of ٌﺪَﺣَأ, q. v.

ٌدﺎَﺣُأ: fems. of ٌﺪَﺣَأ, q. v.

ٌاَﺪْﺣِإ: fems. of ٌﺪَﺣَأ, q. v.

ٌﺔﱠﻳِﺪَﺣَأ: fems. of ٌﺪَﺣَأ, q. v.

ٌﻂَﻠُـﺛ: dim. of ٌﺪَﺣَأ, q. v.

ٌثَﻼُﺛ: dim. of ٌدﺎَﺣُأ, q. v.

ٌىَﺪْﺣِإ: fems. of ٌدﺎَﺣُأ, q. v.

ٌدِّﻴَﺣُأ: dim. of ٌدْﻴَﺣُأ.

ٌدِّﻴَﺣُأ: dim. of ٌدﺎَﺣُأ.

ٌدِّﻴَﺣُأ: dim. of ٌدْﻴَﺣُأ.

ٌدِّﻴَﺣُأ: dim. of ٌدْﻴَﺣُأ.
He retained enmity against him in his bosom, watching for an opportunity to indulge it, or exercise it; or hid enmity against him in his bosom; or bore rancour, malevolence, malice, or spite, against him: (S, Msb, K: *) and he was affected with anger (K, TA) against him, such as came upon him suddenly from the retention or hiding of enmity in the bosom, or from rancour, malevolence, malice, or spite. (TA.)

He treated him, or regarded him, with enmity, or hostility. (S, * K, * TA.)

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

أخ: see art.أخو.
اخت

اخت fem. of اَخَوَی q. v. in art.
اخذ

اخذَ (S, A, L, &c.,) in the first pers. of which، ْأخذت and the like، the ذ is generally changed into ت، and incorporated into the [augmentative] ت، [but in pronunciation only، for one writes ْأخذت and the like، aor. ْأخذ، imperative ْأخذ، (S, L،) which latter form sometimes occurs، [but with و in the place of ء when the ی is pronounced with damm،] (TA،) inf. n. ْأخذ (S، L، Msb، K، &c.) and ْأخذ (S، L، K،) the latter having an intensive signification; (MF،) and ْأخذ is a dial. var، as mentioned by Ibn-Umm-Kásim and others on the authority of AHei; (MF in art، ْأخذ,) He took; he took with his hand; he took hold of; (S، A، L، Msb، K،) a thing. (S، L،) You say، ْأخذ بالخاطم ْأخذ بالخاطم Take thou، or take thou with thy hand، or take thou hold of، the nose-rein of the camel: (S، L، Msb:) the الب in the latter phrase being redundant. (Msb،) [And ْأخذ، بيده lit. He took his hand، or arm; meaning he aided، or assisted، him: a phrase of frequent occurrence. And ْأخذ عليه فلان He prevented، restrained، or withheld، such a one from doing that which he desired; as though he laid hold upon his hand، or arm: (L،) and ْأخذ على يده دون ما يريده [signifies the same. (K،) كأخذ، Likewise، n. ْأخذ، Also، inf. n. ْأخذ، He took، or received; contr. of ْأخذ، أعطي، He received from him traditions، and the like. (TA passim،) [He took، or derived، or deduced، a word، a phrase، and a meaning.]ٌ ْأخذ، He took، received، or admitted، willingly، or with approbation، he accepted. (B، MF،) So in the Kur [vii. 198، ْأخذ، العفو،] Take thou willingly، or accept thou، superfluous property، or such as is easily spared by others. (MF،) So too in the same [iii. 75، ْأخذ، و أخذت عليه ذلك كله إصرى،] أخذناْأخذت، على ذلك كله إصرى، (Jel، 60،) and ْأخذت، عملنا بما في التواراة، (Idem، 87،) We accepted your covenant to do according to what is in the Book of the Law revealed to Moses. [is elliptical، and means خذْ عنك [Accept thou what I say، and dismiss from thee doubt and obstinate disputation. (S، L،) ْأخذ، He took a thing to، or for، himself; took possession of it، got، or acquired، it، syn. ْأخذ، حاز، (Z، Er-Rághib، B،)
which, accord. to Z and Er-Rághib and others, is the primary signification; (MF;) and
حُصَّلُ أَخْذُهَا مَكَانًا. (B.) [See also 8.] ___ [He took and
kept;] he retained; he detained: as in the Kur [xii. 78]. Therefore retain thou one of us in his
stead]. (B.) ___ [He took, as meaning he took away. Hence,] أَخْذُ مِنَ السَّيِّرِ. Journeying, or travel, took from him
strength; (ٍمَفْوَةُ being understood;) weakened him. (Har p. 529.) And
مَنِ الشَّعْرِ (Mgh,) and
مَنِ الشَّعْرِ (Msb,) He
clipped, or cut off from, (Mgh, Msb,) the mustache, (Mgh,) and the hair. (Msb.) ___ He, or it, took by force; or
seized: (B:) he, or it, overcame, overpowered, or subdued: said by some to be the primary signification. (MF.) [See also
لَا تَأْخُذُهَا سَاغًا وَلَا نَومٍ. Neither
drowsiness nor sleep shall seize [or overcome] Him. (B.) [And you say,
أَخْذُهَا رَدًّةً. A tremour seized, took,
aFFECTED, or influenced, him. And
أَخْذُهَا بِفَطْنَةٍ. His belly affected him with a desire to evacuate it.] You say also,
The wine affected him, or influenced him, so that he became intoxicated. (TA in art. &c., in art. &c.) and
عَلَوَةٍ, and أَخْذُهَا مِنْ فُوقٍ, &c., in art. &c.] It is said in the Kur [ii. 256],
ُمْوَـﻧُ. Neither
drowsiness nor sleep shall seize [or overcome] Him. (B.) [And you say,
أَخْذُهَا رَدًّةً. A tremour seized, took,
aFFECTED, or influenced, him. And
أَخْذُهَا بِفَطْنَةٍ. His belly affected him with a desire to evacuate it.] You say also,
The wine affected him, or influenced him, so that he became intoxicated. (TA in art. &c., in art. &c.) and
عَلَوَةٍ, and أَخْذُهَا مِنْ فُوقٍ, &c., in art. &c.] It is said in the Kur [ii. 256],
ُمْوَـﻧُ. Neither
drowsiness nor sleep shall seize [or overcome] Him. (B.) [And you say,
أَخْذُهَا رَدًّةً. A tremour seized, took,
aFFECTED, or influenced, him. And
أَخْذُهَا بِفَطْنَةٍ. His belly affected him with a desire to evacuate it.] You say also,
(Msb, K*) and *hus, inf. n. of the latter, (S, L, Msb, K) he punished, or chastised, him for his sin, or offence. (Msb:) and *haw means he was restrained and requited and punished for his sin, or offence: (L:) or, accord. to some, *haw signifies he extirpated, or exterminated; and *haw he punished, or chastised, without extirpating, or exterminating. (MF.) [For *haw, some say *haw (S, L,) which is not allowable, (K,) accord. to some; but accord. to others, it is a chaste form; (MF:) of the dial. of El-Yemen, and used by certain of the seven readers [of the Kur-án] in the instance of *Allah (ii. 225 and v. 91); and the inf. N. in that dial. is *ma'wa'h, and the imperative is *haw. (Msb.) ___ He made a violent assault upon a person, and wounded him much. (K, TA.) [You say also, *haw, meaning He assailed him with his tongue; vituperated him; spoke against him.] ___ [He took, took to, or adopted.] You say, *haw and *haw: see *haw, below. And *haw [He took such a road]: and *haw *haw, or *haw, he took the way by, or on, the right of him, or it, or the left of him, or it. (S in art.) [And *haw *haw, (the former the more common, the latter occurring in art. *haw, *haw, in the K,) He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like *haw, he took the sure course in his affair.] And *haw *haw He took care; became cautious, or vigilant. (Bd in iv. 73 and 103.) [And *haw *haw He took to, or adopted and followed, or adhered to, what such a one said: see Har p. 367; where it is said that *haw when thus used is made trans. by means of *haw because it implies the meaning of *haw. ___ He took to, set about, began, or commenced; as in the saying, *haw *haw He began, commenced, or entered upon, such a thing. (L) ___ [It is used in a variety of other phrases, in which the primary meaning is more or less apparent; and several of these will be found explained with other words]
occurring therein. The following instances may be here added. [A road leading into, or through, a tract of sand]. (K in art. ध मि) अिप ने या् से जरी, या् से जरी या् ने या् से जरी। या् से जरी या् से जरी]

The road lead them otherwise than in the beaten track]. (T * and A in art. ध मि) अिप ने या् से जरी मना् से जरी, या् से जरी या् से जरी। या् से जरी या् से जरी]

My eye hath not seen thee for some time; like [explained to me by Ibr D as meaning There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein]. (TA in art. ध मि)

And अिप ने या् से जरी मना् से जरी या् से जरी, या् से जरी या् से जरी। या् से जरी या् से जरी]

I captivate, or fascinate, my husband, by a kind of enchantment, or charm, and withhold him from carnal conversation with other women; (S, * L, K, * TA;) as also से जरी, या् से जरी मना् से जरी, या् से जरी या् से जरी। या् से जरी या् से जरी]

I captivated, or fascinated, him, (namely, her husband,) and restrained him, by a kind of enchantment, or charm, and especially so as to withhold him from carnal conversation with other women; (S, * L, K, * TA;) as also से जरी, या् से जरी मना् से जरी, या् से जरी या् से जरी। या् से जरी या् से जरी]

She captivated, or fascinated, him, (namely, her husband,) and restrained him, by a kind of enchantment, or charm, and especially so as to withhold him from carnal conversation with other women; (S, * L, K, * TA;) as also से जरी, या् से जरी मना् से जरी, या् से जरी या् से जरी। या् से जरी या् से जरी]

I captivate, or fascinate, my husband, by a kind of enchantment, or charm, and withhold him from other women. (L, from a trad.) And one says, of a man, अिप ने या् से जरी मना् से जरी, या् से जरी या् से जरी। या् से जरी या् से जरी]

He holds others [by a kind of enchantment, or charm,] from carnal conversation with his wife. (Msb.) The sister of Subh El-Ádee said, in bewailing him, when he had been killed by a man pushed towards him upon a couch-frame, or raised couch, अिप ने या् से जरी मना् से जरी, या् से जरी या् से जरी। या् से जरी या् से जरी]

I withheld from thee by enchantment the rider and the runner and the walker and the sitter and the stander; and did not so withhold from thee the prostrate]. (L) And one says of a beautiful garment, अिप ने या् से जरी मना् से जरी, या् से जरी या् से जरी। या् से जरी या् से जरी]
to it: (K in art. [in the CK, incorrectly, $\text{اذخذ بقله}$] and $[\text{He, or it, captivated his heart; or he}]

[or it] pleased him, or excited his admiration. (TA in art. [\text{أخذ الالٍّين}]) inf. n. as above, $\text{He made the milk sour.}$

(K.) [See $\text{اخذ}$.]

1، $\text{أخذ}$، inf. n. $\text{مؤاخذة}$: see 1, in the middle portion of the paragraph, in five places.

3، $\text{أخذ}$، inf. n., app., $\text{إذخذ}$. see 2.

4، $\text{أخذ}$، inf. n., $\text{ذائف ذائف}$. see 2.

8، $\text{ذائف ذائف}$، written with the disjunctive alif $\text{ذائف ذائف}$ occurs in its original form; and is changed into $\text{ذائف ذائف}$ with the disjunctive alif $\text{ذائف ذائف}$; this being of the measure $\text{ذائف ذائف}$, from $\text{ذائف ذائف}$, the [radical] $\text{ذائف ذائف}$, being softened, and changed into $\text{ذائف ذائف}$, and incorporated [into the augmentative $\text{ذائف ذائف}$]: hence, when it had come to be much used in the form of $\text{ذائف ذائف}$, they imagined the [former] $\text{ذائف ذائف}$ to be a radical letter [unchanged], and formed from it a verb of the measure $\text{ذائف ذائف}$, aor. $\text{ذائف ذائف}$, say ing, (S, L, Msb,) $\text{ذائف ذائف}$ and $\text{ذائف ذائف}$ (Msb.) and $\text{ذائف ذائف}$ written with the disjunctive alif $\text{ذائف ذائف}$, of which exs. will be found below, is also used for $\text{ذائف ذائف}$: one of the two $\text{s}$ being changed into $\text{ذائف ذائف}$, like as $\text{s}$ is changed into $\text{ذائف ذائف}$ for $\text{ذائف ذائف}$: or $\text{ذائف ذائف}$ may be of the measure $\text{ذائف ذائف}$ from $\text{ذائف ذائف}$, of which exs. will be found below, is also used for $\text{ذائف ذائف}$: one of the two $\text{s}$ being suppressed; after the manner of those who say $\text{ذائف ذائف}$ for $\text{ذائف ذائف}$, (S, L,) and IAth says that $\text{ذائف ذائف}$, in like manner, is of the measure $\text{ذائف ذائف}$ from $\text{ذائف ذائف}$; not from $\text{ذائف ذائف}$: (L and K in art. $\text{ذائف ذائف}$:) but IAth is not one who should contradict J, whose opinion on this point is corroborated by the fact that they say $\text{ذائف ذائف}$ from $\text{ذائف ذائف}$, and $\text{ذائف ذائف}$, and $\text{ذائف ذائف}$ from $\text{ذائف ذائف}$, and there are other instances of the same kind: or, accord. to some, $\text{ذائف ذائف}$ is from $\text{ذائف ذائف}$, a dial. var. of $\text{ذائف ذائف}$, and is originally $\text{ذائف ذائف}$ (MF.) [The various significations of $\text{ذائف ذائف}$ and $\text{ذائف ذائف}$ and $\text{ذائف ذائف}$ will be here given under one head.]

You say, $\text{ذائف ذائف}$ in the camp, (S, L, K, *) and the $\text{ذائف ذائف}$ in the camp, (S, L, K, *) and $\text{ذائف ذائف}$ with two hemzehs, (S, L, K, *) or, correctly, (Msb.) with one hemzeh, [or $\text{ذائف ذائف}$] as two hemzehs cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of wasl, the first hemzeh being suppressed, the second remains unchanged,] They took, or seized, (S, L, Msb, K) in fight, (S, L, K) and in war; (Msb, K) and so $\text{ذائف ذائف}$ (Msb. And $\text{ذائف ذائف}$ The people, of company of men, wrestled together; each taking hold in some manner upon him who wrestled with him, to throw him down. (L, TA.) $\text{ذائف ذائف}$, as also $\text{ذائف ذائف}$, aor.
likewise signifies i. q. أخذَ (K in art. and TA in the present art.,) as meaning He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حصلَ and حازَ. (B, TA.)

Some read, [in the Kur, xviii. 76,] أنَّتَخذَتْ عَلَيْهِ أَجْرًا [Thou mightest assuredly have taken for thyself a recompense for it]: (S, L, K in art. and TA in the present art.:) this is the reading of Mujáhid, (Fr, TA,) and is authorized by I'Ab, and is that of Abú-'Amr Ibn-El-'Alà and AZ, and so it is written in the model-copy of the Kur, and so the readers [in general] read: (AM, L, TA:) so read Ibn-Ketheer and the Basrees; he and Yaakoob and Hafs pronouncing the ذ; the others incorporating it [into the text]: (Bd:) some read أخذَتْ [L and K in art. and TA in the present art.]; but these read at variance with the scripture. (AM, L, TA.)

ًاﺿْرَأ ذَﺧَأ is a phrase mentioned by Mbr as used by some of the Arabs, (S, L,) and signifies i. q. ﺍَﻫْﺬَﱠﲣِا [He took for himself a piece of land]. (S, L, K.) And اَﺪَﻟَو ذَﲣا [in the Kur, ii. 110, &c.,] signifies He got a son, or offspring. (Bd &c. See also below.) And ذَِﲣ, aor. ﺵ, inf. n. ذََﲣ and ذَْﲣ, also signifies He gained, acquired, or earned, wealth, (L, and Msb in arts. ذَﲣ,) or a thing. (Msb.) أخذَتْ عَلَيْهِمْ يِدَا [He did to them a benefit, or favour; as though he earned one for himself in prospect, making it to be incumbent on them as a debt to him]: (ISh:) and أُهْدِنَتْ عَنْدَهُ مُؤَروفاً means [in like manner, as also أَفْوَرْعَمُ ﻩْدَنَّ ﻹْتْﺬَﲣِا has a similar meaning; see Kur xviii.]

I did to him a benefit, or favour; syn. أُهْدِنَتْ إِلَيْهِ (Msb in art. أَخْذَ) also signifies He made a thing; syn. عمل; like أخذَ ﺵ, [aor. ﺵ,] inf. n. أخذَ and أخذَ and أخذَ (L:) he made, or manufactured, a bow, a water-skin, &c., of such a thing: he made, or prepared, a dish of food, a medicine, &c.: either absolutely or for himself. (The Lexicons passim.)

Also He made, or constituted, or appointed; syn. ﺗَﻌْلَمَ; doubly trans.; (B, Msb;) and so ﺗَﻌْلَمَ. (Msb in art. ﺗَﻌْلَمَ.) You say, أُخْذَ ﻣَنْ كَذَا [He made him [or took him as] a friend; (Msb in the present art.:) and so أُخْذَ. (Idem in art. ﺗَﻌْلَمَ.) And أُخْذَ [in the Kur ii. 63 and 231, &c.,] means He made him, or it, a subject of derision. (Bd, Jel.) And أُخْذَ [in the same, xii. 21 and xxvii. 8] He made him, or took or adopted him as, a son. (Bd. See also above.)
A way, or manner, of life; as also (in the CK) and signify [virtually] the same: (K:) or (in the CK) and signify [properly] those whom their way of life took, or influenced]. (ISk, S L) One says also, (AA, S, L) or it means and what was adjacent to it: (Fr, L) or, accord. to the Wá’ee, one says, in this case, and . (Et-Tedmuree, MF.) One also says, (S, L) with kesr and fet-h and damm [to the hemzeh, and with the marfooah, as in instances before]. (Et-Tedmuree, MF.) One also says, with kesr to the (in a copy of the S) which seems to be also allowable, accord. to the dial. of Temeem, meaning Wert thou of us, then thou hadst taken to, or wouldst take to, our manners, or dispositions, and fashion, (S, L) and garb, and way of life. (L) The words of the poet,

IAar explains as meaning And were ye of us, we had caught and restored to you your camels: but no other says so. (L) — The Mansions of the Moon; (S, L, K) also called (L) [see art. نوء] called by the former appellation because the moon every night enters (one of those mansions: (S, L)) or the stars which are cast at those [devils] who listen by stealth [to the conversations of the angels]: (L, K) but the former explanation is the more correct. (L) — See also "خاذ".
ٌﺬْﺧُأ whence see. ___ It is also a pl. of ٌذﺎَﺧِإ (S, L) and of ٌذْﺧِإ or ٌذِّﺧِإ explained below with ٌذْﺧُأ. (L)

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

ٌذَﺧَأ Heaviness of the stomach, and indigestion, of a young camel, from the milk. (K) [See ٌذَﺧُأ.] ___ See also ٌذَﺧُأ.

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

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

ٌذَﺧُأ [inf. n. un. of ٌذَﺧَأ, An act of taking, &c.: an act of punishment, or chastisement, or the like; as in the Kur bix. 10: pl. ٌذَﺧَأ] They took their places of abode. (IAth and L, from a trad.)

ٌذَﺧُأ A manner of taking, or seizing, of a man with whom one is wrestling: pl. ٌذَﺧَأ (L) ___ A kind of enchantment, or fascination, like ٌذَڪْڪَر, (S, L, Msb, * K,) which captivates the eye and the like, (L) and by which enchantresses withhold their husbands from other women; called by the vulgar ٌذَڪْڪَر and practised by the women in the time of ignorance: (TA:) or a kind of bead ٌذَڪْڪَر with which one captivates, or fascinates, or restrains; (K) with which women captivate, or fascinate, or restrain, men, (S, L,) and withhold them from
other women: (L) or i. q. رقية. (A.) A pitfall dug for catching a lion. (A, TA.)

Strive thou to be before the time called (that of) اخذة النار with thy wooden instrument for producing fire; i. e. haste thou to use it before that time;] means the time a little after the prayer of sunset; asserted to be the worst time in which to strike fire. (K.)

A pool of water left by a torrent: pl. اخذات (AO, K;) both signify the same: (L) or اخذة signifies a thing like a pool of water left by a torrent; and اخذات is its pl. [or a coll. gen. n.]; and the pl. of this latter is اخذات, like as is pl. of كتاب, and sometimes it is contracted into اخذ, (S, L;) the like of this is said by Aboo-'Adnán: (L;) and اخذات is also a pl. of اخذة occurring in a trad., and signifying pools which receive the rain-water, and retain it for drinkers: (IAth, L;) or the correct word is اخذة, without ة, and it signifies a place where beasts assemble at a pool of water left by a torrent; and its pl. is اخذات (AA, A'Obeid, L) and اخذات, which latter is extr.: (L;) but as to اخذة, it has a different signification, which will be found below; i. e. land of which a man takes possession for himself, &c.: (AA, L;) or اخذة is a coll. gen. n., and اخذة is its n. un., and signifies a receptacle made for water to collect therein: and اخذة signifies a thing that one digs for himself, in the form of a watering-trough, which retains water for some days; and its pl. is اخذان (L;) and اخذات and اخذة also signify a thing that one digs in the form of a watering-trough; and the pl. is اخذات and اخذة. (L)

In a trad. of Mesrook Ibn-El-Ajda', اخذة are likened to the Companions of Mohammad; and it is added, that one اخذة suffices for a rider; and one, for two riders; and one, for a company of men: (S, L;) meaning that among them were the young and the old, and the possessor of knowledge and the possessor of more knowledge. (L) See also اخذة.

i. q. مأخوذ مأخوذ [Taken; taken with the hand; &c.]. (Msb.) A captive: (S, L, Msb, K;) fem. with ا. (S, L;) Hence the saying, أكذب من أخيخ الجليل More lying than the captive of the army: meaning him whom his enemies have taken captive, and whom they desire to conduct them to his people, and who lies to them to his utmost. (Fr, L;) [See another ex. voce
A strange, or foreign, old man. (K.)

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

A thing that is taken by force. (L.) [See alsoأخخذ.]

One who takes eagerly, or greedily: whence the saying, ما أنت إلاأخخذ نيذ. Thou art none other than one who taketh a thing eagerly, or greedily, and then throweth it away quickly. (A.)

, (as in some copies of the K, in both of the senses here explained,) or (as in other copies of the K, and in the L and TA, [but the former is the more agreeable with the form of the pl.,]) A camel beginning to become fat; (L, K,) or to become aged: (K,) pl. وأخذ. (L.) Milk that bites the tongue; syn. فارص. (K.) [Seeأخخذ.]

A place where, or whence, a thing is taken: pl. ماأخخذ. [Hence,] The places whence birds are taken. (K, TA.) [The source of derivation of a word or phrase or meaning.] A way [which one takes]; as in the phrase, He went the nearest way. (Msb. in art. خصر.) [See also 2, last sentence but one.]

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

Mas'axad: see what follows.

[Requiring to be clipped; i.e., long; applied to hair. (K.) Lowering his head, or stooping, (As, S, L, K,) by reason of inflammation of the eyes, or ophthalmia, (As, S, L,) or by reason of pain, (As, S, L, K,) or from some other cause; (L,) as also, q. v. (TA.) Lowly, or submissive, (AA, L, K,) by reason of disease; as also. (AA, L.)
The verb َرَخَأْ (, K,) is trans. (S, K, &c.) and intrans.: (K:) as a trans. verb it signifies He made to go back or backwards, to recede, retreat, retire, or retrograde: he put, or drove, back: he put, or placed, behind, or after; back, or backward: he made to be behind, or posterior, or last: he made to remain behind, hold back, hang back, or lag behind: he kept, or held, back: he postponed, put off, procrastinated, deferred, delayed, or retarded: he made backward, or late: contr. of َمِدَقَت (Msb, TA.) He granted me a delay, or postponement, to a certain term, or period. (TA in art. اِحْلَ.) For its significations as an intrans. verb, see 5, in two places.

5 is quasi-pass. of the trans. verb َرَخَأْ; (S, A, Msb;) i. e. He, or it, went back or backwards, drew back, receded, retreated, retired, or retrograded: became put, or driven, back: became put, or placed, behind, or after: became behind, posterior, or last: he remained behind, or in the rear; held back, hung back, lagged behind, or delayed; was, or became, backward, or late: it was, or became, kept back, postponed, put off, procrastinated, deferred, delayed, or retarded: contr. of َمِدَقَت (TA:) and َرَخَأْتُسُا is syn. therewith; (S, K:) and َرَخَأْ, inf. n. َتَرَخَأْ, signifies the same, being intrans. as well as trans. (K.) An ex. of the latter occurs in a saying of Mohammad to 'Omar: Retire thou from me: or the meaning is, اِخْرُعْنِي ِرَأِيْكَ [hold thou back from me thine opinion; or reserve thou thine opinion until after mine shall have been given]. (TA.) You say, َتَرَخَأْ عَنِ اَحْلَةَ [He went back, &c., from him, or it, once]. (Lh.) And َتَرَخَأْ عَنِっ الشَّيْءِ, or َتَرَخَأْ عَنِّ ُهُمْ, or َتَرَخَأْ عَنِّ الْأَمْرِ, He went back, &c., from the thing, or the affair: he was, or became, behind, behindhand, or backward, with respect to it: he held back, hung back, refrained, or abstained, from it; and َرَخَأْتُسُا signifies the same. (The Lexicons in many places.) َفَإِذَا جَاءَ اَجْلَهُمْ لاَ ْيَسْتَرَخُونَ ْسَاءً, in the Kur vii. 32 and other places, means And when their time is come, for punishment, they will
not remain behind, or be respited, [any while, or] the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.)

May God alienate, or estrange, from good, or prosperity, or may God curse, him who is absent from us, (A, Msb, TA,) distant, or remote: (A, Msb:) or the outcast; the alienated: (Msb:) or him who is put back, and cast away: so says Sh: or, accord. to Ish, him who is put back, and remote from good: and he adds, I think that àاخر is meant: (L:) or the base fellow : or the most ignoble: or the miserable wretch: (Et-Tedmuree and others:) or the last speaker: (Nawadir of Th:) or أاخر is here a metonymy for the devil: (Lb:) It is a word used [for the reason explained voce [بعد] in relating what has been said by one of two persons cursing each other, to the other; (Expositions of the Fs;) and the phrase above mentioned is meant to imply a prayer for those who are present [by its contrasting them with the person to whom it directly applies]. (A.) One also says, لا مرحبًا بالااخر, [alluding to a particular person,] meaning [May the place, or land, not be ample, or spacious, or roomy,] to the remote from good. (TA.) It is said in a trad. of Mazin, إن الأخر زين Verily the outcast, (Mgh, Msb,) or he who is remote, and held back, from good., (Mgh, * TA,) hath committed adultery, or fornication: the speaker meaning himself; (Mgh, Msb;) as though he were an outcast. (Msb.) And in another trad. it is said, المساءلة أخر كسب المره, Begging is the most ignoble [mode of] gain of man: but El-Khattabee relates it with medd, [i. e. أخر,] explaining it as meaning begging is the last thing whereby man seeks sustenance when unable to gain [by other means]. (TA.)

The back, hinder; or latter; part: the hindermost, or last, part: contr. of أخر. (K.) [See also مؤخر; from which it appears to be distinguished by its being used only adverbially, or with a preposition: and see من, شغ، ثوب، أخر،] You say, من، شغ، ثوب، أخر، and
His garment was rent, or slit, in its back, or hinder, part, (S,) or behind. (K.) And [He retired backwards]. (A.) And جاَء أَخْرَا: see أَخْرَا, in two places.

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

I sold it: see أَخْرَا, of which it is the fem.: and see also أَخْرَا.

another fem. of أَخْرَا. (K.)

and أَخْرَا. (S.)

Relating to the other state of existence, or the world to come.

أَخْرَا: see أَخْرَا, in five places. See also أَخْرَا.

dim. of أَخْرَا. fem. of أَخْرَا, q. v. (K.)

a subst., of the measure أَفْعَل, but implying the meaning of an epithet, (S,) from أَخْرَا in the sense of أَفْعَل أَخْرَا. (TA,) Another; the other; a thing [or person] other than the former or first; (L;) i. q. (K;) as in the phrases, أَخْرَا, أَخْرَا. (TA:) or one of two things [or persons]; (S, Sgh, Msb;) as when you say, جَآء الْقَوْمُ فَوَاحَد, يَفْعَل كَذَٰلِكَ أَخْرَا, and أَخْرَا. The people came, and one was doing thus, and one [i. e. another] thus: (Sgh, Msb;) originally meaning more backward: (TA:) fem. أَخْرَا, أَخْرَا. (S, Msb, K) and أَخْرَا: (K) which latter is
not well known: (MF:) pl. masc. آخرون (S, K;) [the latter irreg. as such;] and, applied to irrational things, أُخْرَى specialization [A] is pl. of أَفْضَل (Msb:) and pl. fem. خُلُوطات (S, Msb, K;) which latter is imperfectly decl.; for an epithet of the measure أَفْعَل which is accompanied by من has no [dual nor] pl. nor fem. as long as it is indeterminate; but when it has the article ال prefixed to it, or is itself prefixed to another noun which it governs in the gen. case, it has a dual and a pl. and a fem.; but it is not so with أَخْرَى;

for it has a fem. [and dual] and pl. without من and without the article ال and without its being prefixed to another noun: you say، مررت برهلي آخر، and، برجلان آخر، and، آخر بذري، and، آخر بشر، and، آخر بمرأة، and، آخر بمرأة، and، آخر، and، آخر، and، آخر، and، آخر، and، آخر، and، آخر، and، آخر، and، آخر، and، آخر، and، الآخر [I passed by another man, and by other men, and by another woman, and by other women:] therefore, as it [namely خُلُوطات] is thus made to deviate from its original form, [i. e. آخرون] (I’ Ak p. 287,) which is of a class of words used, when indeterminate, alike as sing. and dual and pl., and is [essentially and originally] an epithet, it is imperfectly decl.,

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though a pl.: but when you name thereby a man, it is perfectly decl., when inderminate, accord. to Akh, or imperfectly decl. accord. to Sb. (S, L.) The dim. of أُخْرَى is أُخْرَى S. (TA:) and the dim. of إِخْرَى is أُخْرَى. (S.) See also أُخْرَى أُخْرَى (K;) or أُخْرَى المذون or أُخْرَى المذون (K;) means I will not do it ever:

(S, K;) or the latter, I will not do it to the end of time. (S.) And أُخْرَى الفُقُوح The last of the people. (S, K.) One says، جاء في أُخْرَى الفُقُوح جَاءَ فِي أُخْرَى الفُقُوح He came among the last of the people. (TA.) And أُخْرَى الفُقُوح جَاءَ فِي أُخْرَى الفُقُوح He came among those who were the last of the people. (S, A, K.) [See also آخرون] In أَخْرَى الله أَلْوَى أَخْرَى Ùاَلْوَى أَخْرَى the last word is a mistake for أَخْرَى q. v. (Meshärīk of Iṣá’d.)

آَخُرُنِهِ (S, Msb, K;) an epithet, of the measure فَاعِل (S;) and أُخْرَى(A, Msb, K;) The last; aftermost; hindmost: and the latter; after; hinder: and [as a subst.] the end: contr. of آَخُرُنِهِ: (Līh, Msb:) or what is after the first or former: (S;) fem. of the former آَخُرُنِهِ (Kur xxvi. 84, &c,) and
اًﲑِﺧَأَءﺂَﺟَْﻻِإُهُﺖْـﻓَﺮَﻋﺎَﻣٌةَﺮُﺧُأَ، (S:) or جآ أَحْرَأٌُهُم، (Th:) and أَحْرَأٌُهُم، (TA) and أَحْرَأٌُهُم، (Lh, L,) and ُةَﺮْﺧُِ(*K,) or ُةَﺮْﺧُأَ، (K,) and ُةَﺮِﺧِ(*TA) and ِﺮْﺧِإَʮَ، (S, Msb, K,) and ِﺮْﲬِإَʮَ، (S in art. مَﺪَﻗ، and K,) and ُﻪُتَﺮِﺧْﺆُمَ، (S, Mgh, Msb, K,) which is a rare form, or,
accord. to Yaakoob, not allowable, (S,) and, and, and, (S in art. قدم, and K,) and مؤخرته (Msb, K,) or this is a mistake, (Mgh, Msb,) and مؤخره, (K,) but the first of all is the most chaste, (Msb,) The thing, (S,) or piece of wood, (Msb,) of the camel's saddle, (S, Msb,) and of the horse's, (Msb,) against which the rider leans [his back]; (S, Msb,) the contr. of its قامة [by which term قادة is meant the واسط: (K:) the the واسط of the camel's saddle is the tall fore part which is next to the breast of the rider; and its آخرى is its hinder part; (Az, L;) i. e. its broad piece of wood, (Mgh,) or its tall and broad piece of wood, (Az, L,) which is against, or opposite to, (مذى,) the head [and back] of the rider:

(Az, Mgh, L;) [for] the the آخرى and the the واسط are the the شرخان, between which the rider sits: this is the description given by En-Nadr [ISh]; and all of it is correct: there is no doubt respecting it; (Az, L:) the pl. of آخرى is is *ﺮِﺧاَوَأ (Msb.) *ﻦُﻌﻟاُﺮِﺧْﺆُﻣ: see *ﻦُﻌﻟاُﺮِﺧْﺆُﻣ. [accord. to some] also signify Absent. (K.) But see آخر, second sentence.

آخر: see آخر.

آخر dim. of آخر, q. v. (TA.)

(عير العين, (T, S, A, Mgh, Msb, K, [in the CK مؤخرها,]) said by AO, (Msb,) or A 'Obeyd, (TA,) to be better without teshdeed, from which observation it is to be understood that teshdeed in this case is allowable, though rare, but Az disallows it, (Msb, TA,) and مؤخرتها, (K,) [The outer angle of the eye;] the part of the eye next the temple; (S, A, Mgh, Msb;) the part next the the لمّاط (K:) opposed to its مقدم, which is the extremity thereof next the nose: (S, Mgh, Msb;) pl. مؤخر. (Mgh.)

You say, [He looked at, or towards, me from (lit. with) the outer angle of his eye]. (S,) [See also رجل, and مؤخر. رأسه. (Msb.) [See also آخر, and مؤخرة. (K.) But see آخر, second sentence.

The back, hinder, or latter, part of anything: its hindermost, or last, part: contr. of مقدم: as in the phrase, ضرب مؤخر رأسه, (Msb,) [See also آخر, and مؤخرة. (K.) But see آخر, second sentence.
a name of God, [The Postponer; or Delayer;] He who postpones, or delays, things, and puts them in their places: [or He who puts, or keeps, back, or backward: or He who degrades:] contr. of المقدممل (TA.)

آخر: مؤخر الرحلٍ: see آخر.

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

ماخير [reg. pl. of منخار]: see آخر, first sentence.

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

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

1. [third pers. أخا] (S, K,) aor. أخو, (S,) inf. n. أخو, (S, K, &c.;) and [in the CK أخد, which is wrong in respect of the pers., and otherwise, for it is correctly] with medd, (TA,) inf. n. إخاء and [ ئعابت and تأخيب; (K;) Thou becamest a brother [in the proper sense of this word, and also as meaning a friend, or companion, or the like]. (S, * K, * TA.)

is also [used as] a simple subst., (TA,) signifying Brotherhood; fraternity; the relation of brother; as also and the relation of sister: (S.) You say, إخاء and إخاء [ &c., meaning]

Between me and him is brotherhood. (JK, TA.) And [Between liberality and courage is a relation like that of brothers]. (TA.) And is a dial. var. of أخو, occurring in a trad. (IAth, TA.) [It is also trans.] You say, أخوة عشرة I was, or became, a brother to ten. (TA.)

2. أخوة للدابة (Msb, [so accord. to a copy of that work, but probably this is a mistranscription,]) inf. n. أخية تأخية and أختية and [quasi-inf. n.]

Msb, K,) I made an أخية [q. v.] for the beast, (Msb, K,) and tied the beast therewith: (Msb;) [and

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so, app., أخية (which, if correct, is probably of the measure أُلَعَبَتْ; for it is related that] an Arab of the desert said to another, أخ [Make thou for me an ]. (TA.) And you say, أخى فلان في فلان أَخَى فَكَفَرَها Such a one did a benefit to such a one, and he was ungrateful for it. (TA.) [But perhaps أخ and أَخَى in these two exs. are mistranscriptions for أَخَى and أَخَى]

3. أخاء (S, K,) vulgarly أخاء, (S,) or the latter is a dial. var. of weak authority, (K,* TA,) said by some to be of the dial. of Teiyy, (TA,) inf. n. وإخاء and وَخَاء and [quasi-inf. n.]

خاء (Fr, K) and [CK,] He fraternized with him;
acted with him in a brotherly manner: (S, * K, * PS, TK:) A’Obeyd mentions, on the authority of Yz, رَوَاحَتْ جَيْحَةً رَوَاحَتْ جَيْحَةً and أَخَيْتُ وَأَخِيتُ وَأَخِيْتُ أَخِيْتُ أَخِيْتُ أَخِيْتُ the pret. is said to be thus assimilated to [a form of] the fut.; for they used [sometimes] to say, رَوَاحَتْ جَيْحَةً, changing the hemzeh into وَ. (IB, TA.) ___ It is said in a trad., ِرَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ. I united the emigrants [to El-Medeeneh] with the assistants [previously dwelling there] by the brotherhood of El-Islám and of the faith. (TA.) You say also, رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ [I united the two things as fellows, or pairs]; and sometimes one says، رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ, like as one says، رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ, for رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ; mentioned by ISk. (Msb.) ___ See also 1, in three places.

I adopted a brother: (S, K:) or رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ signifies I called him brother. (K.) ___ I sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing; (S, Msb, K, TA;) as the brother does the brother; and in the same manner the verb is used with a man for its object: but رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ, in the same sense, is more common. (TA.) You say، رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ I sought, &c., thy love, or affection. (TA in art. رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ)

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

(See 2, in three places.

And the inf. رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ: see 1, in three places. I adopted a brother: (S, K:) or رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ signifies I called him brother. (K.) ___ I sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing; (S, Msb, K, TA;) as the brother does the brother; and in the same manner the verb is used with a man for its object: but رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ, in the same sense, is more common. (TA.) You say، رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ I sought, &c., thy love, or affection. (TA in art. رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ)

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

(See 2, in three places. I adopted a brother: (S, K:) or رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ signifies I called him brother. (K.) ___ I sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing; (S, Msb, K, TA;) as the brother does the brother; and in the same manner the verb is used with a man for its object: but رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ, in the same sense, is more common. (TA.) You say، رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ I sought, &c., thy love, or affection. (TA in art. رَأَصْنَأَلَّاَو َرَنَـيِرَامْنَأ)
and I passed by thy brother, &c.

I saw thy brother, &c.

[S: [in which it is also asserted that one does not say without prefixing it to another noun; but this is inconsistent with the assertion of IAar and F, that is a syn. of (S, Msb, Kur xlix. 10, Ham p. 434,) or with the quiescent, (TA, [but this I have found nowhere else,]) and some of the Arabs say (S, Msb,) and Kr mentions, with damm to the quiescent, said by IB to occur in poetry, and held by ISd to be dual of (S, Msb, K, &c.,) the former generally applied to brothers, and the latter to friends [or the like], (T, S,*) but not always, as in the Kur xlix. 10, where the former does not denote relationship, and in xxiv. 60 of the same, where the latter does denote relationship, (T, TA,) and sometimes the former is applied to a [single] man, as in the Kur iv. 12, (S,) and (Fr, S, Msb, K, [in the CK it is also]) or this is a quasi-pl. n., (Sb, TA,) and and (Kr, Msb, K,) and and (S, K,) like (S, and (ISd, K,) the last mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of characterizing the pl. as fem., (TA,) and fur. (S, Msb, K,) and (Sb: [there written without any syll. signs, and I have not found it elsewhere,]) The fem. of (meaning A sister: and a female friend, &c.:) (S, Msb, K, &c. :) written with damm to show that the letter which has gone from it is; (S,) the being a substitute for the; (TA,) not to denote the fem. gender, (K, TA,) because the letter next before it is quiescent: this is the opinion of Sb, and [accord. to SM] it is the correct opinion: for Sb says that if you were to use it as a proper name of a man, you would make it perfectly decl.; and if the were to denote the fem. gender, the name would not be perfectly decl.; though in one place he incidentally says that it is the sign of the fem. gender, through inadvertence: Kh, however, says that its is [originally] [meaning ] and Lth, that is originally, and some say that it is originally (TA:) the dual is: (Kh:) and the pl. is: (Kh, S, Msb, K,) The saying [Thou hast no brother, or friend, in such a one] means [such a one is not a brother, or friend, to thee]. (S, K,) It is said in a prov., [Who will be responsible to thee for thy brother, or thy friend, altogether? i.e., for his always acting to thee as a brother, or friend]. (JK,) And in another, [There is many a brother to thee whom thy mother has not brought forth]. (TA.) And in another, [Is it thy brother, or the wolf?]; said in suspecting a thing: as also
Is it thy brother, or is it the night that deceives thee? (Har p. 554.) And another saying is, The spear is thy brother, but sometimes, or often, it is unfaithful to thee. (TA.) Ibn-'Arafah says that when أُخْوَى does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action.

hence the saying, This garment, or piece of cloth, is the like, or fellow, of this: and hence the saying in the Kur [xvi. 29], كَانَوا يَخْوَى السَّيَاطِينُ They are the likes, or fellows, of the devils: and in the same [xliii. 47], But it was greater than its like, or fellow; i.e., than what was like to it in truth &c. (TA.) It is said in a trad., خَأَيْنَ كَلُّمَأْنَهُمَا لَا أَخَذْتُهَا إِلَّا أَخَا السَّرَارُ I will not speak to him save the like of secret discourse. (As, TA.) And they said, جَكَسَلَ إِنَّلَمَا مَرَّتُهُ حَوْصُلَ I left him in an evil state or condition:

and in a good state or condition. (TA.) You say also, حَوْصُلَ I am possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase, حَوْصُلَ أَخُوُّ الْكَثِّارِ He who is fit, or fitted, for vehement striving for the mastery is not he who turns away from it with disgust; see art. كَظَّ It is also used in the sense of دَوُّ as in the phrase، حَوْصُلَ دَوُّ النَّمَى He is possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase، حَوْصُلَ أَخُوُّ الْكَثِّارِ Possessed, or a possessor, of good, or of what is good. And in like manner، حَوْصُلَ دَوُّ النَّمَى، دَوُّ النَّمَى أَخُوُّ الْكَثِّارِ means The
low, base, or abject). (Ham p. 44.) [So too] سيرتا جاهد [سيرتا ذوالجيد means سيرتا جاهد, i. e.]

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[Our journeying is laborious: see an ex. in the first paragraph of art. (TA.).] A fever that affects the patient two days, and quits him two days; or that attacks on Saturday, and quits for three days, and comes [again] on Thursday; and so on. (Msb.) [See دم الأخون, in art. دم.

أَخَأُ: see أَخَأُ.

أَخَوُ: see أَخَوُ.

أَخَوُ: see أَخَوُ.

أَخَوُ: see أَخَوُ, in four places.

[and أَخَوُ, dims. of أَخَأُ and أَخَوُ.

أَخَوُ: see أَخَوُ.

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

أَخَوُ: see أَخَوُ.

أَخَوُ: besides being a pl. of أَخَأُ q. v., is a dial. var. of أَخَوَانَ. (TA. [See art. أَخَوَانَ.])

إِخَوَانُ: see 3.

إِخَوَاتِ an inf. n. of 1: and also [used as] a simple subst. (TA.) See 1. When it does not relate to birth, it means Conformity, or similarity; and combination, agreement, or unison, in action. (Ibn-‘Arafah, TA.)
A piece of rope of which the two ends are buried in the ground, (ISK, JK, S,) with a small staff or stick, or a small stone, attached thereto, (ISK, S,) a portion thereof, resembling a loop, being apparent, or exposed, to which the beast is tied; (ISK, JK, S,) it is made in soft ground, as being more commodious to horses than pegs, or stakes, protruding from the ground, and more firm in soft ground than the peg, or stake: (TA:) or a loop tied to a peg, or stake, driven [into the ground], to which the beast is attached: (Msb:) or a stick, or piece of wood, (K, TA,) placed crosswise (TA) in a wall, or in a rope of which the two ends are buried in the ground, the [other] end [or portion] protruding, like a ring, to which the beast is tied: (K, TA:) or a peg, or stake, to which horses are tied: (Har p. 42:) [see also ‌١٧٩٠;] the pl. of the first is ‌١٨٢٠; (JK, S, Msb, K;*) and of the second, ‌١٨٣٠; (Msb;) and of the third, ‌١٨٤٠; (JK, K, *) like as ‌١٨٥٠ is pl. of ‌١٨٦٠. (TA.) In a trad., the believer and belief are likened to a horse attached to his ‌١٨٧٠; because the horse wheels about, and then returns to his ‌١٨٨٠; and the believer is heedless, and then returns to believe. (TA.) And in another, men are forbidden to make their backs like the ‌١٨٩٠ of beasts; i. e., in prayer; meaning that they should not arch them therein, so as to make them like the loops thus called. (TA.) Also i. q. ‌١٩٠٠; (K;) i. e. The kind of tent-rope thus called. (TA in art. ‌١٩١٠, q. v.) And A sacred, or an inviolable, right or the like; syn. ‌١٩٢٠. (S, K.) You say, ‌١٩٣٠ To such a one belong sacred, or inviolable, rights, and ties of relationship and love, to be regarded]. (S.) And ‌١٩٤٠ He has, with me, or in my estimation, a strong, sacred, or inviolable, right; and a near tie or connexion, or means of access or intimacy or ingratiation. (TA.) In a trad. of 'Omar, in which it is related that he said to El-'Abbás, ‌١٩٥٠ it is used in the sense of ‌١٩٦٠; [and the words may therefore be rendered Thou art the most excellent of the ancestors of the Apostle of God:] as though he meant, thou art he upon whom one stays himself, and to whom one clings, of the stock of the Apostle of God. (TA.)
A calamity befell him. (M, K.) And in like manner, An event befell him:

(M:) or oppressed him, distressed him, or afflicted him. (Bd in xix. 91.) See also 5.

**汉语**

1. 《古汉语词典》中的词语解释和用法。
2. 《古汉语常用词典》中的词语解释和用法。
3. 《古汉语词源词典》中的词语解释和用法。
4. 《古汉语常用字词典》中的词语解释和用法。

**英语**

1. A calamity befell him. (M, K.) And in like manner, An event befell him:

(M:) or oppressed him, distressed him, or afflicted him. (Bd in xix. 91.) See also 5.
楼宇：see أذ: ___ and see إذ in two places.
ادب

1. أدب, aor. ًلأدب, inf. n. أدب, He invited (people, S, or a man, K) to his repast, or banquet; (S, K;) as also أدب, (K;) or يُؤدب لرب, [orرب يُؤدب] (AZ, S,) inf. n. أدب, [originally أدب.] (AZ, S, K;) You say, أدب الظلم, (S,) or أدب القوم, (S, K,) inf. n. أدب عليهم على الأمر. You say, أدب عليهم على الأمر. He invited the people to his repast. (T, S,) And أدبهم على الأمر. He collected them together for the affair. (A.) And أدب جيرانك لنشاورهم[I will collect thy neighbours in order that thou mayest consult with them]. (A.) The primary signification of أدب is The act of inviting. (T,) أدب, aor. ًلأدب; (Msb, K;) or أدب, aor. ًلأدب; (so in a copy of the M;) inf. n. أدب, (M, Mgh, Msb,) or أدب, (K;) He made a repast, or banquet, and invited people to it; (Msb;) as also أدب, (M,) aor. and inf. n. as above: (TA:) or he collected and invited people to his repast. (Mgh.) أدب, inf. n. أدب, He taught him the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul; (Msb;) and أدب, [inf. n. تأدب, signifies the same;) he taught him what is termed أدب [or good discipline of the mind and manners, &c.; i.e., he disciplined him, or educated him, well; rendered him well-bred, wellmannered, polite; instructed him in polite accomplishments; &c.:] (S, M, A, Mgh, K;) or the latter verb, inf. n. أدب, signifies he taught him well, or much, the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul: and hence, this latter also signifies he disciplined him, chastised him, corrected him, or punished him, for his evil conduct; because discipline, or chastisement, is a means of inviting a person to what is properly termed أدب. أدب, aor. ًلأدب, (AZ, T, S, M, K,) inf. n. أدب, (M, K,) He was or became, characterized by what is termed أدب [or good discipline of the mind and manners, &c.; i.e., well disciplined, well-educated, well-bred, or well-mannered, polite, instructed in polite accomplishments, &c.] (AZ, T, S, M, K.)
2 َبﱠدَا see 1.

4 َبَدآ see 1, in three places. ___

َدَﻼِﺒﻟا َبَدآ, aor. and inf. n. as above, He filled the provinces, or country, with justice, or equity. (K * TA.)

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

10 َبَدْاَتَسُإ see 5.

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ٌبْدَأ ( , S, M, K,) or, accord. to some, ٌبْدِإ ( , TA,) Wonderful; or a wonderful thing; syn. عَجَبُ ( S, M, K;) as also ٌبَدَأ ( . S, Mgh, K:) [used in the latter sense]. (K.) You say, ٍبْدِإ ٍرَمَِ ٍنَﻼُف َءﺂَج Such a one did a wonderful thing. (As, T. *) See also ٌبَدَأ, last sentence.

ٍبْدِإ: see ٌبَدَأ, in two places.

ٌبْدِإ, (S, M, K;) or, accord. to some, ٌبَدَأ ( , TA,) Wonderful; or a wonderful thing; syn. ٌعَجَبُ ( S, M, K;) as also ٌبَدَأ ( . S, Mgh, K:) [used in the latter sense]. (K.) You say, ٍبْدِإ ٍرَمَِ ٍنَﻼُف َءﺂَج Such a one did a wonderful thing. (As, T. *) See also ٌبَدَأ, last sentence.

ٌبْدِإ: see ٌبَدَأ, in two places.

ٌبَدَأ, so termed because it invites men to the acquisition of praiseworthy qualities and dispositions, and forbids them from acquiring such as are evil, (T, Mgh,) signifies Discipline of the mind; and good qualities and attributes of the mind or soul: (Msb:) or every praiseworthy discipline by which a man is trained in any excellence: (AZ, Mgh, Msb:) [good discipline of the mind and manners; good education; good breeding; good manners; politeness; polite accomplishments: i. q. ٌفْرَﻇ [as meaning excellence, or elegance, of mind, manners, address, and speech]: and a good manner of taking or receiving [what is given or offered or imparted, or what is to be acquired]: (M, A, K;) or
good qualities and attributes of the mind or soul, and the doing of generous or honourable actions: (El-Jawáleekee:) or the practice of what is praiseworthy both in words and actions: or the holding, or keeping, to those things which are approved, or deemed good: or the honouring of those who are above one, and being gentle, courteous, or civil, to those who are below one: (Towsheeh:) or a faculty which preserves him in whom it exists from what would disgrace him: (MF:) it is of two kinds, [which embraces all the significations explained above], and [which signifies the discipline to be observed in the prosecution of study, by the disciple with respect to the preceptor, and by the preceptor with respect to the disciple: see Haji Khalfæ Lexicon, Vol. I. p. 212]: (S, Btl, Mgh:) [also deportment, or a mode of conduct or behaviour, absolutely; for one speaks of good and bad [which is often employed, and so is the sing. also, as signifying the rules of discipline to be observed in the exercise of a function, such as that of a judge, and of a governor; and in the exercise of an art, such as that of the disputor, and the orator, and the poet, and the scribe; &c.]. (Msb.) [also deportment, or a mode of conduct or behaviour, absolutely; for one speaks of good and bad [which is often employed, and so is the sing. also, as signifying the rules of discipline to be observed in the exercise of a function, such as that of a judge, and of a governor; and in the exercise of an art, such as that of the disputor, and the orator, and the poet, and the scribe; &c.]. (Msb.) [also deportment, or a mode of conduct or behaviour, absolutely; for one speaks of good and bad [which is often employed, and so is the sing. also, as signifying the rules of discipline to be observed in the exercise of a function, such as that of a judge, and of a governor; and in the exercise of an art, such as that of the disputor, and the orator, and the poet, and the scribe; &c.]. (Msb.) --

(signifies [The science of philology; or] the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing: (Haji Khalfæ Lexicon, Vol. I. p. 215;) [and so, simply, which is also used to signify polite literature: but in this sense, and like wise] as applied to the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also termed the sciences relating to the Arabic language, [or the philological sciences, which are also term

Of, or relating to, what is termed. Hence, see last sentence but one.]

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

[originally أدب, More, or most, characterized by what is termed أدب: i. e. better; or best, disciplined, educated, bred, or mannered; more, or most, polite; &c.]. You say, هُوَمَنْ أدَبِ النَّاسِ [He is of the best disciplined, &c., of men]. (A.)

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

مادبة: see what next follows, in two places.

مادبة A repast, or banquet, to which guests are invited; (A ’Obeyd, T, S, Mgh, Msb, K;) or made on account of a wedding: (M, K;) as also مادية, (S, M, Msb, K,) or, accord. to A ’Obeyd, this latter has a different signification, as will be seen below, (TA,) and مادبة: (M, K:) pl. مادب (S.) In a trad., the Kur-án is called ضرأ الله مادبة, or أدباء مادبة; and A ’Obeyd says that, if we read أدباء, the meaning is, God's repast which He has made in the earth, and to which He has invited mankind; but if we read أدباء, this word is of the measure اْلْعَفْم from أَبَأ, [and the meaning is, a means which God has prepared in the earth for men's learning good discipline of the mind, &c.; it being a noun similar to أَرْمَث and أَرْكَم &c.:] El-Ahmar, however, makes both words synonymous. (T, M, * TA.)

مادبة: see what next precedes.

مُدَبَّبٌ أدب A camel well-trained and broken. (T, L.)

مُدْوَدٌ مادبة, occurring in a verse of ‘Adee, [which I do not anywhere find quoted,] She [app. a bride] for whom a repast, or banquet, has been made. (TA.)
ًََِْرِدَأََ aor. ٌََِرِدَأََ (Lth, T, S, Mgh) and ًََِٰرِدَأََ (Lth, TA,) or ًََِٰرِدَأََ (as in the TT,) or ًََِٰرِدَأََ is a simple subst., (M, K,) and so is ًََِٰرِدَأََ (K,) He (a man, S) had the disorder termed ًََِٰرِدَأََ (T, S, M, &c.)

ًََِٰرِدَأََ a subst. from ًََِٰرِدَأََ [see ََُِرَدآََ, below;] (K;) as also ًََِٰرِدَأََ (M, K;) the former signifies [A scrotal hernia;] an inflation in the [or the testicle, or the scrotum]; (T, * S;) or an inflation of the خَصْصَيْنَاثَنَّ: (Msb:) or a disorder consisting in an inflation, or a swelling, of the خَصْصَيْنَاثَنَّ, and their becoming greatly enlarged with matter or wind therein:

(عُشْرَشِحِبَّ, on the Soorat al-Ahzá拜:) or a largeness of the خَصْصَيْنَثَ: (Mgh:) and ًََِٰرِدَأََ also signifies what is vulgarly termed قَيْلَةَ ًََِٰرِدَأََ [meaning in the present day a scrotal hernia]: or, accord. to some, i. q. خَصْصَيْنَثَ. (TA.) [See also 1.]

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

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

َُِٰرِدْؤَمََ: see ًََِٰرِدَأََ.
He mixed the bread with [or seasoning; i.e. he seasoned it]; (M, K;) he made the swallowing of the bread to be good, or agreeable, by means of [or seasoning]. (Msb.) You say also, *أَدَمْ [[الْخَيْرَ]] بِالْلَّحْمِ,* aor. — , *the seasoned the bread, or rendered it savoury,* with flesh-meat,] from *أَدَمْ [[الْقُومَ]]* aor. — , (K;) inf. n. *مْدُأ* (M, K;) and *مْدَأ* (Msb, K, ) inf. n. *مْدَأ* (TA;) or *مْدَأ* (M;) or both; (TA;) He seasoned for the people, or company of men, (Msb.) [in the CK, erroneously, *مْدَأ* (TA;) or *مْدَأ* (TA;) or *مْدَأ* (TA;) or *مْدَأ* (TA;)] *their bread;* (M, K, TA;) i.e., mixed it [for them] with *إِذَا* (TA;) [From *مْدُأ* in the first of the senses explained above, is app. derived the phrase,*ِمْدُأ* يَأْهِلَهُ,* He mixed him, associated him, or united him in company, with his family. (M.) [And in like manner,*بِبَيْنُهُمَا* (T, S;) or *مْدَأ* (Msb, * K;) aor. — , (T, M, Msb, K;) inf. n. *مْدَأ* (T, M, Msb, TA;) and *مْدَأ* (T, S, M, Msb, K;) inf. n. *مْدَأ* (TA;) *He* (T, S, M, or a man, Msb) *effected a* reconciliation between them; brought them together; (S, M, Msb, K;) [expl. in the M and K by *لَا ْمُءَا مُوْٰحَصْنَة,* for which we find in the CK *لَا ْمُءَا مُوْٰحَصْنَة,* made them sociable, or familiar, one with another; (S, Msb, TA;) and made them to agree: (TA;) or *induced love and agreement between them:* held by A "Obeyd to be from *أَدَمْ* because thereby food is made good and pleasant. (T.) It is said in a trad., *فِئَةُ أَحَرِّى أَنْ يُؤْدِمْ بَيْنَكُمْ,* meaning *For it is most fit, or meet, that there should be, between you two, love and agreement:* (T, S;) or, *that peace, or reconciliation, and friendship, should continue between you two.* (Msb.) And a poet says,

\[
*وَالْبَيْضَ لَا يُؤْدِمْ إِلَّا \\
\]

i.e. [And the pure, or free from faults, among...
women, do not love any save one who is made an object of love [by his good qualities], (T, S,) a proper object of love. (T.) (T, M, K) aor. — , (T,) or — , (M, K) inf. n. آدم. (M,) He was, or became, to them, what is termed آدم; (T, M, K) i. e., one who made people to know them; (T;) or a pattern, an exemplar, an example, or one who was imitated, or to be imitated; and one by means of whom they were known: (M, K;) so says IAar. (M,)

ْﻢُﻬَﻣَأ ( , T, M, K,) aor. ْمْدَأ ( , M,) inf. n. آدم. He was, or became, to them, what is termed آدم, i.e., one who made people to know them; (T;) or a pattern, an exemplar, or one who was imitated, or to be imitated; and one by means of whom they were known: (M, K;) so says IAar. (M,)

َﱘِدَأ ( , M,) aor. َﱘِدَأ ( , TA:) and َﱘِدَأ, with medd, he pared off the آدم of the hide: (TA:) or the latter signifies he exposed to view the آدم [in the CK, erroneously, the آدم of the hide. (M, K,) aor. — , (M, K) inf. n. آدم; (TK) and آدم, aor. — , (M, K) inf. n. آدمآ (T, K) [or, more probably, آدم, like مدرسة &c.]; He (a camel, and a gazelle, and a man,) was, or became, of the colour termed آدم, q. v. infra. (M, K)

2 آدم, inf. n. تأدب, He put much آدم [or seasoning] into it. (TA.)

4 آدم see 1, in five places.

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

10 آدم He sought, or demanded, of him آدم [or seasoning]. (Z, TA.)
A state of mixing, or mingling, together [in familiar, or social, intercourse]. (Lth, T, M, K.) You say, بينهما أدمه:

Between them two is a mixing, &c. (Lth, T.) 

Also, (M, K,) or أدمه, (S,) Agreement: (S, M, K, TA:) and familiarity, sociableness, companionship, or friendship. (S, TA. [The meanings in this sentence are assigned in the S only to the latter word: in the TA, only to the former.]) 

And the former, Relationship. (M, K.) 

And A means of access (وشيأ، Fr, T, S, M, K) to a thing, (Fr, T, S,) and to a person; (Fr, T,) as also أدمه. (K,) You say, فلان أدمه إليك: Such a one is my means of access to thee. (Fr, T.) 

And [hence,] A present which one takes with him in visiting a friend or a great man; in Peraian دست آو. (K, L,) 

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

He is the pattern, exemplar, example, or object of imitation, of his people, or family, by means of whom they are known: (M, K,) so says IAar. (M.) And جعلت فلاه أدمه أدمه I made such a one to be the pattern, exemplar, example, or object of imitation, of my people, or family: (T, S,) And هو أدمه لفلاه, and, أدمه, He is a pattern, &c., to such a one. (Fr, TA,) And فلاه أدمه بين فلان SUCH a one is he who makes people to know the sons of such a one. (T,) And هو أدمه قومه He is the chief, and provost, of his people. (A, TA,) And فلان إدمهم قومه, and, أدمه
Such a one is the aider, and manager of the affairs, and the support, and right orderer of the affairs, of his people, and of the sons of his father. (A, TA.) [The inner skin; the cutis, or derma;] the interior of the skin, which is next to the flesh; (S, M, K;) the exterior thereof being called the *بَشْرَة* (S;) or (as some say, M) the exterior thereof, upon which is the hair; the interior thereof being called the *بَشْرَة* (M, K;) and *أَدَمَ* may be its pl.; [or rather, a coll. gen. n.;] or, accord. to Sb, it is a quasi-pl. n. (M.) Accord. to some, (M,) What appears of the skin of the head. (M, K. [See *بَشْرَة*.) And The interior of the earth or ground; (M, K;) the surface thereof being called its *لَدْأَة* (M, TA;) or, as some say, its surface. (TA.)

*A seller of [أَدَمَ, or] skins, or hides:* (TA;) and *أَدَمَ* signifies the same; and particularly a seller of goats' skins.

(Gollus, from the larger work entitled Mirkát el-Loghah.)

*أَدَمَ* (T, S, M, Mgh, Msb, K) and *أَدَمََْ (the same except the K) [Seasoning, or condiment, for bread; and any savoury food:] what is used for seasoniny (T, S, M, * Mgh, Msb, K) with bread; (T, TA;) that which renders bread pleasant and good and savoury; (IAmb, Mgh;) whether fluid or not fluid; (Mgh, Msb;) *غَبَسُ and *غَابِسُ being peculiarly applied to that which is fluid: (Mgh;) or *أَدَمَ* is anything that is eaten with bread: (TA;) the pl. [of mult.] of *أَدَمَ* (Mgh, Msb,) and, by contraction, *أَدَمَ, which is also used as the sing., (Msb,) and [pl. of pauc.] *أَدَمَ, (M, K) and *أَدَمَ (K;) or this last is pl. of *أَدَمَ (M, Mgh, Msb, TA.) It is said in a trad., *لَذَمُ الإِدَمََْ الخُلُلُ [Excellent, or most excel-lent, is the seasoning, vinegar]. (T, TA.) And in another, *سَيِّدَ أَدَمَلَا الدِّينَابَّةَ وَالْآخِرَةَ النَّجْحُ [The prince of the seasonings of the present world and of the world to come is flesh-meat]. (TA.) *أَدَمَ* (M, K) [Used also as a pl.: Anything conforming, or conformable; agreeing, or agreeable; suiting, or suitable. (M, K.) [Used also as a pl.: thus,) *Ádiyeh Ed-Dubeyreeyeh says,
[They were, to those who mixed with them in social intercourse, conformable, or agreeable.] (M.)

Seasoned: (T:) or [seasoned food]; (M, K;) food in which is [Your clarified butter is poured into your seasoned food]; (T, TA;) applied to a niggardly man; (Har p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, into your [or skin]: (T, Har * ubi suprà:) and the vulgar say, [Their clarified butter is in their seasoned food]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejeh to the Prophet, [*imized*] (M, TA) Verily thou gainest what is denied to others, or makest others to gain what they have not, of the things they want, or makest the poor to gain, (TA in art. ٌعَم, and givest to eat food in which is (TA in the present art.) [Hence also,] [I gave thee my excuse; or, perhaps, my virginity; see ٌعُدَة:] (K;) [or,] as some say, the meaning is, my good manners: said by the wife of Dureyd Ibn-Es-Simmeh, on the occasion of his divorcing her. (M, TA.) And hence, (Ham p. 205, Mgh.)

Tanned skin or hide: (M, Ham, Mgh, Msb;) or skin, or hide, (M, K;) in whatever state it be: (M:) or red skin or hide: (M, K:) or skin, or hide, in the state after that in which it is termed [أُفِقَّ); that is, when it is complete [in its tanning] and has become red: (M:) or the exterior of the skin of anything: (T:) pl. [of pauc. ٌعَدَة] (S, M, K) and [of mult. ٌعَدَة] (M, K;) the last from Lh, and [says ISd] I hold that he who says ٌعَدَة ٌعَدَة (M,) and ٌعَدَة (T, S, Msb, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which ٌعَدَة may be pl. (M,) and ٌعَدَة (T,) اَبُنٌ ٌعَدَة ٌعَدَة اَبُنٌ ٌعَدَة (M,) and ٌعَدَة (S, M, Mgh,) and [of mult.] ٌعَدَة (M, K;) the last from Lh, and [says ISd] I hold that he who says ٌعَدَة ٌعَدَة (M,) and ٌعَدَة (T, S, Msb, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which ٌعَدَة may be pl. (M,) and ٌعَدَة (T,) اَبُنٌ ٌعَدَة ٌعَدَة اَبُنٌ ٌعَدَة (M,) and ٌعَدَة (S, M, Mgh,) and [of mult.] ٌعَدَة (M, K;) the last from Lh, and [says ISd] I hold that he who says ٌعَدَة ٌعَدَة (M,) and ٌعَدَة (T, S, Msb, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which ٌعَدَة may be pl. (M,) and ٌعَدَة (T,) اَبُنٌ ٌعَدَة ٌعَدَة اَبُنٌ ٌعَدَة (M,) and ٌعَدَة (S, M, Mgh,) and [of mult.] ٌعَدَة (M, K;) the last from Lh, and [says ISd] I hold that he who says ٌعَدَة ٌعَدَة (M,) and ٌعَدَة (T, S, Msb, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which ٌعَدَة may be pl.
the TA, is erroneously put for ذو) and only he is disputed with in whom is place for dispute. (TA.)

*Such a one is sound of skin* means such a one is sound in respect of origin, and of honour; or reputation. (Har p. 135.) You say also, I came to thee in the first part of the I continued the whole of the day fasting, and the whole of the night standing [in prayer, &c.]. (A, TA.)

**Of the colour termed أَدَمُ the latter like أَدَمُ and أَدَمُ حَرْمًا as a pl. of أَدَمُ the fem. sing. is أَدَمَةٌ and أَدَمَةٌ حَرْمًا (M: the fem. pl. is أَدَمَةٌ حَرْمَانٍ (S M K: the latter anomalous; (K) occurring in poetry, but disapproved (S, M) by As; (S) said by Aboo-'Alee to be like حَرْمَانٍ and حَرْمَانٍ (M: and the fem. pl. is أَدَمُةٌ حَرْمَانٍ (S M K:) applied to a camel, of a colour intermixed, or tinged, with blackness, or with whiteness; or of a clear white; (M, K;) or, as some say, intensely white; (TA;) or white, and black in the eyeballs; (S;) or white; (As, T;) and so applied to a gazelle: (T;) or, applied to a gazelle, of a colour intermixed, or tinged, with whiteness; (M, K;) Lth, however, says that أَدَمَةٌ is applied to a female gazelle, but he had not heard أَدَمُ applied to the male gazelle; (TA;) and As says, (S:) أَدَمُ applied to gazelles signifies white, having upon them streaks in which is a dust-colour; (S, M,) inhabiting the mountains, and of the colour of the mountains; (S;) if of a pure white colour,
they are termed (TA:) or, accord. to ISk, white in the bellies, tawny in the backs, and having the colour of the bellies and of the backs divided by two streaks of the colour of musk; and in like manner explained by IAar: (T:) applied to a human being, أَدْمَ signifies tawny; or dark-complexioned; syn. (S, M, K;) or, thus applied, it signifies [which, in this case, means White of complexion]; (TA:) and the pl. is أَوَادُمْ. (S.) The Arabs say, فِرِیش, meaning The best of camels are those of them which are أَدْمَ and those of them which are صُمْب; [see أَصْمَب;] like as Kureysh are the best of men. (M.) Also [Adam] the father of mankind; (S, M, K;) and likewise أَدْمَ; but this is extr.: (K;) there are various opinions respecting its derivation; but [these it is unnecessary to mention, for] the truth is that it is a foreign word, [i. e. Hebrew,] of the measure أَوَادُمْ and [therefore] its pl. is أَوَادُمْ. (S, M, K.)

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

ِإِدَامَةَ Level, hard, but not rugged, ground: (As:) or hard ground without stones; (K;) from أَدْمَsignifying the surface of the earth or ground: (TA:) or ground somewhat elevated; not much so; only found in plains, and producing vegetation, which, however, is disapproved, because its situation is rugged, and little water remains in it: (ISh:) pl. أَبَا آدَمْ. (As, Esh-Sheybánee, IB, K,) which J erroneously says has no sing.: (K;) for he says, [in the S,] أَبَا أَدْمَ signifies hard and elevated tracts (مَتْنَ) of ground; and has no sing. (TA.)

مُدَمَّمَ Made an object of love; (T, S;) a proper object of love. (T.)

A man who is skilful, and experienced in affairs, (M, K,) who combines [qualities like] softness of the interior skin and roughness of the exterior skin: (T, S, M, K;) or who combines softness and hardness, or gentleness and force, with knowledge of affairs: (T;) or who combines such qualities that he is suited to hardship and to easiness of circumstances: (As, T;) or, accord. to IAar, having a thick and good skin: (M;) or beloved: (TA:) the fem. is with ٌةٌ: (M, K;) you say, ِإِمَّأَتُ مُدُمَّمَةَ مِمِشَّرَةَ, meaning a woman goodly in her aspect and faultless in her intrinsic qualities: and sometimes the former epithet, with and without ٌةٌ, as applied to a woman and to a
man respectively, is put after the latter. (M.) See also art. بشر.

ٌموُدْﺄَﻣ : see مأدوم, in four places.
He took his (q. v.; (M; he prepared himself, or accoutred, himself; or furnished, or provided himself with proper, or necessary, apparatus, equipments, or the like; (M;) or he was, or became, in a state of preparation; (Yaakoob, T, S;) for journeying, or the journey: (Yaakoob, T, S, M, K;) part. n. مَؤَدَّى. (Yaakoob, T, S.) And He took his (or prepared himself, &c.,) or *equipped, or furnished, or provided himself with proper, or necessary, apparatus, equipments, or the like; (M;) or he was, or became, in a state of preparation; (Yaakoob, T, S, M, K;) part. n. مَؤَدَّى. (M, K; [mentioned in the latter in art. ٌةاَدَأ]) or ↓ the former of these two verbs, (so in some copies of the S and K,) or ↓ the latter of them, (so in other copies of the S and K, and in the TA,) he took his (or equipments, &c., i. e. he prepared himself,) for [the vicissitudes of] fortune: (S, K;) and تَدَّوُّا, inf. n. تَدَّنَّى, they took the apparatus, equipments, or the like, that should strengthen, or fortify, them against [the vicissitudes of] fortune &c.: (T:) [accord. to some,] theثُّاَدَّى is [irregularly derived] from theثُّاُدَّى, meaning strength. (TA.) He was, or became, completely armed; (T, TA;) part. n. as above; (T, S, M, Msb;) from theثُّاُدَّى: (T, TA;) or he was, or became, strong by means of weapons and the like; part. n. as above: (Msb;) or he was, or became, strong [in an absolute sense]; (S, K; [mentioned in the latter in art. ٌةاَدَأ]) said of a man; from الثُّاُدَّى: (S;) part. n. as above. (K.) theثُّاُدَّى is originally عَدَّى [a plural form of عَدَى], the second أَنَّى being hemzeh substituted for عُيِّنَى in the original; meaning He aided, or assisted, him: [or he avenged him:] or it may be from theثُّاُدَّى; meaning he made him to have, or gave him, or assigned to him, weapons, or arms. (Ham. p. 387.) [In either case, it should be mentioned in the present art.; as as عَدَى belongs to art. وَدَعُو, and theثُّاُدَّى has for its pl. الأَدَّى. You say, عَدَى, aor. يُؤُدِّى,HEN, inf. n. بناءً إِبَابًى. He strengthened him, and aided him, or assisted him, against such a thing, or to do such a thing. (S.) And عَدَى meaning He avenged him of such a one; or he aided, or assisted, him against such a one. (M and K in art. عَدَى) And من يُؤُدِّى عَلَى فَلَانَ, Who will aid me, or assist me, against such a one? (S.)
people of El-Hijáz say, [I asked of him (namely the Sultá, T, or the Emeer, S) vengeance of such a one, or aid against such a one, and he avenged me of him, or aided me against him].

6 ناَدَوَ see 4, in three places.

5 ناَدَوَ see 4, in two places.

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

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

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equipments, equipage, accoutrements, furniture, gear, tackling, implements, tools, or the like; syn. آدَةُ; (S, TA:) the pl. of آداةُ is آدَواتُ. أداهُ (T, S, Msb, K.) You say, [He took his apparatus, &c.; or prepared, furnished, equipped, or accoutred, himself]; (S, M, K:) [for the affair], and لِلسَّفَر [for journeying, or the journey], (M,) and لِلذَّهَر [for the vicissitudes of fortune]: (T, S, K:) and it is related on the authority of Ks, that they said أخذَ هُدایتَهُ آداةً أخذَتْ لِلذَّهَرَ; substituting حَرَفْ for أَ. (Lh, M). And آداةُ آدَةً أخذَتْ لِلذَّهَرَ [I took for that affair its apparatus, &c.]. (S, TA.)
And we are in a state of preparation for prayer. (S, TA.) [Hence, in grammar, A particle; as being a kind of auxiliary; including the article, the preposition, the conjunction, and the interjection; but not the adverbial noun.]

ءَأَذاَةَ: see أُداَةُ in three places. Also A journey; or a journeying: from أَدَى للسَّفْرَ. (M.)

أَداَةُ: see أُداَةٌ.

إِداَةٌ i. q. مَطْهَةُ: (S, M, Mgh, Msb, K;) i.e. A small vessel [or bag] of skin, made for water; like the مَطْيَةُ: (TA;) or, as some say, only of two skins put face to face: (M, TA:) pl. إِداَةٌ; (S, Mgh, Msb, K;) originally, by rule, إِداَةٌ; which is changed, as in the cases of فَعَّلْ فَعَّالِ from the measure فَعَّالَةً to the measure فَعَّالَةً, so that the إِداَةٌ إِداَةٌ is a substitute for the إِداَةٌ إِداَةٌ in the sing., and the final alif [written قَبَّى إِداَةٌ قَبَّى إِداَةٌ is a substitute for the قَبَّى إِداَةٌ in the sing. (S.) See also أُداَةٌ.

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

إِداَةٌ مَؤُودُ part. n. of the intrans. verb إِداَةٌ [q. v.]. (T, S, M, &c.) [And act. part. n. of إِداَةٌ إِداَةٌ without ٌ, is from إِداَةٌ أَدَى، signifying he perished [&c.]. (S.)
ادى

۲۰۳، (T, S, M, &c.,) inf. n. دَادَهُ (T, S, K) and دَادَ تَ (T,) or the latter is a simple subst., (S, M, Msb, K,) [and so, accord. to the Msb,
is the former also, but this is a mistake.] He made it, or caused it, to reach, arrive, or come [to the appointed person or
place &c.]; he brought, conveyed, or delivered, it; syn. وَإِلَى أَهْلَهَا (M, Msb, K,) namely, a thing; (M;) as, for instance,
* [the thing committed to his trust and care, to its owner]; (Msb:) he delivered it, gave it up, or
surrendered it: (T:) he payed it, or discharged it; (S, K;) namely, his debt, (S,) a bloodwit, a responsibility, and the like;
(Msb in art. مَرَغ،) [and hence,] دَادَهُ (M;) he acquitted himself of that which was incumbent on him; or payed,
or discharged, what he owed; (T:) he performed, fulfilled, or accomplished, it; namely, [for instance,] [the
pilgrimage]; (Msb in art. قَضَى) and in like manner, المَسَاسَ (the religious rites and ceremonies of the
pilgrimage]. (Jel in ii. 196, and Msb ubi suprà.) It is said in the Kur [xlv. 17], أَوْرَأَى إِلَى عُبَادَ اللَّهِ، meaning Deliver ye to me
[the servants of God,] the children of Israel: or, as some say, the meaning is, أَوْرَأَى إِلَى مَأْرُوكَ اللَّهُ يَا عَبْدَ اللَّهِ [perform
ye to me that which God hath commanded you to do, O servants of God; or it may mean listen ye, or give
ye ear, to me; as though the speaker said, أَوْرَأَى إِلَى مَأْرُوكَ اللَّهُ يَا عَبْدَ اللَّهِ the verb being used in this sense by the Arabs. (T.) And one says,
[He payed, or made satisfaction, for him] [I know not how to pay]. (TA.) One says also, دَادَ عَنْهُ [meaning He payed, or made
satisfaction, for him]: and دَادَ عَنْهُ الخَرَاجَ [He payed for him, or in his stead, the land-tax]. (Mgh in art. جَرَا.)

[Hence,] El-Akhnas says,

* فَأَدَّتُ عَنِّي مَا أَسْتَعْرَتْ مِنِ الصِّبا
* وَلَفْنَالَ عَنْدَى الْيَوْمِ رَاغِ وَكَاسِب

i. e. But I have put away from me [what I had borrowed, or assumed, of the foolishness of youth, and
amorous dalliance; and now I am [or there is at my abode] a keeper and collector to the camels, or cattle, or property. (Hamp. 346.)  

أَذَّىٰ إِلَيْهِ كَذَآٰ is a phrase often used as meaning It brought, conducted, led, or conduced, to such a thing or state; as, for instance, crime to punishment or to ignominy.

4, intrans. and trans.: see art. ادو.

تأَذىٰ إِلَيْهِ الْخَيْرُ The information, or news, reached him. (S.) See also 2, in two places.

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

أَذَاٰء א subst. from 2 [signifying The act of making, or causing, to reach, arrive, or come to the appointed person or place &c.; of bringing, conveying, or delivering: of giving up, or surrendering: payment, or discharge, of a debt &c.; the act of acquitting oneself of that which is incumbent on him; performance, fulfilment, or accomplishment]. (S, M, Msb, K.)  

Hence, أَذَاٰءاٰ is a term of the law signifies The performance of an act of religious service [such as prayer &c.] at the appointed time: opposed to قُضَاء، performance at a time other than that which is appointed. (Msb and TA in art. قَضَاء.)

أَذَّيٰ: see art. ادو.

أَذَاٰ [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَذِيٰ; like as the noun أَذَاٰ][He is more, or better, disposed to deliver, give up, or surrender; the thing committed to his trust and care] (T, S, M, K) منكَ [than thou], (S,) or من عَيْهُ [than another than he]. (M, * K,) [Az says,] the vulgar say, أَذَاٰ لَلْأَمَانة، but this is incorrect, and not allowable; and I have not known any one of the grammarians allow أَذَاٰ، because أَذَاٰ denoting wonder [and the comparative and superlative

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degrees] is not formed but from the triliteral [verb], and one does not say, ىَدَأ in the sense of ىﱠدَأ: the proper phrase is ًءآَدَأُ نَسْحَأ.

(T.) See also َدَو.
اذ

a word denoting past time: (Lth, T, S, M, L, Mughnee, K;: it is a noun, (S, L, Mughnee, K;) indecl., with its last letter quiescent; and

properly is prefixed to a proposition; (S, L, K;) as in جئتني إذ قام زيد [I came to thee when Zeyd stood], and

اذ قام يصوم [When Zeyd was standing]. (S, L.) The proposition to which it is prefixed is either nominal, as in [the words of the Kur viii. 26,]

وجاءوا إذ أتتم قليل [And remember ye when ye were few]; or verbal, having the verb in the pret. as to the letter and as to the meaning, as in [the Kur ii. 28, &c.,]

And when thy Lord said unto the angels; or verbal with the verb in the pret. as to the meaning but not as to the letter, as in [the Kur ii. 28, &c.,]

And when Abraham was rearing the foundations]; all three of which kinds are comprised in the Kur where it is said, [ix. 40,]

إذا تنصرفوا فقد نصره الله إذ أخرج جد الذين كفروا ثري أثيمين إذ هما في الغار إذ يقول لصاحبه لا تعلو إن الله معنا [If ye will not aid him, verily God aided him, when those who disbelieved expelled him, being the second of two, when they two were in the cave, when he was saying to his companion, Grieve not thou, for God is with us]. (Mughnee.) But sometimes one half of the proposition is suppressed, as in [also written إذ ذاك إذ ذاك كاذب [When that was so], or [When that was, i. e. then, at that time]. (Mughnee.) And sometimes

the whole of the proposition is suppressed, (M, Mughnee,) as being known, (Mughnee,) and tenween is substituted for it; the إذ

receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the إذ and the tenween, (M,) and thus one says، يومئذ; the kesreh of the إذ not being, as Akh holds it to be, the kesreh of declension, although إذ here occupies the place of a noun governed in the gen. case by another prefixed to it, (M, Mughnee,) for it still requires a proposition

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composed of two letters. (Mughnee.) [J says,] when ذِإ is not prefixed to a proposition, it has tenween: (S:) and hence Aboo-Dhu-eyb says, (S, M,)

*نَهِينَكَ عَنَّ طَالِبَكَ أَمَّ عُمَرَ بِعَافِيَةَ وَأَنتَ ذِإ صَحِيحَ

[I forbade thy suing Umm-'Amr in health, thou being then sound]; (S, M, L, Mughnee, TA; [but in two copies of the S, for بِعَافِيَةَ I find بِعَافِيَةَ, and in the L it is without any point;]) in which [J says] the poet means ذِإ ذُاك صَيْحِي, meaning كان كَذَا وَكَذَا وَهُوَ ذِإ صَيْحِي; Such and such things were, he being then a boy]. (T.) ذِإ also occurs for ذَا [app. ذِإ, but whether this or ذِإ is not clear in the MS. from which I take this]. (M.) When ذِإ is adjoined to nouns signifying times, the Arabs join it therewith in writing, in certain instances: namely

[At that time, or then], and يومئذ [In, or on, or at, that day], and ليئنذ [In, or on, or at, that night], and عشقتلذ [In, or on, that morning], and ساعئنذ [In, or on, that evening], and فقتنذ [In that hour: or at that time; then], and عامتذ [In that year], [and وئتذ At that time; then]; but they did not say الذ تنآ, because الآن denotes the nearest present time, except in the dial. of Hudheyl, in which it has been found to occur. (T.) When it is followed by a verb, or by a noun not having the article ل prefixed to it, or [rather] by any movent letter, the ذ of ذِإ is quieseent; but when it is followed by a noun with ل, [or by any ] ذ is mejroorah, as in the saying,

*اذ القوم كانوا نازلين بكاظمه

[When the people, or company of men, were alighting, or taking up their abode, at Kádhimeh]. (T.)

In general, (Mughnee, K,) it is an adverbial noun denoting past time, (M, Mughnee, K,) when it is a noun denoting such time, (Mughnee, K,) as in ذِإ وف ق رَّيْكِ للملائِمَةَ [explained above], (M,) and ذِإ ذُكِرَ أَذْنِبَ كَفَرُوا [also explained above, and in other instances already mentioned]: (Mughnee, K:) in the former of which instances, AO says that it is redundant; (M, Mughnee;) but Aboo-Is-hák says that this is a bold assertion of his; (M:) [and IHsh says,] this assertion is of no account, and so is that
of him who says that it here denotes certainty, like [Mughnee:] [S holds the opinion of AO on this point; for he says,] إذ
is sometimes redundant, like إذا [as in the saying in the Kur [ii. 48], وآذَّرُوا إذٍ كَنْتَمْ قَبْلَا] meaning [And We appointed a time with Moses; but instances of this kind are most probably elliptical: see the next sentence]. (S.) As a noun denoting past time, it is [said to be] also an objective complement of a verb, as in [the Kur vii. 84], [And remember ye when ye were few] (Mughnee, K:) and generally in the commencements of narratives in the Kur, it may be an objective complement of [آذَّرُوا] understood, as in [before cited], and the like. (Mughnee: but see the third of the sentences here following.) As such, it is [said to be] also a substitute for the objective complement of a verb, as in [the Kur xix. 16], [And mention thou, or remember thou, in the Scripture, Mary, the time when she withdrew aside], where إذا is a substitute of implication for [بَيۡنَي مَعَ] (Mughnee, K: but see the second of the sentences here following.) As such, it also has prefixed to it a noun of time, of such a kind that it is without need thereof, as in [the Kur iii. 6], [After the time when Thou hast directed us aright]. (Mughnee, K:) And it is generally asserted, that it never occurs otherwise than as an adverbial noun, or as having a noun prefixed to it; that in the like of [آذَّرُوا] it is an adverbial noun relating to an objective complement suppressed, i. e. [And remember ye the grace of God towards you when ye were few]; and in the like of [ذِإ] that it is an adverbial noun relating to a suppressed prefixed noun to [that which becomes by the suppression] the objective complement of a verb, i. e. [in this instance] [And mention thou, or remember thou, the case of Mary]: and this assertion is strengthened by the express mention of the [proper] objective complement in [the Kur iii. 98], [And remember ye the grace of God towards you when ye were enemies]. (Mughnee.) Also, (Mughnee, K:) accord. to some, (T, Mughnee,) it is used (T, Mughnee, K) as a noun (Mughnee, K) to indicate future time, (T, Mughnee, K,) and إذا is said to denote past time, (T,) [i. e.] each of these occurs in the place of the other; (TA;) the former being used to indicate future time in the Kur [xxxiv. 50], where it is said, [And couldst thou see the time when they shall be terrified], meaning the day of resurrection; this usage being allowable,
says Fr, only because the proposition is like one expressing a positive fact, since there is no doubt of the coming of that day; (T;) and in [the Kur xcix. 4,] On that day, she (the earth) shall tell her tidings; (Mughnee, K;) this being generally regarded as similar to the expression of a future event which must necessarily happen as though it had already happened;

but it may be urged in favour of those who hold a different opinion that it is said in the Kur [xl. 72 and 73], فَسَوْفَ يَعْلَمُونَ إِذَ الأُقْلَالُ [They shall hereafter know, when the collars shall be on their necks]; for إِذَا يَعْلَمُونَ is a future as to the letter and the meaning because of its having سوٰفٰ conjoined with it, and it governs ذِإ which is therefore in the place of إِذَا [Mughnee.] ___ It also indicates a cause, as in [the Kur xliii. 38,] اَذِإ يُعْلَمُونَ [It will not profit you this day, since, or because, ye have acted wrongfully], (Mughnee, K;) i. e. because of your having acted wrongfully in the sublunar state of existence; (Bd, Mughnee;) but it is disputed whether it be in this instance a particle in the place of the causative لٰ, or an adverbial noun: (Mughnee:) Aboo-'Alee seems to hold that إِذَا يَعْلَمُونَ [as meaning when ye have acted wrongfully] is a substitute for, or a kind of repetition of, اليوم; an event happening in the present world being spoken of as though it happened in the world to come because the latter immediately follows the former. (I, M, L, Mughnee.) You say also, ﲍُذِإ ﻲِِّٰﻟﻠﻪَ ﺗَطْمَح ﻧَأ [Praise be to God because, or that, thou camest, or hast come]. (S in art. ﺗَجَيِّرِمٰ.) ___ It is also used to denote one's experiencing the occurrence of a thing when he is in a particular state; (S, L;) or to denote a thing's happening suddenly, or unexpectedly; (S, Mughnee, K;) like إِذَا (S;) and in this case is only followed by a verb expressing an event as a positive fact, (S, L;) and occurs after and فَبِنَأ (Mughnee, K;) as [in exs. voce; and in While I was thus, or in this state, lo, or behold, or there, or then, at that time, (accord. to different authorities, as will be seen below,) Zeyd came]; (S, L;) and as in the saying of a poet,

* استنذر الله خيرا وأرضي به
* فبينما ألتصرف إذ دارت ميان

Beg thou God to appoint for thee good, and do thou be content therewith; for while there has been
difficulty, lo, easy circumstances have come about): (Mughnee, K: *) but it is disputed whether it be [in this case] an adverbial noun of place, (Mughnee, K,) as Zj and AHei hold; (TA;) or of time, (Mughnee, K,) as Mbr holds; (TA;) or a particle denoting the sudden, or unexpected, occurrence of a thing, (Mughnee, K,) as IB and Ibn-Málk hold; (TA;) or a corroborative, i. e. (grammatically) redundant, particle, (Mughnee, K,) an opinion which Ibn-Ya’eeesh holds, and to which Er-Radee inclines. (TA.) ___ It is also a conditional particle, but only used as such coupled with ﻣ, (S, L, Mughnee, *) and causes two aorists to assume the mejzoom form, (Mughnee,) as when you say, إِذْمَا تَأْتَيْتِي أَنَّكَ َﻚِﺗآَ ﴿When, or whenever, thou shalt come to me, I will come to thee,﴾ like as you say, إِذْمَا أَتْبَتْتِ إن تَأْتَيْتَ وُقَتْتِ أَنَّكَ [If thou come to me at some, or any, time, I will come to thee]; and you say also إِذْمَا أَتْبَتْتِ إن أَتْبَتْتِ َﺖْﻴَـﺗَأَ ﴿like as you say, إن أَتْبَتْتِ، using the pret. in the sense of the future: (S, L:) it is a particle accord. to Sb, used in the manner of the conditional إن أَتْبَتْتِ; but it is an adverbial noun accord. to Mbr and Ibn-Es-Sarráj and El-Fárisee. (Mughnee.) ___ [What I have translated from the S, L, K, and TA, in this art., is mostly from ﺍَٰرَبَبَ ﺍَٰرَبَبَ ﺍَٰرَبَبَ ﺍَٰرَبَبَ ﺍَٰرَبَبَ of the الأَٰرَبَبَ: فِصلُ الْأَلِفِ ﺍَٰرَبَبَ the rest, from بَابَ الْأَلِفِ ﺍَٰرَبَبَ.)
اذا

اذا denotes a thing’s happening suddenly, or unexpectedly; (Mughnee, K;) or one’s experiencing the occurrence of a thing when he is

in a particular state; (S;) like اذا; (S voce اذإ:) it pertains only to nominal phrases; does not require to

be followed by a reply, or the complement of a condition; does not occur at the commencement of a sentence; and signifies the

present time, (Mughnee, K;) not the future; (Mughnee;) as in خرجت فإذا الأسد بالباب [I went forth, and lo, or behold, or

there, or then, at that present time, (accord. to different authorities, as will be seen below,) the lion was at the
door]; and (in the saying in the Kur [xx. 21], TA,) فإذا هي حية تسعى [And lo, or behold, &c., it was a serpent

running]; (Mughnee, K;) and in the saying، خرجت فإذا زيد قائم [I went forth, and Zeyd presented

himself to me suddenly, or unexpectedly, at the time, by standing. (S, TA.) Accord. to Akh, it is a particle,

(Mughnee, K,) and his opinion is rendered preferable by their saying، خرجت فإذا إن زيد بالباب [I went forth, and lo, or

behold, verily Zeyd was at the door]; for إن اذا cannot here be a noun governed in the accus. case, as] what follows ﴿ وإن ،

which is with kesr, does not govern what precedes it: (Mughnee:) accord. to Mbr, it is an adverbial noun of place: accord. to Zj, an

adverbial noun of time. (Mughnee, K,) Ibn-Malik adopts the first of these opinions; Ibn-Osfoor, the second; (Mughnee;) and so El-

Fenjedehee; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from المُحاَجِّة
agreeably with the explanation cited above from the S;) but others hold that the word which governs it in the accus. case is the enunciative,

which is either expressed, as in خرجت فإذا زيد جالس [I went forth, and there, in that place, or then, at that time,

Zeyd was sitting], or meant to be understood, as in خرجت فإذا الأسد [And there, or then, the lion was present];

or if it be supposed to be [itself] the enunciative, its governing word is مستقر or [understood]; and in the last of the phrases
here mentioned, it may be an enunciative accord. to the opinion of Mbr, the meaning being [And among the things present was the lion]; but not accord. to the opinion of Zj, because a noun signifying time cannot be the enunciative of one signifying a corporeal thing; nor accord to the opinion of Akh, because a particle cannot be used to denote the enunciative of such a thing; or, as signifying time, it may be the enunciative of such a thing if we suppose a prefixed noun to be suppressed, the meaning of [And then was the presence of the lion]. (Mughnee.) You may say either خرجت جالسا or فَإِذاً جالس [I went forth, and lo, or behold, &c., Zeyd was sitting or Zeyd was there sitting], with the nom. as an enunciative and with the accus. as a denotative of state. (Mughnee.) The Arabs said, قد كنت آمن أن العقرب أشد فأذا هو إياما [I used to think that the scorpion was more vehement in stinging than the hornet, and lo, he is (as vehement as) she], and also, فَإِذاً هو إياما, which Sb disallowed, in contending with Ks, who allowed it, and appealed for confirmation thereof to certain Arabs, whose judgment was pronounced in his favour; but it is said that they were bribed to give this judgment, or that they knew the place which Ks held in the estimation of Er-Rasheed; and if the latter expression be of established authority, it is irregular and unchaste. (Mughnee.) ___ It also denotes the complement of a condition, like فَإِذا حضرت الأسد فأذا الأسد [And if an evil befall them for that which their hands have sent before, (i.e. for sins which they have committed,) then they despair]. (S, Msb.) ___ It is also an adverbial noun denoting future time, (S, Msb, Mughnee, K, *) and implying the meaning of a condition, (Msb, Mughnee,) and this is generally the case when it is not used in the manner first explained above. (Mughnee.) In this case it is not used otherwise than as prefixed to a proposition, (S, Mughnee,) which is always verbal, as in the words of the Kur [xxx. 24], ثم إدا دعاكم دعوة من الأرض إذا أنتم مخرجون [Then, when He shall call you, or when He calleth you, (for, as in Arabic, so in English, a verb which is properly present is often tropically future,) with a single call from out the earth, lo, or behold, or then, ye shall come forth], in which occur both the usages of إذا here mentioned; (Mughnee;) and in the phrase, إذاً جئت أكرمك [When thou shalt come, I will treat thee with honour]; (Msb;) and in the phrase, اجيوك إذا آحمالپسر [I will come to thee when the fullgrown unripe dates shall become red], and
when such a one shall arrive], which shows it to be a noun because this is equivalent to [on the day when such a one shall arrive]: (S:) or in the phrase [and in many other cases] it denotes time divested of any accessory idea, the meaning being [Arise thou at the time of the full-grown unripe dates' becoming red: and so in the saying of EshSháfi’ee, If a man were to say, Thou art divorced when I do not divorce thee,] and then be silent for a time sufficient for the divorce to be pronounced therein, she would be divorced; but should he make it dependent upon a thing in the future, the divorce would be delayed to that time, as if he said, [using it in the sense first assigned to this phrase above]. (Msb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Aboo-Dhu-eyb,

*وَ النَّفْسُ رَاغِبَةٌ إِذَا رَغَبَتْ
وَإِذَا تَرَدِّى إِلَيْ فَلِئَا تَقَنَّعَ

[And the soul is desirous when thou makest it desirous; and when thou reducest it, or restrictest it, to little, it is content]. (Mughnee.) When it is immediately followed by a noun, as in [the phrase in the Kur lxxxiv. 1, إذَا أَكَسَّمَاهَا] the noun is an agent with a verb suppressed, explained by what follows it; contr. to the opinion of Akh; (Mughnee;) the complete phrase being [When the heaven shall be cleft, (when) it shall be cleft]; and in like manner, as in the saying, in the Kur [ix. 6]. (I 'Akp. 123.) And in the saying of the poet,

*ِإِذَا بَاهِلَيْهِ حَنْظَلِيَّةٍ
*ِلَهُ وَلْدُ مِنْهَا فَذَالِكَ المَدْرَعُ

is meant to be understood after [so that the meaning is, When a Báhilee (a man of the tribe of Báhileh) has, or shall have, as his wife a Handhaleeyeh (a woman of the tribe of Handhaleh, who were renowned for generosity), he having offspring from her, that (offspring) is, or will be, the mail-clad]. (Mughnee.) Sometimes it denotes past time,

(Mughnee, K,) like as [sometimes denotes future time, (Mughnee,) as in [the saying in the Kur bxii. 11, وَإِذَا رَأَوْا جَاهَةٌ أَوْ هُمْ أَنتَفَضُوْا]
And when they saw merchandise or sport, they dispersed themselves to it]. (Mughnee, K.) Thus it occurs in the place of إذ. (TA.) And sometimes it denotes the present time; and this is after an oath, as in [the phrase in the Kur xci. 1,] By the night when it covereth with its darkness]. (Mughnee, K.) It also occurs in the sense of the conditional اذإ as in the saying, I will treat thee with honour if thou treat me with honour]: (T:) for what is possible is made dependent upon it as well as what is known to be certain, as in the phrases, [If Zeyd come] and [When the beginning of the month shall come]; or, accord. to Th, there is a difference between إذ and إن (Msb:) the latter being held by him to denote what is possible, and the former to denote what is ascertained; so that one says, إذ جأء رأس الشهر and إن جأء زيد. (Msb in art. ان.) When a verb in the first person sing. of the pret. is explained by another verb after it immediately preceded by لوقت, إذ is understood before the former verb, and therefore] the latter verb must be in the second pers. sing., as in [meaning Thou sayest (of a thing) when, or if, thou hast turned it about in thy mouth]. (MF in art. لوح. See also اذإ; last sentence but one.) It is sometimes redundant, like as إذ is sometimes [accord. to some], as in the saying of 'Abd-Menáf Ibn-Riba El-Hudhalee,

* حقي إذًا أسلكوهم في فتنة *
* شلا كما تطرد الجمالة الشردة *

[Until they made them to pass along Kutádeh, (here meaning a certain mountain-road so named, S in art. عند,) urging on, like as the owners, or attendants, of camels drive those that take fright and run away]; for it is the end of the poem: or he may have abstained from mentioning the enunciative because of its being known to the hearer. (S.) When إذ is preceded by حق ] it is generally held that إذ is not
governed by حَتَّى in the gen. case, but is still an adverbial noun, حَتَّى being an inceptive particle without government. (Mughnee.)

As to what it is that governs إِذَا in the accus. case, there are two opinions; that it is its conditional proposition; or a verb, or the like, in the complement thereof: (Mughnee, K:) the former is the opinion of the critical judges; so that it is in the predicament of َاْمِثّـٰحَّٰٰٰ and َأَنَّ. (Mughnee.) Sometimes it is used so as not to denote a condition, as in the words of the Kur [xlii. 35], َنَوُٰرِفْغَي ُمْهُ ُبِضَغَّ [And when, or whenever, they are angry, they forgive], in which it is an adverbial noun relating to the enunciative of the inchoative after it; for if it denoted a condition, and the nominal proposition were a complement, it would be connected by َفَ: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) See also what follows.

 إِذَا (Msb, TA, the latter as on the authority of Lth,) with tenween, (TA,) or ُنْذِإَ (T, S, M, Msb, Mughnee, K, the first as on the authority of Lth,) written in the former manner, (TA,) or in the latter, (T,) when connected with a following proposition, (T, TA,) and in a case of pause written إِذَا (T, S, M, Msb, Mughnee, K, TA,) and therefore the Basrees hold that in other cases it should be written إِذَا (Msb,) though El-Má- zinee and Mbr hold that it should be in this case also with ن, while Fr holds that it should be written with إِذَا; when it governs, and otherwise with ن, in order to distinguish between it and [the adverbial noun] إِذَا (Mughnee:) a particle, (S, Msb, Mughnee, TA,) accord. to the general opinion; and accord. to this opinion, it is a simple word, not compounded of ُذِإَ and َأَنَّ; and as being simple, it is that which renders an aor. mansoob, not ُنْذِإَ suppressed and meant to be understood after it: some say that it is a noun: (Mughnee:) [but a knowledge of its meaning is necessary to the understanding of the reason given for asserting it to be a noun.] It denotes a response, or reply, corroborating a condition; (Lth, T, TA,) or compensation, or the complement of a condition; (Msb;) or a response, or reply, (Sb, S, Mughnee, K,) in every instance; (TA,) and compensation, or the complement of a condition, (Sb, S, M, Mughnee, K,) though not always: (Mughnee, TA:) and its virtual meaning is [Then; i. e., in that case; or] if the case, or affair, be as thou hast mentioned, (M, K, TA,) or as has happened: (M, TA:) [and hence,] accord. to those who say that it is a noun, the original form of the phrase إِذَا أَكُرَمْكَ [Then, or in that case, or if the case be so, I will treat
thee with honour; said in reply to one who says I will come to thee,] is [When thou shalt come to me,
I will treat thee with honour]; then the proposition [جتنى أكرمك] is thrown out, and tenween [or ن] is substituted for it,
(Mughnee,) for which reason, and to distinguish between it and [the adverbial] ن, the Koofees hold that it should be written with
اذإ
(Msb,) and [preceded by يجيب عليه or the like] is suppressed and meant to be understood [as that which renders the aor.
mansooob; so that when one says إذا جتنى أكرمك it is as though he said When thou shalt come to me, it will be
incumbent, or obligatory, on me to treat thee with honour]. (Mughnee.) It renders an aor. following it mansooob on
certain conditions: (Mughnee, TA:) to have this effect, the aor. must have a future signification, (T, S, Mughnee, TA,) not present:
(TA:) يجيب عليه أن أكرمك must commence the phrase in which the aor. occurs; (Mughnee, TA:) [or, in other words,] the aor. must
not be syntactically dependent upon what precedes إذا: (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative لا: (Mughnee:) therefore, to a person who says,
To-night I will visit thee, (S,) or who says, I will come to thee, (Mughnee,) you say, إذا أجنك [Then, or in that case, &c., I
will treat thee with honour]; (T, S, Mughnee;) and to one who says, I will treat thee with honour, you say, إذا أجنك
[Then, or if the case be so, I will come to thee]. (TA.) When the verb after إذا has the present signification, it does not
govern: (S, Mughnee, TA:) therefore, to a person who says, I love thee, you say, إذا أتىك [Then, or if the case be so, I
think thee veracious]; for this is a mere reply: (Mughnee:) and to one talking to thee, إذا أتىك كاذبا [Then I think thee
to be lying]. (TA.) When it is put in a middle place, (S,) not commencing the phrase, (Mughnee,) the verb after it not being
syntactically dependent upon what is before it, (S, TA,) it does not govern: (S, Mughnee, TA:) therefore, to one who says, I will come
to thee, (Mughnee, TA,) you say, إذا أكرمك [I, in that case, will treat thee with honour]: (S, Mughnee, TA:) for
اذإ
among the words which govern verbs is likened to الطن among those which govern nouns: (S:) and when it is put at the end, it
does not govern; as when you say, أكرمك [I will treat thee with honour in that case]. (S.) The saying [of the poet, or
råjiz],

* لا تتركين فيهم شطرا *
is explained by regarding it as an instance of the suppression of the enunciative of رَأَيْنِإ لَأَأَقُدُّ عَلَيْ ذَلِكَ, so that the meaning is, إِنَّ إِذَا أَهْلَكَ أَوْ أَطِيرَا

and then a new phrase commences [wherefore the verse means Do not thou leave me among them remote, or a stranger: verily I cannot endure that: in that case I should perish, or I should flee], (Mughnee.) When it is

immediately preceded by a conjunction such as وْأَوْ فَإِذَإ, the aor. may be either marfooa or mansoob. (S, Mughnee.) When a noun is

introduced between it and the aor., the latter is marfooa, (T, Mughnee,) as in the saying, إِذَا نَذِإ أَخُوكُ يُكَرِّمُكُ, (T,) or إِذَا نَذِإ يَا عَبْدَ اللهَا أُكَرِّمُكُ, (Then, or in that case, thy brother will treat thee with honour), (T,) or إِذَا نَذِإ نِإ, (Then, or in that case, O Abd-Allah, I will treat thee with honour); but Ibn-Osfoor allows the intervention of an adverbial noun [without annulling the government]; and Ibn-Babshadh, that of the vocative, and of a prayer; and Ks and Hisham, that of a word governed by the verb; but

Ks in this case prefers nasb; and Hisham, refa. (Mughnee.) When you put an oath in the place of the noun, you make the aor.

mansoob, as in the saying, إِذَا نَذِإ وَ أَلْلَهُ تَنَامَ [Then, or if the case be so, by God, thou wilt sleep]: but if you prefix لِلَّنَذِإ to the verb with the oath, you make the aor. marfooa, saying, إِذَا نَذِإ وَ أَلْلَهُ لَتَنَذِإ [Then, or if the case be so, by God, assuredly thou wilt regret, or repent]. (T.) When you introduce a particle between it and the aor., you make the latter either marfooa or mansoob, saying, إِذَا نَذِإ وَ لَأَكَرِّمُكَ [Then, or in that case, I will not treat thee with honour]. (T.)

Sometimes the إِذَا is rejected, and they say, إِذَا ذَنَّ لَا أَكَرِّمُكَ [Then, (a word exactly agreeing with ذَنَّ in sound as well as in meaning,) or in that case, I will not do such a thing]. (M, K, * TA.) IJ relates, on the authority of Khalid, that ذَنَّ is used in the dial. of Hudheyl for ذَنَّ, (M.) إِذَا ذَنَّ or ذَنَّ إِذَا is mentioned and explained in the S and K and TA in art. إِذَا ذَنَّ, and in the TA in باب الالف الليثة. IJ also.]
The sixth of the Greek [or Syrian] months [corresponding to March O. S.]. (K.) [This is not to be confounded with ْرَذآ or ْرُذآ, which is the ninth month of the Persian calendar.]
[T, S, M, Msb, K] He [gave ear or] listened to it, (T, S, M, Msb, K) or him: (T, S, M, K: *) or it signifies, (K,) or signifies also, (M,) he listened to it, or him, pleased, or being pleased. (M, K.) It is said in a trad., (T,) God hath not listened to anything [in a manner] like his listening [to a prophet chanting the Kur-án]. (T.) And in the Kur [lxxxiv. 2 and 5], And shall listen to its Lord, (M, Bd, Jel,) and obey; (Jel;) i. e., shall submit to the influence of his power as one listens to the commander and submits to him. (Bd.) And you say, (M,) He listened and inclined to sport, or play. (M.) 

[Hence, perhaps,] He desired eagerly, or longed for, the food, [perceiving its odour,] and inclined to it. (ISh, K,) and this is a simple subst., (Msb,) and [as though originally signifying He gave ear to him in respect of such a thing; and then] he permitted him, allowed him, or gave him permission or leave, to do the thing, or such a thing. (M, Msb, K,) [See also below.] You say, I gave permission, or leave, to the slave to traffic. (Msb.)

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[TA] Take thou, or get thou, permission for me from the commander, or governor, or prince. (TA.) El-A'azz Ibn-'AbdAllah says,
AND verily I, when the prince is niggardly of his permission, am able to take permission of myself when I will. (TA.) And a poet says,

* قُلْ يُبَاب لَدَيْهِ دَارُهَا *
* تَذَنْ فَإِنَّ حِيْوَّا وَجَرَّا *

[I said to a door-keeper, near by whom was her house, take thou, or get thou, permission for me to enter, for I am her husband's father, and her neighbour]: meaning, says Aboo-Jaafar, لَبْتَانِدُّن; for the suppression of the ل is allowable in poetry, and the pronunciation with kesr to the ت is accord. to the dial. of him who says (S, * M, Msb, K,) aor. اْذَأٌ and (S, M, K,) inf. n. an ذَأٌ and (M, K,) He knew the thing; knew of it; had knowledge of it; became informed, or apprized, of it. (S, M, Msb, K,) It is said in the Kur [ii. 279], فأذَنْوا بِحَرِبٍ مِنِ اللَّهَ وَمِنْهُوَرْسُوْنَ (S, M, K) Then be ye informed, or apprized, of war [that shall come upon you] from God and his apostle: (M, K,) or then be ye sure, or assured, &c. (T.) [See also اْذَأٌ, below.] اْذَنْوَنَ (T, S, M, K,) inf. n. اْذَأٌ (T,) He hit, or hurt, his ear; (T, S, M, K,) or struck his ear; (so in some copies of the S;) and اْذَأٌ signifies the same, (M, K,) inf. n. اْذَأٌ (TA.) [See also 2.] اْذَأٌ [as though originally signifying He had his ear hit or hurt:] he complained, or had a complaint, of his ear; (K,) said of a man. (TA.)

اذَنْوَنَ (S, M, K,) inf. n. اْذَأٌ (K,) He wrung, or twisted, (عَرَكْ) his (a boy's, S) ear: (S, K;) or he struck, (ضَرَبْ) or struck with his finger, or fillipped, (مَنْفَرْ) his ear. (M, TA.) [See also اْذَأٌ.] They say, (in a prov., TA in art.,) جوز (M, TA,) i.e. For every one that comes to water is a single watering for his family and his cattle; then his ear is struck, to apprize him that he has nothing more to receive from them: (TA in the present art., and the like is said in the same in art. جوز:) or, then he is repelled from the water: (TA in art. جوز:) [for اْذَأٌ signifies also] اْذَأٌ He repelled him, (IAar, T, M, K,) namely, a man, (IAar, T, M,) from drinking, (K,) and did not give him to drink. (M, K,) You say also, اْذَأٌ (in which the pronoun appears, from the context, to relate to camels,) Send ye away from me
the first ones of them. (En-Nadr, T.) He put to the sandal what is termed أذان النعل. (inf. n. as above, S.) he made known, or notified, a thing; (M, K; *) he proclaimed, or made proclamation; syn. (Jel in vii. 42, and Bd and Jel in xii. 70 and xxii. 28:) Sb says that some of the Arabs make أذان and أذآ to be syn.: but some say that the former signifies he called out publickly; and the latter, i. q. [he made to know; &c.: see 4]. (M, TA.) It is said in the Kur [xxii. 28]. And proclaim thou, among the people, the pilgrimage. (Bd, Jel.) ___ Also, he notified, or made known, or proclaimed, [i. e., chanted, from the time of prayer; (S, * Msb, * TA;)] and signifies the same, (K;) inf. n. أذآ (M). IB says, the phrase أذان النبأ is wrong; the correct expression being The time of the prayer of afternoon was proclaimed, i. e., chanted], with the verb in the pass. form, and with the preposition to connect it with its subject. (Msb.) You say also, أذان بإرسال إبله. He spoke of sending away his camels. (En-Nadr, T.)

4 أذآ: see 1, last sentence but one. ___ [Hence, app.,] inf. n. إبعدة أذان, He prevented him, or forbade him; (K;) and repelled him. (TA.) [See also 2.] ___ And It (a thing, M) pleased, or rejoiced, him, (M, K,) and he therefore listened to it. (M.) أذنته إبعدة (T, Msb,) in the place of which the subst. أذنت is also used, (T,) signifies [I made him to know, or have knowledge; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice: and I made it known, notified it, or announced it]: (T, Msb:) and أذنت (T, Msb,) also signifies [as meaning I made to know, &c.: and I made known, &c.]. (Msb.) You say, أذنه بالأمر أذنته (T, K,) [in the CK, erroneously, إبعدة, (S,) and أذنه الأمر (T,) meaning [He made him to know, or have knowledge of, the thing; informed, apprized, advertised, or advised, him of it; gave him information,
intelligence, notice, or advice, of it; made it known, notified it, or announced it, to him]; (T, S, M, K;) as also

And when thy Lord made known, or notified, or announced: (Z), S, M, K: *) or the meaning here is, swore:

(M, K: *) [for] you say, تأذَّن لِيَفْعَدْنَ, meaning he swore that he would assuredly do [such a thing]: (M:) Lth says that تأذَّن signifies the making the action obligatory. (T.) You say also, تأذَّن الأمر في الناس The commander, or governor, or prince, proclaimed (تاذَّن) among the people, with threatening (S, K) and prohibition; i. e.

And you say of a building that has cracked in its sides, أذَذَّن بالهُدِادَةِ والسُّقوط [It gave notice of becoming a ruin and of falling down]. (Msb in art. دعو.) [See also a similar ex. in a verse cited voce أذَذَّن. And hence, ] أذَذَّن The herbage began to dry up; part of it being still succulent, and part already dried up. (M, K, TA.) And أذَذَّن الحُب The grain put forth its أذَذَّنة, or leaves. (TA.) See also 2, latter half, in two places. أذَذَّن and أذَذَّن are [also] used in one and the same sense [as meaning He knew; had knowledge; or became informed, apprized, advertised, or advised, of a thing]; like as one says تَيْمَقَن‬, and تَيْمَقَن‬ آذَذَّن, meaning تَيْمَقَن‬ [Know thou]; like as you say تَعْلَم, meaning تَعْلَم (آذَذَّن.)

5 اَذَذَّن see 4, in eight places.

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

أذَذَّن : أذَذَّن 

أذَذَّن [is held by some to be an inf. n., like أذَذَّن: (see 1:) by others, to be] a simple subst.; (Msb;) signifying Permission; leave;
or concession of liberty, to do a thing: and sometimes command: and likewise will: (Msb, TA;) as in the phrase بِإِذْنِ اللَّهِ فِي نَزْحِهِ, by the will of God: (Msb:) or, accord. to El-Harâlée, the withdrawal, or removal, of prevention or prohibition, and the giving of power or ability, in respect of being and creation: or, accord. to Ibn-El-Kemâl, the rescission of prohibition, and concession of freedom of action, to him who has been prohibited by law: or, accord. to Er-Râghib, the notification of the allowance or permission of a thing, and of indulgence in respect of it; as in the Kur iv. 67, meaning [but that he may be obeyed] by the will of God, and [also] by his command: (TA:) or, as explained in the Ksh, facilitation; an explanation founded upon the opinion that the actions of men are by their own effective power, but facilitated by God; and in this sense, Esh-Shihâb regards it as a metaphor, or a non-metaphorical trope: (MF:) and accommodation; syn. نُوَقَيْقِ (Hr in explanation of a clause of iii. 139 of the Kur [which see below];) but Es-
Semeen says that this requires consideration. (TA.) Also Knowledge; syn. علم (T, M, K;) and so نُذِأ (M, K;) as in the saying، فَعَلَهُ بِإِذْنِ (T, * M, K) and يَأَتِيَنِي فِي عَلَانِ (M, K) [He did it with my knowledge]: or إِذْنِ has a more particular signification than علم, being scarcely ever, or never, used save of that [knowledge] wherein is will, conjoined with command or not conjoined therewith; for in the saying [in the Kur iii. 139, referred to above,] وَمَا كَانَ لِنَفْسٍ أَنْ تَمَوتَ إِلَٰهٍ إِلَّا بِإِذْنِ اللَّهِ And it is not for a soul to die save with the knowledge of God, it is known that there are will and command; and in the saying [in the Kur ii. 96,] وَمَا هُمْ بِضَلْعٍ مِّنَ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ [But they do not injure thereby any one save with the knowledge of God], there is will in one respect, for there is no difference of opinion as to the fact that God hath made to exist in man a faculty wherein is the power of injuring another: (Er-Râghib:) but Es-
Semeen says that this plea is adduced by Er-Râghib because of his inclining to the persuasion of the Moatezileh. (TA.) You say also، فَعَلَتْ كَذَا بِإِذْنِهَْ meaning I did thus by his command. (T.)
and أذن (M, Msb, K,) the latter a contraction of the former, [which is the more common.] (Msb,) [The ear:] one of the organs of sense; (M, TA;) well known: (M:) of the fem. gender: (S, M, Msb, K:) as also أذن (K:) pl. أذن, (S, M, Msb, K,) its only pl. form: (M:) dim. أذينة; but when used as a proper name of a man, أذن, though أذينة has been heard. (S.) You say, جاءت أذن (M:) ناشرا أذنيه [He came spreading, or, as we say, pricking up, his ears: meaning] he came in a state of covetousness, or eagerness. (T, K, TA. [See also نشر.]) And وجدت فلانا لا يسا أذنيه I found such a one feigning himself inattentive, or heedless. (T, TA.) And ليست أذن له I turned away from him, avoided him, or shunned him: or I feigned myself inattentive, or heedless, to him. (K, TA. [See also ليس.] ) ___ A man who listens to what is said to him: (M, K, TA:) or a man who hears the speech of every one: (S:) or who relies upon what is said to him; as also راجل أذن: (M in art. ويص:) applied as an epithet to one and to a pl. number, (S, M, K;) alike, (S, M;) and to two, and to a woman; not being pluralized nor dualized [nor having the fem. form given to it]: (IB:) you say رجل أذن (AZ, S, M) and أذن (ب.): (AZ, M;) and sometimes it is applied to a man as a name of evil import. (M.) It is said in the Kur [ix. 61, مَكَالُ رَيْخَ أذنُ لَوْهُ نَوْلَوْقَيَو (T, M) And they say, He is one who hears and believes everything that is said to him: as though, by reason of the excess of his listening, he were altogether the organ of hearing; like as a spy is termed فين (Bd:) for among the hypocrites was he who found fault with the Prophet, saying, If anything be told him from me, I swear to him, and he receives it from me, because he is an أذن (M:) therefore he is commanded to answer, Say, A hearer of good for you. (T, M, Bd.) ___ A sincere, or faithful, adviser of a people, who counsels to obedience: (Msb:) a man's intimate, and special, or particular, friend. (TA.) ___ A certain appertenance of the heart; (M:) [i. e. either auricle thereof;] أذانا القلب signifying two appendages (زَمَنَان) in the upper part of the heart: (K:) and of a نصل [or arrow-head or the like; i. e. either wing thereof]: and of an arrow; أذان signifying the feathers of the arrow, as AHn says, when they are attached thereon; and ذو ثلاث آذان [a thing
having three such feathers] meaning an arrow: all so called by way of comparison: (M:) and of a sandal; (S, M, K;) i. e. the part thereof that surrounds the ٌنَذَأ [q. v.: (M:) or ُنَذَأ al-thulûl signifies the two parts, or loops,] of the sandal, to which are tied the ٌذُأ شَرَك, [or two branches of the thong that is attached to another thong between two of the toes, which two branches, however, sometimes pass through the لَـﻛَـنَذَأ] behind the narrow part (A0 in an anonymous MS in my possession. See also خصر.) ___ A handle, (M,) or [a loopshaped, or an ear-shaped, handle, such as is termed] عروة, (T, K,) of anything; (M, K) as, for instance, (M,) of a ٍكُور [or mug]; (T, M;) and of a دَلو [or bucket]: so called by way of comparison: and in all cases fem.: (M:) pl. as above. (T.) ___ What becomes sharp, or pointed, and then falls off, or out, of the plants called ٌفوَرِعٍ عَرَقَج and ٌعَرَقَج when they put forth their خوص [q. v.], or when their خوص become perfect; because it has the shape of an ear. (AHn, M.)

اذًا, also written إذا: see art.

اذًا The leaves of trees, (En-Nadr, T,) or of grain. (K.) [The kind of leaf called خوصة of the زَوَٰﻛ [or mug]; (M, K;) and of the ٍمَعَط [or bucket]: so called by way of comparison: and in all cases fem.: (M:) pl. as above. (T.) ___ The young ones of camels and of sheep or goats; (En-Nadr, T, K;) as being likened to the خوصة of the مَوَٰلٍ [or mug]. (TA.) ___ A piece of straw: pl. [or rather coll. gen. n.] ٌذَأ [in the CK ذَأ] (IAar, T, K.) Appetite, appetency, longing, yearning, or strong desire. (En-Nadr, T,) You say, ٌذَأ اَذٰﻫٌ This is a herb for which the camels feel a strong appetite &c. (En-Nadr, T,) And ٌذَا اَذٰﻫٌ This is food for the odour of which there is no appetite. (K, TA.)

اذًا A making known; a notification; an announcement. (T, S, Mgh.) [See 4.] So in the Kur [ix. 3] ٌذَا مِنْ ﺎَﻟْهَ حَرِيضٌ And a notification, or an announcement, from God and his apostle to men, or the people. (T, Mgh.) ___ Also, and ٌذَا, (T, S, M, K;) and ٌذَا, (the last an inf. n. of 2, and the second a quasi-inf. n. of the same, which see,) (M, K) The notification, or announcement, of prayer; and of the time thereof; (T, S;) the call to prayer. (M, K,) [The words of this call (which is usually chanted from the مَنْذَدَأ, or turret of the mosque,) are لله أَكْبَر (four times)
The [notification, or announcement, called]إقامة (M, K;) because it is a notification to be present at the performance of the divinelyordained prayers. (TA.) [This (which is chanted in the mosque) consists of the words of the former نذأ with the addition of حلاّفلا pronouned twice after نذأا signifies The (more commonly so called) and the إقامة. (TA.)

An animal having an ear; as distinguished from صموم, which means having merely an ear-hole. (Msb in art. بيض.) نذأ: see also نذرن in three places. And see نذأ. I. q. [Making to know or have knowledge, or advising; giving information, intelligence, notice, or advice; making known, notifying, or announcing]: like أم and وجيع as meaning معلوم and and. (M.) See also موحذ. One who is responsible, answerable, amenable, or a surety; [for a thing; and perhaps also for another person:] syn. كفّيل (S, M, K) and زعيم [which signifies the same as كفّيل, and is plainly shown in the M to be here used as a syn. of this latter; but SM assigns to it here another meaning, namely رئيس, in which sense I find no instance of the use of نذأ;] (AO, M;) and also is syn. with نذأ in the sense of كفّيل. (K.)

Also A place to which the نذأا [or call to prayer] comes [or reaches] from [or on] every side. (S, K.)

ذأ dim. of أذن, q. v. (S.)

ذأ (S, M, Mgh, K) and آذن (M, K) Largeeared; (S, M, Mgh, K) long-eared; (M;) applied to a man, (S, M, K;) and to a camel, and to a sheep or goat: (M;) [or] the latter epithet is applied to a ram; and its fem. آذنة to a ewe. (T, S, M.)

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

ذن see آذن.

ذن [act. part. n. of 1. As such, Permitting, or allowing; one who permits, or allows. And hence,] A doorkeeper; or chamberlain. (S, K.) See also نذأ.
One who notifies, makes known, or proclaims, [by a chant,] the time of prayer; (M, * Msb, K; *) [i.e., who chants the call to prayer;] as also *أَذِينَ. (M, K)

As meaning A slave permitted, or having leave given him, by his master, to traffic, is used for *مَأْذُونَ لِهُ. (Msb, TA,) by the lawyers. (Msb.) Also *Having his ear hit, or hurt; and so* مَأْذُونَ. (TA.)
1. ἀδικία, aor. ἀδικέω, inf. n. (T, M, Msb, K;) in [some of] the copies of the K written ἀδίκω, and so by IB, (TA,) and ἀδίκος (CK, [but not found by me in any MS. copy of the K nor in any other lexicon,]) and, accord. to IB, ἀδίκος ἔδαιμι (TA,) or these two are simple subs.; (M, K;) and ἀδάκτυλος; (T, S, M, Msb, K;) [He was, or became, annoyed, molested, harmed, or hurt:] he experienced, or suffered, slight evil, [i.e., annoyance, molestation, harm, or hurt,] less than what is termed σάρξ; (El-Khattábee;) or he experienced, or suffered, what was disagreeable, or hateful, or evil, (Msb, K,) in a small degree; (K;) ἦν ἐπί σὲ [by him, or it]; (T, S, M, K;) [and ἤπτομεν] from him, or it: [the] ἀδαικία signifies the being affected by what is termed ἀδαικία [i.e., what annoys, molestes, harms, or hurts, one]: and also the showing the effect thereof; which is forbidden by the saying of Ὀμαρ, Καί ἃν καὶ τὸ αὐτὸ ποιώ καλός [Avoid thou, or beware thou of, showing the being annoyed, molested, harmed, or hurt, by men]; for this is what is within one's power. (Mgh.) [Also, aor. and inf. n. as above, IT (a thing) was unclean, dirty, or filthy. (Msb)]

4. ἀδίκησις signifies ἀδαικία [He did what annoyed, molested, harmed, or hurt]. (M, K,) [And ἀδαικήσει (T, S, M, Msb, K,) aor. ἀδαικήσαι, (S,) inf. n. ἀδαικήσας (T, IB, Msb) and [quasi-inf. n.] ἀδαικήσει (T,) or ἀδαικήσας (S, K,) but IB refuses his assent to this, saying that these three are inf. ns. of ἀδαικία, and MF says of ἀδαικήσει, which is expressly disallowed by the author of the K, though he himself uses it, that others assert it to have been heard and transmitted, and to be required by rule, but he adds that he had searched for examples of it in the language of the Arabs, and investigated their prose and their poetry, without finding this word; (TA,) [He, or it, annoyed him, molested him, harmed him, or hurt him; or] he did what was disagreeable, or hateful, or evil, to him. (Bd in xxxiii. 53, Msb.) It is said in the Kur [xxxiii. 47], ὧδε ἀδαικήσας, meaning And leave thou the requiting of them until thou receive a command respecting them; (M, Bd, Jel;) namely, the hypocrites: (M:) or leave thou unregarded their doing to thee what is [annoying, molesting, harmful, hurtful, or] disagreeable, &c., to thee. (Bd.)
أدى inf. n. of 1. (T, M, Msb, K.) [As a simple subst., A state of annoyance or molestation.] __ And [Annoyance, molestation, harm, or hurt: quasi-] inf. n. of أُداه. (S, K.) __ It signifies also, [like أدىَّاق] Anything by which thou art annoyed, molested, harmed, or hurt]; (T;) or [a thing that annoys, molests, harms, or hurts thee]: (Mgh:) or a slight evil; less than what is termed ضرر. (El-Khattābee.) You say, أماَّذَا أدىَّاق عن الطريق. He removed, or put away, or put at a distance, what was hurtful from the road, or way: (Mgh and TA in art. ميط) __ Also A thing held to be unclean, dirty, or filthy: so in the Kur ii. 222. (Mgh, Msb.) [Filth: impurity: often used in this sense in books on practical law.]

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

اذ أذى: see art. إذا.

أذى an inf. n. of 1. (IB.) __ And [quasi-] inf. n. of أُداه. (S, K.) __ See also أذيَّاق and أذيَّاق.

أذيَّاق, and أذيَّاق as its fem.: see أذى, in three places.

أذيَّاق an inf. n. of 1. (IB.) __ And [quasi-] inf. n. of أُداه. (S, K.) __ And a subst. from أُداه; (Msb;) or, as also أذيَّاق, a subst. from أذيَّاق; (M, K;) signifying A thing that is disagreeable, or hateful, or evil, in a small degree. (K.) See also أذيَّاق.
Waves (S, M, K) of the sea: (S:) or vehement waves: (TA:) or the أطَباَق [app. meaning rollers, because they fall over like folds,] which the wind raises from the surface of the water, less than (دُوَّانٌ [but this sometimes signifies above]) what are termed مَوجَّة: (ISh, TA:) pl. أَوَّادِي (S.)
Aor. (S,) inf. n. (S, K,) *Inivit eam*; *he compressed her*; (S, K.)

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

Menor A man (S,) *much addicted to venery*; (S, K:) so accord. to A'Obeyd, as related by Sh and El-Iyádee, but thought by Az to be, of the same measure as [originally منير, ] from آرها. (T.)
Arb

أرب، aor. شَرَبَ (AZ, T, S, M, K) inf. n. (ةَأَرَبْ) like صَرَبَ, (S, K) *He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to أَرَبْ, aor. شَرَبَ, inf. n. شَرَبْ, (S, M, K) and أَرَبَ, like رَغَصَ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to أَرَبْ, aor. شَرَبَ, inf. n. شَرَبْ, (S, M, K) and أَرَبَ, like رَغَصَ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to أَرَبْ, aor. شَرَبَ, inf. n. شَرَبْ, (S, M, K) and أَرَبَ, like رَغَصَ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to أَرَبْ, aor. شَرَبَ, inf. n. شَرَبْ, (S, M, K) and أَرَبَ, like رَغَصَ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to أَرَبْ, aor. شَرَبَ, inf. n. شَرَبْ, (S, M, K) and أَرَبَ, like رَغَصَ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to أَرَبْ, aor. شَرَبَ, inf. n. شَرَبْ, (S, M, K) and أَرَبَ, like رَغَصَ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to أَرَبْ, aor. شَرَبَ, inf. n. شَرَبْ, (S, M, K) and أَرَبَ, like رَغَصَ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to أَرَبْ, aor. شَرَبَ, inf. n. شَرَبْ, (S, M, K) and أَرَبَ, like رَغَصَ, (S, K,) *He became expert, or skilful, in the thing: (M:) or he became accustomed to, or practised or exercised in, the thing. (S, K, *) and became knowing, or skilful [therein]. (S.) أَرَبْ, inf. n. is also syn. with أَنَسَ [app. as meaning He became familiar with a person or thing]. (M.) And أَرَبْ بالشيء also signifies He devoted, or addicted, himself, or clave, or kept, to the thing: (T, K:) and he was, or became, niggardly, avaricious, or tenacious, of the thing. (T, M, TA.) And أَرَبْ في الأمر, and Aَرَبَ فيه, He exerted, or employed, his power and ability in the affair, and understood it: (ISh, T:) or أَرَبَ فيه signifies he exerted his strength, force, or energy; or strained himself; (As, S, M;) أَرَبَ عليه, in the thing; (As, S;) and أَرَبَ عليه في حاجته [in his needful affair; or in the accomplishment of his want]. (As, S, M;) أَرَبَ عليه, He had, or obtained, power over him, or it. (M.) أَرَبْ, aor. شَرَبَ (T, S, K,) inf. n. أَرَبَ, (T, S,) He was, or became, in want, or need. (T, S, K,) [See أَرَبْ, أَرَبَ عنه ذَهَبَ, and two other phrases following it, in a later part of this paragraph.] أَرَبَ الْدُّهرِ Fortune was, or became, hard, or adverse: (T, S, K;) as though it wanted something of us, for which it pressed hard. (M, TA.) And أَرَبَ عليه أَرَبَ عليه, He was, or became, hard upon him in his demand. (TA, from a trad.) أَرَبَ عليه فَرَأَهُ He struck upon a member, or limb, belonging to him. (K, *
His member, or limb, (generally meaning the arm, or hand, M,) was cut off: (M, K,) or dropped off: (T:) and his members, or limbs, (generally relating to [the members, or fingers, of] the arm, or hand, TA,) dropped off, one after another; (S, K, TA,) in consequence of his being affected by the disease termed: (TA:) and it (said of a member, or limb,) dropped off. (TA.) The phrase, 

May the members [or fingers] of thy hands, or arms, drop off: (S, K, TA:) or it means, may what is in thy hands depart from thee, so that thou shalt be in want: occurring in a trad. (IAar, T, TA.) And 

on the occasion of a man's coming to him and asking him to acquaint him with some work that should introduce him into Paradise, means, accord. to Kt, May his members, or limbs, drop off, or be cut off: what aileth him? (TA:) or, accord. to IAar, may he become in want: what aileth him? (T, TA:) but IAth says that this has been related in three different ways: 

first, (M, K, *) another form of imprecation, (M,) means What aileth him? may his arm, or hand, be cut off: or, may he become poor; and want what is in the hands of others. (M, K, *) [Hence, perhaps,] 

His stomach became vitiated, disordered, or in an unsound state. (K,) also signifies He prostrated himself firmly, or fixedly, upon his [seven] members [mentioned in the explanations of the word: (T,)}
2. بَرُأ, inf. n., He, or it, [made, or rendered, cunning, or intelligent, excellent in judgment, sagacious, and knowing in affairs; (see بَرُأ)] made to have knowledge, or skill; or made to understand.

(M, TA.) He was, or became, avaricious; [in a state of vehement want of a thing:] eagerly desirous. (A'Obeid, TA.) [See also 1.] He cut up, or cut into pieces, (T, A, Mgh.) a sheep, or goat, (A, Mgh.) limb by limb. (T, A, Mgh.)

He cut off a member, or limb, entire. (M, TA.) He made entire, or complete, (T, S, M, K,) a thing, (S,) a lot, or portion, (T, TA,) or anything. (M.)

3. بَرِأ, (S, A,) inf. n., مَوْارِدَة, (M, A,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; syn. داَهَاء. (S, M, * A. *) It is said in a trad., (TA,) مَوْارِدَةُ الْبَرِأ جَهْلٌ وَعَنَاءٌ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance, and labour without profit]: (A, TA:) i. e., the intelligent is not to be outwitted.

(TA.) And بَرِأ signifies He practised an artifice, a stratagem, or a fraud, upon him. (TA, from a trad.)

4. مَهْيِلُ، بَرُأ, (T, S, M, K,) of the measure لَعْـفَأ, (T,) inf. n. باَرِإ [originally باَرْـئِإ], (K,) He was successful against them, and overcame them. (T, S, M, K.)

5. بَرَأ تَأَرَبَ, He affected, or endeavoured to acquire, (تَكُلَّف,) cunning, or intelligence, and excellence of judgment, (K, TA,) and deceit, guile, or artifice, and wickedness, mischievousness, or malignity. (TA.) [See بَرِأ تَأَرَبَ see 1.

أَرَب : see what next follows, in two places.

أَرَبِإْ: Cunning, intelligence with craft and forecast, or simply intelligence, excellence of judgment, sagacity; (T, S, M, L, K,) and knowledge in affairs; (M, L,) as also أَرَبِإْ أَرَبِإْ (M, K) and أَرَبِإْ أَرَبِإْ (M, A,) or أَرَبِإْ أَرَبِإْ (L,) You say, [He is a possessor of cunning, or intelligence, &c.]. (S.) Intelligence and religion. (Th, M, K.) Deceit, guile, artifice, or fraud; syn. مَكْرُ: so in the L and other lexicons: in the K, نُكْرُ [i. e. cunning, &c., as above]:

3
Wickedness, mischievousness, or malignity; hidden rancour, malevolence, or malice. (K, TA.) [In a trad. it occurs in this sense written, in the TA, أَرْبَأٓ.] See also أَرْبَأٓ in four places. Also

A member; a distinct and complete part of an animal body; a limb; (T, S, M, Mgh, Msb, K;) or such as is made complete, or entire, not wanting anything: (M:) pl. أَرْبَأٓ (S, M, Mgh, Msb) and أَرْبَأٓ (S, Mgh;) the latter formed by transposition. (Mgh.) You say, قَطْعَتْهُ إِرْبَأٓ أَرْبَأٓ I cut him up, member by member, or limb by limb. (TA.) And السجود Prostration [in prayer] is [performed] on seven members; (S, Mgh;) namely, the. forehead, the hands, the knees, and the feet. (TA.) Also The membrum genitale; the pudendum; syn. (M, K;) but some say that this signification is not known: [see أَرْبَأٓ] in some copies of the K, the explanation is written أَرْبَأٓ, with the unpointed ح. (TA.)

[the pl.] also signifies Pieces of flesh, or of flesh-meat. (M.)

Want, or need; (T, S, M, Mgh, Msb, K;) as also (the same, and A) and أَرْبَأٓ (K) and مَأْرَأٓ (T, S, M, A, Msb, K) and أَرْبَأٓ (M, A;) the pl. [of أَرْبَأٓ or أَرْبَأٓ, and of مَأْرَأٓ, and perhaps of the other sings. commencing with أَرْبَأٓ] أَرْبَأٓ (M;) and the pl. of مَأْرَأٓ أَرْبَأٓ (T, Msb.) It is said in a trad., respecting Mo-hammad, كَانَ أَمْلَكَكَ لَإِرْبَأٓ, which means He had the most power, of you, over his want, and desire: (M, * Mgh, * Msb, * TA:) IAth says that the most common reading is أَرْبَأٓ, meaning want, but some read لَأْرَبَأٓ, [as in the M and Mgh,] i. e., either the same as above, [and so in the Mgh,] or by which is specially meant the membrum genitale: (TA:) but this is not known. (M.) Respecting the phrase أَرْبَأٓ مَا لَهْ أَرْبَأٓ, see 1. You say also, لَا حَفَّاَوَّةٌ مَا أَرْبَأٓ ولَا حَفَّاَوَّةٌ I have no want of it. (A.) And أَرْبَأٓ لَا حَفَّاَوَّةٌ, or not such as have need of women. (Jel.) أَرْبَأٓ, مَأْرَأٓ, لَا حَفَّاَوَّةٌ مَا أَرْبَأٓ, or لَا حَفَّاَوَّةٌ مَا أَرْبَأٓ, or لَا حَفَّاَوَّةٌ مَا أَرْبَأٓ, A proverb, (S, A,) meaning He only honours thee for the sake of something which he wants of thee; not for love of thee: (A, Meyd:) or only thy want brought thee; not the object of paying extraordinary honour to me. (M.) [See also Freytag's Arab. Prov., ii. 690.] You say also, أَرْبَأٓ مَا أَرْبَأٓ لَا حَفَّاَوَّةٌ, meaning, Go thou whither thou wilt
so as to attain thy want. (A.)

أَرِبُ: see أَرِبُ. Also [Expert; skilful: (see أَرِبُ, of which it is the part. n.) or] accustomed to, or practised or exercised in, a thing, and knowing, or skilful. (S, T, A.) See also 1, in the latter part of the paragraph. ٌبِرَأٍ, of which it is the part. n.:) or أَريَبُ, or أَرَبُ, of the measure ٌفَاعِلٍ. (Msb.) Wanting, needing, or desiring, a thing. (Msb, * TA in art.

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


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

قَدْرُ أَرِبَةُ: More, or most, cunning, or intelligent, excellent in judgment, or sagacious. (A.) [See أَرِبُ.]
and and مَأْرَةَ مَأْرَةَ: see أَرِبَ, in four places.

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

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or an entire, unbroken, member, or limb: (S:) and anything made entire, complete, or perfect. (S, K.) You say,

مُؤْرَبَة A shoulder cut off entire, (Mgh, TA,) having none of its flesh taken from it, (Mgh,) without any deficiency. (TA.)
ثرا

1. **أَرَثٌ**: see 2.

2. **أَرَثٌ** (M, A,) inf. n. 

   (T, S, K,) *He kindled, or lighted, a fire; or made it to burn, burn up, burn brightly or fiercely; blaze, or flame*; (T, S, M, A, K;) as also **أَرَثٌ**, aor. 

   (T, K,) inf. n. 

   (K; in a copy of the A) *ثَرَأ* (ازْرَأ) but this [says SM] no leading lexicographer has mentioned, nor have I found any example of it. (TA.) [See also *ثَرَوَ.]

   Hence, also signifies *The exciting discord, dissension, disorder; strife, quarrelling, or animosity, between a people.* (S, K.)

   You say, **مُﻮَﻘَّلَا** ثَرأ (M, A,) and **بَﺮَﳊاَو ﱡﺮﱠﺸﻟاُﻢُﻬَـﻨْـﻴَـﺑ** ثّرأ (T, TA,) *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men; (T, M, A;) kindled the fire of discord, dissension, &c., [or evil, and war;] between them, or among them.* (T, * TA.)

   **أَرَثٌ مَّثَرَأَ** The fire became kindled, or lighted; or it burned, burned up, burned brightly or fiercely, blazed, or flamed. (S, M, K.)

   **وُرَثَتْ**, originally **وُرَثُتْ** (T, S,) *Inheritance; or a person's obtaining possession of property left to him by one who has died.* (M, F.) ___ An inheritance, or a heritage; what is inherited. (S, A, K.) ___ An old condition, case, or state of things, which the last has inherited from the first. (S, A, K.) So in the phrase, **هُوَ عَلَى أَرَثٍ مِّن كَذَا** [He is conforming, in respect of such a thing, with an old state of things, or an old usage, which he has inherited from his ancestors]. (S.) And in the following ex., from a trad., **إِنَّكَمْ عَلَى إِرّثٍ مِّن إِرّثٍ أَبِيكُمْ إِبْرَاهِيمٌ** [Verily ye are conforming with an old state of things, or an old usage, which ye have inherited from your father Abraham], the meaning is, that his religion was their heritage. (T, * TA.) [See also *ورَثَتْ.]

   ___ **A remainder; or what remains**, (M, L, K,) of a thing, (K,) or of the original of a thing: (M, L,) pl. 

   (L,) ___ And [hence, app.,] *Ashes.* (M, K.)
Also Origin, race, or stock. (S, M, A, K.) You say, He is of an excellent origin, race, or stock. (S.) And [Verily he is of a glorious origin, race, or stock]; as also by a change of letters. (Yaa-koob, M.) Accord. to IAar, relates to [or grounds of pretension to respect or honour, on account of one's ancestors' or one's own deeds or qualities, &c.]; and to property, or wealth. (M.) [See art.]

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

Also see the paragraph next preceding.

Also see in three places.
جرأ

جرأ, aor. —, inf. n. أَرَجَ (S, A, Msb, K) and أَرَجَة (S, A, K) and أَرِجَة (K, [in which it is only mentioned as syn. with the first and second of these ns., so that it may be a simple subst.,]) It (perfume) diffused, or exhaled, its odour; (S, A;) as also تَأَرَّجَ:

(A:) it had a hot, or strong, odour; syn. توَهَّج رِيحه. (S, A, K.) — It (a place) was, or became, strongly fragrant.

(Msb.) أَرَجَ: see 2, in three places.

جرأ

جرأ, [and app. أَرَج also,] He perfumed a thing; made it fragrant. (Ham p. 135.) — [Both also app. signify He made perfume to diffuse, or exhale, its odour: or made it to have a hot, or strong, odour: — And hence,] أَرَجُ, inf. n. تَأَرَّجَ;

TA,) aor. —, (TK,) inf. n. أَرَجَ (K, TA;) He excited discord, dissension, disorder, strife,

quarrelling, or animosity. (S, K, TA,) A sweet odour:

(ISd, TA:) pl. of the last, جِئَرَأ (ISd, TA.) [See also 1.]

أَرَجَ Perfume diffusing, or exhaling, its odour: having a hot, or strong, odour. (TA.) — Applied also to a place: you say, بِيَتُ أَرَجُ بِالْبَيْب [a house, or chamber, fragrant, or strongly fragrant, with perfume]. (A.)

أَرَجَ: see أَرَج.

أَرَجَ: see أَرَجَة.
A liar and one who excites discord, dissension, disorder, strife, quarrelling, or animosity, among people. (K, * TA.)

see what next precedes.

The lion. (K.)
**Arx**

1. أَرْخَ الكِتَابَ: see 2.

2. أَرْخَ الكِتَابَ (س, مُغَ, مُسِبْ, كُ) inf. n. أَرْخَهُ (س, مُغَ) and أَرْخَهُ (كُ) inf. n. أَرْخَهُ (تَأْرِيخٌ) but the former is the more common, (مُسِبْ,) and the latter is by some rejected, though correct accord. to Tأْرِيخٌ and others; (مُفْؤَدَة) جُرِّحُهُ أَرْخَهُ (مُسِبْ,) as also أَرْخَهُ (س, مُغَ, مُسِبْ,) in which the و is a substitute for the اء; (يَاكوب مُسِبْ,) a form seldom used; (مُسِبْ)

He dated the writing, or letter; inscribed it with a date, or note of the time when it was written. (س, مُغَ, مُسِبْ, كُ,) You say also, أَرْخَ الكِتَابَ بِبُوْمٍ كَذَا He inscribed the writing, or letter, with the date of such a day. (س, ل.)

And أَرْخَ البَيْنَة أَطْلِقَ (مُسِبْ,) Some say that Aَرْخُ البَيْنَة is an arabicized word, (ل, مُسِبْ,) borrowed by the Muslims from the people of the Bible: [i. e., from the Jews or Christians: app. from the Hebr. شَر, the moon, or شَر, a month; or from the Chald. شَر, a month; as observed by Gollus:]

(L,) others say that it is [pure] Arabic: (مُسِبْ, تَأْرِيخٌ,) some, that it is formed by transposition from . (تَأْرِيخٌ)

3. أَرْخَ see 2.

أَرْخَ: see what next follows.

تَأْرِيخَ inf. n. of 2. Also, [as a subst., generally pronounced without ُاء,] A date; an era; an epoch; (مُسِبْ) and أَرْخَ is a subst. [signifying the same,] from أَرْخُ البَيْنَة is The era, or epoch, of the Emigration [or Flight (for such it really was)] of Mohammad [from Mekkeh to El-Medeeneh], (ل, مُسِبْ,) which his companions, in the time of ُمَر, agreed to make their era, commencing the year from the first appearance of the new moon of [the month] ElMoharram, [two months before the Flight itself,] and making the day to commence from sunset: (مُسِبْ,) it is also called the era, or epoch, of the Muslims. (ل,) Also The utmost limit, term, or time, of anything: whence the saying, فُلَانُ تأْرِيخُ فُومَهُ Such a one is
the person from whom date the nobility, or eminence, and dominion, or authority, of his people. (Es-
Soolee, Mgh, TA.) [Also, A chronicle; a book of annals; a history: pl. تَوْارِیْخَ, from تَوْارِیْخِ, A chronicler; a writer of annals; a historian.]

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

avorz:

*See* أرز and see also أرز.

*See* أرز.

*See* أرز.

*See* أرز, in five places.

The tree called أرز أرز [which is a hard kind, from which staves are made]: (AA, S, K:) some say that it is أرز أرز, of the measure فاعلة but A 'Obeyd disapproves of this. (TA,) See also أرز.
and \( \text{زُرَأ} \) \( (\text{S, Msb, K}) \), and \( \text{زُرآ} \) \( (\text{Kr, K}) \), and \( \text{زْرُأ} \) \( (\text{S, Msb, K}) \) and \( \text{زْرُأ} \) \( (\text{S, K}) \), the first of which is the form commonly obtaining among persons of distinction; the last but one, that commonly obtaining among the vulgar; \( (\text{TA}) \) and the last, of the dial. of 'AbdEl-Keys; \( (\text{S, TA}) \) \( \text{Rice} \) a certain grain, \( (\text{S, K}) \) well known; \( (\text{K}) \) [said in the TA to be a species of \( \text{ّﺮُـﺑ} \); but this is an improper explanation: there are several kinds; Egyptian and Persian and Indian; and the best kind is the \( \text{جوهرى} \) [perhaps a mistake for \( \text{مصرى} \), or Egyptian]: it is cold and dry in the second degree; or, as some say, moderate; or, as some say, hot in the first degree; and its husk is poisonous. (El-Minháj, TA.)
1. (TA,) aor. —, (TK,) inf. n. أَرْشُ, (K, TA,) He scratched with the nails, or lacerated, him, [a man,] or it, [the skin, or (as in the TK) the face,] little or much, so as to bring blood or not; syn. خَدَّشَهُ. (K, * TA,) [This signification is probably derived from أَرْشُ, in which sense it seems to be the inf. n. of an obsolete verb.] أَرْشُ, (TA,) inf. n. as above, (K, TA,) He gave him (K, * TA) the fine, or mulct, for a wound. (TA.) — أَرْشُوهُ, inf. n. as above, They sold the milk of their camels for the water of his well. (Sgh.) أَرْشُ, like أَعْنِي (Sgh,) inf. n. as above, (Sgh, K,) He sought to obtain, or demanded, the fine, or mulct, for a wound. Sgh, K. *)

2. أَرْشُ بِنِّ النَّقُومَ, (S, L, Msb,) and أَرْشُ بِنِّ الرَّجُلِينَ, (TA,) inf. n. أَرْشُ, (S, Msb,) He made mischief; or excited disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; (S, L, Msb, TA;) between, or among, the people, or company of men, (S, L, Msb,) and between the two men: (TA;) accord. to some, its original is حَرَشُ. (Msb.) — أَرْشُ أَلْتَأَرِ, inf. n. as above, He kindled the fire; or made it to burn: (S, K;) and in like manner, الحرب, war, or the war: (S.)

8. [written with the disjunctive alif] أَرْشُ The making mischief; or exciting disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; [like أَرْشُ; see 2, and see also 1;] syn. فِسَادُ [in the sense of فِسَادٌ]: (Msb;) and إِغْرَاءُ (K,) __ Disagreement, discord, or dissension; and contention, or altercation: you say, بينهما أَرْشُ Between them two is disagreement, &c. (K,) A fine, or mulct, for a wound: (S, Mgh, Msb, K,) from the first of the significations in this
paragraph; (Msb;) or from its being one of the causes of contention, or altercation; or, accord. to AM, from the same word as inf. n. of in the first of the senses explained in this art.; accord. to IF, originally (TA:) pl. (Mgh, Msb.) Hence the saying mentioned by IAar, (TA:) pl. Hence the saying 

Wait thou for me until thou accept a fine for a wound in lieu of retaliation; for thou hast no compensation for a wound to receive from us except the spearheads]: meaning, thou shalt not slay a man for whom we will ever give bloodwit. (L, TA.) ___ What is diminished [of the price] by reason of a defect in a garment or piece of cloth: as being a cause of contention, or altercation. (K, * TA.) ___ What is payed [by way of adjustment of the difference] between freedom from defect and defect in an article of merchandise: (Kt, K:) for when the purchaser of a garment or piece of cloth as being free from defect discovers in it a hole or other defect, contention ensues between him and the seller. (TA.) ___ A bribe. (Abu-Nahshal, Sh, K.)

Scratched with the nails, or lacerated, little or much, so as to bleed or not. Ru-beh says,

\[\text{فَقَلَ لَدَّاَكَ المَرْجِّ عَامِلَتُك}
\text{أُصِبَّ فَمَا مِنْ بِحَرِّ مَأْرُوشٍ}
\]

Then say thou to that man who is disquieted by envy, and as though he were stung. Act thou gently, for [there is no scarf-skin scratched; meaning,] my honour is uninjured, having in it no defect nor scratch. (L, * TA.)
The land became thriving, or productive; (S, K) as also it became pleasing to the eye, and disposed by nature to yield good produce; (K, TA) it became fruitful, and in good condition; (M) it collected moisture, and became luxuriant with herbage; it became soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn) and, (TA) the land became abundant in herbage, or pasture. (K) He found the land to be abundant in herbage, or pasture. (K, TA) in the pass. form, (Msb) like, (TA) aor. inf. n. (S, TA) with sukoon [to the ر]; (S, TA) and some add aor. (Sgh, K) or, (TA) inf. n. as above; (TA; and so in a copy of the S in the place of what here precedes;) The piece of wood was, or became, eaten by the, q. v. (S, A, Msb, TA) in the pass. (S, M, K) aor. (S, M, K) The ulcer, or sore, became blistered, (S, M, K) and wide, (M) and corrupt (S, M, K) by reason of thick purulent matter; (S) and dissundered; (M) so says As; (TA) as also like, (K) inf. n. like, (K) or, (TA) or like, (Sgh, K) aor. , inf. n. , (L) He was, or became, affected with [rheum]. (L, K)

He depastured the herbage of the earth, or land: and he sought after it: (K) or, accord. to some, denotes this latter signification with respect to a place of alighting, or abiding: (TA) and you say [also], 

I left the tribe seeking after a tract of country in which to alight, or abide. (TA) He, or it, rendered heavy; [app. meaning slow, or sluggish; see 5;] syn. (Ibn-'Abbád, K) He made to tarry; to tarry and
wait, or expect; or to be patient, and tarry, and wait, or expect. (Ibn- 'Abbád, K.)

wait, or expect; or to be patient, and tarry, and wait, or expect. (Ibn- 'Abbád, K.)

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How abundant is the herbage of this place! or, as some say, How level, or soft, and productive, and good, is this land! (Lh, AHn. (S, K, [in the CK, incorrectly,  Arabia,]),) inf. n. as above, (S,) He (God) caused him to be affected with [or rheum]. (S, K.)

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

The clouds expanded, or spread: or, as some say, became fixed, or stationary. (M, TA.) See also 1, first signification: and see 1 again, last signification but one.
meaning the surface of the earth, on which we tread and sit and lie; and the floor: without لَدَيَّ signifying a
land, or country: and a piece of land or ground: and land, or soil, or ground, considered in relation to its
quality: ] it is fem.: (S, A, Msb, K:) and is a coll. gen. n.; (S, A, K,) of which the n. un. should be أَرْضَةَ, but this they did not say: (S:)
or a pl. having no sing.; (A, K:) for أَرْضَةَ has not been heard: (K:) its pl. is أَرْضَاتٍ, (S, K,) in [some of] the copies of the K أَرْضَةَ,
(TA, ) for they sometimes form the pl. of a word which has not the fem. ةَ, as in the instance of عُرْسَاتٍ (S:) and أَرْضَونَ,
[which is more common, ] (AZ, AHN, S, Mgh, Msb, K,) with fet-h to the ر, (AZ, AHN, Mgh, Msb,) and with و and ن, though a fem. has
not its pl. formed [regularly] with و and ن unless it is of the defective kind, like ثِمَةٌ, but they have made the و and ن [in this
instance] a substitute for the ل and ت which they have elided [from أَرْضَاتٍ], and have left the fet-hah of the ر as it was; (S:) but
they also said أَرْضَةَ, (AZ, AHN, S,) sometimes, making the ر quiescent; (S:) and أَرْضَةَ (AZ, AHN, Msb, K) is sometimes used as a pl. ,
as in the saying [How many are the lands of the sons of such a one!]; (TA;) and another [and very common] pl. is [أَرْضَاتٍ, with the article written] أَرْضٍ, contr. to rule, (S, Msb, K,) as though they had formed a pl. from أَرْضَةَ;
(AZH,) thus written in all the copies of the S; [accord. to SM; but in one copy of the S, I find أَرْضٍ, and in another, أَرْضَةَ]
and in one copy [is added], thus it is found in his J's handwriting; but IB says that correctly he should have said أَرْضَةَ, like أَرْضَى;
أَرْضَةَ, for as to أَرْضَةٍ, its regular pl. would be أَرْضَاتٍ; and [SM says] I have found it observed in a marginal note to the S that the pl. of أَرْضَةَ
would be أَرْضٍ, like as pl. of أَرْضٍ: أَرْضٌ أَكْلُبُ, and wherefore did he not say that أَرْضٍ الْأَرْضَىٰ is a pl. of an unused sing., like لَيْلَةَ الْأَرْضَىٰ
لَا يُنِّي, and أَهِلُ أَرْضٍ, so that it is as though it were pl. of أَرْضَةَ أَرْضٍ: لَا يُنِّيٰ لَيْلَةَ أَرْضٍ: لَا يُنِّيٰ لَيْلَةَ أَرْضٍ yet if any one should propose the plea that it may be
formed by transposition from أَرْضَةٍ أَرْضٍ, he would not say what is improbable; its measure being in this case أَرْضَةَ أَرْضَى;
the word being أَرْضَةَ أَرْضَىٰ, and the أَرْضْأَيْنِ being into أَرْضَةَ أَرْضٍ: (TA:) accord. to Abu-l-Khattab, (S,) أَرْضٍ أَرْضَىٰ is also a pl. of أَرْضَةَ أَرْضٍ: (S, K,) like as Aَهَلٌ أَرْضٍ is a pl. of Aَهَلٌ أَرْضٍ;
(AZ,) but IB says that, in the opinion of the critics, the truth with respect to what is related on the authority of Abu-l-Khattab is,
that from أَرْضَةٍ أَرْضٍ أَرْضَىٰ are formed أَرْضَةٍ أَرْضَىٰ, أَرْضَةَ أَرْضٍ: لَا يُنِّيٰ لَيْلَةَ أَرْضٍ: لَا يُنِّيٰ لَيْلَةَ أَرْضٍ: لَا يُنِّيٰ لَيْلَةَ أَرْضٍ as though they were pls. of أَرْضَةٍ أَرْضَىٰ like as they said أَهِلٍ أَرْضٍ أَرْضَىٰ: لَا يُنِّيٰ لَيْلَةَ أَرْضٍ: لَا يُنِّيٰ لَيْلَةَ أَرْضٍ, as though this were pl. of أَرْضَةَ أَرْضَىٰ. (TA.) It is said in proverbs, أَجْمَعُ مِنَ الْأَرْضِ [More comprehensive than the earth]: (TA:) and أَكْثَرُ مِنَ الْأَرْضِ [More trustworthy than the earth, in which treasures are securely buried]: and أَكْثَرُ مِنَ الْأَرْضِ [Harder
than the earth, or ground: (A, TA:) and أَذَلُّ مِنَ الْأَرْضِ [More vile, or more submissive, than the earth, or ground]. (TA.) And you say, مَنَ أَطَاعَنِي كَانَ لَهُ أَرْضًا [Whoso obeyeth me, I will be to him as ground whereon one treads]; denoting submissiveness. (A, TA:) And فَلَانْ إِنْ ضَرَّكَ فَأَرْضُ لَكَ [Such one, if he be beaten, is like ground]; i. e. he cares not for beating. (A, TA:) One says also, لَا أَرْضُ لَكَ [Mayest thou have no land, or country! or thou hast no land, or country]; like as one says, He is a stranger; (A, K, TA,) of ابن الأَرْضِ [with the art. ال prefixed to the latter word] is A certain plant, (AHn, K,) which comes forth upon the summits of the [hills called] آَكَامَ, having a stem (أُصُولَ), but not growing tall, (AHn,) which resembles hair; and is eaten, (AHn, K,) and quickly dries up; (AHn:) a species of *بُنَاتُ الأَرْضِ plants: (M in art. بِسْر:) and the places which are concealed from the pastor: (S in that art.) Also The pool that is left by a torrent: (T in art. بِسْر:) and بَنَاتُ الأَرْضِ pools in which are remains of water: (IAar in TA art. بِسْر:) and rivulets. (T in art. بَنَاتُ الأَرْضِ is also used to signify A carpet; or anything that is spread: and in this sense, in poetry, it is sometimes made masc. (Msb.) ___ And Anything that is low. (S, K:) And The lower, or lowest, part of the legs of a horse or the like: (S, K:) or the legs of a camel or of a horse or the like: and the part that is next to the ground thereof. (TA:) You say بَعْضُ شَدِيدِ الأَرْضِ A camel strong in the legs. (TA:) And فَرْسٌ بَعْضٌ مَّأَمَأَ مِنْ أَرْضِهِ وَسَامَاهُ A horse that is large and tall. (A, TA:) ___ Also, of a man, The knees and what is beneath, or below, (lit. after, them. (TA:) ___ And of a sandal, [The lower surface of the sole:] the part that touches the ground. (TA:) A febrile shivering; a tremor: (S, K:) or vertigo: or it signifies also vertigo arising from a relaxed state, and occasioning a defluxion from the nose and eyes. (TA:) I’Ab is related to have said, on the occasion of an earthquake, أَرْضُ أَنْمُي أَرْضُ [Hath the earth been made to quake, or is there in me a tremor? or a vertigo? (TA:) signifies A certain class of the jinn, or genii; by whom human beings are believed to be possessed, and affected by an involuntary tremor; whence it seems that this appellation may perhaps be from مَأَمَأَ أَرْضَ as signifying a tremor. See حَلْلَ, as explained in the S.] ___ Also
Rheum; syn. \( \text{رَكَامٌ} \) (S, K:) in this sense masc.; or, accord. to Kr, fem., on the authority of Ibn-Ahmar. (TA.) See also \( \text{مَأَرَوضَ} \).

| أرض | see | أرض | see | أرض | see what next follows.

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

أرض: [The wood-fretter:] a certain insect that eats wood, (S A, Msb, K,) well known; (A, K;) it is a white worm, resembling the ant, appearing in the days of the \( \text{عَيْبَر} \) (TA:) there are two kinds: one kind is small, like the large of the \( \text{دُر} \) \( \text{أرْضَأ} \) \( \text{ضَرْأَ} \) (K.) and this is the bane of wood in particular: (AHn, TA:) or this kind is the bane of wood and of other things, and is a white worm with a black head, not having wings, and it penetrates into the earth, and builds for itself a habitation of clay, or soil; and this is said to be that which ate the staff of Solomon [as is related in the Kur xxxiv. 13, where it is called \( \text{ِضْرَﻷا} \) \( \نَبَاد} \), as is said in the A]: (TA:) the other kind \( \text{ضَرَأ} \) \( \نَبَاد} \] \( \text{ضَرَأ} \) \( \نَبَاد} \]. (A, TA.)

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The pl. is أرض (AHn, Msb, TA) and أرض (Msb;) or, as some [more properly] say, أرض is a quasi-pl. [or coll. gen.] n. (AHn, TA.) It is said in a prov., أَلْكَ مِنْ الأَرْضَة \( \text{More consuming than the wood-fretter, or the termite}. \) (TA.) And in another, أَفْسَدْ مِنْ الأَرْضَة \( \text{More marring, or injuring, or destructive, than the wood-fretter, or the termite}. \) (A, TA.)
part. n. of أرض You say أرض (S, A, K) and أرض (TA) Land that is thriving, or productive; (S, A, K;) pleasing to the eye; (AA, S, A, K;) and disposed by nature to yield good produce: (A, K, TA;) or fruitful; increasing in plants or herbage: (AA, K, TA;) or level, or soft: (ISh;) or that collects moisture, and becomes luxuriant with herbage; that is soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn:) it also signifies a wide land; syn. عرض (TA:) and أرض [as pl. of أرض] is syn. with عرض and مواس (AA, K, TA;) as though the ء were a substitute for the ع. (TA:) is also an imitative sequent to عرض; (S, K;) as in the phrase [A very wide thing]: (S;) or it signifies fat, as an epithet: (K;) some use it in this sense without عرض, applied to a kid. (S.) And you say، أُسْمَعَى عُرِضَةُ أُرِيضٍ [A very wide, or wide and fat, woman; or, as seems to be indicated in the TA in art. عرض, prolific and perfect]; and in like manner، مُؤْرِضَةٌ (TA:) You say also، جَلْدُ أُرِيضٍ (S;) and نَفْسُ أَرِيضٍ (A,) A man lowly, or submissive; (S;) naturally disposed to good, or to do good. (S, A.) And نَفْسُ أَرِيضٍ (S, K) as also أرِيضٍ مُؤْرِضَةٌ: see مُؤْرِضَةٌ. 

ياوُارَضُمْهُمْ بِهِ He is the most adapted, meet, suited, fitted, or fit, of them, for it; or most worthy of them of it. (K.) And هَوْاُرَضُمْهُمْ آٓنَمَن يَفْعَلُ ذَلِكَ هُوَ الأُرِيضُ. (S, A, K) He is the most adapted, &c., or most worthy, of them to do that. (As, S.)

مُؤْرِضَةٌ: see أرض.

مُؤْرِضَةٌ Wood eaten by the أرض [or woodfretter, or termite, but generally meaning the former]; (S, A, Msb, K;) as also أرض. (TA:) A person affected with خَلِّ [q. v.]from the jinn, or genii, and [what are called] أهل الأرض (S, K;) i.
e. (so accord. to the S and TA, but in the K and ) he who moves about his head and body involuntarily. (S, K;) ___ A
person affected with [or rheum]: (S, K;) accord. to Sgh, who seems, like J, not to have known from (Sgh, TA;) whereas by rule, [if from ] it should be (TA.)

A young palm-tree, and a small young palm-tree, having a root in the ground: such as grows forth from the trunk of the mother-tree is called (S, K;) also signifies Heavy, slow, or sluggish, inclining, or propending, to the ground. (IB.)
[The unaugmented verb from this root seems to be unknown, if it were ever in use, for it is not mentioned, though the pass. part. n., مَأَرَوطْ، is mentioned as having three significations, which see below.]

1. أَرَطَأَم [see 4.]

2. آَرَطَأَم see 4.

3. أَرَطَأَم The land produced the kind of trees called [A* Heyth, K,*] of the measure أَفْعَلْتَ، [originally] with two alifs, (TA,) [aor. يُرْظُفَ، inf. n. إِرْرَظْأَم] The land

produced the kind of trees called أَرَطَأَم [or أَرَطَأَم] (A* Heyth, K,*) as also أَرَطَأَم، inf. n. إِرْرَظْأَم; or this is a corruption, attributable to J: so says the author of the K, following A* Heyth: but it is no corruption, for it is mentioned by the authors on verbs and by ISd and others; (MF, TA;) for instance, by AHn, in his book on plants, and by IF, in the Mj: (TA:) [and J mentions it in its proper place, in art. أَرَطَأَم، as well as in the present art.:] أَرَطَأَم، with the ر musheddeh, has also been found in the handwriting of certain of the men of letters; but this is a corruption. (K.)

4. أَرَطَأَم A colour like that of the أَرَطَأَم، [A* Heyth, K,*] (Sgh, K,)

أَرَطَأَم، (Mbr, S, K,*) of the measure أَفْعَلْت، because you say أَدَم مَأَرَوطْ، [explained below,] (Mbr, S,) the alif (Mbr, S, K,) ending it (Mbr) [written ك] being a letter of quasi-coordination, (S, K,) not to denote the fem. gender, (Mbr, S,) its n. un. being أَرَطَأَم، (Mbr, S, K,)

wherefore it is with tenween when indeterminate, but not when determinate: (S, K,) or it is of the measure أَفْعَلْت، (Mbr, * S,) the last letter being radical, (Mbr,) because you say أَدَم مَأَرَوطْ (Mbr, S,) and in this case it should be mentioned among words with an infirm letter [for the last radical], and is with tenween both when determinate and when indeterminate; (S,) [but this is a mistake, for when it is determinate, it can be with tenween only if used as a proper name; therefore,] IB observes, that if you make its last letter radical, its measure is أَفْعَلْت، and a word of this measure, if a subst., is imperfectly decl. when determinate, but perfectly decl. when indeterminate: (TA:) [the author of the K copies the error of the S, saying, or its alif is radical, (meaning its last letter,) and in this case
it is always with tenween; and he adds, or, (for which he should have said and, ) its measure is أَفَّلَاءِ to all which it is necessary to add, that some of the grammarians hold it to be also of the measure فعَلَاءِ ending with a fem. alif, and therefore assign to it no n. un.: ] A kind of tree, (S, K,) of those growing in sands, (S, TA,) resembling the kind called عضادة, growing as a branch [in the TA عصبًا, for which I read خصًا], from a single stem, to the height of the stature of a man, the leaves whereof are what are termed هَذَب [q. v., and are included among those termed خَوَص], (AHn, TA,) and its flower is like that of the خَلَف [or salix aegyptia], (AHn, K,) save in being smaller, the colour being one; and the odour thereof is pleasant: it grows in sands, and therefore the poets make frequent mention of the wild bulls' and cows' taking refuge among this and other trees of the sands, burrowing at their roots to hide themselves there, and to protect themselves from the heat and cold and rain, but not among the trees in hard ground, for burrowing in the sand is easy: (AHn, TA:) its fruit is like the [or jujube], bitter, and is eaten by camels in its fresh moist state, and its roots are red, (AHn, K,) intensely red: (AHn, TA:) AHn adds, a man of the Benoo-Asad informed me, that the leaves (هَذَب) ارتِأَيِ are red like the red pomegranate: its fruit also is red: (TA:) the dual is أَرْطِئان (AHn, TA:) and the pl. أَرْطِئات (AHn, K,) in the accus. case أَرْطِئِ (AHn, TA.): أَرْطْؤُ ي: see what next follows. أَرْطْؤُ ي: see what next follows. مَأَرْطُوْط A hide tanned with أَرْطِئِ (S, K;) i. e. with the leaves thereof; (S in art. أَرْطُوْط) as also مَأَرْطُوْط (TA;) and so. مَأَرْطُوْط (S.) ___ A camel having a complaint from eating أَرْطِئِ (L, K: *) and a camel that eats أَرْطِئِ (AZ, S, K,) and keeps to it; (K;) as also أَرْطُوْط (AZ, S, K) and أَرْطْؤُ يأَرْطْؤُ ي. (Ibn-'Abbád, Sgh, L, K.) مُرَطْوِي: see what next precedes.
ءَرِفْ، (T, M, Mgh,) namely He set, or put, limits, or boundaries, [ءَرِفْ] to it; (M, Mgh;) and marked it out: (Mgh;) or he divided it; and set, or put, limits, or boundaries, to it: (T:) namely the house, and the land. (T, M.:) And ُءَرِفْ عَلَى المَالِ (T, Mgh, Msb,) or ُءَرِفْ عَلَى الأُرْضِ, inf. n. as above, (K,) The property, (S, Mgh, Msb,) or the land, (K,) had limits, or boundaries, set, or put, to it, (S, Msb, K,) or around it; (Mgh;) and was divided. (K.) When this is done, it is said that there is no ُضَرْأاء [or right of preemption] with respect to the property. (S, Mgh, Msb.)

ءَرِفْ also signifies The tying a rope, or cord, so as to form a knot or knots. (K.)

ءَرِفْ جَّمِعُ إِنَّهُ لَغَيْرِ إِرْفَ مجَّدٍ [Verily he is of a glorious origin, race, or stock]: mentioned by Yaakoob as an instance of a change of letters. (M.)

ءَرِفْ A limit, or boundary, (As, T, S, M, Mgh, Msb, K,) making a separation (Msb) between two pieces of land;

(Msb, K;) a sign, or mark, (As, T, S, Mgh,) of the limits, or boundaries, between two pieces of land: (S:) and a separation between houses and estates: (M:) and a dam between two pieces of land sown or for sowing:

(Th, M:) Yaakoob asserts that its ُءَرِفٌ is a substitute for the ُثَرُأ [which is, however, less com-

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mon]: (M:) the pl. is ُءَرِفَات, (T, S, M, &c.,) signifying, accord. to Lh, like ُثَرَأَات, limits, or boundaries, between two pieces of land [&c.]; (T:) and it is said in a trad., that these cut off the ُضَرْأاء [i. e. the right of preemption]; (T, S, Mgh;) meaning, in the language of the people of El-Hijáz, signs, or marks, and limits, or boundaries. (T.) Th relates that an Arab woman said, ُعِجَلَ عَلَى زُوجِي أُرِفَةَ لَا أَجَوزُهَا, i. e. My husband set me a sign, or mark, [or limit,] beyond which I should not pass.
(M.) And ٍﻞَﺟَأ أُرَقَّٰفَة أَجْلٍ signifies *An extreme limit of a period of existence.* (TA, from a trad.) Also *A knot.* (Sgh, K.)

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

ٍﻞَﺟَأ أُرَقَّٰفَهُ He has his limit, or boundary, next to mine, in dwelling, and in place: (K) a phrase like ٍﻞَﺟَهُأ ٍ soirée. (TA.)
1. *قِرَأ* (أَِّرِقُ, aor. — , inf. n. أَِّرَقُ, (T, S, K, &c.,) *He was sleepless, or wakeful, or sleep departed from him,* (JK, T,) by night; (T;) i. q. سَوءَ (S, Mgh, Sgh, K) or i. q. سَوءَ (S, and L and K in art.) or sleep departed from him by reason of a malady, or a distracting accident or event: (M:) or he was sleepless or wakeful (سَوءَ) in a case that was disliked, or evil: سَوءَ having a general sense: (M, F:) or he shut his eyes one while and opened them another; (being unable to continue sleeping,) whereas سَوءَ signifies he did not sleep at all: (Deewán of the Hudhalees, cited by Freytag in his Lex.:) or *قِرَأ* signifies sleeplessness, or wakefulness, engendered by anxiety and grief: (Har p. 162:) and [with the disjunctive alif written *آَرَقَّ,*] signifies the same as أَِّرَقُ النَّحْلَةُ. (S, K.)

The palm-tree [and the seed-produce] was affected, or smitten, by what is termed أَِّرَقُانَ (JK.)

2. *اَذَِّكَِْرَأََِّ (أَِّرِقُي, * K, *) inf. n. تَأَرَقُ, (S, Mgh, *) *Such a thing rendered me, or caused me to be, sleepless or wakeful,* (JK, S, Mgh, * K; *) as also إِرَاقَ (أَِّرِقُي, K) inf. n. إِرَاقُ (TA.)

3. أَِّرَقُ see 2.

4. إِرَاقُ see 1.

8. أَِّرَقُ see 1.

أَِّرَقُ: see أَِّرَقُ.

أَِّرَقُ: see what next follows.

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

أَِّرَقُ: see what next precedes.
A blight, or disease, which affects, or smites, seed-produce: (JK, S, K;) and a disease [namely jaundice] which affects, or smites, man, (S, K;) causing the person to become yellow [or blackish]; (TA;) it is a disease which changes the colour of the person excessively to yellowness or blackness, by the flowing of the yellow or black humour to the skin and the part next thereto, without putridity. (Ibn-Seena [Avicenna], K.)

Seed-produce affected, or smitten, with a blight, or disease, (JK, S, K;) such as is termed [from القرآن: (JK, S;) as also [from القرآن: (JK, S;) and a palm-tree affected, or smitten, therewith. (JK, TA.)}
1. **أَركُتَ** the el. **أَركَتْ** aor. ـ and ـ, inf. n. **أُركُتْ**. The camels fed upon the kind of tree called **أَركَأ**; (S, Msb, K;) or remained, or continued, among trees of that kind, (ISk, S, K;) i.e., what are termed **حُمَص**, (ISk, S;) eating them: (K;) or found, or lighted on, any trees whatever, and remained, or continued, among them: (K;) or, accord. to As, kept in a place (مَكَانُ), not removing therefrom: (ISk, S;) or remained, or continued, in a place for the purpose of feeding upon the **أَركَأ**; and hence the signification next following, which is tropical. (Er-Rághib.)

(S, Msb, K;) aor. and inf. n. as above, (Msb, TA;) He (a man, S;) remained, continued, or abode, in the place, (S, Msb, K;) not quitting it; (TA;) as also **أَركُتْ** aor. ـ, (K;) inf. n. **أَركُتْ**. (TA;) And **أَركَأ**; (K;) inf. n. **أُركَأ**; and **أُروَكْ** (TA;). He persisted, or persevered, syn. ـَأْصَرْ (T, K;) in an affair. (T, K;) And, (K;) inf. n. **أُروَكْ** (TA;) He held back, or drew back, ـَتَأَاخَرْ (K;) in an affair. (K;) **أَركُتَ** the el. **أَركَأ** aor. ـ, (TA;) inf. n. **أُركَأ**. (K;) He fed the camels, or made them to feed, upon the kind of the tree called **أَركَأ**; or made them to remain, or continue, among trees of that kind; or brought them to any trees whatever, and made them to remain, or continue, among them. (K.) **أَركُتْ** the el. **أَركَأ**; (L, K;) inf. n. **أُركَأ**; so in the L, (TA;) He compelled him, or constrained him, to do the thing, or affair; or made him to keep, or cleave, to it. (L, K;) **أَركَتْ** the el. **أَركَأ**; aor. ـ, (S, K;) inf. n. **أُركَتْ**; (S;) and **أَركَتْ** aor. ـ; (K;) The camels had a complaint, or suffered pain, (S, K;) of, or in, their bellies, (S;) from eating the **أَركَأ**. (S, K)

2. **أَرَكِّبْ** inf. n. **أَرَكَبْ**. He concealed her (namely a woman, TA) by means of an **أَرَكَّبَة** q. v. (K.)

8. **إِنْتَرَكَتْ** [written with the disjunctive alif ِ] It (the kind of tree called **أَركَأ** became firm, strong, or compact, and big: (O, K;) or attained to maturity: (K;) or became tangled, or luxuriant, and abundant. (TA;)

1
Herbage in which the camels remain, or continue. (Ibn-'Abbád, K.)

Abundant, and tangled, or luxuriant, trees of the kind called كِرَأ أو اًراَكُرَأُ هَل بَشَع. (K, TA; [in the CK كر، آرك، but said in the TA to be like كنف; كنف to كرن]) as also لَوْنُ أَرْكَ أَرْكَ أَرْكَم. (K.) ___

Land abounding with the kind of trees called كرآ. (K.) ___

Camels having a complaint, or suffering pain, (S, K.) of, or in, their bellies, (S,) from eating the كرآ. (S, K.)

The [kind of trees termed حمض] حَضَمُ جمَهُرَى (AHn, K,) as also كرَأ: (Ibn-'Abbád, K,) and (K) certain trees of the kind termed حمض، (T, S, Msb, K,) well known, bearing what resemble bunches of grapes, (T, TA,) and of which sticks for cleaning the teeth are made, (AHn, Aboo-Ziyád, Msb, K,) that is, of its branches, (AHn, Aboo-Ziyád, Msb,) and of its roots, which latter are more esteemed for this purpose: (Aboo-Ziyád:) it is the best of the trees of which the branches are used for this purpose, and the best of those upon which beasts feed with respect to the odour of the milk yielded by those beasts: (AHn:) or one of the large thorny trees, upon which camels feed: the milk of [the camels that feed upon it] is the best of milk: and it is not allowable to prohibit the public from feeding their beasts upon it: (Mgh:) or a kind of tall, smooth, or soft, tree, abounding with leaves and branches, the wood of which is weak, and which has a fruit in bunches, or racemes, called دَرِيرُ، one [bunch] of which will fill the hand: (Msb:) n. un. with ذ: (S, Msb:) pl. (of the n. un., T) كر (T, K) and كرُتْؤُم (IB, K,) which is a form sometimes used, and is also pl. of the n. un. (IB.) ___ A piece of land (K, TA) in which are trees of the kind thus called. (TA.)

أَرْكَع: see the end of the next paragraph.

أِرْكَعُ A raised couch (مُرِهْ) in a حَجَلْةٍ، (K, and Jel in vii. 30,) which is a tent, or pavilion, or chamber; (Jel ubi supra:) a raised couch (مُرِهْ) in a حَجَلْةٍ، and having before it a curtain; when alone, not thus called: (TA:) or a
bed, or thing spread upon the ground to sit or lie upon, in a حَجَلَة (Zj, TA:) or a raised couch (سرير), absolutely, whether in a حَجَلَة (TA:) or [in the CK and ] anything upon which one reclines such as is termed حَجَلَة or حَجَلَة بَهْر (K, TA:) or [in some copies of the K and ] a raised couch (سرير) ornamentally furnished and decorated, in a [tent, or pavilion, or the like, such as is termed] قُبَية, or in a chamber; or an apartment, [or by this may be meant here a tent of any kind, though I think that in this instance it more probably denotes an inner apartment, or an alcove,] which, when there is not in it a سرير, is termed حَجَلَة (S, Sgh, K:) accord. to Er-Râghib, so named because

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originally made of [the wood of] the كَارَأ; or because it is a place of abode; from نَأَكَبَمَكَنَأَكَبَمَكَنَأَكَيَبَمَكَنَأَكَيَبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَνَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَكَيِبَمَكَنَأَك*] see what next follows.

Camels feeding upon the kind of tree called كَارَأ (S, Msb;) as also كَارَأ (K:) or remaining, or continuing, among trees of that kind, i. e., what are termed حَمْض or keeping in a place, not removing therefrom: (S:) pl. كَوَأْرُكْأَم (S, Msb.) Their milk is said to be the best of milk. (TA.)

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

أَرَأَك مُؤْتُرَكَ
أرام

أرام (S, Har p. 99,) aor. — , inf. n. أرام, أرامة أرام (Har ubi suprà:) [he extirpated it; eradicated it.] he ate it. (S.) You say, أرام السائمة المرعي, aor. as above, The pasturing beasts consumed, or made an end of, the pasturage, not leaving of it anything. (AHn, M.) And أرام ما على الأخوان, أرام (T,) or أرام المائدة أرام (Th, M, K,) aor. as above, (M,) He ate what was on the table, (Th, T, M, K,) not leaving anything. (K.) And أرامهم السنة أرام (AHeyth, T, M, K,) aor. — , (so in the T, as on the authority of AHeyth,) inf. n. as above, (M,) The year of dearth, or drought, or sterility, extirpated them; (T;) or devoured them: (AHeyth, T;) or cut them off. (M, K.) And أرام السنة بأموالنا The year of dearth, or drought, or sterility, devoured everything [of our property or cattle]. (S.) And أرام الأرض الميت The earth consumed the dead body. (T.) أرام المال أرام (M, K,) aor. — , The property, or cattle, perished, or came to nought. (TA.)

أرام: see أرام.

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

أرام (T, S, M, K) and أرام, (M, K,) like كنف, (K,) or أرام, (so in a copy of the M,) and أرام أرام, (M, K,) from Lh, (TA,) or أرام أرام, (M, K,) from Lh, (TA,) or أرام أرام, (M, K,) from Lh, (TA,) and أرام أرام, (M, K,) from Lh, (TA,) and أرام أرام, (T, K,) A sign, or mark, set up to show the way; (M, K,) stones set up as a sign, or mark, to show the way in the desert: (S:) or particularly one belonging to [the tribe of] Ád: (M, K,) accord. to ISh, the أرام is [a thing] like a man in a standing posture upon the head of a hill, whereby one is directed to the right way, and whereby the land is marked, composed of stones set one upon another, and is only the work of the Muslims, and such is
made by people in the present day, upon the road: (T:) or such as was made by the people in the time of ignorance, who were accustomed, when they found a thing in their way and could not take it with them, to leave upon it some stones, whereby to know it, until, when they returned, they took it: (TA:) the pl. [of pauc.] is ٌمارآ and [of mult.] ٌأروم (Ish, T, S, M, K:) or ٌأروم signifies the graves, or sepulchres, of [the tribe of] Ád. (M, K.) in the phrase ٌارم ذات العماد (see art. عماد) is a proper name; but whether of a place, or a tribe, or an individual, is disputed: it is commonly believed to be the name of The terrestrial paradise of Sheddád the son of 'Ád: see Bd lxxxix.

6.]

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

ٌأُرُمٌ: see what next follows.

ٌأَرُمٌ, (T, M, K) and ٌأُرُمٌ (M, K) the latter of the dial. of Temeem, (TA,) or this is not allowable, (T,) or ٌأُرُمٌ, (S,) or this is the pl., (M, K,) [or a coll. gen. n.,] The root, or base, or lowest part, syn. أصل, (T, S, M, K,) of a tree (T, S) of any kind; (T;) and of a horn: (S,) or, of a tree, [or plant, the root-stock, or rhizoma, or] the part from which branch off the ٌقوَرَع [or roots properly so called]. (K in art. ٌقَرَع. [See an instance of its use voce ٌتَـنَـبَج; another, voce ٌثَـنَـبَج; and another, voce ٌرَزَج.] ___

And [hence,] The origin, or stock, of a man: (TA:) The origin of ٌحسب [or grounds of pretension to respect or honour, &c.]. (Har p. 99.)

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

ٌأَرُمٌ: أَرُمٌ مُارومةٌ: see أَرُمٌ, in two places.
The beast kept to its place where it was tied, and to its manger. The beast joined itself, or became joined, to the beast, and kept with it to one manger.

I made for the beast an establishment, I rendered the thing permanent, or steadfast; confirmed it; established it. Hence, in a trad., O God, make permanent, or confirm, or establish, what is between them, of love, or affection; said in praying for a man and his wife. Mohammad is also related to have said, with this intention, O God, render permanent, or confirm, the union, or concord, or love, of them two; or cause union to subsist, and render permanent, or confirm, love, or affection, between them two: (A‘Obeyd, TA;) or cause union to subsist, and render permanent, or confirm, love, or affection, between them two: (IAth, TA;) or mean, O God, confine each of them two to the other, so that the heart of neither may become turned away to any but that other: the correct form of speech, however, is unless it be like a certain style of speech, and not confined to this particular usage: (IAmb, TA.)

I joined the beast to another beast, and made it to keep with the other to one manger: (S, K.)

He remained, stayed, or abode, in the place: (S, Mgh, Msb;) or he became confined, or he confined himself, therein; (T, M, K;) or He remained
behind him, not going with him; held back, or hung back, from him. (M, K.)

see 5.

see what next follows.

see what next follows.

see what next follows.

The place of confinement of a beast: (ISK, T, S:) or i. q. ٌﺔﱠﻴِﺧآ (M, Mgh, Msb, K;) used in this sense by the Arabs; (Mgh, Msb,;) or sometimes having this application; meaning a rope to which a beast is tied in its place of confinement; (S;) or a loop of a rope to which a beast is tied in that place: (Mgh:) so called because it withholds beasts from escaping: (TA:) sometimes, (Msb,) improperly, (ISK, T, S,) by the vulgar, and by the lawyers, (Mgh,) applied to a manger: (ISK, T, S, Mgh, Msb:) pl. ُﻒﱠﻔَُﳜ أُوْرى أُوْرى أُوْرى (T, S, Mgh, Msb) and أُوْرى أُوْرى أُوْرى (S.) Hence, أُوْرى أُوْرى أُوْرى is metaphorically applied to The places that are made, in shops, for grain and other things: and to the water-tanks, or troughs,

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

* وَأَعْتَادَ أَرْبَاضًا لَهَا آَرَى *

meaning [And he frequented lodging-places] having a firm foundation for the quiet of the wild animals
therein [as having been from the first occupied by such animals and unfrequented by men]. (S.) is also said to signify Land of a kind between even and rugged. (M.)

see : أري.
The cooking-pot made a sound in boiling: (S, accord. to an explanation there given of the inf. n.; and A:) or boiled: (S:) or boiled vehemently; (K:) as also تّﺰﺋا [written with the disjunctive alif [اینر] (S, K,) inf. n. and تاَّرَتْنَاز, (S;) and (K,) inf. N. تأرَتْنَز:
(TA:) or all signify it boiled not vehemently: (K;) It is said in a trad., كان يصلى و ناحوه أزين كأزين السرجل من ألبكاء [He used to pray, his inside making a sound like the sound of the boiling of the cooking-pot, by reason of weeping]: (S, Mgh:) this is said of Mohammad: ازين meaning boiling, or the sound thereof: (Mgh.)
The cloud made a sound from afar: (K.) [In this instance, the TA assigns only one form to the aor., namely تأرَتْنَز, and gives only تأرَتْنَز as inf. ns.] ازين signifies The sounding of thunder; (S, A;) and of a millstone. (A.) You say، هالاني أزين الوع [The sounding of the thunder terrified me]; and صدعي أزين الرحي [The sounding of the mill-stone made my head to ache]. (A, TA.) Also, inf. n. ازين، It flamed, or blazed, like fire in firewood, and was in motion, or in a state of commotion. (AO.) أزين al-qadr, [aor. — ] inf. n. ازين He kindled a fire, or made it to burn or to burn fiercely, beneath the cooking-pot, in order that it might boil: or you say، ازين al-qadr, inf. n. as above, meaning he collected firewood beneath the cooking-pot so that the fire flamed, or blazed: and he made the fire to flame, or blaze, beneath the cooking-pot. (TA.) And ازين al-thahar, (K,) aor. — , inf. n. ازين (TA,) He kindled the fire, or made it to burn or to burn fiercely. (K, TA.) ازين mont [aor. — , (K,) aor. — , inf. n. ازين (TA,) He put the thing into a state of violent motion or commotion: (ISd, K;) so accord. to IDrd: (ISd;) but Ibrâheem El-Harbee explains ازين only as signifying the act of moving. (TA.) ازين، (A, TA,) aor. — , (TA,) inf. n. ازين (S, TA,) He put him in motion;
disquieted him; (A,* TA;) stirred up, roused, or provoked, him; and incited, urged, or instigated, him; (S,* A,* TA;) to do such a thing. (A, TA.*) It is said in the Kur [xix. 86], أم بر أرسلنا الشياطين على الكافرين تؤذونم أزا

1
Seest thou not that we have sent the devils against the unbelievers inciting them strongly to acts of disobedience? (S, TA.) Or أزّ signifies The *inciting* a man to do a thing by *artifice*, or *cunning*, and *gentleness*. (El-Harbee.)

تَأْزَتَ الْقُدْرُ ٥: see 1.

هُوَ يَأَبِئُ مِنْ كَذَا ٨: أَنْزَتَ الْقُدْرُ: see 1. ___ ِْتَرْتَ الْكُدْرُ He becomes angry, and distressed, and disquieted or disturbed, by reason of such a thing. (A, TA.)

آُزَةُ A *sound*, or *noise*. (TA.)

 أَزَّ inf. n. of ١. ___ *Sharpness*; syn. حَدَّةُ. (TA.)
بَزَأ

aor. ـُبَزِأَ, (A, K,) inf. n. بُزَأَ It (water) flowed or ran; (A, K;) like وَزَأَ (TA.)

بَزِإْـمَ, (S, A, Mgh, Msb, K,) and بَزِإْـمَ A water-spout; a pipe, or channel, that spouts forth water:

(Mgh, TA:) or that by which water pours down from a high place: (Towsheeh:) or a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF in art. بَوَزَب:) the former is from the verb above mentioned: (A, K;) or it is arabicized, (A, Mgh, K,) from the Persian, (Mgh, K,) signifying make water: (K:) its pl. is بَيِزَمَ: (ISk, S, Mgh, Msb:) and the pl. of بَزِإْـمَ is بَيِزَمَ and بَيِزَمَ, from وَزَأَ, said of water, meaning it flowed, (Mgh, Msb,) accord. to IAar; (Mgh;) or this is arabicized; or postclassical: (Msb:) but بَيِزَمَ, without و, is altogether disallowed by Yaakoob [i. e. ISk]: (Mgh:) it is also called بَرِزَمَ (T, S, Msb,) accord. to IAar; (T, Msb;) but this is disallowed by ISk, Fr, and AHát, (Msb,) and by Az [the author of the T]; (Mgh;) and بَرِزَمَ also, accord. to IAar and Lth and others, as is mentioned in the T. (Msb.)
جزاء

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

جزاء A certain kind of structure; (S, K;) or a house, or chamber, built in a long, or an oblong, form; (Mgh, L, Msb;) called in Persian جزأ (S, K;) and also, in the same language, سغ, and كم (Mgh;) [i.e. an oblong, arched, or vaulted, structure or edifice; (such as a bridge; see قنطره) a portico, gallery, or piazza; accord. to Gollus and Freytag, ædificii genus oblongum et fornicatum, porticus instar; to which Freytag adds, portæ arcus superior:] or, accord. to some, a roof: (Msb:) pl. [of pauc.] جازآ (S, Msb, K) and جزآ (S, K) and [of mult.] جازحة. (K.)
1. *أَرْزََ* aor. — , (TA.) inf. n. (IAar, K.) *It surrounded, or encompassed, it.* (IAar, K, TA.) namely, a thing. (TK.)

See also 2, in two places: and see 3.

2. *أَرْزََ* , inf. n. (IAar, K, TA.) *He put on him, or clad him with, an* رَزَ (S) as also أَرْزََ . (TA.) *It covered it:* (K, TA:) as in the phrase, رَزَتَ الأرض The herbage covered the ground, or land. (TA.) *He repaired the lower part of it,* (namely, a wall,) *and thus made that part like an* رَزَّ الْبَتَمَة الأَرْض The herbage covered the ground, or land. (TA.) *He strengthened the lower part of it,* (namely, a wall,) *and thus strengthened it.* (A.) *He strengthened him,* or it; (K, TA;) as also أَرْزََ , (Fr,) inf. n. أَرْزََ (Fr, K.)

[See also 3.]

3. *أَرْزََ* , (Fr, S, A, Msb,) for which the vulgar say أَرْزََ , (Fr, S,) the latter an extr. form, (K,) inf. n. مَوْلَازَة; (Msb, K,) and أَرْزََ; (TA;) *He aided, assisted, or helped,* him; (Fr, S, A, Msb, K;) *and strengthened him.* (Msb.) [See also 2.] You say, أَرْزََ *I aided, assisted, or helped, and strengthened, the man against such a one.* (Zj.) And أَرْزََ *I desired to do such a thing, and such a one aided, assisted, or helped, me to do it.* (A, TA.) *The seed-produce became tangled, or luxuriant,* (A, K,) *one part reaching to another;* (A,) *and one part strengthening another;* (K;) *as also أَرْزََ: (TA:) or أَرْزََ, أَرْزََ الْقَلْبِي,* (TA,) inf. n. as above, (K,) *The thing equalled, or was equal to,* the thing: the thing matched, or corresponded to, the thing. (K, TA:) *The thing equalled, or was equal to,* the thing: the thing matched, or corresponded to, the thing. (K, TA:) In some copies of the K, in the place of المِلْسَائْة, is found المِلْسَائْة: the former is the correct reading. (TA.)

4. *أَرْزََ* , (S, Mgh, Msb,) originally أَرْزََ, (Mgh, Msb,) and أَرْزََ, (S,) or أَرْزََ, (TA,) *He put on,* or wore, the
ُرْزَأ is wrong, (Nh,) or vulgar, (Mgh,) and should not be said: it occurs in certain of the trads., but is probably a corruption of the relaters: (K:) or it is a correct form, [[like اٰحذد &c., (see art. اٰحذد)]] (Msb, MF,) accord. to ElKarmánee and Sgh and others. (MF.)

ْنْزَأ Strength. (IAar, S, A, K.) ___ And (or as some say, TA) Weakness: thus bearing two contr. significations. (IAar, K.) ___

And The back. (IAar, S, K.) اشتد به ارزى in the Kur [xx. 32], means Strengthen Thou by him my back: (IAar, S:) or confirm Thou by him my strength: or strengthen Thou by him my weakness. (IAar.) ___ Aid, assistance, or help. (Msb.) ___ Also, (S,) or ظرر, (K,) The place, (K,) or part of [each of] the two flanks, (S,) where the ِرْزَأ is tied in a knot. (S, K.)

ٌرْزَأ: see ِرْزَأ.

ٌرْزَأ: see ِرْزَأ.

ِةَرْزِإ: see ِةَرْزِإ.

Any particular mode, or manner, of putting on, or wearing, the ِرْزَأ. (S, K.) You say, ِةَرْزِإ ِلَإ ِحَمَّسِ ِةَرْزَأ ِهِنَأ [Verily he has a good manner of putting on, or wearing, the ِرْزَأ]. (A.) And ِةَرْزِإ ِلَإ ِحَمَّسَةَ ِهِنَأ He put on, or wore, the ِرْزَأ in

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a good manner: (S.) And it is said in a trad., ِةَرْزَأ ِلَإ ِحَمَّسِ ِةَرْزَأ ِهِنَأ [The believer's mode of wearing the ِرْزَأ is to have it reaching to the middle of the shank; and there shall be no sin chargeable to him with respect to what is between that and the two ankles]. (TA.)

ِةَرْزِإ, masc. and fem., and ِةَرْزَأ, متجرز, (S, Msb, K,) and متجرز, (Lh,) and ِرْزَأ, (K,) A thing well known; (S, Msb;) [a waist-wraper;] a wrapper for covering, or which covers, the lower part of the body, [from the waist
downwards, concealing the thighs, and generally the upper half, or more, of the shanks, (seeAZAR, or ARZAR, and ARZAR) not sewed: or such as is beneath the shoulders, or on the lower half of the body: the is that which covers the upper half of the body; or that which is upon the shoulders and back; and this also is not sewed: each of these explanations is correct: (MF:) or i. q. [in the present day, رازاز, or رازاز, and رازاز], vulgarly pronounced رازاز, is also applied to a woman's outer covering, or wrapper, of white calico; described in my Modern Egyptians: and متزر, to a pair of drawers: and app., in post-classical writings, to anything resembling a waist-wrapper, worn on any part of the person, and in any manner; sometimes as a turban:] and رازاز also signifies anything with which one is veiled, concealed, or covered: (Th, K:) its pl. is أزرار, (S, Msb, K,) a pl. of pauc., (S, Msb,) and (of mult., S, Msb) أزرار (S, Msb, K) and أزرار, (K,) which is of the dial. of Temeem, or, accord. to MF, a contraction of أزرار (TA:) and the pl. of متزر (Msb.) You say, شاهد أن متزره He prepared himself for the thing, affair, or business. (A.) And خضر إزار إزار He abstained from sexual intercourse: or he prepared himself for religious service. (TA, from a trad.) And Iزار The place of my إزار became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue. (Har p. 494.) And داري إزار داري إزار [My house is my covering]: said by Es-Sarawee to IAar, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) ___ Continence; chastity: (K, TA.) You say, فلان عريف إزار Such a one is continent, abstaining from women with whom it is unlawful to him to have commerce: (A 'Obeyd:) and in like manner, فلان طيب الإزار (TA in art. حجز.) ___ One's wife: (S, M, K:) or one's self: (IKt, Suh:) or one's wife and family: or one's family and self. (TA.) One says, فدى لك إزار May my wife be a ransom for thee: (Abbo-'Omar El-Jarmee, S:) or myself. (IKt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Akabeh, نحن نتعهد مما تستعدين من آرنا We will assuredly defend thee from that from which we defend our wives and our families: or ourselves. (TA.) ___ A ewe. (K, TA.) [But see تمعزة.] And إزار إزار إزار is A cry by which a ewe is called to be milked. (K.)
A horse, and a mare, white in the hinder part, (A, TA,) which is the place of theAZAR of a man; (TA;) [i.e., it corresponds to the lower part of the body of a man:] when the whiteness descends to the thighs, the epithet is employed: (A:) or the former signifies a horse white in the thighs, and having his fore parts black, or of any colour: (AO, K:) pl. أرز (A.)

A ewe, or she-goat, that is [black in the hinder part] as though attired with a black AZAR (A;) [in which is added, ویقتَلْنِها إِزَار, which may mean, and one says, She has an AZAR; or and one calls her AZAR; but more probably the former is meant thereby:] and K; [in which نصر مؤزرة, a ewe, is put in the place of روزأ, a ewe, is put in the place of روزأ, AID] effective and powerful: (K, TA:) occurring in a trad. (TA.)

for مأزورة: see art. وزر.
فزٌ، aor. —، inf. n. (أُفِزََ، Msb, K) It (departure) was, or became, or drew near: (S, Msb, K;) and in like manner, a time. (TA.) Hence, in the Kur [lili. 58], The resurrection draweth near: (S, (Msb,) — He (a man) hastened, or was quick: (S, K;) or he drew near, and hastened, or was quick. (A, TA.)

فزٌ, applied to a man, Hastening, or quick: (S, TA:) and endeavouring to hasten, or be quick. (TA.)

فزٌ, of the measure فِّزاَتُم، applied to a man, (TA,) Short; (S, A, K;) as being contracted in make; (A, TA;) having his several parts near together. (S, K;) [In the CK it is written فِّزاَتُم، in this sense and others, following.] — A strait, or narrow; place. (O, L, K.) — A contracted stepping: you say, خطَّوُتِ فِّزاَتُم، so in the O and L. (TA,) — A man (Sgh, TA) evil in disposition; narrow-minded: (Sgh, K, TA:) weak; cowardly. (TA.)
اقرأ

1. أرقَ، aor. — (K) and أَرْقَ، aor. — (IDrd, K) inf. n. (of the former, TA) أَرْقُ، (S, O, K) and (of the latter, TA) أَرْقُ، (IDrd, K) or the latter is used by poetic licence for the former; (As, Sgh;) He, or it, (said of a man, MF, or of a man’s bosom or mind, K,) became strait, or straitened; (IDrd, S,* O,* K, MF;) أَرْقُ being thus syn. with أَرْلُ: (S, O:) or it (a man’s bosom or mind) became straitened in war or fight; (K:) or he (a man) became straitened in his bosom or mind, in war or fight: (TA:) as also تآرقُ، with respect to both these significations; (K;) or this signifies it (a man’s bosom or mind) became strait, or straitened; like تأرَلٌ; (Fr, S;) and تآرقّ signifies the same as تآرقَ. (Z, in Golius.) [See also 10.] أَرْقُ، inf. n. أَرْقُ. He straitened him: the verb being trans. and intrans. (MF.)

5. تآرقُ، 6: see 1.

10. The place became strait to such a one, (K, TA,) so that he was unable to go forth [into it, to war or fight]. (TA.)

A place of straitness, or a strait place, (S, K, TA,) in which people fight. (TA.) And hence, A place of war or fight. (S.) A مَأْرَقُ العِيش. The place of straitness of life, or living. (Lh.) Pl. مَأْرَقُ. (TA.)
1. (S, K.) aor. ُلْزَأ, inf. n. ُلْزَأ (S, K,) aor. n.

He (a man) became in a state of straitness, or narrowness, and suffering from dearth or drought or sterility. (S, K.) [See also the pass. form of the verb here following; and see 5.] أَلْزُنَّهُ, aor. as above, (K,) and so the inf. n., (TA,) He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him; (K, TA;) and straitened him; in consequence of distress, or adversity, and fear. (TA.) He shortened his (a horse's) rope, [or tether,] and then left him to pasture at pleasure (Lth, K, [in the CK, ﻷَشَـيِـبَه is put for ﻷَبَـيِـبَه,]) in the place of pasturage. (Lth.) They confined, restricted, or debarred, their cattle from the place of pasturage, (S,) or did not take, or send, them forth thereto, (K,) in consequence of fear; (S, K,) or dearth or drought or sterility. (K,) It is said in a trad. respecting Ed-Dejjál, and his besieging the Muslims in Beytel-Makdis, [or Jerusalem,] ﴿وَلُزِّؤُـٰنَّا أَلْزَنُونَ أَزْوِلَأَا شَدِيداً﴾ And they will be straitened with a vehement straitening. (TA.) And ُلْزَأ أَزْوِلَأَا النَّاس signifies The people suffered, or were afflicted with, drought, or want of rain. (TA.)

4. The year became severe, distressful, calamitous, or adverse. (TA.) أَلْزَنَّهُ اَلْدَّرَمُ أَلِلّٰٓهَ آَلِلّٰٓهَ God afflicted them with drought, or want of rain. (TA.)

5. It (a man's bosom or mind) became ُلْزَأ, strait, or straitened; (Fr, S, K;) as also ُلْزَأ, ُلْزَأ ُلْزَأ ُلْزَأ (Fr, S.)

ُلْزَأ, Straitness; distress; difficulty; (S, K,) and drought, or want of rain. (TA.) Vehemence of might, or of
strength, in war; of courage, valour; or prowess: or of war; or fight: or of fear: or of punishment:

syn. (TA.) It is also used as an epithet, meaning Strait; narrow; confined. (Ham p. 339.)

 Além A calamity; (K;) because of its distressing character. (TA.) ___ Lying, or falsehood. (Yaa-koob, S, K.)

 Além i. q. [i.e. Eternity, with respect to past time, or considered retrospectively; existence from eternity; or ancientness] (S, K, TA) that is without beginning; (TA;) or the continuance of existence in decreed times interminable in respect of the past; like as Além is the continuance of existence in decreed times interminable in respect of the future; (KT;) or that [existence, or time,] which has no extremity in its beginning; like Além; and Além is that which has no extremity in its latter part; like Além: the former is existence without any beginning; (Kull p. 31:) said to be from the phrase Além [he, or it, has not ceased to be &c.; i.e. has ever been &c. (see Além)]: or, accord. to some, from Além signifying narrowness; because the intellect is prevented by its narrowness from perceiving its beginning: (MF;) Além is a name for that of which the mind is prevented by its narrowness from determining the limit of the beginning; from Além meaning narrowness;; and Além is a name for that of which the mind shrinks from, or shuns, the determining the limit of the end; from Além meaning the act of shrinking from a thing, or shunning it. (Kull pp. 30 and 31.) Hence the saying, [He was, or has been, ever, powerful, knowing]. (A, TA.) The phrase Além [During the space, without beginning, of all past times; or ever, in all past times,] is like the phrase Além; said to be no evidence of the use of Além as a pl. of Além in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative. (MF in art. [See also Além.]

Além see Além.

Além [Eternal, with respect to past time; existing from eternity; or ancient without beginning; as is implied in the S and K &c.;] a thing, or being, which has not been preceded by non-existence: it is applied to God: and to [his] knowledge: that which exists must be one of three kinds only: Além [existing from eternity, and consequently existing
to eternity]; and this is God [who is also called the Ancient without beginning]: and [not existing from eternity nor existing to eternity]; and such is the present world: and [existing to eternity without existing from eternity]; and such is the world to come; the reverse of which [last] is impossible: (TA:) it is a rel. n. from لزأ: or, accord. to some, it is not [genuine] Arabic: (TA:) or it is originally لزأ, a rel. n. from لزأ, (S, K,) a phrase applied to that which is قدم and is formed by contraction; (S;) then, the ك is changed into ل as being easier of pronunciation; as in لزأ, applied to a spear, in relation to نزأ وذ (S, K,* Sgh, TA;) and as in لزأ, applied to a blade, (S, Sgh, TA,) in relation to بيرب:

(TA:) so say some of the learned. (S.)

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

 سنة أزول A severe, distressful, calamitous, or adverse, year: pl. لزأ. (K.)

آزل A man in a state of straitness, distress, adversity, or difficulty. (TA.) __ A man in a state of straitness in consequence of fever: or who is unable to go forth in consequence of pain: or confined, restricted, withheld, or prevented [from going forth]. (TA.) __ ليوئآزئآ [A milch camel] confined, or restricted, not pasturing at pleasure, having her shank tied up to her arm, on account of her owner's fear of a hostile incursion: occurring in a poem of El-Aashà. (TA.) __ أزول Lزأ, in the K, erroneously, أزول, Severe, or vehement, straitness, distress, or difficulty. (K, * TA.)

مزل A place of straitness, or a strait place; (S, K,) like مزلق: (S:) or a place of war or fight, when strait. (Lh.)

And مأزل العيش The place where the means of subsistence are strait, or narrow. (Lh.)

سية حراء موزلة [A severe year of dearth, or sterility,] afflicting with drought. (TA, from a trad.)

مأزل Mأزل A horse having his rope [or tether] shortened, and then left to feed at pleasure in the place of
pasturage. (Lth.)
أمّ, 1, aor. — , inf. n. ًأمّ and أًؤمّ, He bit with the whole mouth, vehemently: (K:) or with the canine teeth: or you say, ًأمّ عليه, meaning he bit it, and then repeated [the action] upon it, not letting it go: or he seized upon it with his mouth: (TA:) or أًؤمّ signifies [simply] he bit it: (S:) and أًؤمّ عليه, aor. — , inf. n. ًأمّ; and أًؤمّ, aor. — , inf. n. ًأمّ; the same; or he seized, or took hold, upon it with his teeth: (Msb:) and أًؤمّ يد الرجل I bit the arm, or hand, of the man most vehemently: (TA:) or أًؤمّ مَآ occurs in a trad. as meaning He bit it, (referring to a ring of a coat of mail,) and held it between two of his central teeth. (AO.) And in another trad., أًؤمّ في يده, meaning He bit his arm, or hand. (TA.) And you say, أًؤمّ الناس على فأس اللحجام, The horse seized [with his teeth, or champed,] upon the فأس [q. v.] of the bit. (K:) And أًؤمّ signifies also The cutting with the canine tooth, and with a knife, (K:) and with other things. (TA.) ___ [And hence,] أًؤمّ عليه, (S, Msb, * K, *) aor. — , inf. n. ًأمّ (S) and أًؤمّ (TA,) said of a time, (S, Msb,) or a year, (K,) It was, or became, distressful, or afflictive, to us, [as though it bit us,) by drought, dearth, or scarcity; (S, Msb, K:) and scant in its good things; (S,) as also أًؤمّ, aor. — , inf. n. ًأمّ (Msb.) And أًؤمّ سنة أُشتِهم, (S, K, *) inf. n. ًأمّ (S,) A year, or year of dearth or drought or sterility, befell them, which extirpated them: (S, K:) or, accord. to Sh, the verb in this sense is only with ًأمّ (TA. [See art. أًؤمّ.]) ___ [Hence also,] أًؤمّ (AZ, S, K,) inf. n. ًأمّ (TA,) He clave to him, namely, his companion; (AZ, S, K;) and to it, namely, a place. (K:) And أًؤمّ عليه, (K,) aor. — , inf. n. ًأمّ (TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it; (K;) he clave to it. (TA.) And أًؤمّ عليه, or أًؤمّ به, or أًؤمّ يد, or أًؤمّ عينه, or أًؤمّ لسانه, or أًؤمّ ضياعه, or أًؤمّ لسانه, or أًؤمّ لسانه (accord. to different copies of the K, the former being the reading in the TA,) and أًؤمّ عليه, (TA,) inf. n. ًأمّ أًؤمّ (AZ, TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to his ضياع [or land, &c.]. (AZ, K, TA.) ___ أًؤمّ (Nh, K,) inf. n. ًأمّ (Nh, TA,) also signifies He held his teeth together, one upon another: (Nh:) [and he compressed, or put together; his lips: (see أًؤمّ:)] and he closed, or
locked, a door. (K, TA.) It is said in a trad.,... The stick for cleaning the teeth,
thou shalt use it on the occasion of the mouth's becoming altered in odour from the holding of the
teeth together: (Nh.) [And hence,]... He held, refrained, or abstained, (S, K, *)... from the thing: (S, TA:) and he held, refrained, or abstained, from desiring much: (TA:) and from food (Msb, K *) and drink; (Msb;) as also (Msb:) and from speech; (Nh, K *) like as does the
faster from food: and hence, (Nh,) or from the next preceding signification, (Msb,)... [meaning as explained in what follows] is
termed (Nh, Msb:) but accord. to the relation commonly known, of a trad. in which (Nh,) is said to occur in the last of the senses
explained above, the word is with ر and with teshdeed in the case of the (Nh.) It is related in a trad., that 'Omar having asked
El-Hárith Ibn-Keledeh, the طبيب of the Arabs, What is the [best] remedy? (S,) or having asked him respecting [the best] medical, or
curative, treatment, (Msb,) the latter said, (S, Msb;) both these words here meaning The practising
abstinence; (PS;) or the abstaining, or desisting, from eating; (TA:) or, in this instance, (TA,) signifies the not
putting in food upon food: and (some say, TA) the being silent: (K, TA:) and it signifies also strength. (TA.)... The thing became contracted; became drawn together, or compressed; as also (K.)

The people, or company of men, stayed, remained, or dwelt, long in their abode. (S, TA.)

See Azma.

[part. n. of fem. with ی: see Azma.]

[inf. n. of un. of 1: and hence,] A single act of eating; (K, TA:) i. e. an eating but once in the course of the
day; like [q. v.]. (TA.) Also, (Fr, S, Msb, K,) and (Fr, K, [the last in the CK like the first,]) Straitness, hardness, or distress; (S, Msb, K,) drought, dearth, or sterility: (S, Msb:) pl. (of the first, TA) أَزَمْ, (K,) (or rather this is a coll. gen. n.,) like as أَزَمْ (TA,) [but originally an inf. n. of أَزَمْ q. v.], and أَزَمْ (K,) like as أَبَدَرْ (K,) is of أَبَدَرْ. (TA.) Hence the trad.,敞开 أَذَأْنَيْنَكَ, meaning Become severe, O year of drought, or dearth, or sterility: then thou wilt pass away: though it has been strangely asserted that أَزَمْ is here the proper name of a woman, to whom, on an occasion of her being taken with the pains of labour, these words were said by the Prophet. (TA.) You also say أَزَمْ and أَنْس, (K,) so in the copies of the K, there said to be like أَزَمْ, but correctly أَزَمْ, as in the M &c., (TA,) [or both are correct, being part. ns., respectively, of أَزَمْ and أَزَمْ], and أَزَمْ, meaning A distressful, or an afflictive, year; (K,) a year of vehement drought or dearth or sterility. (TA.) And أَوْازَمْ [pl. of أَزَمْ, used as a subst.,] signifies Distressful, or afflictive, years. (TA.) أَزَمْ, also, (K,) or, accord. to Aboo-'Alee, أُوَازَمْ, (IB,) (each a proper name, as denoting a kind of personification,) signifies The year of drought or dearth or sterility. (K.) And you say, أُوَازَمْ and أَوُازَمْ, Severe straitness, or distress, befell them. (S, TA.)

أَزَمْ: see أَزَمْ.

أَزَمْ: see أَزَمْ.

أُوَازَمْ: see أَزَمْ, in two places.

أَوُازَمْ: see what next follows.

أُوَازَمْ: see أَزَمْ, in three places. أُوَازَمْ: see أَزَمْ, in two places. Also, the former, Cleaving to a thing; (K,) and so أُوَازَمْ. (Sgh, K.)

أُوَازَمْ: see أَزَمْ.

أُوَازَمْ: see أَزَمْ.

أُوَازَمْ: act. part. n. of أَرَامَ Biting with the whole mouth, vehemently, [&c.]: (K: [in the CK the former is erroneously written أَرَامُ]) or the latter signifies that has a habit of biting; or that bites much; syn. عضوض: (Ham p.

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The biting lion; or the lion that bites much, or vehemently; (TA.) [Hence also,] The canine tooth; syn. نَابَ; and so أَوَّمَةٌ;
and أُومُّا: pl. of the first أُومَ; and of the second أَوَّمٌ; and of the third أَوَّمَم. (M, K.) [Hence also,] Having his lips compressed, or put together: (AZ, S.)

A narrow, or strait, place; a place of narrowness or straitness; (S, K:) like مَأَزٌ; (S:) of a land, and of the pudendum muliebre, and of life, (K,) or of the means of subsistence; (Lh, K;) or of any kind: (TA:) any narrow road between two mountains: (S, Msb:) a narrow place in mountains, such that one part meets another, and the place beyond widens: (TA:) pl. مَأَزْم. (S, K.) [Hence, (Msb,)] A place of war or fight; (S, Msb;) because of the straitness of the state thereof, and the difficulty of escape from it. (Msb.)

Smitten, or afflicted, by أَوَمَةٌ [or straitness, &c.]: (K;) or expressing pain or grief, or lamenting, or complaining, on account of the straitness, or distressfulness, or afflictiveness, أَوَمَةٌ وَشِدَّةٌ (S, K;) of time, or fortune. (TA.)
2. *tawza* (S, K) and *tawza*, (accord. to different copies of the S, [the latter irregular,]) or both, (accord. to the TA,) *he put, or made, an e* [q. v.,] *to the watering-trough or tank;* (S, K;) i. e. *he put upon its mouth a stone,* or a *jalā* [explained below, *voce* *tawza*], or *the like;* (TA;) as also *tawza* (S, TA;) or *tawza* . (K.)

3. *tawza* (S, K) *inf. n.* *maawaza* , *hasho,* and TA in art. *taazī,* &c., [though it would seem from the K to be *taawза*]] *He* (a man, S) *was,* or became, *over against it,* or opposite to it; *he faced, or fronted,* him, or it. (S, *K,* *TA* in art. *tawza*.)

4. *tawza* (S, TA,) *inf. n.* *maawaza* , *hasho,* and TA in art. *taazī,* &c.: see art. *zawj.* [Hence, likewise, *tawza* also signifies *He contended with him,* syn. *taazī,* and opposed, or *withstood,* him, syn. *qawama.* (TA.) Whence the saying in a trad., *wa qawama an-nawlak faqattanahum‘alayn din Allāh* [And a party contended with, and opposed, or withstood, the kings, and fought with them for the religion of God]. (TA.)

5. *tawza* *haqiqah* 4 i. q. *tawza,* q. v. (S, TA.) ___ *And He repaired, or put into a right or proper state,* the *taazī*[q. v.,] *of the watering-trough or tank.* (IAar, TA,) ___ *And He poured forth the water from its* *taazī*. (TA,) ___ *And He poured forth upon its* *taazī*. (TA.)

5. *tawza* see 2.

*naafa‘ tawza* , (accord. to some copies of the S,) or *tawza* , (accord. to other copies of the S,) or both, (IAar, TA,) each after the manner of a relative noun, [having no verb.] (TA,) *A she-camel that drinks from the* *taazī*[q. v.]: (TA:) or *that will not drink*
save from the ءآَزِإ of the trough or tank; and ءآَزِإ signifies one that will not drink save from the عقرار [thereof]: (S, TA, and IAar in art. عقرار in the TA:) or, accord. to IAar, that will not come to the watering-trough or tank, to drink, until they leave it unoccupied for her; as also قدوة. (TA in the present art.)

ءآَزِإ i. q. الحذاء [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front]. (Msb, and K &c. in art. حذَو.) You say, هو ءآَزِإ He is over against, opposite to, facing, fronting, or in front of; him; syn. حذَو, (S,) or حاذِه, (Msb.) ___ [Hence, حاذِه signifies also Corresponding to it; as when one says,]; the الأجل عرق من الفرس و البعير ءآَزِإ الأكلح من الإنسان The aجل is a vein of the horse and the camel, corresponding to the أكلح of man]. (TA in art. aجل.) [You say also, ضعل في ءآَزِإ معنى, He applied a word, or phrase, as correspondent to an idea, or a meaning.] ءآَزِإ is also applied to a man, and to a woman, and to a number of persons, in senses here following. (TA.) You say, هو ءآَزِإ الأمر, He is the manager, conductor, orderer, regulator, or superintendent, of the affair. (S, Msb, TA.) And in the same sense the word is used by Homeyd, in the phrase ءآَزِإ [The manager, or orderer, of the means of subsistence], applied to a woman. (TA.) And in an instance in which a poet likens the ءآَزِإ of a watering-trough or tank to the [stinking animal called] طرَبان,Ta:) in this case it means The water-drawer [of the trough or tank]. (As, IB, TA.) [But in relation to a watering-trough or tank, it generally has another meaning, which see below.] You say also, فلان ءآَزِإ مال (S) [Such a one is] a manager, tender, or superintendent, of cattle, or camels &c.; (K * TA,) a good pastor thereof. (TA.) And ءآَزِإ الحرب The vigorous wager, or prosecutor, of war.

(And فلان ءآَزِإ فلان, فلان ءآَزِإ فلان) Such a one is the fellow and assistant of such a one. (TA.) And هم ءآَزِإ هم They are their fellows, (K, TA,) who assist them, and order, or set in order, their affairs: (TA:) or they are those who order, or set in order, their affairs. (Msb.) And شر رأى لا ءآَزِإ خير, Verily he is a possessor of goodness, and of evilness. (TA.) ___ Also, ءآَزِإ العيش (K,) or ءآَزِإ الأكلح (TK,) The means of sustenance: or what has been caused, or occasioned, of plentifulness and easiness, and of superabundance, of sustenance. (K.) Also The place
where the water is poured into the wateringtrough or tank; (As, S, K;) i.e. its fore part; [the part next to the well or other source whence it is filled:] the hinder part, where the camels stand when they come to water, being called the (S in art. مَعَارِق) or, accord. to AZ, a mass of stone, and what is put for protection [of the brink of the trough or tank (as it is generally constructed of stones cemented and plastered with mud)] upon the place where the water is poured when the bucket is emptied: (S in the present art.:) or the whole (said in the TA to be a mistake for جمع, but this I think extremely improbable,) of what is between the wateringtrough or tank and the cavity of the well, [namely,] of the [casing of stones, or bricks, called] وَقَاح: (K;) or a stone, or skin, or جَلَّة [i.e. a thing made of palm-leaves woven together, generally used as a receptacle for dates], put [for protection] upon the mouth [or part of the border where the water is poured in] of the wateringtrough or tank: (K, * TA:) in the K, ضْوَﳊاْ ؛ ﻋَﺿﻮُﻳْ ﻋْﺿﻮُﻳْ is erroneously put for بَوْضَعْ عَﻠِيْهَا ﻇَﺣَوْس. (TA.) ﻇَﺣَوْس.
The foundation, basis, or lowest part, (S, A, Mgh, Msb, K,) of a building, (S, A, K,) or of a wall; (Mgh, Msb;) as also (A, K) and أس (S, A, Mgh, Msb, K) which is a contraction of أس; (S:) or the commencement of a building; and any commencement of a thing; as also أس and أس, (S, M, Mgh, Msb, K,) and أس (M, K) as also أس and أس, (M, K) and أس (K) and the heart of a man; because [the Arabs believe that] it is the first thing that comes into existence in the womb: (M, K:) pl. أس (S, A, Mgh, Msb, K) and أس (M, Mgh, Msb, K,) the first of which is pl. of أس (Mgh, Msb,) like as أس of جفع (Msb;) or of أس, (M, Msb, K,) like as أس, (S, M, Msb,) inf. n. أس (S, Msb, K,) He founded it; or made, or laid, a foundation, or basis, for it; (S, * Msb;) namely, a building, (S,) or a wall: (Msb:) he marked out the limits of it, (namely, of a house,) and raised its foundations: he built its foundation, or basis: (K:) he commenced it; namely, a building; as also أس, aor. أس, (K:) You say, This is a good founding, or foundation. (TA:) And [He who does not lay the foundation of his property with equity, or justice, destroys it]. (A, TA.) See Zade, in art. 

أس: see what next follows, in six places.

The foundation, basis, or lowest part, (S, A, Mgh, Msb, K,) of a building, (S, A, K,) or of a wall; (Mgh, Msb;) as also أس (A, K) and أس (S, A, Mgh, Msb, K) and أس (S, K,) which is a contraction of أس (S:) or the commencement of a building; and any commencement of a thing; as also أس and أس, (S, M, Mgh, Msb, K,) and أس (M, K) as also أس (M, K) and أس (K) and the heart of a man; because [the Arabs believe that] it is the first thing that comes into existence in the womb: (M, K:) pl. أس (S, A, Mgh, Msb, K) and أس (M, Mgh, Msb, K,) the first of which is pl. of أس (Mgh, Msb,) like as أس of جفع (Msb;) or of أس, (M, Msb, K,) like as أس, (S, M, Msb,) inf. n. أس (S, Msb, K,) He founded it; or made, or laid, a foundation, or basis, for it; (S, * Msb;) namely, a building, (S,) or a wall: (Msb:) he marked out the limits of it, (namely, of a house,) and raised its foundations: he built its foundation, or basis: (K:) he commenced it; namely, a building; as also أس, aor. أس, (K:) You say, This is a good founding, or foundation. (TA:) And [He who does not lay the foundation of his property with equity, or justice, destroys it]. (A, TA.) See Zade, in art. 

أس: see what next follows, in six places.
(A, TA.) And (S, M, A, K,) and (S, M, K,) That was in old, or ancient, time; (S, M, K,) at the beginning of time; (S, A, * K;) and in like manner, (A.) Also A remain, relic, trace, vestige, sign, mark, or track, of anything. (K.) You say, (S, M, * K;) (S, A, * K,) [accord. to different copies of the K, meaning, Take thou to the track of the way,] when one guides himself by any mark or track, or by camels' dung: but when the way is manifest, you say, (K.) also signifies The remains of ashes (M, K) between the (M:) occurring in a verse of En-Nābighah Edh-Dhubyánee; but accord. to most relates of this verse, it is (TA.)

$\text{See } S,$ in several places.

$\text{See } S,$ in several places.

$\text{See } S,$ in several places.

$\text{See } S,$ in several places.
The land produced herbage such as is termed عشب; syn. أعشتب (K.).

The hair of the pubes: (M, K:) or of the pudendum: (Th, M, K:) or of the podex: (S, K:) it may be, (S,) or is said to be, (M,) from وسب (S, M,) which signifies herbage, or plants, (S,) or abundance of herbage: (M:) the ء being changed into گ, as in the case of ِرثق و ِرثق: (S:) pl. ِعسوب, and, accord. to ِعسب, A ram having much wool. (M, K.)
is a conjunctive hemzeh, [written when not immediately preceded by a quiescence,] and its final radical letter is clided; for the original form is (Smb;) and it is mentioned in art. (K.) [It is of the fem. gender.] It is said in a prov., applied to him who fails of attaining the object that he seeks, signifying The podex, or the anus, (K.) or signifying the former, and sometimes used as meaning the latter, (S in art. سم.)

[Hence,] The first, or beginning, of time; (A;) old, or ancient, time. (IB, A, * K. *) One says, ما زال على آست الدهر

[He ceased not, or has not ceased, from the beginning of time, or from old time, to be insane, or mad; or] he always was, or always has been, known as being insane, or mad; like as one says, على آست الدهر

(AZ, S.) And Aboo-Nukheyleh says,

* ما زال مد كان على آست الدهر

* ذا حق ينص وعقل ينشي

[He ceased not, or has not ceased, to be, since he was in the beginning of time, or in old time, i.e., from the first of his existence, a person of increasing foolishness, and of decreasing intellect]. (AZ, S.) IB says,

J has erred in mentioning آست in this section [of the S]; its proper place being in art. سمته, where he has also mentioned it; for its hemzeh is conjunctive, by common consent; and if conjunctive, it is augmentative: also, his saying that they have changed the [final] الس into الت, like as they have changed the [final] النسمت, is a mistake; for, were it so, the hemzeh of آست would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kesr]; moreover, he has attributed this assertion to AZ, who never made it, but only mentioned أن دهر آست because of their agreement in meaning. (TA.) Hence also, است الكلبة Calamity, or misfortune: (K.) adversity; difficulty; distress; affliction: (TA:) what is hated, disliked, disapproved, foul, abominable, or evil. (K.)
And the desert: (K) or the wide desert. (TA.) ___ See also art. 

The warp of cloth; (K;) as also أَرْذَٰبٖ أَسْدَدُ (TA:) but it is improperly mentioned in this art.; for it is [originally أَسْتَوى] of the measure أَنْقَولُ (K.)

Of, or relating to, the (TA in art. ـًا استَيْ.)
A master: (MF:) a skilful man, who is held in high estimation: (Msb:) a preceptor; a tutor; a teacher: a craftmaster: (Ibn-Dihyeh; and Golius on the authority of Meyd:) [and so in the present day; as also أَستَادٌ and أَستَادَةٌ] also applied by the vulgar to a eunuch; because he generally tutors children: (Shifá el-Ghaleel, and Ibn-Dihyeh:) pl. أَسَاتِذَةٌ (Har p. 377) [and أَسَاتِدٌ and أَسَاتِدَةٌ; and vulgarly, in the present day, أَسَاتِدٌ أَسَاتِذَاتٌ]
استبرق

see art. سرق, in which, and in art. سرق, it is mentioned: but this is its proper place, if it be an arabicized word: in the T it is mentioned in art. استبرق.
1. (S, M, A, K,) aor. ـ, (K,) inf. n. ٲسَدَأَلَ (TA,) He (a man, M) was, or became, like a lion, (S, M, A, K,) in his boldness, (A,) and his other dispositions; (S, A, TA;) as also ٲسَدَتْسَا (؛ M, A, K;) [and ٲسَدَأَلَ. (TA;) which is [said to be] the only other instance of the kind. (TA in art. حق.) [Hence the saying,] إذا دخل فهود وإذا خرج فهود [When he comes in, he is like a lynx; and when he goes out, he is like a lion: see فهود.] (S, from a trad.) You say also, ٲسَدَأَلَ عليه meaning He became emboldened against him; (TA;) as also ٲسَدَتْسَا (؛ S, Msb, K.) And He was, or became, angry with him: (M, L, K: *) or (so accord. to the M and L, but in the K, and,) behaved in a light and hasty manner, or foolishly, or ignorantly, towards him. (M, L, K:*). ٲسَدَأَلَ، (S, K,) aor. as above, (K,) and so the inf. n., (TA,) also signifies He (a man, S) became stupified (S, K) by fear (S) at seeing a lion. (S, K.) Thus it has two contr. meanings. (K,) ٲسَدَأَلَ، aor. ـ، i. q. ٲسَدَأَلَ [He bit another with his teeth, like as does the beast of prey: or he reviled, vilified, or vituperated, another; charged him with a vice or fault or the like; or assailed him with foul language, such as displeased him]. (K.) See also 4.

2. see 4.

3. (S, M, Msb, K,) or ٲسَدَأَلَ بِالصَّيْدَ (TA;) and ٲسَدَأَلَ (S, K,) in which the ل [i. e. the second ل, for آَسَدَهُ] is changed into ل; (S;) and ٲسَدَأَلَ (A,) inf. n. ٲسَدَأَلَ (TA;) and ٲسَدَأَلَ (S, K,) in which the ل [i. e. the second ل, for آَسَدَهُ] is changed into ل; (S;) and ٲسَدَأَلَ (K,) He incited him (namely a dog) to the chase. (S, M, A, Msb, K: *)
He incited the dogs to attack one another. (A.) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men. (S, M, A, L, Msb, K) He journeyed with energy; syn. ُﻩَدَﺄْﺳَأ (IJ, M;) from which it is probably formed by transposition. (M.)

He called a lion. (M.) See 1, in two places. He became accustomed, or habituated, [to a thing, as a dog to the chase,] and emboldened; syn. ضَّرِى (Msb.) It (a plant, or herbage,) became strong, and tangled, or luxuriant: (S,) or became tall and large: or grew to its utmost height: (M,) or attained its full growth, and became tangled, or luxuriant, (M,) and strong: (TA:) or became tall, and dry (جَفْ) [perhaps a mistake for جَفْنُf, as in the S and M,) and large, (A, TA,) and spread every way: (A:) or became tall, and attained its full growth. (K) He (a man, TA) was, or became, excited, roused, provoked, (ٌﺞِّﻴُﻫ K, TA, in the CK) or incited. (TA)

The lion:] a certain beast of prey; (M, TA,) well known: (M, A, Msb, K,) IKh and others have mentioned more than five hundred names for it; and it is said to have a thousand names [in the Arabic language; but these, with few exceptions, are epithets used as substs.:] (TA:) pl. [of pauc.] آَسَدّ (S, K [in the TA with two hemzehs, ُأَسَدّ, which is the original form, but deviating from the regular pronunciation,]) and آَسَدّ (S, M, K) and [of mult.] أَسَدْ (S, M, Msb, K) and آَسَدّ (S) and أَسَدْ (S, M, Msb, K,) the last two of which are contractions of the form next preceding them, (S) and آَسَدّ (K) and آَسَدّ (Msb,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called أَسْدَة (AZ, Ks, S, M, A, Msb, K,) or آَسَدَة (Sb,) and the female, and sometimes the female is called آَسَدَة (Msb,) لَقَبَتْ مِنْهُ آَسَدَةٍ is a phrase [meaning I found him to be a man of exceeding boldness; being] expressive of an intensive degree of boldness. (Mughnee in art. ُدَسَﻷا ___.) The constellation Leo. (Kzw, &c.) [See ُعاَرِّﺬﻟا.] And The star Cor Leonis, or Regulus. (Kzw, &c.) [See الجَـْـِـْـِـِْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~
Like a lion; bold, daring; as also دَسَأ (see 10)]. (Msb.) You say دَسَأ دَسَأ (A bold, or fierce, lion], adding the latter word to give intensiveness of signification. (IAar, M.) [Its fem. دَسَأ [app. applied to a bitch] signifies Accustomed, or habituated, [to the chase,] and emboldened; syn. ضَرَأ. (K, TA, in the CK ضَرَأ.) [See also 10.]

A [kind of enclosure for the protection of camels, sheep, or goats, such as is called دَسَأ (K.) [Like دَسَأ دَسَأ [of which it is the fem.]

, with damm, (IB, K,) thus correctly written, (IB,) in the L [and S دَسَأ] دَسَأ تَبَأ (L, S, TA,) A kind of garments or cloths (تَبَأ, S, for which is put, in the K, erroneously, نَبَات, TA): occurring in a poem of El-Hoteiäh, (S,) who likens thereto an extensive, even, waterless desert. (L,) IB says that he is in error who mentions it in the present art.: Aboo- 'Alee says that دَسَأ and دَسَأ are quasi-pls. of دَسَأ and دَسَأ as signifying دَسَأ ثَوب and دَسَأ ثَوب; and originally دَسَأ and دَسَأ: like as دَسَأ is a quasi-pl. of دَسَأ. (L) [But see art. دَسَأ دَسَأ.]}

دَسَأ : see دَسَأ.

دَسَأ دَسَأ (S, K) and دَسَأ (K) i. q. دَسَأ وَدَسَأ [A pillow; &c.]: (S, K:) like دَسَأ for دَسَأ (TA.)

مَسَأَدَة One who trains a dog, or dogs, to the chase. (L, Msb.)

مَسَأَدَة A place in which are lions: (Msb, K:) or أَرْض مَسَأَدَة a land having lions in it: (S, A:) or a land abounding with lions: (M, R:) pl. دَسَأ. (A,) [See also دَسَأ.

مَسَأَدَة : see دَسَأ.

مَسَأَدَة : see دَسَأ.

مَسَأَدَة : see دَسَأ.
He bound, braced, or tied, him, [namely, his captive,] or it, (S, M, A, K,) namely, his [or camel's saddle], (S, A,) or his horse's saddle, (A,) with an, i. e. a thong of untanned hide, (S, A,) by tying the two extremities of the of the camel's saddle, or of the curved pieces of wood of the horse's saddle. (A.) Also, aor. as above, and so the inf. n., i. e. He made him a captive; captivated him; or took him a prisoner; whether he bound him with an or did not; (S,) as also of the same form as, *أَكْرِمْهُ,* and, accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and he imprisoned him. (TA, from a trad.) Also, (S, Msb,) inf. n. He (God) created him, or formed him, (S, Msb,) in a goodly manner. (Msb,) You say, God created him, or formed him, in the best manner: (Fr, TA.) Thus, (S, A,) aor. (S,) or, (M,) or, (S,) aor. (IKtt,) or, (M;) inf. n. (M, and so in a copy of the S,) or the latter is a simple subst.; (M, IKtt;) He (a man, S, A,) suffered suppression of his urine. (S, M, IKtt, A,) [See below.]

He bound, or tied, tight, fast, or firmly. (So accord. to Golius; but for this he names no authority.)

Such a one excused himself to him, and was slow, or tardy: (AZ, T, K:* thus as related by Ibn- Hānee from AZ: as A'Obeid relates it from him, *تَأَسَّسَ عَلَيْهِ فَلاَنَّ,* but this is a mistake: it is correctly with, (T.)

[written with the disjunctive alif] for, *تَأَسَّسَ,* inf. n. see art.

He submitted himself as a captive to the enemy. (Mgh.) You say, *بَسِئِلاً,* meaning Be thou a
captive to me. (S.) See also 1.

This thing is for thee, or is thine, [lit.] with its thong of untanned hide [wherewith it is bound]; meaning, altogether; like as one says, (S.) And [lit.] Take thou it all, or altogether. (Msb.) And (Aboo-Bekr.) The people came altogether.

Strength of make, or form. (M, K.) [Accord. to the copies of the K in my hands, it also signifies Strength of natural disposition; but instead of وَالخِلْق, in those copies,

we should read وَالخِلْق, agreeably with other lexicons, as is implied in the TA: see 1.] You say, "Such a one is of strong, firm, or compact, make, or form. (TA.) ___ Shadeda As'har, in the Kur [126. 28], means We have strengthened their make, or form: (S, A, Msb:) or, their joints: or, their two sphincters which serve as repressers of the urine and feces (مصرتیّ البول و الغائط), which contract when the excrement has passed forth; or the meaning is, that these two things do not become relaxed before one desires. (IAar, K.)

(A.) And [lit.] May God give him a suppression of urine, &c., took him, or affected him]. (A.) And [lit.] As'har, Allah be pleased thereof: May God give him a suppression of urine, &c.: a form of imprecation. (A.) Hence, (M,) (IAar, S, M, A, K) and (Expositions of the Fs) and (IAar, K,) or this is a corruption, (K,) or a vulgar mistake, (A,) and should not be said, (Fr, S, A,) unless meant to be used as ominous of good, (A,) A stick, or piece of wood, which is put upon the belly of a man affected by a suppression of his urine, (S, A, K, &c.,) and which cures him. (A.)
A man's kinsmen that are more, or most, nearly related to him; his near kinsmen: (S, * M, A, * Msb, * K:) or a man's nearer, or nearest, relations on his father's side: (Aboo-Jaafar En-Nahhás:) so called because he is strengthened by them. (S, A.)

A thing with which one binds; (M, K;) a thong of untanned hide, (S, A, Msb,) with which one binds a camel's saddle, (As, S,) [as also راَصِإ] and a captive; and so أسر, q. v.: (S:) and a rope, or cord, with which a captive is bound: and a pair of shackles: (TA:) pl. أسر. (M, K.) [See also 1.] You say, حلَّ أسر فأطلقه He untied his thong of untanned hide wherewith he was bound, and released him. (A.) See also أسر.

i. q. أسر Bound with an أسر (M, TA:) shackled: (K:) imprisoned: (Mujáhid, M, K:) captived, or a captive; (S, M, K;) absolutely, (TA,) although not bound with an أسر: (S:) and أسر is sometimes used in the same sense. (Msb.) أسر is also applied as an epithet to a woman, (Mgh, Msb,) when the woman is mentioned; but otherwise أسر is used as the fem.: you say, قُلْتَ أسرة [I slew the female captive], like as you say, رأيت الفيلة. (Msb.) The pl. is أسر, أسرء (S, M, Msb, K) and أسر (M, K) and (accord. to several authors, pls. of أسر) أسر (S, M, Msb, K) and أسر (M, K;) the first of these forms of pl. is proper to epithets applied to those who are hurt or afflicted in their bodies or their intellects: (Aboo-Is-hák:) it is used in this instance because a captive is like one wounded or stung. (Th, M.)

The thongs of the horse's saddle, whereby it is bound: (K;) accord. to the more correct opinion, a pl. without a sing. (MF.)

A camel's saddle bound with an مأسر: (TA,) مأسر (TA,) A man, and a beast, having strongly-knit joints. (M,) A man suffering suppression of his urine. (S.)
Astrolabe

Astrolabe: a word of which F gives the following fanciful derivation: láb was a man who traced some lines, and founded upon them calculations; whence the lines of Láb, from which was formed the compound word astrolab, and the Astrolab, the س being changed into ص because of the following. (K in art. لوب.) It is either an arabicized or a post-classical word: accord. to the Niháyet el-Adab, the names of all the instruments by which time is known, whether by means of calculation or water or sand, are foreign to the Arabic language. (MF.)
**He grieved, lamented, or regretted:** and he was angry: (Msb:) or he grieved exceedingly: and he was exceedingly angry: (M:) or he grieved most intensely: (K:) some say that signifies the grieving for a thing that has escaped; not in an absolute sense: (MF:) or it properly signifies the rising, or swelling, or mantling, of the blood of the heart, from desire of vengeance; and when this is against an inferior, it is anger; but when against a superior, it is grief. (Er-Rághib.)

محمد, being asked respecting sudden death, answered, saying,

*Rest, or ease, to the believer, and an act of punishment of anger [to the unbeliever], or of one who is angry.* (K.)

You say, "أَفَسُّ عَلَى مَا فَاتَهُ inf. n. as above; (S;) and

*He grieved, or lamented, for, or at, or regretted, most intensely; what had escaped him:* (S, M, * K; *)

And

*He angered him; made him angry:* (S, M, * O, L, Msb, K:)

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

*His hand became bruised, or mangled; or became cracked, or chapped.* (M, TA.)
inf. n. of 1, which see throughout. [Used as a subst., *q. v.*]

Angry: (Mgh, Msb, TA:) or exceedingly angry: (M.) For an ex. of the first, see 1. See also ُنﺎَفْسَأ, in two places.

A certain idol, (S, M, K,) belonging to Kureysh, (S, M,) as was also ُنﺎَفْسَأ; (S;) the former of which was placed, by 'Amr Ibn-Loheî, upon Es-Safà, and the latter upon El-Marweh; and he used to sacrifice to them, in front of the Kaabeh: (S, K;) or, (S, M, K,) as some assert, (S,) these two were two persons of Jurhum, (S, K,) a man and a woman, (M,) ُنﺎَفْسَأ the son of 'Amr, and ُنﺎَفْسَأ the daughter of Sahl, (S, K,) who committed fornication in the Kaabeh, and were therefore changed into two stones, (S, M, K,) which Kureysh afterwards worshipped. (S, K.) [Other accounts of them are also given, slightly differing from the latter above.]

A slave: (ISk, S, M, K;) and a hired man: (ISk, M, K;) because of their state of abasement and subjection: fem. with ُء and pl. as above. (S, M.) A captive. (TA.) A very old man: (K;) pl. as above: so in a trad., in which the slaying of such is forbidden. (TA.) One who scarcely, or never, becomes fat. (K.) A region, or country, that does not give growth to anything, or produce any vegetation; as also ُنامةً, (M: and) ُنامةً also signifies thin,
or shallow, earth: (AHn, M:) and أَرْضٌ أَسَافَةٌ, thin, or shallow, earth, which scarcely, or never, gives growth to anything, or produces any vegetation: (S:) or which is not commended for its vegetation: (A, TA:) or, as also أَسَافَةٌ، thin, or shallow, earth: or such as does not produce vegetation: and أَرْضٌ أَسَافَةٌ land which scarcely, or never, produces vegetation. (K.)

[Grief, lamentation, or regret: and anger: (see 1:) or] excessive grief: and excessive anger: (M:) or most intense grief: (K:) a subst. from أَسَفُ, (M, K.) ___ The state, or condition, of a slave: (M, K:) and, of a hired man. (M.) ___ The state, or condition, of land which scarcely, or never, produces vegetation. (K, TA.) See أَسَيفُ, in three places.

أَسَافَةٌ : see أَسَيفُ, in two places.

أَسَفُ : see أَسَيفُ; and أَسَفُ.
[Ceruse; or white lead;] ashes of lead, K, which last word is as though it were added to explain that immediately preceding, TA): when subjected to a fierce heat, it becomes what is termed: [so in the CK: more probably] it has clearing and mitigating properties, (K,) and other useful qualities: (TA:) an arabicized word [from the Persian اسمَرْنِج اسْفِدَاج] (K.)
The side of the podex, or of the anus. (Sh, TA.) Hence, one says of a man, meaning He is but a stinking fellow. (TA.)

Also The side of the vulva, or external portion of the female organs of generation, (T, S, Mgh, Msb,) i. e., of a woman, above [or rather within] the labia majora [or labia majus]: (Mgh; the,+ شفان being the two borders thereof; T, Msb;) i. e. the membranous cavity thereof; (S and M and L in art. ذق;) the two sides, on the right and left, of the vulva, or external portion of the organs of generation, of a woman, between which is the membranous cavity of the vulva, i. e. فرح, (M, K,) or of the cavity of the vulva, i. e. حیء, [which also means the vulva, but seldom that of a woman]: (El-Khárzenjee:) or [agreeably with general usage, and with the explanations given before this last,] its two sides, next to its cavity: (M, K;) or, [what is the same,] its cavity: (K;) pl. إسك إسك إسك إسك (El-Khárzenjee, K) and [quasi-pl. ns.] إسك إسك إسك إسك. (M, K.)

A woman hit, hurt, or wounded, in her vulva (TA:) a woman (Msb) hurt, or wounded, in a place not that of circumcision, by the circumcising woman’s missing the proper place; (S Msb, K;) [i. e.,] hurt, or wounded, by that cause, in her vulva. (T, TA.)
**Aṣl**

أَسْلُ، aor. ـ، (S, M, K,) inf. n. أَسْلَاءْ، (S, M, I Ath,) *It was smooth and even:* (M:) *it* (anything) was lank: (S:) *it* (a cheek, M, I Ath, K) was smooth and long: (M:) or long, or oblong, and not high in its ball: (I Ath:) or long, (K, T A,) soft in make, (T A,) and lank. (K, T A,) in the cheek of a horse is approved, and is an indication of generous quality: you say, تَنْبِيِ إِنَّ أَسْلَاءَ خَدَهِ عِنْ أَسْلَاءِ جَدِهَا [The smoothness and longness, &c., of his cheek tells of the generous origin of his ancestor]. (A O, Z.) See also 2.

٢ُأَسْلِهُ He made it (an iron thing) thin. (T A,) [He made it (anything) sharp, or pointed. (See the pass. part. n., below.)] َأَسْلِ الفَرْطُ، inf. n. تَأْسِيلُ، The rain moistened to the measure of the أَسْلَاءُ [or thin part] of the arm. (K,) When it has moistened to the measure of the أَسْلَاءُ [or thick part] of the arm, you say of it: كَيْفَ كَانَتْ عَظُمَةُ مَطْرُكُم أَسْلَةُ أَمْ عَظُمَتْ [How was your rain? Did it moisten to the measure of the thin part of the arm, or did it moisten to the measure of the thick part thereof?]. (T A,) And أَسْلُ النَّحْرِ، (T A,) or أَسْلُ، (M, [so in a copy of that work, but probably a mistranscription,]) The moisture reached to the measure of the أَسْلَاءَ. (M, T A.)

٥ُأَسْلَ أَبَاهُ He resembled his father; (M, K, T A,) and assumed his natural dispositions; and so أَسْلُ، تَأَسْسَهُهُ. (T A,) [See أَسْلُ، below.]

أَسْلُ [Rush, or rushes: so called in the present day:] a kind of trees: (S:) or [rather] a kind of plant, (M, Mgh, T A,) having shoots (M, Mgh) which are slender; (Mgh,) without leaves; (M, Mgh;) or of which the shoot is slender; and of which sieves are made; as is said in the A; and Sgh adds, [growing] in El’ Irák: (T A:) A Hn says, (T A,) accord. to Aboo-Zyâd, it is of the kind called أعُلَاثَ، and comes forth in slender shoots, not having branches growing out from them, nor wood, (M, T A,) and sometimes men beat them, and make of them well-
ropes and other cords, (TA,) and it seldom or never grows but in a place wherein is water, or near to water: (M, TA:) AHn says [also], it signifies shoots, or twigs, growing (M, K) long and slender and straight, (M,) without leaves; of which mats are made: (M, K;) or (TA,) which is the n. un. of (TA,) applied to the plant mentioned above, (M, K,) signifies any shoot, or twig, in which is no crookedness. (K.) Hence, (M,) Spears; (S, M, K;) as being likened to the plant mentioned above, in respect of its evenness and length and straightness and the slenderness of its extremities: n. un. as above: (M:) and arrows, or Arabian arrows; syn. (M, K:) applied to both of these in a trad. of 'Omar, which refutes an assertion that it is peculiarly applied to spears, or long spears, and not to (A'Obeyd, TA:) Sh says that it is applied to spears because of the points of the heads fixed upon them. (TA.) Any thin thing of iron, such as a spear-head, and a sword, and a knife. (TA,) The prickles of palm-trees: (M, K;) n. un. as above: (M:) by way of comparison [to the plant mentioned above]: (TA;) or any long thorns, or prickles, of a tree. (S.) [See also what next follows.]

n. un. of (M, K,) q. v. (M, K,) Hence, by way of comparison, the significations here following from the K. (TA.)

Anything in which is no crookedness. (M.) The thin part of a blade of iron, such as that of an arrow &c.: (M, K;) and of the fore arm; (S, M, K;) i. e. the half thereof next the hand; the half next the elbow being called the (K in art. ) The thin part, or extremity, or tip, (M, K,) of the tongue; (S, M, K;) the thick part thereof being called the (K in art. One says, [The tips of their tongues are sharper than the heads of their spears]. (A, TA.) The nervus, (K,) or the extremity thereof, (M,) of a camel. (M, K,) The head, [or what we term the toe, or foremost extremity, also called and (K in art. ) of a sandal; (M, K;) which is tapering. (M.)

an epithet applied to the letters (M, K,) and because Pronounced with the tip of the tongue. (TA.) Smooth and even: (M, K;) anything lank; (S, A;) syn. (M, A;) [i. e.] Applied to a cheek, (AZ, K, TA,)
smooth and long: or long, or oblong, and not high in its ball: (see 1:) or] soft, tender, thin, and even: (AZ:)
or long, (K, TA,) soft in make, (TA,) and lank. (K, TA.) You say A man having the cheek soft and
long: (S:) and in like manner, a horse. (TA.) And Kf. Assila’ asyab A hand small and slender, and lank, or
long, in the fingers. (TA.)

A man having the cheek soft and
long: (S:) and in like manner,
A horse. (TA.)

A hand small and slender, and lank, or
long, in the fingers. (TA.)

He is of a semblance and of characteristics and natural dispositions which
are those of his father; (S, K;) like An ear [of a horse or the like] slender, pointed, and
erect. (M.)

Anything sharpened, or pointed. (M, K.) You say An ear [of a horse or the like] slender, pointed, and
erect. (M.)
The lion; (S, M, Msb, K;) as also (Sgh, K.)
silent, aor. ٍنَسَأ (S, M, Mgh, Msb, K) and ٍنَسَأ (S, M, K.) inf. n. ٍنَسَأ (S, M, Msb) and ٍنَسَأ (Ml.) aor. ٍنَسَأ (S, M, &c.) inf. n. (S, M, Msb;) said of water, i. q. ٍنَسَأ (S, M, K,) [i. e.] It became altered for the worse (M, Mgh, Msb) in odour; (M,) [or in taste and colour, from some such cause as long standing, (see ٍنَجَأ)] but was drinkable; (Ml.) or so as not to be drunk, (Msb, TA,) thus differing from ٍنَجَأ and ٍنَجَأ ( : TA:) [See also ٍنَجَأ.

ٍنِسَأ: see what follows.

ٍنَسآ (S, Mgh, Msb, K) and ٍنَسَأ (S, Mgh, Msb,) applied to water, (S, Mgh, &c.,) i. q. ٍنَسآ (S, Msb, K) [i. e.] Altered for the worse (Mgh, Msb) in odour; (Mgh,) [or in taste and colour, from some such cause as long standing but drinkable; (see above, and see ٍنَجَأ)] or so as not to be drunk, (Msb, TA,) thus differing from ٍنَجَأ and ٍنَجَأ (TA:) pl. [of the former] like as ٍنَجَأ is pl. of ٍئَطَأَهُر, or perhaps it may have for its sing. (M, TA,) ٍنَسآ: see what follows.

ٍنَسآِْﲑَغ ٍءﺂَم ْﻦَم, in the Kur [xlvii. 16], is explained by Fr as meaning Of water not altered for the worse; not ٍنَجُأ (TA.)
Asw̱a

1. (aor. َعَيْنَىٰ) َعَيْنَىٰ, and َعَيْنَىٰ َعَيْنَىٰ [but in the S, the latter seems to be mentioned as a simple subst.,] He dressed the wound; treated it curatively, or surgically. (S, M, K.) Hence, [This is an affair of which the evil (lit. the wound) will not be remedied]. (S.) Hence also, (first pers. َعَيْنَىٰ َعَيْنَىٰ, S, Msb, inf. n. َعَيْنَىٰ, S, M,) He made peace, effected a reconciliation, or adjusted a difference, between them; (S, M, Msb, K;) as also َعَيْنَىٰ, (El-Muärrij, TA.) He grieved, or mourned, (S, M, Msb, K;) [for him, or it], (M, K;) and َعَيْنَىٰ (for an affliction), and َعَيْنَىٰ (for such a one). (S.) [This belongs to the present art. and to art. َعَيْنَىٰ; but is distinguished in the M and K by being mentioned only in the latter art.; though the inf. n. is mentioned in the K in both arts.] Hence the saying, َعَيْنَىٰ [Medicine dispels grief, or mourning] (TA.)

2. (S, M, K) inf. n. َعَيْنَىٰ, (S, K;) i. q. َعَيْنَىٰ [He exhorted him, or enjoined him, to be patient; to take patience; or to take example by; or console himself by the example of; him who had suffered the like affliction]; (S, M, K, TA;) saying to him, Wherefore dost thou grieve, or mourn, when such a one is thine example َعَيْنَىٰ? [i. e. what has befallen thee befell him, and he was patient; therefore take thou example by him and so be consoled (TA.) You say, َعَيْنَىٰ (He exhorted him, or enjoined him, to be patient, &c., by mentioning an affliction that had befallen another; unless be a mistranscription for on account of an affliction]; as also َعَيْنَىٰ, with medd. (TA.)

3. (S, Mgh,) inf. n. َعَيْنَىٰ, (S, M, K,) I made him my object of imitation َعَيْنَىٰ, [meaning I made myself like him,] in respect of my property: (S:) or I made him an object of imitation [with, or in respect of, my property], I imitating his example, and he imitating my example: (Mgh:) and َعَيْنَىٰ is a dial. var., but of
weak authority: (S, Mgh:) and اسآ [alone] he made me an object of imitation to him by giving me of his property [and thus reducing himself to my condition in some degree while in the same degree raising me to his]; (Ham p. 696;) and امده [thus without a second ] I make him the object of my own imitation and so share with him my property: (Id p. 198;) or امده signifies he gave him of his property, and made him an object of imitation in respect of it: or only, of food sufficient for his want; not of what is superabundant: (M, K:) whence the saying, رحم الله رجلا أعطى من فضل وواسى من كاف: [May God have mercy on a man who has given of superabundance, and imparted of food only sufficient for his want so as to make himself equal with him to whom he imparts of such food]: (TA:) [and امده signifies he shared with him: and he was, or became, equal with him: for] المواساة occurs often in trds., signifying the sharing with another; or making another to share with one, in the means of subsistence [&c.]; and is originally المواساة [مع: also, the being, or becoming, equal with another: (TA:) and you say، آسيته بنفسي، meaning I made him equal with myself; in the dial. of El-Yemen آسيت بين الناس في وجهه. (Msb.) in a letter of Omar, means Make thou the people to share [alike], one with another, in thy consideration and regard: or, as some say, make thou them equal [in respect thereof]. (Mgh.) The saying ما يعالصي فلاناً is explained in three different ways: accord. to El-Mufaddal Ibn-Mohammad, it means Such a one does not make such a one to share with him: accord. to El-Muarraj, does not good to such a one; from the saying of the Arabs، آس فلاناً خير Do thou good to such a one: or, as some say, does not give such a one any compensation for his love, or affection, nor for his relationship; from الأوس، meaning: being originally يعالصى، then يعالصى ويمالى، and then يعالصى: or it may be from أسمع الجرح (IDrd, TA.) [See also an ex. voce آثره.] آسار 4

آسار 5 I. q. تَعَزى [He took patience; or constrained himself to be patient; or he took example
by, or became consoled by the example of, another who had suffered in like manner and had been patient. (S, M, K.) You say, [He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient]. (S.) [See 2.]

They imitated one another with their property, one giving of his property to another, so that they thus equalised themselves; they imitated one another and so shared together their property; they shared, one with another, in the means of subsistence, &c.; they were, or became, equal, one with another: see 3. (S, K.) A poet says,

He imitated him; followed his example; did as he did, following his example, or taking him as an example, an exemplar, a pattern, or an object of imitation; he took example by him; (S, Mgh, Msb, TA;) as also he made him an object of imitation [to himself]. (M, K.) One says Do not thou imitate him who is not for thee a [fit] object of imitation. (S, M. *)

I made him to imitate him, to follow his example, or to take example by him: I made him an example, an exemplar, a pattern, or an object of imitation, to him: (M, K;) from IAar: and if from
Curative, or surgical, treatment. (S.) [See the verb أَسَأَ.] Grief, or mourning. (S, K.) [See the verb أَسَأَ.]

أسوان: see what next follows.

Patience. (S.) Also pl. of أسْوَأَ, like as إِسْوَأَ is pl. of إِسْوَأَ. (S * K, * TA.)

أسوان: see what next follows.

أسوان and أسْوَأَ, mentioned by Er-Râghib in one of his works, (MF.) An example; an exemplar; a pattern; an object of imitation; a person by whom one takes example; syn. (S, M, Mgh, Msb, K) each a subst. from أَسَأَ i.e. أَسَأَ أَمَ. (S, K;) the former of the first sing., and the latter of the second. (TA.) The first of these meanings is intended in the saying، I have in such a one an example, &c. (S.) The saying، ما سَوِى التَّرَاب مِن الأرض إِسْوَأَ التَّرَاب is tropical, meaning There is nothing but the dust of the earth, or ground, that follows the dust. (Mgh.) Also an inf. n., [or rather a quasi-inf. n.,] syn. with أَنْسَأَ [inf. n. of 8]. (TA.)

أسوان Grieving, mourning, or sorrowful; (M, K;) as also أَسْوَأَ أَسْوَأَ (M in art. or آَسَ), أَسَأَ (K in art. أَسَ) [to which alone the first of these three belongs, but the second and third may be regarded as belonging either to that art. or to the present,) or أَسَأَ (Msb.) [See art. أَسَ] It is [sometimes] followed by أسُوان or أَسُوان [as an imitative sequent corroborating its meaning]. (M.)
A medicine, or remedy; (S, M, K;) the latter, (S,) or each, (TA,) particularly a vulnerary: (S, TA;) pl. [of each, as is indicated in the TA,] (M, K.) ___ The former is also a pl. of آسي (S, M, K.)

MASO: see what next precedes.

MAASO i. q. ماسأ; (S, M, K;) i. e., Dressed; or treated curatively, or surgically; applied to a wound. (S, M. *) See also ماسأ

ASOSA Medical, curative, therapeutical, [or surgical.] treatment. (Ibn-El-Kelbee, Sgh, K.) By rule it should be [=.] with kesr. (Sgh, TA.)

ASOSA A physician; one skilled in medical, curative, therapeutical, [or surgical.] treatment [particularly of wounds]: pl. أسا and آسي (S, M, K;) said by IJ to be the only instance of رعا and فعال interchangeable except آسآ and آسآ pl. of راع (M:) and آسآ occurs [as its pl.] in a verse of Hoteiäh. (S, TA,) ___ With the people of the desert, (S,) [its fem.] آسية signifies A female circumciser [of girls]. (S, K: [mentioned in the latter in art. آسي.] See also آسآ.

MASO: see آس
اسى

1. اسى، aor. n. or أسى or أسى, inf. n. or أسى or أسى, Aor. n. or أسى, or أسى, أَسَى, or أسى, ِASA, or أسى, أَسِى, or أسى, or أسى, or أسى, or أسى, or أسى, a dial. var. of أسى, أَسِى, or أسى, or أسى, or أسى, or أسى, for him or it. (M, K.) See art. أسى.

2. أسى, [agreeably with analogy, as part. n. of أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, a dial. var. of أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or أسى, or 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3. أسى see above.

4. أسى see above.

5. أسى mentioned in this art. in the K: see أسى in art. أسى.
Ašb

1. aor. — (M, K,) inf. n. أَشَبَ (M, TA,) He mixed it. (M, K,) And أَشَبَ الْقُومَ، أُشْبِثُهُمْ (S,) or أَشَبَ الْقُومِ، أُشْبِثُهُمْ (TA,) I mixed the people together: (S, TA,) Also, aor. as above, (S, K,) and — (K,) inf. n. as above, (S,) He charged him with a vice, fault, or the like; blamed, censured, or reprehended, him: (S, K,) or he aspersed, reviled, or reproached, him, and mixed up falsehood in his aspersion of him. (TA,) You say also، بَشَأَ (S, TA,) but بَشَأَ بَشَأً [i. e. بَشَأَ بَشَأً بَشَأً or بَشَأَ بَشَأً بَشَأً] He cast upon him a stigma, or mark of dishonour, by which he became known: (Lh, TA,) or he cast a censure, or reproach, upon him, and involved him in it. (TA,) He rendered it (a collection of trees) dense, tangled, confused, intertwined, or complicated. (K,) He made their speech, one with another, became confused, or intricate. (TA,) And أَشَبَ الْشَّجَرَةَ، أَشَبَ الْشَّجَرَةَ، أَشَبَ الْشَّجَرَةَ (A, K,) inf. n. أَشَبَ الْقُومَ (TA,) and أَشَبَ الْعَيْضَةً، أَشَبَ الْعَيْضَةً (S,) The collection of trees, or the thicket, was, or became, dense, tangled, confused, intertwined, or complicated: (S, K,) or very dense, or much tangled or confused, so as to be impassable. (Ahn, A.) Hence، أَشَبَ الْكَلَّامُ بَينَهُمْ Their speech, one with another, became confused, or intricate. (TA,) And أَشَبَ الْشَّجَرَةَ، أَشَبَ الْشَّجَرَةَ His speech, one with another, became confused, or intricate. (TA,) And أَشَبَ الْشَّجَرَةَ، أَشَبَ الْشَّجَرَةَ Evil clave to the ignoble. (A.)

2. inf. n. تَأَشَّبَ، تَأَشَّبَ أَشَبَ the exciting discord, dissension, disorder, strife, quarrelling, or animosity, (S, K, TA,) أَشَبَ الْقُومَ بَينَهُمْ between, or among, a people. (S, TA,)

3. نَأَشَبَوْا They were, or became, mixed, or confounded together; as also اتَّشَبَوْا [written with the disjunctive alif اتَّشَبَوْا] (S, K,) They assembled, or congregated, themselves (A, K,) from different parts; (TA,) as also اتَّشَبَوْا أَلِهَةَ They drew themselves together to him, (K, TA,) and crowded densely upon
him; or collected themselves together to him, and surrounded him. (TA.)

Also see 5, in two places.

**بُشَأ** inf. n. of **أُشِبُ** (TA.) ___ [Hence,] Confusedness; dubiousness: so in the saying,ِ

\[\text{ضَرَبَتُ فِيهِ فَلَانَةُ بِعَرْقٍ ذَٰلِكَ أُشِبٍ} \]

(S.) See art. **ضرب** ___ Also An abundance of trees. (TA.) In a trad. of Ibn-Umm-Mektoom, \[\text{إِنَّ رَجُلًا ضَرَبَ بِنِينَكَ أُشِبَ فَرْخُصٍ نِّي فِي العَشَاءِ وَالفَجْرِ}

means Verily I am a blind man, [and] between me and thee are palm-trees confusedly disposed; therefore grant thou me indulgence with respect to [coming to thee to perform the prayers of] the nightfall and the daybreak. (K, * MF, TA.)

**بُشَأ** Dense, tangled, confused, intertwined, or complicated; applied to a collection of trees: (S, TA:) or so dense, or so much tangled or confused, as to be impassable; applied to a thicket: (A:) and a place abounding with trees:

(TA:) applied also to a collection of clouds, meaning commingled: (A:) and to a number, meaning intricate, or confused. (S, TA.) It is said in a prov., \[\text{عِصِّبَكَ مَنْكَ وَإِنْ كَانَ أُشِبًا} \]

(A,) meaning [Thy stock is an appertenance of thine] although it be thorny and intricate or confused. (TA. [See art. عَصِّبَ])

**أُشِبُ** A medley, or mixed or promiscuous multitude or assemblage, of men, or people; (S, A, L, K) congregated from every quarter: (L:) pl. **أُشِبَاتِ**. (S, K. *) You say, **هُولَاءُ أُشِبَاتِ** These are a collection [of people] from different places. (TA.) ___ Also Mixtures of unlawful and lawful kinds of property: (A:) or what is mixed with that which has been unlawfully acquired; (K, TA;) that in which is no good; (TA;) of gains: pl. as above. (K, TA.)

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

**مُؤَشَّبُ** [A mixed collection of people]. (A.) ___ 

(S, K. *) with fet-h [to the ش] (K,) in one copy of the K, *Mَؤَشَّبُ* (TA,) Such a one is of mixed, not of pure, race, or lineage. (S, K.)
شَرَأ (ISk, MS,) or شَرَأ (Msb,) aor. — شَرَأ (Msb,) inf. n. She divided [or sawed] a piece of wood (ISk, Msb, K) with the رَىَّشَم (S, Msb, K;) as also شَرَأ and شَرَأ (Msb, TA.) ___ شَرَأ (Msb,) inf. n. | شَرَأ (K;) and شَرَأ (K;) inf. n. She (a woman, TA) made her teeth serrated, (S, K,) and sharpened their extremities, (S,) to render them like those of a young person: but a curse is denounced in a trad. against her who does this.

(IA.) See also art. | شَرَأ (S, Msb, K;) inf. n. | شَرَأ (S, A, Msb,) He exulted, or exulted greatly, or excessively: and behaved insolently and unthankfully, or ungratefully: (S, A, Msb, K, TA:) or he exulted by reason of wealth, and behaved with pride, and self-conceitedness, and boastfulness, and want of thankfulness: or he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire. (IA.) See بَطر

شَرَأ see 1.

شَرَأ written with the disjunctive alif شَرَأ She invited another to make her teeth serrated and to sharpen their extremities; as also شَرَأ See the act. part. ns. below: and see شَرَأ | استوشرت 8

شَرَأ see 8.

شَرَأ see 10.

شَرَأ see 1.
Exulting, or exulting greatly, or excessively; and behaving insolently and unthankfully, or ungratefully: (S, A, Msb, K) or exulting by reason of wealth, and behaving with pride, and self-conceitedness, and boastfulness, and want of thankfulness: or behaving with the utmost exultation, &c.: or rejoicing, and resting the mind upon things agreeable with natural desire: (TA:) pl. [of the first] (L, K) and [of the second] (K [accord. to the TA, but not in the copies of the K in my hands]),) and [of the first four] (K) and (of (S, K) and (of (K.) One says, (TA:) Lightning flashing repeatedly to and fro. (A.) A plant, or herbage, extending beyond its proper bounds. (A.)

In his teeth is a serration, (S, K,) and a sharpness of the extremities [such as is seen in the teeth of young persons]; (S,) which is sometimes natural and sometimes artificial; (K;) and [naturally] only in the teeth of young persons. (TA.) Hence the prov., (S.) [See art. The teeth of the reaping-hook, or sickle. (K.)

And its dual: see (S, A, Msb, K) and (K) and (S, K) A very exulting wish: occurring in the Mo'allaakah of El-Hárith Ibn-Hillizeh. (EM p. 272.)


Dividing [or sawing], or one who divides [or saws], wood, with the (Msb.) [Hence,] The prickles [or
serrated parts) of the shanks of the locust; (K,) as also (TA.) ___ Also, and (Arab.) at the extremity of the tail of the locust, like two claws; (K,) which two things are also called (TA.) Ashrān and Ashrān (TA.) A woman who sharpens the extremities of her teeth [and makes them serrated: see 1]. (Msb.) An arm, or a hand, sawn off; i. e. (ISk, S, Msb, K:) like (S.) * or (TA,) [the former in the K,) The thing with which the locust bites: pl. (K,) ___ See also the pl. voce Ashrān.

Anything (TA) made thin [and serrated]. (K,) [Hence,] nūr Māṣūra. A front tooth serrated and sharpened at the extremity. (TA.) And hence, (TA,) ∼ Māṣūra al-‘āshān (ISk, Msb, TA.) [the former in the K,) pl. (TA:) ___ See also this word and its dual voce Ashrān.

Māṣūra Wood divided [or sawn] with the (Msb.) See also ∼ Māṣūra ∼ A woman who has the extremities of her teeth sharpened [and serrated artificially: see 1]. (Msb.)

, applied alike to the male and the female, (S,) to a she-camel and a courser, (S, K,) and a man and a woman, (TA,) Brisk; lively; sprightly. (S,* K.)

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

: see what next precedes.
of the measure \( \text{id} \) (and therefore fem., and imperfectly decl.,) \((S, Msb,TA)\) accord. to some; but accord. to others, of the measure \( \text{id} \) (like \( \text{id} \) as Kh is related to have said, \((Msb,TA)\) which latter is said by IB to be the correct measure, the [incipient] \(^1\) being augmentative, and the word [masc.,] with tenween, [i. e. \( \text{id} \)] perfectly decl.: \((TA:)\) The instrument belonging to the \( \text{iskaf} \) [or sewer of skins or leather]; \((S, * Msb, TA:)\) i. e., with which he sews; and the instrument with which he bores, or perforates: \((TA:)\) the instrument for boring, or perforating, \((K\text{ in art.} \text{shafi})\) belonging to the \( \text{iskaf} \); \(\text{said by ISk to be that which is used for water-skims, or milk-skims, and leather water-bags, and the like;}\) that used for sandals, or shoes, being called \( \text{ashafa} \) and the [instrument called] \( \text{serad} \) with which skin, or leather, is sewed: \((K\text{ in art.} \text{shafi})\) \( i. q. \) \( \text{zard} \) \( (Mgh\text{ in art.} \text{shafi}) \) \( \text{pl.} \) \( \text{fash} \) \( (S, Mgh, Msb, K: \text{in the CK, erroneously,} \text{\text{fasha}])\) \( \text{In the K, in the present art.,} \text{\text{iskaf} is put, by a mistake of the copyists, for} \text{\text{iskaf}} \) \( (TA.)\) \( \text{See also art.} \text{shafi} \)
إِنْ شَكَّ ۖ أَشْكَ ذَا خُرْوِجًاٰ إِنْ شَكَّ ۖ أَشْكَ ذَا خُرْوِجًاٰ

*ـ* اشتكٰ ۚ أَشْكَ ذَا خُرْوِجًا ۖ إِنْ شَكَّ ۖ أَشْكَ ذَا خُرْوِجًاٰ*ـ*
He washed his hands with ḥamādān [q. v. infrà]. (Msb, K.)

[applied in the present day to Moss: and particularly, tree-moss: in Persian ʿaššān: but] Lth says, (TA,) it is a thing that winds itself upon the trees called ʿaššān ʿuṣūr and ʿaššān ʿaṣūr [oak and pine] as though it were pared off from a root (kātāh maqṣūrāt min ʿurāq); and it is sweet in odour, and white: (K, TA:) Az says, I do not think it to be [genuine] Arabic.

(Msb in the present art.; and S, A, Mgh, Msb, K, in art. ʿaššān: [and also potash, which is thence prepared;] a thing, or substance, well known, (K, TA,) with which clothes and the hands are washed; (TA; [see ʿaššān:]] good, or profitable, [as a remedy] for the mange, or scab, and the itch; clearing to the complexion, cleansing, emmenagogue, and abortive. (K.)

A vessel for ʿaššān: syn. ʿaššān: (A in art. ʿaššān:)

A seller of ʿaššān: (TA,)


اَصِدْ

2 اَصِدَةٍ, inf. n. Tَاصِدَةٍ: (S, K;) [app. meaning He made it an, or he wore it as an: and hence or as explained below: or] he clad him with an (TK.)

4 اَصِدٍ: [in some copies of the K اَصِدَةٍ, which is a mistake, (see the pass. part. n. مَصِدَةٍ, below,) He closed (أَغلَقَ, S, A, K, and so in the M in art. تَوَّسَ, or, as in the M in the present art.) a door, or an entrance; as also (S, M, A, K;) of which it is a dial.

var. (S.) And He covered, or covered over; a cooking-pot. (M.)

Aَصِدَةٍ (S, M, K, and Ham p. 223) and Aَصِدَةٍ (M, K) and Aَصِدَةٍ (S, M, K,) or Aَصِدَةٍ (S, M, K) A garment of the kind called when a girl attains to the age of puberty, she is clad with a درع: (M:) or a small shirt for a little girl: or worn beneath the تَوَّبٍ (K:) or the أَصِدَةٍ is a garment without sleeves, worn by a bride and by a little girl: (M:) or a small shirt or shift, worn beneath the تَوَّبٍ and also worn by little girls: (S:) or a garment of which the sewing is not complete: or i. q. مَصِدَةٍ: or i. q. مَصِدَةٍ. (Ham ubi suprà.) Kuthelyir says,

[They clad her with a.] (S, M.)

Aَصِدٍ A court; or an open or a wide space in front of a house, or extending from its sides; (S, M, K;) a dial.

var. of Aَصِدٍ (S,) which is the more common form: (M:) or the extreme

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and exterior part of a house: (Mirkát el-Loghah, and Meyd, as rendered by Gollus:) or an intermediate place.
between the threshold or door and the house; a place which looks neither upon the public nor upon
the interior parts, whether it be an area or a vestibule. (Ibn-Maaroof, as rendered by Gollus.)

A [hind of enclosure for the protection of camels, sheep, or goats, such as is called] 

var. of [q. v.]: (S:) pl. [Ham.]

Closed; closed over, or covered: occurring in the Kur [xc. 20 and] civ. 8; (L;) in which AA reads [with hemz; 

You say [A closed door]. (A.) And [A covered cooking-pot]. (A.) And [The door of forgiveness is closed from him; i. e., against him].

Moṣad, or Moṣad: see Aṣada, in three places.
1. **أَصَر** ٌأَصَرِهِ He, or it, (a thing, Ks.) confined, restricted, limited, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, restrained,

withheld, debarred, hindered, impeded, or prevented, him or it: (Ks, S, M, A, * K:) it straitened him. (TA.) You say, أُصِرَ الْرَّجُلُ عَلَى ذٰلٰكَ I confined, or restricted, the man to that thing, or affair: (Ks.) And أُصِرَ عَنِ حاجتِهِ I withheld, restrained, or debarred, him from the thing that he wanted, and from the thing that he desired. (IAar.) __

أَصِرَ الْبَيْتُ, aor. and inf. n. as above, He made, or put, to the tent an إِصَارُ (K,* TK.) Also, aor. and inf. n. as above, He broke it. (ElUmawee, S, M, K.*) __ He inclined, or bent, it. (M, K* TA.) __ It inclined him. (As, S, K,) __ لَعَلَّهُ فَلَانٌ to such a one. (As, S.) See an ex. voce ٌةَرْصُأ.

1. **إِصَارُ ٌإِثْرَأَةَرْصُأ** ٌإِثْرَأَةَرْصُأ, moأَصَرُ, He was his neighbour, having the إِصارُ of his tent by the side of the إِصارُ of the tent of the other. See the act. part. n. below.]

6. **تَأَصَّرُوا** ٌتَأَصَّرُوا They were neighbours; they dwelt, or abode, near together. See the act. part. n. below.]

1. **إِصارُ ٌإِصارُ** ٌإِصارُ see إِصارُ each in three places.

1. **إِصارُ ٌإِصارُ** ٌإِصارُ see إِصارُ each in three places.

1. **إِصارُ ٌإِصارُ** ٌإِصارُ A covenant, compact, or contract; (S, K;) as also أَصَرُ and أَصيرُ: (K:) [see also أْصرُ] any bond arising from relationship, or from a covenant or compact or contract, (Abboo-Is-hák,) and from an oath: (ISh:) a covenant, compact, or contract, which one does not fulfil, and for the neglecting and breaking of which one is punished: so in the Kur ii. 286: (I' Ab:) [see also what follows, in two places:] or a heavy, or burdensome, covenant,
compact, or contract: so in the Kur iii. 75: (ISh, M:) so, too, in the same vii. 156: (T, M:) pl. اَصْرْ, a pl. of pauc.: (M:) or a heavy, or burdensome, command; such as was given to the Children of Israel to slay one another: so in the Kur ii. 286, accord. to Zj. (TA:) ___ A weight, or burden; (S, M, K;) as also اَصْرْ: (K:) so called because it restrains one from motion: (TA:) pl. as above. (M:) ___ A sin; a crime; an offence; (S, M, K;) as also اَصْرْ: (K:) so called because of its weight, or burdensomeness: (TA:) or the sin of breaking a compact, or covenant: (Fr, Sh:) or a grievous punishment of a sin: so accord. to AM in the Kur ii. 286. (TA:) ___ A thing that inclines one to a thing. (M, K:) [See also اَصْرَةْ. It is said in the Ham (p. 321) that اَصْرَهَا is pl. of the former word: but it is evidently pl. of the latter.] ___ A swearing by an oath which obliges one to divorce or emancipate or to pay a vow. (K, TA.) So in a trad., in which it is said, [Whoso sweareth an oath in which is an obligation to divorce or emancipate or to pay a vow, for it there is no expiation]: for such is the heaviest of oaths, and that from which the way of escape, or evasion, is most strait: the original meaning of اَصْرْ being a burden, and a binding. (TA.) The ear-hole: pl. اَصْرَ انْصِرْانْ (IAar, K) and اَصْرَانْ (K.) اَصْرَ and اَصْرَهَا (S, M, K) and اَصْرَةْ (M, K) A short rope, (S,) or small rope, (K,) by which the lower part of the [kind of tent called] خِبَاءُ is tied, or bound, (S, K,) to the peg: (S:) or a short peg, for the [ropes called أطَنَبُ, with which the lower part of the [kind of tent called] خِبَاءُ is fastened: (M:) or اَصْرَ signifies also the peg, (K) or short peg, (TA,) of the [kind of tent-rope called] خُبِّاءُ: (Ibn-Es-Seed, TA:) pl. of the first اَصْرَ (S, M) and اَصْرَةْ (M;) and of the second اَصْرَ (S,) ISd thinks that آَصَرْاتْ is the pl. of اَصْرْ used in the first of the senses explained above in in the following verse:

لا أَنْتَصِبَ آَصَرَاتْ خَبِيَّةً

the poet meaning [By thy life, I will not approach to hold loving communion, or intercourse, with an
ignoble, or a low, female;] nor will I direct my regard to the short ropes which bind [to the pegs] the lower part of the tent of my friend, coveting his wife, and the like: or he may mean nor will I direct my regard to the female relations of my friend, such as his paternal aunt, and his maternal aunt, and the like. (TA.) [See ًةَرﺎَﺻِإ, below.]

Also, the first, A thing by which things are tied firmly, or made firm or fast. (TA.) A thong of untanned hide which binds together the ِناَﺪُﻀَﻋ of a camel's saddle: and ًةَرÁء is a dial. var. thereof. (M.)

Also, (M, K,) and ًيرÁ�, (AZ, As, K,) A [garment of the kind called] ُتُرÁس in which dry herbage, or fodder, is collected: (M, K,) or a ُتُرÁس filled with herbage, and tied: (AZ:) or a ُتُرÁس in which is dry herbage, or fodder: otherwise it is not thus called: (As:) pl. [of the former] ًةَرÁس and ًةَرÁس; (K;) and of the latter ًةَرÁس, (AZ.) And both words, (the former accord. to the S and M and K, and the latter accord. to As and the S and M and K,) Dry herbage, or fodder: (S, K;) or dry herbage, or fodder, collected together: (TA:) or dry herbage, or fodder, in a [garment of the kind called] ُتُرÁس: otherwise it is not thus called: (As:) or dry herbage, or fodder, contained in a ُتُرÁس. (M.) [The following saying is cited as an ex. of the first of these significations:]

ۥَوَلَا ٍنَﻼُﻔِﻟُهِرَصْيَأَوَلَا ٍرَصَتْهَا لَا يُحَرَّٕ ٍكُسَاءَ in which dry herbage, or fodder, will not be cut; (S;) meaning, because of its abundance. (TA.)

Also, the former, A basket (ٌرَصَتْهَا لَا يُحَرَّٕ ٍكُسَاءَ, as in different copies of the K) in which goods, or commodities, (مَنَاغ,) are carried: so called as being likened to the thing in which dry herbage is put. (TA.)

ٌةَرÁس: see ًةَرÁس.

Kalāla ًةَرÁس Pasturage that detains those that are on it [by reason of its abundance]: (M, TA:) or, to which one goes because of its abundance. (TA.)

ٌةَرÁس and its pl. ًةَرÁسات, see ًةَرÁس, in three places: of which last word, the first is also a pl. ًةَرÁسات The thing termed آخیة and آری [to which a beast is tied]. (TA.) A tie of kindred, or relationship, (S, M, K,) or affinity, (S,) or a favour, or benefit, (S, K,) that inclines one to a man; (S;) or because it inclines one: (M:) pl. ًةَرÁسات. (K.) One says, ًةَرÁسات. (K.)
No tie of relationship, nor any favour, or benefit, inclines me to such a one. (S.) And
Had he inclined to me without any tie of relationship, &c., and examined my case without eye]. (A.) [See also

See also in three places.

A place in which a person or thing is confined, shut up, or imprisoned: pl. مَأَسَر; for which the vulgar say، مَأَسَر. Also, the former، مَأَسَر; (TA;) either of the measure، مَأَسَر، or of the measure from مَأَسَر، or a thing intervening between two other things and preventing the passage from one to the other; a barrier: (A:) a rope across a road or river, preventing the passage of travellers and ships or boats، مَأَسَر، for the taking of the tithes from them. (L.)

A neighbour: (K;) [or a close, or near, neighbour: as in the saying، هو جارى مَؤَاَسِر. He is my neighbour,
having the مَأَسَر of his tent by the side of the مَأَسَر of my tent. (El-Ahmär, S.)

A tribe dwelling, or abiding, near together: (S, K.*)
A stable (K) for [i.e. horses or mules or asses]: (S [in some copies of which it is omitted] and K:) the ٍ is radical, because an augmentative does not occur at the beginning of a word of four or five letters unless derived from a verb: (S:) [probably from the barbarous Greek σταβλίον:] AA says that it is not of the [genuine] language of the Arabs: (S:) IB says that it is a foreign word, used by the Arabs: (TA:) accord. to some, (TA:) it is of the dial. of Syria: (K, TA:) the pl. is ُﺐِﻃﺎَﺻَأ: (TA.)
اصطراب

اصطراب or أصطراب: see أصطراب.
It (a thing, M) had, or came to have, root, or a foundation; (M, K) as also it (a thing, M) was, or became, firm, or established, and firmly rooted or founded; as also: (K:) and [in like manner] it (a thing) was, or became, firm in its root or foundation, and strong. (Msb.) You say, 

The tree [took root; or] grew, and became firm in its root. (TA.) ___ [Hence,] (S, M, K) inf. n. as above, (S, M,) He (a man, S, * M) was, or became, firm, (S, M, K;) or sound, (S,) of judgment; (S, M, K;) intelligent. (M: [and so, probably, in correct copies of the K; but in a MS. copy of the K and in the CK; and TA, instead of عاقل; the reading in the M, I find عاقل.) ___ Also, (S, * K) inf. n. as above, (S, TA,) It (judgment, or opinion,) was, or became, firm, or sound, (S, *) TA,) or good. (K:) ___ And, inf. n. as above, It (a thing) was, or became, eminent, noble, or honourable. (Msb.) 

[aor. and inf. n. as in what follows next after this sentence,] He hit, or struck, its root, or foundation; that by being which it was what it was, or in being which it consisted; or its ultimate constituent. (A, TA.) ___ And hence, (A, TA,) aor. (K, TA,) inf. n. [with medd, (which I think to be a mistake, unless this be a dial. var.,) and without علما]; (so in a copy of the M;) He knew it completely, or thoroughly, or superlatively well, syn. قنله علما, so that he was acquainted with its أصل [or root, or foundation, or its ultimate constituent, as is indicated in the A and TA]: (M:) or this is from أصل, as meaning a certain very deadly serpent; (A, TA;) [whence the phrase,] The [serpent called] The snake called sprang upon him (K, TA) and slew him. (TA,) aor. (K, TA,) inf. n. (M,) said of water, i. q. أُسَن; (M, K;) i. e. It became altered for the worse (M, TA) in its taste and odour; (TA,) from fetid black mud (K, TA) therein: so says Ibn-Abbád: (TA:) and said of flesh-meat, it became altered (K, TA) in like manner. (TA.) Such a one set about, or commenced, doing thus and thus, or such and such things. (TA.)
He made it to have a firm, or fixed, root, or foundation, whereon to build, (Msb, TA,) i. e., whereon another thing might be built. (El-Munáwee, TA.) [Hence,] *أَلْلَهُ أَرْضَى مَالِهُ* [He made his wealth, or property, to have root, or a foundation; or to become firm, or established, and firmly rooted or founded: see, below, *لَصَأْ,* and *لَصَأْ لَاَم* [He disposed, arranged, distributed, classified, or set in order, the fundamentals, fundamental articles, principles, elements, or rudiments, of a science, &c.,] is a phrase similar to *باَوْـﺑَﻷا باﱠوَـﺑ* and *بَﺗﱡﺮﻟا بَتْر* ( . TA.)

*أَلْلَهُ لَصَأْ* ( , inf. n. *لَصَأْ,* TA,) He entered upon the time called *لَصَأْ,* q. v. (S, M, K.) See also *اًمْلَع لَصَأْ.*

*يَلَصَأْ* ( , inf. n. *لَصَأْ,* TA,) He uprooted it; unrooted it; eradicated it; extirpated it; pulled it up, or out, or off, from its root, or foundation, or lowest part, (S, TA,) or with its roots, or foundations, or lowest parts; (TA;) he cut it off (M, Msb) from its root, or lowest part, (M,) or with its roots, or lowest parts. (Msb.) You say, *مَهْـتَـفَﺄَﺷ* *لَصَأْ تِسْا* [in general usage] means he extirpated them, or may he extirpate them; or he cut off, or may he cut off, the last remaining of them. (TA. [See also art. *شَافُ.]) And *لَصَأْ رَأْفُكَّاو* *لَصَأْ تِسْا* God destroyed altogether or entirely, or may God destroy altogether or entirely, the unbelievers. (Msb.) And *لَصَأْ حَتَّانَ* He performed the circumcision so as to remove the prepuce utterly.

(TA in art. *تَحَسْ.*)

The *لَصَأَ,* *لَصَأْ* The lower, or lowest, part of a thing; [i. e. its root, bottom, or foot.] (M, Msb, K;) as also *أَصْلُ* : (M, K;) so of a mountain: and of a wall; (TA;) i. e. its foundation, or base: (Msb:) and of a tree [or plant:], (TA;) i. e. [its stem, or trunk, or
stock, or] the part from which the branches are broken off: (TA in art. كسر:) [and also its root, or foot; for] the ساق of a tree is said to be the part between its أصل and the place where its branches shoot out: (TA in art. موق:) [and a stump of a tree: and hence, a block of wood: (see exs. voce أصول:)] pl. أصول (S, M, Msb, K) and [pl. of pauc.] أصل (AHn, K:) [ISd says that] the former is its only pl.: (M:) [but] the latter pl. occurs in a verse of Lebeed, (which see below,) as cited by AHn. (TA.) You say, قاعد في أصل جبل He sat upon, or at, the lowest part [&c.] of the mountain; and hence, at the lowest part [&c.] of the wall. (TA.) And He pulled it up, or out, or off, from its root, or foundation, or lowest part]; and with its roots, or foundations, or lowest parts; both meaning, utterly, entirely, or altogether]. (TA in explanation of فئة من أصله, q. v.) And فئة أصل الشجرة He pulled up, or out, the lowest part, [or stem or stock or root or foot or stump,] of the tree. (TA.) Lebeed says, [of a wild cow,]

* غتاف أصل فالص متبذ بعجوب أنقاق يميل هيامها *

[SHe enters into the midst of the stems of trees with high branches, apart from others, i. e. from other trees, in the hinder parts of sand-hills, the fine loose sand thereof inclining upon her]: (AHn, TA:) but as some relate it, أصل فالصا (TA. [See EM, p. 161.]) A thing upon which another thing is built or founded [either properly or tropically]: (KT, Kull p. 50, TA:) the foundation, or basis, of a thing, [either properly or tropically,] which being imagined to be taken away, or abstracted, by its being taken away, or abstracted, the rest thereof becomes also taken away, or abstracted: (Er-Rághib, TA:) that upon which the existence of anything rests [or depends]; so the father is أصل to the offspring, and the river is أصل to the streamlet that branches off from it: (Msb:) or a thing upon which another thing depends as a branch; as the father in relation to the son: (Kull:) [i. e. the origin, source, beginning, or commencement, of a thing; the origin, original, root, race, or stock, from which a man springs. Hence شيء له أصل A thing having root, or a foundation; and consequently, having rootedness, fixedness, im-
mobility, stability, or permanence; rooted, fixed, immoveable, stable, or permanent. Whence, [Mgh voce عَمْار and مَلِكْ ثَابِتَهُ لَهُ أَصِلٌ (Msb in explanation of that word,) and ما لَهُ أَصِلٌ (KT in explanation of the same,) [Real, or immoveable, property;] property such as consists in a house or land yielding a revenue; (Mgh;) or such as a house and palm-trees; (Msb;) or such as land and a house. (KT.) [Hence, also, مَلِكْ لَفْسَى أَصِلُ مَالِلَلاَسْلِ لَلْمُتَجَاَرَةِ signifying A source of wealth or profit; a stock, fund, capital, or principal. You say, ] I took it for myself as a source of wealth or profit, for breeding, not for traffic. (Mgh in art. قَمْو.) You say also, يَبْعَ آَلُ أَرْضِهِ [meaning He sold the fundamental property, i.e. the property itself, of his land]. (S voce عَكْرُ.) [See also an ex. in conjunction 4 in art. قَبَقَ: and another in the first paragraph of art. حَبَسَ And أَخْذَهُ بِأَصِلِهِ حَبَسَ.] And Fَطُعُ أَصْلَهُم [He cut off their root, race, or stock; i.e. he extirpated them]. (M.) And فَلَانُ فِي أَصِلٍ صَدِقٍ (S and L in art. ضِنَا:) and Page 65

Such a one is of an excellent origin, or race, or stock, (S, L;) and of a bad origin, or race, or stock; (L;) being here syn. with رَبْنِ فِي أَصِلِّ الْكَرْمِ. (S.) And فَلَانُ فِي أَصِلِّ الْكَرْمِ. (S in art. بَا:) And لَأَ أَصِلُ لَهُ وَلَا فَصِلٌ He has no [i.e. grounds of pretension to respect or honour; or rank, or nobility, or the like]; nor tongue [i.e. eloquence]: (Ks, S, O, Msb;) or he has no intellect, (IAar, Msb, El-Munáwee,) nor eloquence: (El-Munáwee, TA;) or he has no lineage, nor tongue: (L;) or he has no father, nor child: (Kull p. 53;) [or he has no known stock nor branch; for] فَصِلٌ is the contr. of أَصِلٌ, and in relationship signifies a branch. (Msb in art. فَصِلٌ.) You say also, مَأَوْعِلْهُ أَصِلًا, meaning I have not done it ever; and I will not do it ever; the last word being in the accus. case as an adverbial noun; i.e. I have not done it at any time; and I will not do it at any time. (Msb, El-Munáwee, TA.) ___ [It also signifies The original, or elemental, matter, material, substance, or part, of a thing; syn. with عَنْصِر; that from which a
thing is taken [or made]. (KT voce داخل.) ___ [The fundamental, or essential, part of a thing. Hence, sing. of أصول] as signifying The fundamentals, fundamental articles or dogmas, principles, elements, or rudiments, of a science &c. Whence, [meaning علم أصول الدين] (TA.) [The science of the fundamentals, fundamental articles or dogmas, or principles, of religion; the science of theology, or divinity; according to the system of the Muslims, as distinguished from that of the philosophers;] the science of the articles, or tenets, of belief; also called الفقه الأكبر (Kull. voce فقه) and [more commonly علم الكلام.] (Hâjjee Khaleefeh.) [See also 2.] ___ A radical (as opposed to an augmentative) letter; as being an essential element of a word. (The Lexicons passim.) ___ The original form of a word. (The same passim.) ___ The original, or primary, signification of a word. (The same passim.) ___ An original copy of a book; and a copy of a book from which one quotes, or transcribes, any portion. (TA, &c., passim.) ___ [The original, or primary, state, or condition: or] the old state, or condition. (Kull p. 50.) You say, الأصل في الأشياء الإباحة و الطهارة, The old state, or condition, of things is that of being allowable, or lawful, and that of being pure, or clean. (Kull ubi suprà.) And رجعت إلى أصلها She returned, or reverted, [to her original, or old, state, or condition; or to her natural disposition;] to a natural disposition which she had relinquished. (S voce وتر.) ___ [The utmost point, or degree, to which a person, or thing, can go, or be brought or reduced: and, app., the utmost that one can do. Hence the saying, I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or, constrain thee to do thine utmost]. (IAar in L, art. قح [where it is given in explanation of the phrases لأضطرلك إلى أصلك and فأحولك لأضطرلك and so in the T in art. تر in explanation of the former of these two phrases; which is said in the M, in art. تر, to mean I will assuredly make thee to have recourse to thine utmost effort, or endeavour; and in the L in art. قح this is given as another explanation of the latter of the same two phrases. See also the saying, لأضطرلك إلى قرار, explained voce قرار.) ___ [That by being which a thing is what it is, or in being which it consists; or its ultimate constituent; syn. حقيقة; a meaning well known; and indicated, in the A and TA, by the coupling of أصل وحقيقة]
evidently as an explicative adjunct. [The prime of a thing; the principal, purest, best, or choicest, part thereof; what is, or constitutes, the most essential part thereof; its very essence. Hence,] the principal part of a country}; (As, S, Meb, K, voce عُمر) [which is] the place where the people dwell, or abide. (As and S ibid. [See عُمر]) And [The principal place of abode of a people]. (S and K voce بِيضَة. [See this word.]) And He is of the prime, or of the purest in race, the best, or the choicest, of his people; i. q. صِيَاهِم, and صِيَاهِم. (TA in art. صحيح. حسن.)

What is most fit, or proper: as when one says, What is most fit, or proper, in man, is knowledge; i.e., knowledge is more fit, or proper, than ignorance: and the principal in the inchoative, is the putting [it] before [the enunciative], whenever there is no obstacle. (Kull p.50.) What is preponderant in relation to what is preponderated: as, in language, the word used in its proper sense [in relation to that used in a tropical sense]. (Kull ibid.) What is [essential, or] requisite, or needful: as when one says, What is essential, or requisite, or needful, in the case of the animal, is food]. (Kull ibid.) A [primary, or] universal, or general, rule, or canon. (Kull ibid.) An indication, an evidence, or a proof, in relation to that which is indicated, or evidenced, or proved. (Kull ibid.)

أصل: see its n. un., أصل

(К), or أصيل, (M, K) You say قَطْع أَصِيل Eradicating, or extirpating, evulsion: (TA:) or قَطْع أَصِيل extirpating excision. (M.)

أصل, said by some to be a pl., and by others to be a dial. var., of أصل: see the latter word, in two places.

أصيلة: see أصيلة. Also A kind of serpent, the most malignant, or noxious, of serpents: (S:) or a serpent, (M, K) short, (M, [where, in the only copy to which I have access, I find added, أَصِيل, كَالَّرْطِة, app. a mistranscription, for كَالَّرْطِة, like the fragment of a rope,]) or small, (K) red, but not intensely red, (M) very deadly, of the most malignant, or
noxious, kind, (TA,) having one leg, upon which it stands, (M, TA,) then turns round, then springs, (TA,) that springs upon a man, and blows, killing everything upon which it blows: (M:) or, as some say, a great serpent, (M, K,) that kills by its blowing: (K:) or one of the very crafty kinds of serpents, short and broad, said to be like the shaft of an arrow, and it springs upon the horseman: (Msb:) pl. أصل, (S, M, Msb, K,) [or rather this is a coll. gen. n.,] and [pl. of pauc.] أصل. (Msb.) ___ [Hence, app.,] Short and broad: applied to a man and to a woman. (TA.)

أصل [Radical; fundamental; primitive; original; underived: an epithet of extensive application; and particularly applied to a letter of a word, as opposed to augmentative; and to a signification]. (The Lexicons &c. passim.)

أصلية [The quality denoted by the epithet أصل; radicalness, &c.: a term used by IJ [and others] in the place of تأمل: see 5. (M.)

أصل [Having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability; or permanence; rooted, fixed, immovable, stable, or permanent]. You say, إنا النخل في أرضنا لأصل. Verily the palm-trees in our land remain permanently, not perishing. (A, TA.) ___ A man having أصل, (K, TA,) i. e., lincage, or pedigree: (TA:) or established in his أصل: (Abu-l-BaKà, TA:) or noble, or generous. (Msb.) ___ A man firm of judgment, and intelligent. (M, K. [Accord. to the copies of the latter, the signification is خاقب ثابت الرأى: but I think that the right reading of the first word is عاقل, as in the M, in which this word occupies the last place in the explanation.]) And A man firm, or sound, of judgment. (S.) And رأى أصل Judgment having أصل [i. e., firmness]. (M.) And مجد أصل Glory, honour, dignity, or nobility, having a firm root or foundation. (S.) And شر أصل Vehement evil or mischief. (Ibn-'Abbád.) See also أصل in two places. ___ [Hence, app.,] Destruction: and death: as also, in both senses, (K.) [The evening; or] i. q. عصرى (M, K, Msb, TA;) i. e. (Msb, TA) the time from the عصر (S, TA,) from the prayer of the عصر, (Msb,) to sunset; (Sudot;, Msb, TA;) as also (R, TA:) the pl. is أصل (S, M, R, Msb, K.)
or ↓ this is a sing., (TA,) or it may be a sing., (M,) for it is used as such, (M, TA,) and أصلان, (S, M, K,) and آصلان، (S, M, Sgh, K,) [a pl. of pauc.,] or, accord. to Es-Salâh Es-Safadee, this is a pl. of أصل, the sing., not the pl., (TA,) or it is pl. of أصل, (Zj, M,) which may be a pl. or a sing., (M,) and أصلان، (S, M, K,) as though pl. of أصلية, (S,) or it is pl. of this last word. (R, TA.) You say, لقيته أصلان، أصلية، i.e. [I met him in the evening.] (A, TA.) From the pl. أصلان، أصلية, (S, M, K,) which is extr., (M, K,) because the dim. of a pl. is regularly formed only from a pl. of pauc., which أصلان is not; or, if أصلان be a pl. of أصل, (M,) and لشاع, (A, TA,) and Lh mentions لشاع، (S, M, K,) [as it were] with its root, (S, M, K,) not leaving aught of it. (TA.) And لغلان، (S, Z,) not leaving aught of it. (TA.) And لغلان، (S, Z,) not leaving aught of it.

A man's whole property: (M, K,) or his palm-trees: (K, TA: in the CK his palmtree:) thus in the dial. of El-Hijâz. (O, TA.)

I met him entering upon the time called the لشاع، (TA.) And لشاع، (TA.) And أصلین We came entering upon the time so called. (S.)
[A root, or foundation, or the like, made firm, or fixed, or established]. (S.) [See also أصل موصّل.]

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

أصل مُستأنصل: see أصل موصّل.

أصل مُستأنصل: see أصل موصّل, first sentence.
It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry; (S, K;) [and particularly, it creaked; and it moaned:] said of a camel's saddle, (S, * K, [in the CK, 'أطْطُأ' is put by mistake for 'رَجْلَةُ'] [and particularly of a new camel's saddle,] and the like, (K,) such as a [plaited or woven girth called] and of everything of which the sound resembles that of a new camel's saddle, (TA,) and of a palm-trunk, and of a tree of the kind called سُدُر, (S TA,) or of the kind called سُرَح, (TA,) and of a cane or reed on the occasion of its being straightened, [in which instance it is said to be tropical, but if so it is tropical in several other instances,] and of a bow, (TA,) and of the belly by reason of emptiness, (S, * TA,) and, in a trad. of Aboo-Dharr, of heaven, or the sky, notwithstanding there being [really] no أطْطُأ in this instance, for it is meant to denote [the presence of] multitude, and confirmation of the majesty of God. (TA.) [It is also said of other things, as will be shown by phrases here following, and by explanations of أطْطُأ below.] You also say, أُطْطُأ, (K, TA,) aor. as above, inf. n. أطْطُأ (TA,) The camels moaned by reason of fatigue, or uttering their yearning cry to their young, (K, TA,) and sometimes by reason of fulness of their udders with milk. (TA.) And أُطْطُأ لَا أُطْطُأ I will not come to thee as long as camels utter cries [or moan] by reason of the heaviness of their loads. (S.) And أُطْطُأ لَا أُطْطُأ أُطْطُأ, meaning I will not do that ever. (TA.) And أُطْطُأ لَا أُطْطُأ, meaning we have not any camel; for the camel cannot but do so. (TA, from a trad.) [See also أطْطُأ, below.] And أُطْطُأ أُطْطُأ [My feeling of relationship, or sympathy of blood,] became affected with tenderness, or compassion, and became moved, [or rather pleaded,] for him [or in his favour]: (K, TA;) and hence أُطْطُأ أُطْطُأ [The feeling of relationship, or sympathy of blood, pleaded, or hath pleaded, in thee:] i.e., inclined thee to favour. (Ham p. 765.) [See another ex. voce أطْطُأ.]
see 1, near the end.

: see ٌﻂﻴِﻃَأ, below.

[pl. of ٌطآ, part. n. of ٌﻂ،] Creaking [plaited, or woven, thongs]. (K.)

[as explained in what here follows seems to be properly an inf. n., though, like all inf. ns., it may be used as a subst.:] The sounding, or the like, or the sound, or the like, [and particularly the creaking, or creaking sound, and the moaning, or moaning sound.] of a camel's saddle (S, K, TA) when new; (TA;) and so ٌاطُأ of the litters and saddles of camels when the riders are heavy thereon; and the former, also, of a door; said, in a trad., of the gate of paradise, by reason of its being crowded; (TA;) and of a plaited or woven thong when stretching; (Ez-Zejjájee, TA;) and of the back [when strained]; (K;) and of the bowels, (TA;) and of the belly, or inside, by reason of hunger, (K,) or by reason of vehement hunger; (TA;) and of camels, (S, K,) by reason of their burdens, (K,) or by reason of the heaviness of their burdens; (S;) and the prolonging of the cries of camels: (TA:) but 'Alee Ibn- Hamzeh says that the cry of camels is termed ٌءﺂَﻏُر, and that ٌﻂﻴِﻃَأ signifies the sounding, or sound, of their bellies, or insides, by reason of repletion from drinking. (IB, TA.)

Possessors of horses and of camels. (TA.) ___ Also Hunger, (K, TA,) itself, as well as the sound of the bowels or belly by reason thereof: from EzZejjájee. (TA.)

ٌطﺎﱠطَأ Sounding much; noisy; (K, TA;) having a sound: applied [to any of the things mentioned above in the explanations of ٌطِأ and ٌﻂﻴِﻃَأ; and] to a hide; and to a camel repleted with drink; and to a road: fem. with ی: which, applied to a woman, signifies one whose ٌةَرْحَح فُرْح has a sound. (TA.)
The place of curvature (منحنى) of a bow, and of a cloud: (K, TA:) an inf. n. used as a subst., and, being so used, admitting...
the dual form: or the bent, or curved, part of the extremity of a bow; to which Tarafeh likens the curving of the ribs of a she-camel: (TA:) and what resembles a curvature, seen in the clouds: an inf. n. in the sense of a pass. part. n. (Skr, TA.)

The sinew that is wound immediately above the notch of an arrow; (S, K;) as also ṣāʾara. (K.) ___ The edge of the glans of the penis; (K, * TA;) as also ↓ the latter word. (K, TA.) ___ The flesh surrounding the nail: (K;) pl. ṣāʾara and ṣāʿara. (TA.) ___ A mixture of ashes and blood with which a fracture in a cooking-pot is smeared (S, K) and repaired. (TA.)

Anything that surrounds another thing: (S, A, Msb, K;) as the hoop of a tambourine, (A, Mgh, TA,) and of a sieve. (S, A, Mgh, K.) ___ A ring of hair surrounding the head, the middle of it being bald. (TA.) ___ The branches of a vine, bent, or wreathed, so as to form a covering over-head. (K.) ___ See also ṣāʾara, in two places. ___ ṣāʾara. (Q.v.): (S.) ___ ṣāʾara. (S, K, &c.) The part, (A,) or flesh, (Msb,) surrounding the lip: (A, Msb:) or the part that separates between the lip and the hairs of the mustache: (K;) or the edge of the upper lip, between the lip itself and the parts where the hair grows: (IAth:) or the rising edge, or ridge, between the part where the mustache is clipped and the lip, intermixing with the mouth. (A'Obeid.) The Muslim should clip his mustache so that this part shall appear. (Msb, TA.) ___ ṣāʾara. (K.) ___ ṣāʾara. (K.) One says, ṣāʾara. (K.) They have alighted and taken up their abode [so that they form a ring] around the sons of such a one. (A, Msb.)
A sin; a crime; an offence. (S, K.) One says, أخذني بأُطيَّر عَرَى He punished me for the sin, crime, or offence, of another than myself. (S.)

A bow. (A.) مَأطورة A milking-vessel of skin علبّة for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered; (K, TA;) or, sometimes, the edges of the skin of the علبة are folded upon the hoop-formed twig, and dry upon it. (TA.)
A fortress: or, as some say, any lofty building: (Mgh.) or a building such as is termed [q. v.]: (IAar, K:) and any fortress built of stones: and any square, roofed, house: (K:) pl. (of pauc., TA) and (of mult., TA) signifies fortresses of the people of El-Medeeneh: and one of these is termed: (S:) or this signifies [simply] a fortress; and its pl. is (TA.)

Lofty [fortresses, &c.]: (A, TA:) [or it may signify fortresses, &c., disposed in order; or grouped together; for it is said to be] a phrase like أَجَنَدِ الْمَيْوَةُ, (O, TA,) or like أَجَنَدِ الْمَيْوَةُ, (K.)
اف

1 اَفَ (IDrd, M, Mgh, K) and اَفِ، (IDrd, M, K) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common] inf. n. اَفُ (M, Mgh;) and اَفٌ، (S, Mgh, K) and اُتَفْ (M, K;) He said اَفَ [q. v.], (IDrd, S, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K;) held by Sb to be of the same class as حَبْس and لَهِب meaning he said ِّنَالَّهَنَٰحِبَس and he said ﱡلاَلِإَلَٰهٍ. (M.) You say also، اَفْهُ، meaning جعل فلأن يتأفِف من ريح وجدُها. (M.) And Aَهْدَجَو ِهِرْنِم اَتَفِّي you say، اَفْهُ، meaning اَهْدِجَو ِهِرْنِم اَتَفِّي. (T.) And اَهْلِع اَتَفِّي such a one began to say اَفَ اَفَ by reason of a smell which he perceived. (T.) And اَهْلِع اَتَفِّي Verily he is angry with him, or enraged against him. (TA.)

2 اَفَ see 1, in three places.

3 اَتَافَ see 2, in four places.

4 انَوْفَ and اَفَ، or اَفَ، or اَفَ،: see اّفَ.

5 اَفَ and its vars. (differing only in having the ف movebetween): see the next paragraph.

Dirt, or filth; as also اَفَ، (S:) you say، اَفَ، and اَفَ، Dirt, or filth, to him, in which the tenween is for the purpose of rendering them indeterminate; (S;) and اَفَ، (T;) and اَفَ، (T, S;) the latter of which is an imitative sequent: (S;) or اَفَ signifies the dirt of the ear; and اَفَ، the dirt of the nails; (As, T, M, K; but in the last, of the nail;) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (As, T, M, TA;) and اَفَ، also, has the former of these two meanings: (TA;) or اَفَ signifies the dirt around the nail; (M;) or the dirt of the nail; (K;) and اَفَ، the dirt in the nail: (M;) or the former, a
paring of the nail: and a piece of stick, or a reed, which one takes up from the ground: (K:) in these various senses they are explained as used in the saying, أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ أَفْ A puff, or blast of breath, to it]: (Kt, T:) or [rather] it is a word imitative of a sound; [like ugh in English, both in sound and meaning; and in meaning like our interjections foh and faugh:] (Bd on the ex. in the Kur which will be found below, and TA:) denoting vexation, or distress of mind, or disgust; (Bd ubi suprà) or denoting contempt: (TA:) or it is a verbal noun, meaning I am vexed, or distressed in mind, or disgusted: (Bd ubi suprà:) or it is an imperative verbal noun [denoting disgust or
Abhorrence, like out, and away: (II, M:) or he who says َﻚَﻟ َفُأ uses it in the manner of an imprecation, like as one says َﻚَﻟ َفُأ ٌْلُوَب َلِلْكَافِرِينَ َفُأ puts it in the nom. case because of the َل, like as one says َﻚَﻟ َفُأ ٌْلُوَب َلِلْكَافِرِينَ َفُأ puts it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the Kur [xvii. 24], َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ, (T, S, TA,) or َﻚَﻟ َفُأ (TA, [in which other readings also are mentioned,]) [And say not thou to them (i.e. to thy father and mother) Ugh, &c.,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them (Kt, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; َﻚَﻟ َفُأ signifying stink. (Zj, T.)

ٌْلُوَب َلِلْكَافِرِينَ َفُأ and its vars. (differing only in having the ْفُأ movent): see َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ, in three places. For َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ see also َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ, in three places.

ٌْلُوَب َلِلْكَافِرِينَ َفُأ: see َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ, in two places.

ٌْلُوَب َلِلْكَافِرِينَ َفُأ: see َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ, in four places. Also A dirty, a filthy, an unclean, man: (K:) from َﻚَﻟ َفُأ signifying the dirt of the nail. (TA.) One in want; poor; possessing little: (K:) from َﻚَﻟ َفُأ signifying a thing little in quantity. (TA.)

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A coward: (K:) as though originally َﻚَﻟ َفُأ وُذ, i.e. holding back, by reason of disgust, (ٌْلُوَب َلِلْكَافِرِينَ َفُأ) from fight: (TA:) or experiencing vexation or disgust, and languid or sluggish, in war: (IAar:) also heavy, or sluggish. (IAth.)

ٌْلُوَب َلِلْكَافِرِينَ َفُأ: see َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ, in three places.

ٌْلُوَب َلِلْكَافِرِينَ َفُأ Vexation, distress of mind, or disgust. (T, IAth, K.) See also َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ, in three places. And see َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ, in three places.

ٌْلُوَب َلِلْكَافِرِينَ َفُأ: see َﻚَﻟ َفُأ ِْلُوَب َلُْا تَقُقَ ْلَمْا َفُأ, in three places.

ٌْلُوَب َلِلْكَافِرِينَ َفُأ, pronounced in three different ways; and
A man who says *Af* much or often; (M, TA;) as also *Awufa*, accord. to the copies of the O and TS and K; but in other lexicons *Awufa* in the O, one *who ceases not to say to another* *Af* *Luk*: in the Jm, the last of these three words is explained as meaning one *who ceases no to say this at some of his affairs*. (TA.)

of the measure *Fufa*, [being originally *Tafqa*] accord. to J, who appears to be right in saying so, (IB,) and so accord. to Aboo-'Alee, who states, on authority of Aboo-Bekr, that it is thus in some of the copies of the Book of Sb, (L,) though in other copies of that book said to be of the measure *Fufa*. (IB, L,) *A time*: (T, S, M, K;) as in the sayings, *Af* *Efan* (T, S, K;) and *Af* *Efan* (T, L, K) and *Af* *Efan* (L, M) and *Af* *Tafa* (M) and *Af* *Efan* (T, M, S, K, &c.,)

*That was at the time of that*: (S, TA;) and *Efan* *Efan* in *Efan* *Efan* (IAar, L,) and *Efan* *Efan* (IAar, T, M, L,) and *Efan* *Efan* (IAar, T, L,) and *Efan* *Efan* (IAar, T, L,) and *Af* *Efan* (IAar, T, L,) and *Af* *Efan* (IAar, T, L,) and *Af* *Efan* (IAar, T, L,) and *Af* *Efan* (M,) and *Tafa* (IAar, T, S, M, L,) preceded by *Af* *Af* (IAar, T, S, &c.,) and by *F* (IAar, T, S, &c.,) *He came to me at the time of that*. (IAar, T, &c.)

*Awufa* *Af*. 

*Awufa* *Af* and *Af* *Af* and *Af* *Af*: see *Af*.

*Awufa* *Af*: see *Awufa*.

*Awufa* *Af*: see *Awufa*.

*Efan* in three places.

[app. *Holding back, by reason of disgust, from fight*; as though saying *Af* at the mention thereof:}
see J]. (TA.)
ًﺦَﻓَأ (A’Obeyd, S, L, &c.,) aor. — , inf. n.

ُﻪَﺨَﻓَأ , (L,) He, [or it] struck him, or hit him, [or hurt him.] on the part of his head called the ٌﺦْﻓَأ (L,) or it struck him, or hit him, or hurt him, on the part of his head called the ٌﺦْﻓَأ (L, Msb, K.) He who pronounces ٌﺦْﻓَأ without ژ says ٌﺦْﻓَأ. (Msb.)

ٌخﻮُﻓْأم A man having his head broken in the part called the ٌخﻮُفوٌ (L)

ٌخﻮُفْأم (Lth, Az, S, Msb, K,) as also ٌخﻮُفْم, without ژ, but the former is the more correct and the better, (Lth, Az, Msb,) and is of the measure ٌخﻮُفْم, (Lth, Az, S, Msb,) whereas the latter is of the measure ٌخﻮُفْم, (Lth, Az, Msb,) [The top, vertex, or crown, of the head; or the part of the top of the head which is crossed by the coronal suture, and comprises a portion of the sagittal suture;] the part where the anterior and posterior bones of the head meet; (K; the place that is in a state of commotion in the head of an infant; (S;) the place which, in the head of a child, does not close up until after some years; or does not become knit together in its several parts; and this is where the bone of the anterior part of the head and that of its posterior part meet; (Zj in his Khalk el-Insán;) the place that is soft, in a child's head, before the two bones called the ٌخﻮُفْم and ٌخﻮُفْم meet, between the ٌخﻮُفْم [or middle of the head] and the forehead: (L:) or the middle of the head when it has become hard and strong; before which it is not thus called: (Msb:) pl. ٌخﻮُفْم; (S;) so in the old lexicons [in general]; but in the T and K ٌخﻮُفْم [which is pl. of ٌخﻮُفْم without ژ; or, as pl. of ٌخﻮُفْم, ٌخﻮُفْم, is like ٌخﻮُفْم as pl. of ٌخﻮُفْم;] and because of this form of the pl., F says that J is in error in mentioning the word in the present art.: it has been shown, however, that J is not in error in this case. (TA.) 

[Hence the saying,] ِفَﺮْﺸﻟا ِلْﻴﱠﻠﻟا ٌخﻮُفْم The main [or middle] part of the night. (S, K.) [See also art. ٌخﻮُفْم.]
and went away in the آفاق [or regions, &c., of the land]: (Lth, JK, K:) or he went away in, or into, the land, or country: (S:) and he took his way into the آفاق [or regions, &c.,] of the land. (JK.) [Hence, app.,] آفاق, aor. as above; thus, says IB, accord. to Kz, and thus it is given on the authority of Kr; (TA;) آفاق; (S;)
He attained the utmost degree, [as though he reached the آفاق (or horizon, or furthest point of view,)] in generosity; (S, O, K;) or in knowledge, or science; or in chasteness of speech, or eloquence, and in the combination of excellent qualities. (K.) Also, آفاق, aor. — , (Kr, Ibn-'Abbád, JK, K:) inf. n. آفاق, (JK, TA,) He overcame, or surpassed. (Kr, Ibn-'Abbád, JK, K.) And, inf. n, آفاق, He was goodly, or beautiful; he possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect; said of a camel, and of a horse. (JK.) آفاق عليه. (JK, TA) He (a man) excelled him; namely, another man: (JK:) or he preceded him in excellence; or outwent him therein; as also آفاق, aor. — . (TA.) [It is like آفاق في الَّعَضْأ. آفاق, aor. — , (S, K,) inf. n. آفاق, (TA,) He gave to some more than to others. (S, K,) So in the saying of El-Aashà,

Nor the King En-Noamán, on the day that I met him, in his goodly, or happy, condition, giving gifts, or stipends, or written obligations conferring gifts, and giving to some more than to others]: (S:) or the meaning is, writing [writs of] gifts, and sealing them: or, as some say, taking his way into the آفاق [or regions, &c.,] of the land. (JK,) آفاق, aor. — , (S, Msb, K,) inf. n. آفاق, (S, Msb,) He tanned it (namely a hide) until it became what is termed آفاق، (S, Msb, * K,)

وَلاٍ المَلِكُ النُّعَمَانُ يَوَمٌ لَّيْتِهِ

غَطَّهُ بِغطَةٍ يَعُطىُ القُطُوطَ وَيَأَفَقُ
He (a man, As, TA) came to us from a region, &c., of the land: (As, K;) or came to us, and alighted at our abode as a guest: and in the Nawádir el-Aaráb, *TA* is said to signify he reached him, or overtook him; as also *TA*.

The main and middle part (سنن) of a road; (K;) the face, or surface, thereof: (IAar, K;) pl. *قافآ* (IAar, K.) Hence the saying, *Such a one sat upon the main and middle part, or face, or surface, of the road*. (TA.) The flanks, or ilia: or, as some say, skins; or skin; as in the saying, *I drank until I filled my skin*: (JK:) pl. [or rather coll. gen. n.] of *قافآ*; (IAar;) which signifies the flank; (IAar, K;) as does also *قافآ*. (Th, K;) Also pl., (S, K;) or [rather] quasi-pl. n., (M, K;) of *قافآ*, q. v. (S, M, K.)

A side; meaning a lateral, or an outward or adjacent, part or portion; or a part, region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; or a remote side; syn. *ناحية*; (JK, S, Mgh, Msb, K;) and a border; or an extremity; (JK;) of a land, or of the earth; and of the sky, or heavens: (JK, Mgh, Msb:) [or the horizon, or part next to the horizon, of the sky and of the earth]; or what appears of the sides (النواحي) of the celestial sphere, (K, TA,) and of the borders, or extremities, of the earth: (TA;) or the place whence blows the south wind, and the north wind, and the west wind, and the east wind: (K, *TA*;) pl. *قافآ*; (JK, S, Mgh, Msb, K;) and the sing. also is used as a pl.; like *كلام*، فَلَكُ، as is said in the Nh: (MF;) thus in the verse of El-Abbás, in praise of the Prophet:
When thou wast born, the earth became bright, and the tracts of the horizon, or the regions, shone with thy light: or, as some say, the earth is made fem. by him as meaning When the redness, or whiteness, in the [horizon] disappears. (Mgh.) Also, in like manner, The side, or lateral part, of a tent: (JK) or the part between the [two] anterior [pieces of wood called the] رواق, of a tent: (K) and the sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert. (TA.) is also said to be a pl. of فآ, but this is disallowed by Lh. (TA.) See also فآ. Also A burying of a skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning. (Lth, K,* TA.) See also فآ. , (ISk, JK, T, S, Mgh, Msb, K,) contr. to rule, (T, Msb,) and , (As, ISk, S, Mgh, Msb, K,) agreeably with rule, (S,) being a rel. n. from فآ, (Msb,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say , (Mgh, MF,) which is incorrect, (Mgh, Msb,) or whether it be correct, after the manner of and the like, requires consideration, (MF,) an epithet applied to a man, (ISk, S, Msb,) meaning One who is from the فآ [or lateral parts, or regions,] of the land; (ISk,* S, Msb;*) mentioned by Aboo-Nasr: (S, referring to the first form of the word:) or one who goes about in the فآ (JK:) or one who goes through the فآ of the land in search of sustenance: (K,* TA:) as also فآ. or فآ. (K, TA.) means He who is without the places where the pilgrims coming to Mekkeh enter upon the state of . (Mgh.)
The skin, or hide, that is not completely tanned, (S, Mgh, Msb, K,) so that it is unsubstantial, not firm, or strong, or tough: (Mgh:) when its tanning is complete, and it becomes red, it is termed: \(\text{أَقِيقٌ} \) therefore: \(\text{أَقِيقٌ} \) is of the measure \(\text{مَعُولٍ} \) or in the second stage of its tanning; for in the first stage it is termed: \(\text{أَدِمٌ} \); then, \(\text{أَقِيقٌ} \); and then, \(\text{أَدِمٌ} \) or that is tanned, but before it is sewed: (As, S, K,) or before it is cut, or slit: (K,) or when it comes forth from the tan, its tanning being finished, (JK, TA,) its [original] odour being [still] in it: (TA:) or after it is tanned: (Msb:) or not tanned: (Th, TA,) or that is tanned without or or any of the tans of the people of Nejd: (TA:) ISd says, I think that Th has mentioned \(\text{قَرُظ} \) as syn. with \(\text{قَرُظ} \), and explained it as signifying the skin, or hide, that is not tanned; but I am not sure of it: (TA:) the pl. is \(\text{قَرُظَ} \) (Lh, JK, S, Msb, K,) like as \(\text{أَدِمٌ} \) is pl. of \(\text{أَدِمٌ} \) (S,) or this is a quasi-pl. n., (M, K,) and \(\text{قَرُظَ} \) (JK, K) is allowable; (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] \(\text{قَرُظَ} \), (As, S, K,) like as \(\text{أَدِمٌ} \) and \(\text{أَدِمٌ} \) are pl. of \(\text{أَدِمٌ} \) and \(\text{أَرَغِف} \). (As, S,) \(\text{قَرُظَ} \) signifies also \(\text{سَقَاءٍ} \) [or skin for water or milk &c.] made of a hide of the kind termed \(\text{أَقِيقٌ} \). (Mgh,) \(\text{أَقِيقٌ} \) also signifies The skin of a man, and of any beast. (TA.)

\(\text{أَقِيقٌ} : \) see \(\text{أَقِيقٌ} \) in two places.

\(\text{أَقِيقٌ} : \) see \(\text{أَقِيقٌ} \).

\(\text{أَقِيقٌ} \), (S, K, &c.,) of the measure \(\text{قَاعُظٍ} \), (S, Kz, TA, [in the CK \(\text{أَقِيقٌ} \), and in like manner in a copy of the JK,]) from \(\text{أَقِيقٌ} \) (S, K,) or, as IB says, accord. to Kz, from \(\text{أَقِيقٌ} \), aor. — , and so accord. to Kr, and shown to be of the measure \(\text{قَاعُظٍ} \) by several verses in which it occurs, (TA,) One who has attained the utmost degree in generosity; (S, K,) or in knowledge, or science; or in chasteness of speech, or eloquence, and in the combination of excellent qualities; (K,) as also \(\text{أَقِيقٌ} \) fem. with ّ. (IF, K,) Also applied to a horse, Generous with respect to both parents: fem. with ّ. (S,) And applied to a camel, That excites admiration and approval by his generosity, excellence, high blood, or the like; (JK,) and so \(\text{أَقِيقٌ} \), (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.)
Afqa (Afqa): see Afqa.
Afqa (Afqa): see Afqa.
阿富汗

اَفَكَ\n\n1. ًآَفَكَ (with fet-h, S, TA, its only form, TA, [in the CK اَفَكَ,]) \textit{He changed his, or its, manner of being, or state}; (S, K;) and he turned him, or it, (i.e., anything, Msb,) away, or back; (S, Msb, K;) \textit{from the thing}; (S;) or \textit{from his, or its, mode, or manner, of being, \\&c.}; (Msb:) so in the Kur xlvii. 21, \textit{أجرتَنا لِتَأَفْكَكُنا,} ظنْنا مِنْ أَهْنَا \textit{Hast thou come to us to turn us away, or back, from our gods?} (Bd:) or he turned him away, or back, by lying; (TA:) or he changed, or perverted, his judgment, or opinion: (K;) or he deceived him, or beguiled him, and so turned him away, or back: and simply he deceived him, or beguiled him: and ًآَفَكَ signifies \textit{he was turned from his judgment, or opinion, by deceit, or guile.} (TA.) It is said in the Kur [li. 9], يَفْكَعُ عَنْهُ \textit{he will be turned away from it} (namely, the truth,) \textit{who is turned away in the foreknowledge of God:} (TA:) or, accord. to Mujáhid, ًآَفَكَ \textit{he will be weak in intellect and judgment so as to be thereby turned away from it who is weak in intellect and judgment}. (S, TA.) You say also, ًآَفَكَ \textit{The man was turned away, or back, from good, or prosperity.} (Sh.) And ًآَفَكَ, (K, TA,) \textit{He forbade him what he wished,} (K, TA,) and turned him away, or back, from it. (TA.) ًآَفَكَ, (Msb, K;) and ًآَفَكَ; (IAar, K;) \textit{He lied; uttered a falsehood; said what was untrue}; (Msb, K;) as also ًآَفَكَ, (K,) \textit{He told the people what was false:} (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.) ًآَفَكَ, (K, TA,) \textit{He told the people what was false:} (TA:) \textit{and being like ًآَفَكَ,} (K,) \textit{He was weak [as though perverted] in his intellect and judgment or opinion.} (K,* TA.) But ًآَفَكَ, \textit{God rendered weak his intellect} is not used. (L, TA.) ًآَفَكَ, (Msb, K;) \textit{It (a place) was not rained upon, and had no vegetation, or herbage.} (K, TA.)
2. أفكَّا (S, K,) *The land, or district, or the town, or the like, was, or became, overturned, or subverted, (S, K,) with its inhabitants: (S:) as were the towns of the people of Lot. (TA.) Hence it is said of El-Basrah, أفكَّتَ البلدَةُ نَارَةً مَّرتينَ, meaning *It has been submerged with its inhabitants twice;* as though subverted. (Sh.) You say also, أفكَّتَ تلك الأرضُ نَاراَتِينَ, meaning *That land has been burnt up by drought.* (IAar.)

3. أفكَّا (S, TA;) as also أفكَّآ (S, K,) You say, يا أفكَّآ, and يا أفكَّآ لَلأفِيْكَةَ, using the dim. form for the purpose of enhancement; i.e. *O the lie!* and *O the great lie!* the لَّ with fet-h denoting calling to aid; and with kesr denoting wonder, as though the meaning were, O man, wonder thou at this great lie. (TA.)

4. أفكَّا [so in the TA, without any syll. signs; app. either أفكَّا, an inf. n. of un., or أفكَّة, like داهية أفكَّة;] *A punishment sent by God, whereby the dwellings of a people are overturned:* occurring in a trad. relating to the story of the people of Lot. (TA.)

5. سنة أفكَّة A year of drought or sterility: (K, TA;) pl. أفكَّات (Z, TA.)

6. أفكَّا (S, K,) *One who is turned from his judgment, or opinion, by deceit, or guile;* as also مأوفُوكَ. (K,) Lacking
strength or power or ability, and having little prudence and artifice. (Lth, K.) See also أَفَّاكَ.

أَفَّاكَ: see أَفَّاكَةَ in three places. Also A severe, or distressing, calamity. (Ibn-Abbád.)

A great, or habitual, liar; (S, Msb, K;) as also أَفْوَكُ. (Msb, K,) and أَفِيَكَةُ: (K:) fem. of the first [and last] with ؕ: but the second is both masc. and fem.: (Msb:) the pl. of the second is أَفْكُلَ with damm [i. e. أَفْكُلَ, accord. to the rule of the K, but the TA seems to indicate that it is أَفْكُلَ, by likening it to the pl. of صِبْور]. (K.)

A great, or habitual, liar: see عَزَّة أَفِيَكَةَ and see أَفِيَكَةَ.

أَفِيَكَةٌ [Changed in his, or its, manner of being, or state: turned away, or back, from a thing: &c.: see مَأَفِونٌ.]

__ Weak [as though perverted] in his intellect (AZ, S, K) and judgment or opinion; as also ذ: (AZ, S:) accord. to A'Obeyd, (or AA, as in one copy of the S,) a man who does not attain, or obtain, good, or prosperity. (S.) Also, (K,) fem. with مَأَفِونٌ (S, K,) A place, (K,) or land, (أَرض, S, Z,) not rained upon, and having no vegetation, or herbage. (S, Z, K.)

المَأَفْتَنُكَاتِ (S, K) and المَأَفْتَنُكَةُ (TA,) both occurring in the Kur, [the former in ix. 71 and lxix. 9, and the latter in liii. 54,] The cities overthrown, or subverted, by God, upon the people of Lot. (S, K.) The former also signifies The winds that turn over [the surface of] the earth, or ground: (K,) or the winds that blow from different quarters: it is said (by the Arabs, S) that when these winds blow much, the earth (i. e. its seed-produce, TA) thrives, or yields increase. (S, K, TA.)
\( \text{افِل} \)

\( \text{افِل} \) (T, S, Msb, K,) said of a thing, (Msb,) or of the moon, (T,) and \( \text{افِل} \) said of the sun, (T, S, M,) and of the stars, (M,) aor.

and \( \text{افِل} \), inf. n. \( \text{افِل} \) (T, S, M, Msb, K) and \( \text{افِل} \) (M, Msb,) It was, or became, absent, or hidden, or concealed; (T, S, Msb, K;) \( \text{افِل} \) it set; (T, S, M, &c;) and so \( \text{افِل} \), aor. \( \text{افِل} \). (K.) Hence, \( \text{افِل} \) فلَانَ عَنِ الْبَلَدِ. Such a one became absent, or went away, from the country, or town. (Msb.)

\( \text{افِل} \) A young camel such as is termed \( \text{ابن} \) مَحَاض \[i. e. that has entered its second year]; (As, Elfárábee, S, M, Msb, K,) and the like; (S,) or, and also such as is above this \[in age]; (Elfárábee, M, Msb, K,) or, and also such as is termed \( \text{ابن} \) لُوء \[i. e. that has entered the third year]; beyond which it is not so called: (As, TA;) or that is seven months old, or eight: (As, Msb;) or a youthful camel: (AZ, Msb:) and also (M, K) a young weaned camel; syn.

\( \text{افِل} \) (T, M, Msb, K;) fem. with \( \text{افِل} \) (As, S:) pl. \( \text{افِل} \) (T, S, M, K) and \( \text{افِل} \) (As, S, Msb, K,) which latter they liken to ذَانِبٌ as pl. of ذَانِبٌ. (M.) [In my copy of the Msb, the pl. is said to be ذَانِبْ افِلَةٌ; and it is also there said, on the authority of IF, that ذَانِبْ افِلَةٌ signifies the young ones of sheep.] It is said in a prov., ذَانِبْ افِلَةٌ. The stallion-camel is only that which has increased in growth from the young one in its second year; &c.;] i. e. what is great has begun small. (TA.)

\( \text{افِل} \) part. n. of 1, (T, TA,) applied to the moon, and to any star: (TA;) fem. with ة\( \text{افِل} \) pl. \( \text{افِل} \) (Kur vi. 76 [the rational form of the pl. being there used because it is applied to stars as being likened to gods]) and \( \text{افِل} \) and \( \text{افِل} \). (TA.)
Afhe

Afhe and Afhe and Afhe and Afhe and Afhe and Afhe and Afhe: see Afhe.
[like صنعوق, or like عصفور &c.; or like ترذون, or like رفیْن, or][like رفیْن, or like ترذون; (accord. to different copies of the K, art. فین)] [an arabicized word, from the Greek نهود, either immediately or through the Persian خشخاش; meaning Opium:] the milk [or juice] of the black Egyptian خشخاش [or poppy, or papaver somniferum]; (K;) or the milk of the خشخاش, the best of which is the black Egyptian; (TA;) or the expressed juice of the black Egyptian خشخاش, dried in the sun: cold and dry in the fourth degree: (Ibn-Seénà, or Avicenna, i. 133:) beneficial for hot tumours, especially in the eye; torporific (to the intellect, TA): in a small quantity, beneficial, and soporific: in a large quantity, a poison: (K;) [the lexicographers regard the word as Arabic:] some, among whom is the author of the K, hold that it belongs to art. فین: others, that it belongs to art. آفون. (TA.)
اقحوان

اقحوان: see art. نحور
اَقْطَ

ٌﻂَﻗَأَ q. v. infrà. (S, K.) He made it (namely food) with ٌﻂَﻗَأَ q. v. (S, K.) Also, (aor. and inf. n. as above, TA,) He fed him with ٌﻂَﻗَأَ (A’Obeyd, K:) like ُﻪَﻨَـﺒَﻟَ from ٌَِﺒَﻟَ and ُﻩَﺄَﺒَﻟَ from ٌَْﺒَﻟَ Lh mentions the verb in this sense as used without its being made transitive. (TA.) [ٌﻂَﻗَأَ in the CK is a mistake for ٌﻂَﻗَأَ q. v.]

ٌﻂِﻗَأَ (Lh, K, [in the CK, incorrectly, ٌﻂِﻗَأَ]) of the measure ٌَِْٔنَأَ, agreeably with a common rule, applying to anything, (Lh, TA,) He had much ٌﻂِﻗَأَ; his ٌﻂِﻗَأَ became much, or abundant. (Lh, K.)

ٌﻂِﻗَأَ [written with the disjunctive alif] He made, or prepared, ٌﻂِﻗَأَ (S:) strangely omitted in the O and in the K. (TA.)

ٌﻂِﻗَأَ (Fr, Az, S, Msb, K) and ٌﻂِﻗِإَ (Fr, O, K) and ٌﻂَﻗَأَ (Fr, K) and ٌﻎِﻗَأَ (S, O, Msb, K,) the last sometimes occurring in poetry, and formed from the first, by transferring the vowel of the ٌقَ to the preceding letter, (S,) or a contraction of the second, accord. to a common usage of [the tribe of] Temeem in the cases of words of this measure, (O,) and ٌﻂْﻗَأَ (As, K,) of all which the first is the most chaste, and the last is strange, (TA,) [A preparation of dried curd;] a preparation of, or thing made from, milk (Az, Msb, K) of sheep or goats, (K,) which has been churned, and of which the butter has been taken, (Az, Msb, K,) cooked, and then left until it becomes concrete: (Az, Msb:) or made from the milk of camels, in particular: (IAar:) or milk which is dried, and has become hard, like stone; with which one cooks; repeatedly mentioned in trads.: (TA:) or a thing made from milk; being a kind of cheese: (Har p. 587:) pl. ٌنﺎَﻄْﻗُأَ (K.)

ٌطﺎﱠﻗَأَ A maker of ٌﻂِﻗَأَ (TA.)

ٌطﻮُﻗْﺄَﻣَ Food made with ٌﻂِﻗَأَ (S.)
1. He trod wheat. (IAar, K.)

2. ِنَأَكَّدَ, inf. n. ِكَأَكَّدَ, i. q. ِكَأَكَّدَ (S, Msb, K.), of which it is a dial. var.; (S;) but it is not so chaste as the latter, and by some is disallowed. (TA.)

3. ِنَأَكَّدَ i. q. ِوَأَكَّدَ (S in art. ِكَأَكَّدَ).

4. ِنَأَكَّدَ i. q. ِوَأَكَّدَ (S and K in art. ِكَأَكَّدَ).

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

6. ِنَأَكرَ, Firm; (K, TA;) applied to a covenant, or compact. (TA.)
أَكَرَّ

1. أَكَرَّ, aor. —, inf. n. أُرْكَأَ, He tilled the ground; ploughed it up for sowing. (Msb.) — He dug the ground. (TA.)

He cut, or dug, a river, or canal, or rivulet. (Msb.) — And أُرْكَأَ, (TA.) inf. n. as above; (K;) and أُرْكَأَ, (TA.) — He dug a hollow, or cavity, in the ground, for water to collect therein and to be baled out therefrom clear: (K, TA;) or أُرْكَأَ signifies he dug hollows, or cavities, in the ground. (S.)

3. أُرْكُأَ, (TK.) inf. n. أُةِرَكُؤُمَ, (S, K,) He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce; syn. of the inf. n. مَجَابِرَة. (S, K, TA.) The doing of this is forbidden. (TA.)

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5. أَكَرَّ see 1, in two places.

أَكَرَّ, A hollow, or cavity, dug in the ground, (S, Msb, K,) in which water collects, and from which it is baled out clear: (K;) pl. أَكَرْأَ. (S, Msb.) Also a dial. var. of كَرَّةَ (K,) [A ball] with which one plays: (TA:) [and a sphere, or globe:] but it is of weak authority. (K.)

أَكَرَّ, as used in practical law, Land which is given by its owners to men who sow and cultivate it [app. for a certain share of its produce: see 3]. (Mgh.)

أَكَرَّ, A tiller, or cultivator, of land: (Msb, K;) pl. أَكَرْأَ, as though it were pl. of أَكَرَّ, (S, Msb, K,) like as كَفَّأَرْ is pl. of كَفَّأَ. (Msb.)
Afāk

Afāk, inf. n. Afāk, He made the Afāk; Afāk, inf. n. Afāk, which latter, accord. to IF, is the original form. (TA.) See also 4.

Afāk al-ḥamār

Afāk al-ḥamār, (S, Mgh, Msb, K,) inf. n. Afāk, He bound, (S, K, TA,) or put, (Msb, TA,) the Afāk upon the ass; (S, Msb, K,) as also Afāk, and Afāk, which is of the dial. of the people of El-Hijāz; the first being of the dial. of Benoo-Temeem: and in like manner, the būl, the mule. (Uh.)

Afāk

Afāk, (S, Mgh, Msb, K) and Afāk, (K,) as also Afāk, and Afāk, (K in art. Wūkaf.) The brūdāh, [i.e. pad, or stuffed saddle, generally stuffed with straw.] (K,) of the ass, (S, Mgh, Msb, K,) and also used for the mule, and for the camel; (TA in art. Wūkaf) a saddle like the būl, (TA:) and a saddle of a horse made in the form of the ass's Afāk, having at its fore part [or pommel] a thing resembling a pomegranate: (Mgh:) [see also Qaf:] pl. [of pauc.] Afāk (TA) and [of mult.] Afāk (S, Mgh, Msb, TA.) Yaakoob asserts that the ' in Afāk is a substitute for the ' in Wūkaf and Wūkaf (TA.)

Arajz says,

* إنِّ لَنَا أَحَمْرَةَ عِجَافًا *
* يَأْكُلُنَّ كُلًا لِيْلَةٍ إِكَافًا *

meaning [Verily we have some lean asses] which eat every night the price of an Afāk. (TA.)

The maker of the kind of saddle called Afāk. (K.)
The swallowing food after chewing it; so that the swallowing of pebbles is not properly thus termed: (Msb:) or, accord. to Ibn-El-Kemál, the conveying, or transmitting, to the belly what may be chewed, whether the thing be chewed or not; so that it does not apply to milk, nor to سوّيق: and as to the saying of the poet,

*[Of the eaters of what they purchase with the price of water, wrongfully, I do not see any attain good after their eating of what they have purchased with the price of the water; he means a people who used to sell water and purchase with the price thereof what they would eat: (TA:) [for you say, أكلٌ كذا as meaning He ate the price of such a thing: see another ex. voce كافِ كافٍ; and another voce نُدَى.] ___ The saying, in the Kur [v. 70], لأكلوا من فوؤهم ومن تحت أرجلهم [They should eat things above them and things beneath their feet] means, their means of subsistence should be made ample; (Bd, TA;) by the pouring of the blessings of the heaven and the earth upon them; or by the abundance of the fruit of the trees, and the produce of the grains sown; or by their being blessed with gardens of ripe fruits, so that they should gather them from the upper part of each tree, and pick up what should have fallen upon the ground. (Bd.) [lit. His eating became cut off, or stopped.] means he died; [see also أكلٌ رفَّهُ] and so أكلٌ [lit. he completed his eating]. (TA.) [lit. أكلٌ رفّهُ] means he became extremely aged, and his teeth fell out, one after another. (TA.) [lit. He eats men, and eats the flesh of men.] means he defames men; or does so in their absence: (TA:) and the action thus signified may be [with words, or by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. همّز.) It is said in the Kur [xlix. 12], أحبب أحدهم أن يأكل خمَ خميَّه.
Would any one of you like to eat the flesh of his brother when dead? [lit. *Would any one of you like to eat the flesh of his brother when dead?] [He ate the flesh of my sheep, and drank the milk of them, means, like *he ate, fed upon, devoured, or consumed, my wealth, or property: see 2].

He ate my sheep, and drank the milk of them, means, like *he ate, fed upon, devoured, or consumed, my wealth, or property: see 2]. [The stones wore away his nails]. (TA.) [He consumed his life]. (Mgh.) [It is said in a trad., (TA,) said to be Yethrib [afterwards called El-Medeeneh]; (TA;) i. e., the people of which shall conquer the [other] towns and make spoil of their possessions: or it denotes the superior excellence of that town; and is like the saying, [This is a tradition which does away with, or overrules, the other traditions]. (Sgh. K, TA.) [My head itched]. (K, TA.) An Arab was heard to say, [as is often said in the present day,] [My skin itches]. (TA.) [It (a limb, or member, [and a sore,] and a piece of stick, or wood,) became corroded or cankered, or decayed, by the mutual eating away of its several parts; as also *the teeth rubbed together and wasted away; by reason of age; (S;) or fell out, one after another: (Msb;) or broke in pieces, or became much broken: (K;) and signifies the same; (S, Msb;) and so . (S,) [The she-camel experienced an itching and annoyance in her belly,] (S, O, K,) [from the growth of the hair,] (S, O,) [or from the growth of the fur,] (K,) [of her fœtus. (S, O, K.)

He made him to eat a thing.] [He made him to eat a thing.] [He made him to eat a thing.] [lit. *He made him to eat a thing.*] [He made him to eat a thing.*] [lit. *He made him to eat a thing.*]
people to eat my property, and made them to drink it,) means he fed men, or the people, with my property, or cattle. (S, K, TA.) ﴿أَكِلَُّهُ الثَّيْرَ﴾ (so in some copies of the K and in the TA,) or ﴿بُيْكَلَ وَيُشَرِّب﴾ (so in two copies of the S and in a copy of the K,) [of which the former is app. the right reading, as the lit. meaning seems to be My cattle passed the day made to eat and made to drink,) i. e., pasturing as they pleased. (S, K, TA.) ﴿ُبِّرَشُﻳوُلْﻛَؤُـﻳ﴾ (so in two copies of the S and in a copy of the K,) of which the former is app. the right reading, as the lit. meaning seems to be: You say, ﴿ُهَلْﻛَآَءْﻳَﺸَﻟا﴾ (, S, K,) inf. n. as above, He charged against him, or accused him of doing, the thing; as also ﴿ُهَلْﻛَآ﴾ (, K, TA,) inf. n. ﴿لَآَﻛِإ﴾ (, TA.) In [some of] the copies of the K, for ﴿ُهَلْﻛَد﴾ we here find, erroneously, دَعَاءَ. (TA.) You say, ﴿يُنَـﻠْﻛَأ﴾ (lit. Thou hast made me to eat what I have not eaten,) meaning thou hast charged against me, or accused me of doing, what I have not done; as also ﴿يُنَـﻠْﻛَأ﴾ (S and K in art. شرب.) ﴿بَرْﺷَأ﴾ (a sgh.) ﴿وَبَرْﺷَأ﴾ ساَنَو ﴿وَلَآَﻛِإ﴾ هَلْكَأ (S, K) and ﴿وَلِآَﻛِإ﴾ لَآَﻛِإ (K,) He ate with him; (S, K;) as also أَكِلَهُ ﴿وَأَكِلَهُ﴾ (S, K,) inf. n. ما لم أشرب which is forbidden in a trad. is A debtor's giving a thing to his creditor in order that he may abstain from taking the debt. (TA.) ﴿لَآَﻛِإَءْﻳَﺸَﻟا﴾ (S, K,) inf. n. رَيْكَالَ of the palm-tree, and of seed-produce, (S, K,) and of anything, (S,) It had ripe fruit; it supplied food. (S, K.) ﴿أَكِلَُّهُ الثَّيْرَ﴾ (S, K,) inf. n. as above, (S,) He gave him to eat the thing; he fed him with the thing. (S, * K.) See also 2, in two places. ﴿وَأَكِلَهُ أَكِلَ اَلْآَثَار﴾ He fed, or supplied, the fire with fuel. (S.) ﴿وَأَكِلَهُ أَكِلَ اَلْآَثَار﴾ (A, K,) inf. n. as above, (S, O,) He busied himself among the people with propagating calumnies: (S, O, TA:) or he created, or excited, disagreement, dissension, or strife, among them; or made, or did, mischief among them: (A, TA:) or he incited them, one against another: (K.) ﴿وَأَكِلَهُ أَكِلَ اَلْآَثَار﴾ (S,) or (K, [in the CK, erroneously, ﴿يَلَانَ فَلَانَ فَلَانَ]] I made thee, (S,) or he made such a one, (K,) to have dominion, or authority, or power, over such a one. (S, K.)
...: see 1, latter part, in two places: ___ and see also 8. ___ Also, said of a sword, (S, K,) and of silver (K, TA) molten, (TA,) and of lightning, and of collyrium, and of aloes, (K,) and of anything shiny, (TA,). It shone, gleamed, or glistened, (S, K, TA,) much, or intensely; (K;) when said of a sword, by reason of its sharpness. (S, TA.)

Dost thou not cease to eat our flesh, [i.e., to wound our reputations, (see 1,)] and to defame us? (Aboo-Nasr, TA.) But see below. ___

The fire flamed, or blazed, vehemently; as though one part thereof devoured another. (TA.)

He burned, or burned fiercely, with, or by reason of, anger. (S, K.) The phrase mentioned above, انتكل غضبا, (K,) or انتكل غضبا, (S,) He burned, or burned fiercely, with, or by reason of, anger. (S, K.) The phrase mentioned above, انتكل منه, is also cited as an ex. of this meaning. (S, TA.) You say likewise, He was, or became, angry with him, and excited, or provoked, against him, (K, TA,) and vehement, or severe; (TA;) as also

He asked, or begged, of him to assign to him the thing, or to make it be to him, as a means of subsistence, or a thing to be eaten. (K, TA.) ___ He takes (S, K, TA) and devours (TA) the possessions of the weak ones. (S, K, TA.)

In his teeth is a rubbing together and wasting away; by reason of age. (S, TA.) See also

A she-camel experiencing an itching and annoyance in her belly, (S, K,) from the growth of the hair; (S,) or from the growth of the fur; (K,) of her fetus. (S, K,) ___ is erroneously put, in the CK, for انتكل, in a sense explained below.]
(Lh, TA) and (Msb, K) and (Lh, Msb:) any eatable; i.e. anything that is eaten; (S;) and (Lh, TA) and (Msb, K) any eatable, or food. (S, TA.) You say of one who is dead, [His food has become cut off, or stopped: in the TA, أَلْكَأَمْ: see 1]. (S.) And I have not tasted food. (S, TA.) Fruit (S, K [in the latter of which, in some copies, أَلْكَأَمْ is put for أَلْكَأَمْ, erroneously, as is said in the TA]) of palm trees and other trees &c. (S.) So in the Kur [xiii. 35], مِئَادَةَ أَلْكَأَمْ [Its fruit shall be perpetual]: (S, TA:) meaning that the fruits thereof shall be not as those of the present world, which come to one at one time and not at another. (TA.) [Pl. أَلْكَأْلَ; occurring in the M and K in art. مُئَادَةَ.] Means of subsistence: (K:) worldly good fortune, (S, K,) and ample means of subsistence. (S.) You say, فَلَانُ ذُو أَلْكَأَمْ Such a one is possessed of worldly good fortune, and ample means of subsistence: (S:) and عَظْمُ الْأَلْكَأَلْمِ [great] good fortune; or of a [great and] good share of the means of subsistence. (TA.)

Thickness, substantialness, or closeness or compactness of texture, of a garment, or piece of cloth; (S, K, TA;) and strength thereof. (K.) You say قَرَطَانِ ذُو أَلْكَأَمْ A garment, or piece of cloth, having thickness, &c.: and paper having thickness, &c. (S, TA.) Intelligence; judgment; (Abū-Nasr, S, K;) firmness of intellect. (K, TA.) You say رَجُلُ ذُو أَلْكَأَمْ A man possessing intelligence and judgment. (Abū-Nasr, S, TA.)

A single act of eating (S, Mgh, Msb, K) until one is satisfied. (S.) Hence the saying، المُعَتَدُ أَلْكَأَمْ لِلْعَدَاءَ، العَشَاءَ، meaning That to which people are accustomed is two acts of eating, the eating of the morning-meal and that of the evening-meal. (Mgh.) See also أَكْذَأَلْهَا، in two places. And see أَكْذَأَلْهَا, first sentence.

A morsel, or small mouthful, of food. (S, Mgh, Msb, K.) [For the pl., see below.] You say، أَكْذَأَلْهَا، وَهَٰذَهُ أَكْذَأَلْهَا I ate one morsel. (S.) And [He ate a morsel by means of defaming his brother] is said, in a trad., of a man who is on terms of brotherhood with another, and then goes to his enemy, and speaks of him in a manner not good, in order that he may give him a present for doing so. (TA.) A small round cake of bread; syn. فَرَقَة (Mgh:) pl. فَرَوْقَةَ (S, K;) a single فَرَقْصَة (Mgh:) pl. فَرَوْقَصَةَ (S, K:) which is also syn. with مَكْذَأَلْهَا، طَعْمَةً; (S, Msb, K, in art. طَعْمِ.) i.e.
An assigned, or appointed, means of subsistence; such as a grant of a tract of land; and a tax, or portion of a tax or taxes; and the like; (Mgh in explanation of طمعة, and TA in explanation of the same and of ماكلة in art. طمع; and [it is also said that] ماكلة signifies a thing that is assigned, or appointed, or granted, to a man, so that he is not to be reckoned with, or called to account, for it: (TA in the present art.) [thus it applies to any absolute grant, either of land, (as an allodium, an appanage, &c.,) or of revenue:)] pl. أكلة (K) [and app. also أكل, which see below]. You say, هذا الّذي أكلة للك This thing is a طمعة to thee, or for thee. (S.) See also أكلة.

Also, and أكلة (S, Z, Sgh, K) and أكلة (Kr, K) Defamation; or defamation of the absent. (S, Z, Sgh, K) You say,إن له خس الإكلة Verily he is one who defames men; or, who does so in their absence. (S, TA.)

أكلة A mode, or manner; (K) or state, or condition, (S, K) in which one eats: (S, K: *) like أكلة جلسة and أكلة (S, TA:)
and the posture of the eater, reclining or sitting. (TA.) You say, إن له خس الإكلة [Verily he has a good mode, &c., of eating]. (S.) See also أكلة, last two sentences. The itch: or an itching: (S, K) as also أكلة (As, S, K) [see أكلة ن旨ي، رأسي of which both are said to be inf. ns.,] and أكلة: (K:) so the last is written accord. to the correct copies of the K: accord. to Esh-Shiháb, in the Shifá el-Ghaleel, it would seem to be أكلة; but this is at variance with the authority of the leading lexicologists:
the same word, أكلة، is also explained in the K as signifying a disease in a limb, or member, in consequence of which one part is [as it were] eaten by another; [a meaning which I believe to be correct, (see أكلة although SM says,] but this is identical with the itch, or an itching: and أكلة is a vulgar term for the same; and so is أكلة، with medd, given as correct by Eth-Tha‘álibee, in [his book entitled] the Mudáf and Mensoob, but disallowed by ElKhafájí. (TA.) One says, إن لاجد في جسدي [Verily I experience in my body an itching.] (S.)
A corrosion, or canker, or decaying, of a limb, or member, [and of a sore,] from the mutual eating away of its several parts; as also ٌإِكَّلَأَةٍ، ٌإِكَّلَأَةٍ. (K, TA.) [See also ٌأَكْلَأَةٍ، ٌأَكْلَأَةٍ, where a similar meaning is assigned to the former of these two words; and the same seems to be indicated in the Msb.] See also another signification voce ٌإِكَّلَأَةٍ، ٌإِكَّلَأَةٍ, said of a she-camel, She has an itching and annoyance in her belly; (S, K,) from the growth of the hair; (S,) or of the fur; (K,) of her fetus. (S, K.)

ٌأَكِّلَأَةٍ: ٌأَكِّلَأَةٍ. (K, TA.)

ٌإِكَّلَأَةٍ آَهَـﺑَ: ٌإِكَّلَأَةٍ، said of a she-camel, She has an itching and annoyance in her belly, (S, K,) from the growth of the hair, (S,) or of the fur, (K,) of her fetus. (S, K.)

ٌأَكِّلَأَةٍ: ٌأَكِّلَأَةٍ. (K, TA.)

ٌإِكَّلَأَةٍ and ٌأَكِّلَأَةٍ and ٌأَكِّلَأَةٍ all signify the same; (K;) i. e. A man who eats much; [who is a great eater; edacious; voracious;] as also ٌإِكِّلَأَةٍ. (TA.)

ٌأَكِّلَأَةٍ One who eats with another. (S, TA.) See also ٌأَكِّلَأَةٍ; ٌأَكِّلَأَةٍ, I. q. ٌآَكُوْلِ, ٌآَكُوْلِ [as signifying Eaten]. (TA.) See also ٌأَكِّلَأَةٍ.

ٌآَكُوْلِ A sheep, or goat, which is set apart (S, Msb, K) to be eaten, (S, Mgh, K,) [i. e.] to be slaughtered, (Msb,) and which is fattened, (S, Mgh,) and the taking of which by the collector of the poor-rate is disapproved; (S;) not left to pasture by itself, being of the best of the beasts: (Msb;) and ٌآَكِّلَأَةٍ occurs in the same sense,

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

: see what next follows.

, with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for , (TA,) a word of a bad dial., (K, * TA,) and , (K, TA,) [in some copies of the former of which, instead of , meaning, as is said in the TA, &c., we find , and , ] A sheep, or goat, which is set (K, TA) in the lurking-place of a hunter (TA) for the purpose of catching thereby the wolf and the like. (K, TA.) ___ And the first two words, (K,) or , (S, Mgh, Msb,) A beast which has been eaten, (S, * K,) or partly eaten, (Mgh, Msb,) by a beast or bird of prey; (S, Mgh, Msb, K,) and then rescued from it: (Mgh, TA:) the , meaning, as is said in the TA, &c., we find , and , and .

: see .

: see .

: see .

: see .

: see .

: see also .
part of the spoil, which was the chief's portion in the time of ignorance] (S, TS, K, TA) &c. (TA.)

&c., (S,) [in measure] like (TA,) [an inf. n. of أُكَل, q. v. : and also signifying] Gain. (S, TA.) Also A place, and a time, of eating; pl. ماً كُلٌّ.

Moُكْلُ Fortunate; possessed of good fortune; prosperous. (Aboo-Sa’eed, K.)

Moُكْلُ الرِّبَى [The giver of usury: see أُكَل, last sentence]. (TA.)

Maُكْلُ see: أُكَلُّ, and for the former, see also أُكَلُّ, in two places. Also, both words, i. q. مَيْرَةٌ. i. e. Corn, or any provision, which a man brings, or purveys, for himself or his family, or for sale]. (K.) Also used in the sense explained above, voce أُكَلُّ [as a subst.,] and likewise as an epithet, so that one says شَأَنُ ماً كُلٌّ [as meaning A sheep, or goat, that is eaten]. (K.) Both words signify [also] A place whence one eats. (S, O.) And hence one says، مَا كُلُّ اْتْحَدَّتُ فَلَانًا ماَكْلَةٍ [I took for myself such a one as a person from whom to obtain what to eat]. (S, O.) [The pl. is ماً كُلٌّ: of which see an ex. voce أُكَلُّ.]

Maُكْلُ: see the paragraph next preceding, throughout.

مَكُلَّةٍ Anything in [i. e. out of which one eats: (Lh, K;) or [bowls of the kind called صحَاف, (S,) or a [bowl of the kind called] صحَافَة, (TA,) in which the tribe find it easy to cook, (so in a copy of the S and in the TA,) or to put, (so in another copy of the S,) flesh-meat and [the kind of porridge called] عصيدةٌ: (S, TA;) or a bowl not so large as a (S voce صحَافَة:) [or a small [bowl of the kind called] فُصُّةٌ, that satisfies the stomachs of three: and a small [cooking-pot such as is called] برَوْمُهُ. (K.)

Maُكْلٌ: see أُكَلُّ, and أُكَلٌّ, and أَكَلُّ, أَكَلٌّ The subjects of a king. (Z, K, TA.) Hence the trad., ماً كُلٌّ حَمِيرٌ خَيْرٌ مِنّهُ The subjects of Himyer are better than their king, or ruler. (Z, TA.)
A spoon: (K:) because one eats with it. (TA.)

Also, [like مَسْتَأْكَل،] One who takes and devours the possessions of men. (TA.)

: see what next precedes.
The being big in the hinder parts, or posteriors, also termed مَكْأَة. (O, K.) You say, ﻣَأَكْأَةَ، مَأَكْأَة. (O, K.)

The woman was large in the hinder parts. (TK.)

It (a place) became what are termed مَكْأَتِسَا. q. v. (K.) He (a man, TA) found his sitting-place to be plain, smooth, soft, or easy to sit upon. (K.)

A hill, or mound, syn. ﻥِلْكَ، (Msb, K,) [in an absolute sense, or] of what is termed قَفْ ﻣَأَكَأَةَ q. v., (K,) or, as in the M, (TA,) of a single collection of stones: or it is inferior to mountains: or a place that is more elevated than what is around it, and is rugged, not to the degree of being stone: (K) or an isolated mountain: (K voce جَبَلِي) or an eminence like what is termed راْبِئَةٌ: a collection of stones in one place, sometimes rugged and sometimes not rugged: (Msb:) or i. q. قَفْ ﻣَأَكَأَةَ, except that the مَكْأَة is higher and greater: (ISh, TA:) or what is higher than the قَفْ ﻣَأَكَأَة; compact and round, rising into the sky, abounding with stones: (TA:) pl. أَمَّهَاتْ (S, Msb) and ﺔَمَأَكَأَةَ، (K, Msb, K,) and أَمَأَكَأَةَ (K, TA,) or this is pl. of أَمَأَكَأَةَ (S, Msb, K,) and أَمَأَكَأَةَ (K, TA,) or this is pl. of أَمَأَكَأَةَ (S, Msb, TA,) and أَمَأَكَأَةَ [a pl. of pauc.,] (K,) or this is pl. of أَمَأَكَأَةَ (S, Msb, TA,) and أَمَأَكَأَةَ [which is also a pl. of pauc.,] (I, K,) or this is a pl. of أَمَأَكَأَةٌ: (TA:) IHsh says that أَمَأَكَأَة is the only word like ﺔَمَأَكَأَة in its series of pl.; for its sing. [or n. un.] is أَمَأَكَأَةٌ، and the pl. of this [or the coll. gen. n.] is أَمَأَكَأَةَ، and the pl. of this is أَمَأَكَأَةَ، and the pl. of this is أَمَأَكَأَةَ، and the pl. of this is أَمَأَكَأَةَ، and the pl. of this is أَمَأَكَأَةَ، and the pl. of this is أَمَأَكَأَةَ، and the pl. of this is أَمَأَكَأَةَ, (MF in art. ﺔَمَأَكَأَة،) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, ﺔَمَأَكَأَةَ ﻣَأَكَأَةَ، (O, K,) and the literal meaning to be, ﻣَأَكَأَةَ أَمَأَكَأَةٌ، (MF in art. ﺔَمَأَكَأَة،) in which I think the first word to be a mistranscription, for ﻣَأَكَأَةَ، and the literal meaning to be, ﻣَأَكَأَةَ أَمَأَكَأَةٌ.
behind it]: related on the authority of Zeyd Ibn-Kethweh. (TA.) And one says, لا تبل على أكمة, meaning Publish not what is secret of thine affair: (TA.)

Ma`ak or Ma`ak: see what next follows.

Ma`ak and Ma`ak: (El-Farábee,) or Ma`ak, (S,) or both, and Ma`ak and Ma`ak, (IAth, K,) The hinder part, posteriors, buttocks, or rump, of a woman; syn. (S,) or a portion of flesh on the head of the ورك or haunch; one of two such portions: (Zj in his Khalk el-Insán, and K:) or these are two protuberances of flesh on the heads of the upper parts of the and [or haunches]; on the right and left: (TA:) or they are two portions of flesh conjoining the عجز [or buttocks] and the [or two portions of flesh and sinew next the back-bone, on each side]; (K, TA;) or, as in the Nh, conjoining the عجب [or rump-bone] and the : or two portions of flesh at the root of the: (TA:) pl. Ma`ak. (S, K,) Lh mentions the saying, إنَّهُ أعظيمَ ما أكمة [Verily he is big in the hinder parts]; as though they called every portion thereof Ma`ak, (TA.) And one says in reviling a person, يا ابن أحمر الماكمة, meaning O son of him who is red in the سفالة. (TA.)

Ma`akma or Ma`akma: see what follows.

Ma`akma or Ma`akma: (In the CK, erroneously, Ma`akma] and Ma`akma She who is large in the Ma`akman. (K.)

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الٌ

ْلَا is a particle of determination: (Mughnee &c.;) or, accord. to some, it is a conjunct noun, and this is the correct opinion; but some say it is a conjunct particle; and some, a particle of determination: (I 'AK p. 40:) [it is equivalent to our article The] as in [The man]: (S and K in art. لومة, and I 'Ak p. 48:) accord. to Kh, [what is termed] the determinative is ْلَا [altogether, and therefore it is called by some the determinative alif and lám]; but accord. to Sb, it is the ل alone; [wherefore it is called by some, as in the S &c., the lám of determination;;] so that accord. to Kh, the hemzeh is a hemzeh of disjunction; but accord. to Sb, it is a hemzeh of conjunction:

(I 'Ak ubi suprà:) [I says,] the ل being quiescent, the conjunctive ٰ is prefixed to it in order that it may commence therewith; but when it is conjoined with what precedes it, the ٰ is dropped, as in لُجﱡﺮﻟا لُموم. Sometimes the Arabs suppress hemzeh after it; and sometimes they also suppress the ٰ of the article itself: thus, for لُجﱡرُمُ, they say لُجﱡرُمُ لُموم. (Zj, cited in TA in art. ﺑﻴﻃ) In the dial. of some of the people of El-Yemen, (TA in art. ﺑﻴﻃ, q. v.,) or in the dial. of Himyer, (TA in art. ﺑﻴﻃ طي) is used in the sense of الٌ.

(TA.) ___ It is used to distinguish a noun as known [to the hearer or reader in a particular and definite sense]: (Mughnee, I 'Ak ubi suprà:) first, by its being mentioned [before]; (Mughnee;) as in [the words of the Kur lxxiii. 15 and 16,] كم أرسلنا إلى فرعون رسول Like as we sent unto Pharaoh an apostle, and Pharaoh disobeyed the apostle; (Mughnee, I 'Ak;) in which case, the pronoun may supply the place which it and the noun that it accompanies occupies: secondly, by its being conceived in the mind; as in [the Kur ix. 40,] إذ هما في الغار [When they two were in the cave]: and thirdly, by its being applied to a thing present; and accord. to Ibn-'Osfoor, this does not occur except after nouns of indication, as in جآء في هذا الرجلٌ [This man (lit. this, the man,) came to me]; or after أی in calling, as in [O man]; or after إذا denoting a thing's happening suddenly, or unexpectedly, as in خرجت فإذا الأسدٌ [I went forth, and lo, there was the lion]; or after the noun denoting the present time, as ﻣَنْ آنَ [Now]: but this requires consideration; for you say to the reviler of a man in you presence, لا تشمِّصِ الرُجلَ [Revile not thou the man]; and because that which is after إذا does not render determinate anything
present at the time of speaking; and because that in الآن is really redundant, being inseparable, which the determinative is never known to be: the good example in this case is the saying in the Kur [v. 5], 

"This day I have completed for you your religion." (Mughnee.) ___ It is also used to denote the species: first, to denote the totality of the individuals of the species; and this may have its place supplied by كل used in its proper sense; (Mughnee, I 'Ak * ubi suprà;) as in [the Kur iv. 32,] [For man was created weak]: secondly, to denote the totality of the properties of the individuals, or the combination of all those properties in one thing; and this may have its place supplied by كل used in a tropical sense; as in [Zeyd is the man in respect of knowledge; as though he combined in himself the knowledge of all the individuals of his species]; i. e., he is the complete, or perfect, [or we would rather say, preeminent,] in knowledge; and hence, [in the Kur ii. 1,] [That is the book, or scripture; as though combining in itself the excellences of all other books or scriptures; or meaning that is preeminently the book, or scripture]: and thirdly, to denote the quiddity, or essence; and this may not have its place supplied by كل used either properly or tropically; as in the saying, [in the Kur xxi. 31,] [And we have made of water (meaning, accord. to common opinion, sperma genitale,) everything living]; or, accord. to some, it is used in this case to distinguish a thing as known [in a particular sense] by its being conceived in the mind. (Mughnee.) ___ It is also used to denote predominance of application; as in [The city], meaning the city of the Apostle; and [The book], meaning the book of Seebaweyh: and in this case, it may not be suppressed, except when the noun is used vocatively, or when it is prefixed to another noun which it governs in the gen. case; and in some anomalous instances, as in [This is the star Capella, rising], originally [العِيَوقَةُ الفُضَّلَةُ (I 'Ak p. 51.) [In a case of this kind, it is said in the Mughnee to be redundant; but I think it is clearly not so in any of the instances here mentioned, except the last; and this I would rather assign to a category yet to be noticed, in which الآن is certainly redundant, and, by rule, inseparable.] ___ It is also prefixed to a noun transferred from its original application to that of a proper name; it being so prefixed to convey an allusion to the original signification; and such noun being generally an epithet, as جَارِتْ فَضُّلْ نَعْمَانٌ الحرث; but sometimes an inf. n., as فَضُّلْ نَعْمَانٌ; and sometimes a generic noun, as النعْمَانٌ الفضَّل; so that in any of these cases you may prefix الآن, saying النعّمان الفضّل and the ﴿النَعْمَان الفضّل﴾, with a view to the original signification; and you may suppress it,
with a view to the actual state [which is that of a proper name]: for when you mean that a name of this kind is given as one ominous of good, you prefix the \( \text{ال} \) in order to indicate this; as when you say \( \text{الحارت} \) with a view to a person's being thus named to prognosticate that he will live and be a tiller, or cultivator; but when you only consider it as a proper name, you do not prefix the \( \text{ال} \): thus the prefix \( \text{ال} \) conveys a meaning not obtained without it; and therefore it is not redundant, as some assert it to be. (I 'Ak p. 50.) [The author of the Mughnee is one of those who consider \( \text{ال} \) redundant in this case.] ___ It is in some cases redundant: and in some of these, it is inseparable; as in [a proper name which cannot be used with a view to an original application from which it has been transferred to that of a proper name though it may have been so transferred, such as] \( \text{اللات} \), which is the name of a certain idol that was at Mekkeh [so called because a man used to moisten \( \text{قىوس} \) with clarified butter, for the pilgrims, at the place thereof]; and, accord. to some, [as before mentioned,] in \( \text{آن} \); and in the conjunct nouns \( \text{يذلا} \) and its variations, accord. to those who hold that a noun of this kind is rendered determinate by its complement: in other cases, where it is redundant, it is separable; and this is when it is prefixed to a proper name by poetic licence, as in \( \text{بريل أومير} \) for \( \text{بريل} \) a species of truffle; or, accord. to Mbr, this is not a proper name, and the \( \text{ال} \) is not redundant; and when it is prefixed to a specificative, as in \( \text{طبت نفسا} \) for \( \text{طبت النفس} \), accord. to the Basrees, who hold, in opposition to the Koofees, that the specificative may only be indeterminate; (I 'Ak p. 49;) [and, in like manner, as redundant and separable,] it is irregularly prefixed [by poetic licence] in \( \text{اسم} \) [q. v.], when it is left in its original form with kesr. (T.) ___ Accord. to the Koofees, and some of the Basrees, and many of the later authors, it may also supply the place of the affixed pronoun; and such they hold to be the case in the saying in the Kur [lxix. 41] \( \text{فإن أجلته هي ألمؤع} \) [Verily Paradise, it shall be his place of abode]; and in \( \text{مرت برجل حسن الوجه} \) [I passed by a man beautiful in his face]; and \( \text{ضرب زيد الظهر} \) [Zeyd was beaten, his back and his belly]; when \( \text{الوجه} \) and \( \text{الظهر} \) and \( \text{البطن} \) are thus in the nom. case: but those who deny its being used in this manner hold that \( \text{له} \) is to be understood in the verse of the Kur, and \( \text{مهما} \) in the other examples: and Ibn-Malik restricts the licence to cases not including the \( \text{صلة} \) [or complement of \( \text{ال} \) used in the manner which is here next to be explained]. (Mughnee.) ___ It is also a conjunct noun in the sense of \( \text{الذى} \) and its variations; and as such is prefixed to an act. part. n., and to a pass. part. n., and, as some say, to a simple epithet; (Mughnee, and I 'Ak p. 43;) as \( \text{الذى يضرب} \) [which is equivalent to \( \text{الضاير} \).]
and [which is equivalent to المضروب], and [I 'Ak:] but this last not to be regarded, as it cannot be rendered by means of a verb. (Mughnee.) As such, also, it is sometimes prefixed to an adverbial noun, (Mughnee and I 'Ak,) extraordinarily; (I 'Ak;) as in the saying,

*من لا يزال شاكراً على يللمه
فهو حرب عيشة ذات سعد*

[Whoso ceases not to be grateful, or thankful, for what is with him, or what he has, he is worthy of a state of life such as is attended with plenty.] (Mughnee and I 'Ak.) As such it is also sometimes prefixed to a nominal proposition; as in the saying,

*من القوم الرسول الله منهم
فهم دانت رقاب بني معد*

[Of the people of whom is the apostle of God, of those to whom the necks of the sons of Ma' add ]. (Mughnee and I 'Ak.) And as such it is also sometimes prefixed to a verbal proposition, of which the verb is an aor.; which shows that it is not [in this case] a particle of determination; (Mughnee;) as in the phrase, [The voice of the ass that has his ear, or ears, cut off]. (T and Mughnee.) But all these three cases are peculiar to poetry; contrary to the opinion of Akh, and, with respect to the last case, to that of Ibn-Málik. (Mughnee.) [Respecting the last instance, see also art. جدع.] Another instance of its usage prefixed in this sense to an aor. is the saying,

*ما أنت بالحكم الراضي حكومته*

[Thou art not the judge whose judgment is approved]; (IAMb, T, I 'Ak) a saying of ElFarezdak: (IAMb, T:) it is an extraordinary case; (I 'Ak;) and is [said to be] an instance of a bad poetic license, the like of which in prose would be an error by common consent. (Expos. of the Shudhoor edh-Dhahab.) In like manner, one says, accord. to AZ، هذه البضريبك، meaning This is he who beats thee; and I saw him who beats thee; and هذا الوضع للشعر This is what is
appropriated to poetry. (T: in which this last ex. is perhaps intended to intimate that the prefixing of لا in this manner to a verb is allowable only in poetry.) The Arabs also say, من أن يرام هو الحصن أن يرام وهو العزيز أن يضام, meaning [He is more strongly fortified, or protected against attack, than that he will be sought, or desired, and he is more mighty than that he will be injured; i. e., too strongly fortified, or protected against attack, to be sought, or desired, and too mighty to be injured: see من من. (TA in art. [in which the verse of Hassán cited above is given as an ex. of this signification.) Among strange usages, is that of لا as an interrogative, mentioned by Ktr; as in لَأْنَأْ جَعَزَتْ وَمَا رَأَيْنَأْ نَأْ جَيْنَأْ وَنَأْ نَأْ نَأْ نَأْ ضَمَحَتْ. (Mughnee.)

Anything which has a quality requiring it to be regarded as sacred, or inviolable; which has some right pertaining to it: and thus used in particular senses here following. (R, TA.) Relationship; or nearness with respect to kindred; (Fr, T, S, M, R, K;) as also [Fr, T, K,) of which the pl. is لِإٍ [in the Kur [ix. 8], فيكم إلا لاأل. (K.) So in the Kur [ix. 8], They will not regard, with respect to you, relationship; (Bd, Jel;) accord. to some. (Bd.) And so in a trad. of 'Alee, جَعَزَتْ جَعَزَتْ وَيَقَطَعُ الآئَلْ [He is unfaithful to the covenant, and cuts the tie of relationship]. (TA.) Hassán Ibn-Thábit says,

*لَعَمْرُكَ إِنْ إِلَّا مِنْ فَرْيْشَ
*كَأَلْ السَّبْقُ مِنْ رَأْلَ النَّعَامَ

[By thy life, thy relationship to Kureysh is like the relationship of the young camel to the young of the ostrich]. (S.) Good origin. (K.) So, accord. to some, in a saying of Aboo-Bekr, which see below. (TA.) I. q. مَعْدَن, [as meaning A place, or person, whence a thing, or person, originates, free from imperfection, or from everything that would induce doubt or suspicion or evil opinion]. (El-Muárrij, TA: in which the verse of Hassán cited above is given as an ex. of this signification.) A compact, or covenant; or one by which a person becomes responsible for the safety, or safe-keeping, of a person or thing; syn. عَهْدَ (AQ,
Aboo-Is-hák, T, S, M, R, K:) a confederacy, or league; syn. حلف (Aboo-Is-hák, T, M, K;) and so, accord. to some, in the Kur ubi suprà: (Bd:) a covenant between two parties by which either is bound to protect the other; syn. جوار (Aboo-Is-hák, T, R:) a promise, or an assurance, of security or safety; or indemnity; syn. آمان (K;) a meaning which it has, accord. to some, in the verse of the Kur cited above. (TA.) Hence, وفي الإل A fuller, performer, or keeper, of the compact, or covenant. (TA, from a trad.) Lordship; syn. روبية (M, K.) So in the Kur ubi suprà, accord. to some. (Bd.)

And so in the saying of Aboo-Bekr, above referred to, when he heard the rhyming prose of Museylimeh, هذا كلام لم يخرج من الإل [This is language which did not proceed from lordship]: so explained by A 'Obeyd: (Suh, TA:) or it has here another signification, mentioned before; the meaning being, which did not come from the origin whence came the Kur-án: or, accord. to some, it has here the signification next following. (TA.) Revelation, or inspiration. (K, TA.) ل الإل also signifies God: [like the word ل or rather as used in Hebrew:] (T, S, M, K:) so say Mujáhid and Esh-Shaabee: (T:) and so it is said to signify in the verse of the Kur cited above: (T, TA:) [and so it seems to signify in the saying of Aboo-Bekr, also cited above, accord. to the M:] but Aboo-Is-hák disallows this; and so does Suh, in the R. (TA,) Ibn-El-Kelbee says, (M,) when الإل ends any name, it has this meaning, and is the complement of a prefixed noun; and so جبريل (M, K;) as in جبريل جبريل [and جبريل &c.;] and so say most of the learned: (TA:) but this is not a valid assertion; for were it so, جبريل and the like would be perfectly decl.: (M:) some say that these names are constructed inversely, after the manner of the language of the 'Ájam; والإل meaning servant, and the first part of the name being a name of God. (Suh, TA.) ل q. شخص [used in a pl. sense]. (Mughnee in art. إلا. [See what is said to be an ex. of this meaning in a verse of Dhu-r-Rummeh cited in art. إلا in the present work.]) It is said that الإل is also syn. جار [A neighbour; &c.]. (K: and so, accord. to the TA, in the M; but I have consulted the M without finding this explanation, and think it to be probably a mistranscription for جوار (see above,) as in the T and R.])

ل الإل: see الإل.

أمر الإل A thing, or an affair, relating, or attributable, to الإل, meaning either God, or revelation or inspiration.
[in its primitive acceptation, being composed of the interrogative hemzeh and the negative لـ،] denotes an interrogation respecting a negative, as in the saying [of the poet],

* أَلَا أُصْطَبَرْ لِسَلَمُي أَمْ هَا جَلَدُ
* إذا أَلَاَقَيَ الَّذِي لَاقِهُ أَمْتَالٌ

[Is there not any patience belonging to Selma, or has she hardiness, when I experience what persons like me have experienced?]: (Mughnee, K:) and when used in this manner, it is put before a nominal proposition only, and governs like the negative لـ [when used without the interrogative hemzeh]. (Mughnee.) ___ It also denotes a wish; as in the saying [of the poet],

* أَلَا عَمَّرْ وَقَ مُسْتَطَاعُ رُجُوْهُ
* فِيْرَبّاْ مَا أَتَّتْ بِدَ العَفْلَاتِ

[May there not be a life which has declined whereof the returning is possible, so that it may repair what the hand of negligences hath marred?]: for which reason ترَبّاْ is mansoob, because it is the complement of a wish, coupled with فـ: and used in this manner, also, it is put before a nominal proposition only, [وَلِي in the verse above being a qualificative, like an epithet,] and it governs like the negative لـ [without the interrogative hemzeh], and has no enunciative either expressed or understood. (Mughnee.) ___ It also denotes reproach, or reproach, (T, Mughnee, K,) and disapproval; as in the saying [of the poet],

* أَلَا أَرَعَوْا لِمَن وَلَتْ شِيَبَتْهُ
* وَذَنَّ بِعَشْبٍ بَعْدَهُ هُرُمَ
Is there no self-restraint to him whose youth hath declined, and announced hoariness, after which is to follow decrepitude? [Mughnee, K:] and used in this manner, also, it is put before a nominal proposition only, and governs as in the cases mentioned above, [Mughnee,] or before a verb [also], which is always marfooa; as in the phrase

[Dost not thou repent of thine actions?] and [Art not thou ashamed for thyself, or of thyself, with respect to thy neighbours?] and [Dost not thou fear thy Lord?]. (T.) It also denotes رَﻚِﻧاَﲑِﺟْﻦِﻣَِﲕْﺤَﺘْﺳَﺗَﻻَأ, the asking, or requiring, a thing; (Mughnee, K; *) but the former means the doing so with gentleness; (Mughnee, K;) and the latter, the doing so with urgency: (Mughnee:) and when used in this manner, [also,] it is said to be composed of لا with the interrogative hemzeh; (TA;) and is put before a verbal proposition only;

[Mughnee; as in the saying [in the Kur xxiv. 22], ]*[Do not ye, or wherefore do not ye, (see ﺃَﻣْﻮُـﻗَلَأ) Will not ye, or wherefore will not ye, fight a people who have broken their oaths?]; (Mughnee;) or

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before a mejzoom or marfooa aor., both of these forms being mentioned on the authority of the Arabs, as in [Wilt not thou, or wherefore wilt not thou, alight and eat?]. (Ks, T.) It is also an inceptive particle, (S, Mughnee, K,) of which those who parse show the place but neglect the meaning, (Mughnee,) used to give notice of something about to be said, [like as Now; and wh], (by the former of which I think it is generally best rendered when thus used,) are often employed in our language, and like as أَﻟِّلَلَّهَ (which is remarkable for its near agreement with it in sound) is often used in Greek,] (S, Mughnee, K,) and importing averment, because it is composed of the interrogative hemzeh and the negative لا which, when thus composed, have this import, (Mughnee, K,) like أَمْ, and أَلِّلَُ, because the interrogative particle resembles the particle of negation, and the negation of a negation is an affirmation, (Ham p. 589,) and like أَمْ, before an oath: (Z, Mughnee:) [it may therefore be further rendered by our word surely]; for this word (as Dr. Johnson says in his Dictionary) "is often used rather to intend and strengthen the meaning of the
sentence, than with any distinct and explicable meaning:” or it signifies {verily, or truly}; (M voce: أَلَّا) it is put before both the 
[kinds of] propositions, [the nominal and the verbal:] (Mughnee;) as in the saying [in the Kur ii. 12], أَلَّا إِنَّهُم هَمُّ السَّفِهَاء [meaning
Now surely it is they who are the lightwitted], (Mughnee, K,) and [in the same, xi. 11,] أَلَّا يَوْمِ يَأْتِي هُمْ لَسْنَ مَصْرُوفًا [meaning Now surely, on the day of its coming to them, it shall not be averted from them], (Mughnee,)
in which أَلَّا يَوْمِ يَأْتِي هُمْ appears to be the object of government of لَسْنَ مَصْرُوفًا, which is the enunciative of لَسْنَ whence it has been argued
that, as the object of government of the enunciative of لَسْنَ precedes that verb, the enunciative itself may precede it: (I 'Ak pp. 74
and 75:) [I says,] you say, إِعْلَمْ أَلَّا إِنَّ زَيَدًا خَارِجٌ [Now surely Zeyd is going forth], like as you say, أَلَّا إِنَّ زَيَدًا خَارِجٌ [Now surely Zeyd is going forth]: (S:) Ks says, أَلَّا is used to give notice of what is about to be said, and is followed by
a command and a prohibition and an enunciation, as in أَلَّا فَقَمْ [Now stand thou], and أَلَّا لَا تَقْم [Now stand not thou], and أَلَّا إِنَّ زَيَدًا قدْ قَامَ [Now surely Zeyd has stood, or has just now stood]. (T.) When it is put before the particle [يا] used
to give notice of what is about to be said, it is merely an inceptive, as in the saying, [of the poet],

*[آَلَّا يا أَسْلَمُي بِدَارَ مَيْ عَلَى الْبَيْلَى]

[Now be thou free from evil, O abode of Meiyà, during wear and tear]. (AAF, M.) 1th says, sometimes أَلَّا is immediately followed by another لَا; and he cites the following ex.:

*[فَقَامَ يَدُودُ الثَّانِي عَنَّا بِسَبِّهَة]*
*[يَقُولُ أَلَّا لَا مِنْ سَبِيلٍ إِلَى هَنَّد]*

[Then he began to drive away the people from us, saying, Now is there no way to Hind?]: and one says to
a man, "Did such and such things happen?" and he answers, أَلَّا لَا [Why no]: he holds أَلَّا to be used to give notice of what is about
to be said, and لَا to be a negative. (T.)
is a particle denoting (Msb in art. حض, Mughnee, K;) i.e., when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing; (Msb ubi suprà;) syn. with جال (T, TA;) and peculiar to enunciative verbal propositions, (Mughnee, K;) like the other particles used for the same purpose.

(Mughnee.) You say, [Wherefore wilt not thou do such a thing? and] أَلَّا تَفْعَلْ كَذَا أَلَّا Fَعَلْتَ كَذَا Wherefore didn't thou such a thing? (T, TA;) meaning, (TA;) It also means أن أَلَّا تَفْعَلْ كَذَا An أَلَّا تَفْعَلْ كَذَا (T, TA:) and peculiar to enunciative verbal propositions, (Mughnee, K,) like the other particles used for the same purpose.

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not when the sentence is affirmative. (S, TA.) You say, [The people, or company of men, stood, except Zeyd]; i.e., Zeyd was not included in the predicament of the people, or company of men: (Msb:) and it is said in the Kur [ii. 250], (T,) [And they drank of it, except a few of them]: (T, Mughnee, K,) here [They had not done it, or they would not do it, except a few of them]: (T, Mughnee, K,) here [فلیلاً] is in the nom. case as being a partial substitute, (Mughnee, K,) accord. to the Basrees, (Mughnee,) i.e., as being a [partial] substitute for the [pronoun] و [فعلو], for it may here be so without perversion of the meaning, whereas it cannot be so without such perversion when the sentence is affirmative: (TA:) accord. to the Koofees, [لا] is a conjunction, like the conjunctive ءاً: (Mughnee:) accord. to Th, [قبل] is here in the nom. case because the sentence commences with a negative: (T:) or in a sentence [like this,] which is not affirmative, in which the thing excepted is united in kind to that from which the exception is made, accord. to the opinion which is generally preferred and which commonly obtains, the noun signifying the thing excepted is a substitute for the noun signifying that from which the exception is made; but it is allowable to put it in the accus. case according to the general rule respecting exception; so that one says, [There stood not any one, except Zeyd]: and the same is the case in a prohibitive sentence; as in [Let not any one stand, except Zeyd]; and in an interrogative sentence; as in [Did any one stand, except Zeyd?]; when, in such sentences, the thing excepted is united in kind to that from which the exception is made. (I 'Ak p. 162.) You say also, [There came not to me any, save Zeyd], without mentioning that from which the exception is made; (TA:) and [ما ضربت إلا زيدa: I beat not any, save Zeyd]; and [ما مررت إلا زيدa: I passed not by any, save by Zeyd]; (I' Ak p. 164;) the case of the noun signifying the thing excepted being the same as if [الآ] were not mentioned: (I' Ak ubi suprà, and TA:*) but you may not say, affirmatively, [ضربت إلا زيدa: I beat not any, save Zeyd], or the like. (I' Ak ubi suprà.) When the thing excepted precedes that from which the exception is made, if the sentence is affirmative, the noun signifying the former must be in the accus. case; as in [Except Zeyd, the people, or company of]
men, stood]: and so, accord. to the usage generally preferred, when the sentence is not affirmative; as in

[Except Zeyd, the people, or company of men, stood not]; but recorded instances allow one's saying also, 

ما قام إلا زيد القوم.

(I' Ak p. 163.) When the thing excepted is disunited in kind from that from which the exception is made, if the sentence is affirmative, the noun signifying the former must likewise be in the accus. case; as in

ُمْﻮَﻘﻟا اًﺪْﻳَز ﱐﻻإ مﺎَﻗ ﱐﻻإ مﺎَﻗاَﻣ

The people, or company of men, stood, but

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not an ass], and as in

ضَرِبتُ الْقَوْمِ ﱐﻻإ حَمَارة

[Beating the people, but not an ass], &c.; (I' Ak p. 162;) and so, accord. to the generality of the Arabs, when the sentence is negative; as in

ما قام القوم إلا حمارًا [The people stood not, but an ass]; (I' Ak p. 163;) and

ما رأيت القوم إلا حمارًا [I saw not the people, but an ass]; being here syn. with 

ّلاbeing here syn. with 

ُمْﻮَﻘﻟا ﱐﻻإ مﺎَﻗ

I ask not of you a recompense for it, but affection in respect of relationship]; (Msb;) and in the same xx. 1 and 2,

ما أنزلنا عليك آثارنا لنشقي إلا ذكرك [We have not sent down unto thee the Kur-án that thou shouldest suffer fatigue, but as an admonition];

(Bd, Jel;) or it is here syn. with 

ُمْﻮَﻘﻟا ﱐﻻإ مﺎَﻗ

I beat the people, but not an ass; and ] 

ما تضاَبِرَ القَوْمِ ﱐﻻإ حَمَارة

[In the Kur x. 98] means And wherefore did not any inhabitants of a town believe, before the punishment befell them, and their belief profit them, but the

people of Jonas? for these were different from the former. (T.) When 

ُمْﻮَﻘﻟا ﱐﻻإ مﺎَﻗ

I passed not by any one, except Zeyd, except thy brother], in which

اًرﺎَِﲪ ﱐﻻإ ﱐﻻإ ﱐﻻإ ﱐﻻإ ﱐﻻإ 

I beat the people, but not an ass; and as in 

ما قام القوم إلا زيدا و إلا عمرا [The people stood, except Zeyd, and except' Amr], 

originally 

ُمْﻮَﻘﻟا ﱐﻻإ مﺎَﻗ

I have not sent down unto thee the Kur-án that thou shouldest suffer fatigue, but as an admonition];

and in the same xx. 1 and 2, 

ًةَﺮِﻛْﺬَﺗ ﱐﻻإ ﱐﻻإ ﱐﻻإ ﱐﻻإ ﱐﻻإ 

We have not sent down unto thee the Kur-án that thou shouldest suffer fatigue, but as an admonition];

(Bd, Jel;) or it is here syn. with 

ُمْﻮَﻘﻟا ﱐﻻإ مﺎَﻗ

I beat the people, but not an ass; and ] 

ما تضاَبِرَ القَوْمِ ﱐﻻإ حَمَارة

[In the Kur x. 98] means And wherefore did not any inhabitants of a town believe, before the punishment befell them, and their belief profit them, but the
exception is made, you make the governing word [which is the verb] to affect one, whichever you please, of the nouns signifying the things excepted, and put the others in the accus. case, so that you say, لَا وَقَاءُ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ إِلَّا بَكْرًا [There stood not any, save Zeyd, save' Amr, save Bekr]; but if the sentence is not devoid of the mention of that from which the exception is made, different rules are observed accord. as the things excepted are mentioned before that from which the exception is made or after it: in the former case, all must be put in the accus., whether the sentence be affirm ative or not affirm ative; as in لَا وَقَاءُ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ إِلَّا بَكْرًا [Except Zeyd, except' Amr, except Bekr, the people stood], and لَا وَقَاءُ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ إِلَّا بَكْرًا القَوْم [Except Zeyd, except' Amr, except Bekr; the people stood not]: in the latter case, when the sentence is affirmative, all must likewise be put in the accus., so that you say, لَا وَقَاءُ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ إِلَّا بَكْرًا [The people stood, except Zeyd, except' Amr, except Bekr]; but when the sentence is not affirmative, the same rule is observed with respect to one of them as when the exception is not repeated, accord. to the usage generally preferred, or it may be put in the accus., which is rarely done, and the rest must be put in the accus., so that you say, لَا وَقَاءُ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ إِلَّا بَكْرًا [There stood not any one, except Zeyd, except' Amr, except Bekr; accord. to the more approved usage], Zeyd being a substitute for أحمد. (I' Ak pp. 164 166.) Secondly, (Mughnee,) it is used as a qualificative, (S, Msb, Mughnee, K,) in the manner of غَيْر (Mughnee, K,) [i.e. in the place of غَيْر (S,) [i.e. as syn. with غَيْر (T, Msb,) and سَوْيٌ (T;) [both meaning the same, i.e. Other than; or not, as used before a subst. or an adjective;] but its primary application is to denote exception, and its use as a qualificative is adventitious; whereas the primary application of غَيْر is as a qualificative, and its use to denote exception is adventitious. (S.) It [generally] follows an indeterminate, unrestricted pl.; (Msb;) or an indeterminate pl., or the like thereof, is qualified by it and by that which follows it; (Mughnee, K;) the noun which follows it being put in the same case as that which precedes it. (S.) The following is an ex. of the indeterminate pl.: (Mughnee, K;) لو كاَنُ فِيهُمَا آلَهَةٌ إِلَّا أَلَّهٌ لَفَسَدُنَا [If there had been in them (namely the heavens and the earth) deities other than God, or not God, assuredly they would have become in a state of disorder, or ruin; occurring in the Kur xxi. 22]; (Fr, T, S, Msb, Mughnee, K;) أَلَّهٌ أَلَّهٌ here meaning سَوْيٌ (Fr, T,) or غَيْر (Msb, TA,) and أَلَّهٌ أَلَّهٌ being a qualificative of آلَهَةٌ. (TA.) And the following is an ex. of the like of an
She (the camel) was made to lie down, and threw her breast upon a tract of ground in which were few sounds other than her broken yearning cry for her young one; for the determination of the الأصوات [by the article آل] is generical: (Mughnee, K;) this verse is by Dhu-r-Rummeh. (S in art. بلد.) The following is an ex. of the like of a pl.: (Mughnee:) it is by Lebeed: (T:)


[If it had been other than I, (O) Suleymà, today, the befalling of misfortunes would have altered him; other than the sharp sword diversified with wavy marks or streaks or grain, or of which the edge is of steel and the middle of the broad side of soft iron]. (T, Mughnee. [But in the latter, in the place of البَلَدَ, I find البَلَدَ, i.e. never.]) What Sb says necessarily implies its not being a condition that the word qualified must be a pl. or the like thereof; for he gives as an ex., لو كان يُعْرِضُ إِلَى [If there had been with us a man other than Zeyd, we should have been overcome]. (Mughnee.) Another ex. of the same usage of إلا ([The people came to me, others than Zeyd, or not Zeyd]. (S.) [And we are no other than human beings like us. (Kur xxxvi. 14.)] And the saying [in the Kur xlv. 56], لا يَدْعُونَ فِيهَا أَلْمَوْتَ إِلاَّ أَلْمَوْتَ الْأَوَّلَ [They shall not taste therein death, other than the first death]; [The here meaning سُوَى: (T:) or, accord. to some, it here means بعد, i.e. after]. (Jel.) And the saying of 'Amr Ibn-Maadee-kerib,
[And every brother, his brother forsakes him, or separates himself from him, by the life of thy father, other than the Farhadân; which is the name of the two stars b and r of Ursa Minor]; as though he said: Ibn-El-Hâjib regards this instance as a deviation from a general rule; for he makes it a condition of the use of لست إلاّ as a qualificative that it must be impossible to use it for the purpose of denoting exception: (Mughnee:) Fr says that this verse has the meaning of a negation, and therefore لست إلاّ here governs the nom. case; as though the poet said, There is not any one but his brother forsakes him, except the Farkadân. (T.) When it is used as a qualificative, it differs from غير inasmuch as that the noun qualified by it may not be suppressed; so that one may not say, جاءني إلاّ زيد [meaning There came to me not Zeyd]; whereas one says, جاءني غير زيد; and, accord. to some, in this also; that it may not be used as such unless it may be used to denote exception; so that one may say, علّى درهم إلاّ دانق [I have a dirhem, not a dánik], because one may say إلاّ دانق [except a dánik]; but not إلاّ جيد [not a good one], because one may not say إلاّ جيدا [except a good one]; but it may be said that this is at variance with what they assert respecting the phrase لست إلاّ وإن كان فيها الله [I have a dirhem, not a dánik], and with the ex. given by Sb, and with the saying of Ibn-El-Hâjib mentioned above. (Mughnee.) Thirdly, (Mughnee,) sometimes, (S, Msb,) it is used as a conjunction, (Mughnee, K,) in the manner of و (S, Mughnee, K,) consociating both literally and as to the meaning, as mentioned by Akh and Fr and AO, (Mughnee,) [i.e.] as syn. with و [And]. (Msb.) Thus in the saying، لست إلاّ يكون للناس عليهم حجة إلاّ آله متطلما، [That there may not be to men, against you, any allegation, and (meaning nor) to those who have acted wrongfully]; (Msb, Mughnee, K,) occurring in the Kur [ii. 145]; (Msb;) so accord. to Akh and Fr and AO; (Mughnee;) i.e., and those who have acted wrongfully also, to them there shall not be, against you, any allegation: (Msb:) Fr explains it as meaning that the wrongdoer has no allegation of which account should be taken; and this is correct, and is the opinion held by Zj. (T.) Thus, too, in the saying [in the Kur xxvii. 10 and 11], لَنَّا يَكُونُ لِلَّنَّاسِ عَلَيْكُمُ حَجَّةٌ إِلَّاَّ أَنْتَنَّى طَلَّمْوَا، [The apostles shall not fear in my presence, and neither shall he who hath acted wrongfully, then hath done good instead, after evil; as some explain it; but others say that here denotes exception]. (Mughnee, in which it is explained as meaning; and K,) And thus in the saying of the poet,
[And I see a dwelling formerly belonging to her, at the pools of Es-Seedán, (a hill so called,) the remains of which have not become effaced, and ashes wasted and compacted together, from which three black pieces of stone whereon the cooking-pot was wont to be placed turned back the winds]: he means, أَرَى هَٰٓاِ دَارًا بَأْغْدَرَةِ السِّيدانَ لَمْ يَدْرِسْهَا رَسَمٌ إِلَّا رَمَادًا هَامَّة دَفْعَتِ عَنْهَا الْرِّيَاحُ خَوَالِدَ سَحْمٍ.

(S.) Fourthly, (Mughnee,) it is redundant, as in the following verse, (S in art. فُلُكُّصِ, Mughnee, K,) of Dhu-rRummeh,

(S ubi suprà, Mughnee,) accord. to As and I: (Mughnee:)

[She-camels long-bodied, or lean, (but other meanings are assigned to the word which I thus render,) that cease not to be made to lie down in a state of hunger, or with which we direct our course to a desert region]; (S ubi suprà, Mughnee; [but in one copy of the former, in the place of نَمْرِي, I find نَمْرِي, and in my copy of the latter, نَمْرِي]) meaning, مَا حَرَاجِحُ مَا تَنْفَكُ إِلَّا مَنَاخَةٌ عَلَى الْحَنْسَ أو نَمْرِي مَا بَلْدَا فَقْرًا.

(S ubi suprà:) but it is said that this is a mistake of the poet: (Mughnee:) so says Aboo-'Amr Ibn-El-'Alà; for, he says, أَلَا is not to be introduced after تَنْفَكُ and تُنْفَكُ (TA:) and some say that the right reading is إِلَّا, with tenween, [perhaps a mistranscription, for ] meaning [in a pl. sense]: and some, that تَنْفَكُ is a complete [or an attributive] verb, and مَنَاخَةٌ is a denotative of state; [consequently, that إِلَّا is a compound of إِنْ and إِلَّا, as in some other instances hereafter to be mentioned;] the
meaning being, *that are not disengaged, or not free, from fatigue [unless when made to lie down].*

(Mughnee.) The following is also given as an ex. of the same kind:

*I see fortune, or time, to be like a water-wheel, with its people:* but the reading which is remembered to have been heard is אִיְּד הַדַּרְךָ אֶנֶּגְדַּוְנוּ בָּאָמֶּה

[I see fortune, or time, to be like a water-wheel, with its people] but the reading which is remembered to have been heard is אִיְּד הַדַּרְךָ אֶנֶּגְדַּוְנוּ בָּאָמֶּה: and if the former be correct, it may be explained on the supposition that אָיָּד is the complement of an oath meant to be understood, and that לא is suppressed, as in [the saying in the Kur xii. 85, ] [то́л ль нь къ къ омъ, ] [so that the meaning is, *I see not fortune, or time, to be aught save a water-wheel, with its people;*] the form of the exceptive sentence which is devoid of the mention of that from which the exception is made indicating such an explanation. (Mughnee.)  

___ 

[Fifthly, it occurs as *also* [as a particle denoting exception, equivalent to our *But;* meaning both *except* and (after an oath or the like) *only, or nothing more than;* as in the saying in the Kur [xxxviii. 13, ] [I ask, or beg, or beseech, thee by God but that thou give me; i. e., I do not ask of thee anything save thy giving me; the preterite here, as in many instances in which it is preceded by [лъма (q. v.), not being a preterite in meaning]; for which one says also لَّمَّا عَطِيَتَنِي (T.) It is also a particle [or rather a compound of two words] denoting the complement of a condition; originally إن لَا, which form a compound that does not admit of [the pronunciation termed] imáleh, because إن لَا and لَا are particles. (T.) [It signifies, lit., *If not.*] It is followed by a fut., which it renders mejzoom; [and in this case it may be rendered as above, or by *unless,*] as in the saying in the Kur [viii. 74, ] [I ask, or beg, or beseech, thee by God but that thou give me; *If ye do it not, or unless ye do it, there will be a weakness of faith and an appearing of unbelief in the earth.*] (T.) [In like manner,] in a saying such as the following, [in the Kur ix. 40, ] [I ask, or beg, or beseech, thee by God but that thou give me; *If ye do not, will not, aid him, certainly God aided him,*] it is only a compound of two words, the conditional إن لَا and the negative لَا, and is distinct from لَا of which the usages have been mentioned before, though Ibn-Málik has included it therewith. (Mughnee.) [Often in post-classical works,
and perhaps in classical also, but seldom except when it is preceded by a condition with its complement, the verb or verbal proposition which should immediately follow it is suppressed; as in the like of the saying, ْنِإ I forgive thee, or cancel thine offences; but if thou wilt not do it (i. e., َلاَ تَفْعَلْهُ) I kill thee:
sometimes also it ends a sentence, by an aposiopesis; the whole of what should follow it being suppressed: and sometimes the complement of the condition which precedes, as well as the verb or verbal proposition which should immediately follow it, is suppressed; so that you say, ْنِإ If thou do such a thing, excellent will it be, or the like, فَنِعْمَاءٌ هوَ, or the like, being understood,) but if not, I kill thee. Hence,) it sometimes has the meaning of َو (signifying Or; denoting an alternative, corresponding to a preceding َو which signifies either,) as in the saying, ْنَأ Either do thou speak to me or else (meaning, ْوَ إِمَّا أَنْ تَكُلَّمْتُي إِلاَّ أَفَاسَكُتْ) [It is also followed by َو as in ْنَأ Unless God should please; in the Kur vi. 111, &c. And by َو as a denotative of state, as in ْنَأ Do not ye die unless ye be Muslims; in the Kur ii. 126 and iii. 97. And sometimes it is preceded by َو, for the effect of which, in this case, see art. َلاَ تَفْعَلْهُ إِلاَّ أَفَاسَكُتْ.}
The people came to him from every direction: (M, K) or The people multiplied themselves, and hastened; for it denotes the people collected together. (M, K): or The people came to him, or it. (K, TA.)

The sky rained with long continuance. (M, K) He collected an army, (S, Msb, K) an army, (S, Msb) a thing, (S, Msb) or a people; (Msb) as also He collected and camels also:

He returned to him, or it. (K, * TA.)

He collected the camels, and drove them vehemently: (TA:) or he drove them: (T, * K:) or he drove them vehemently: (M,) He drove, pursued, chased, or hunted, with vehemence: (K, TA:) and he drove away a people. (Msb.) You say, The [wild] ass chased, or pursued, the object of his chase [i.e. his female, as is shown by MF,] with vehemence; (M, K;) as also (M, K)

The act of exciting, instigating; or rousing to ardour: (S, K;) and the exciting of discord, or strife, or the making of mischief. (K,) you say, He excited discord or strife, or made mischief, between them. (M.)

They collected themselves together. (S, A, Msb,) [See also 1.] You say also, They leagued together, or collected themselves together, and aided one another, against him. (T.)

Persons, or people, collected together; (S,) an assembly; a collected body:
(Msb:) or a collection of many people: (T:) and ٌبﻮُﻟَأٌ a great assembly or congregation. (M.) ___ Also A people, or company of men, combining in hostility against a man. (TA, from a trad.) You say, ٌبﻮُﻟَأٌ, and ٌبِّﻟَﺆُﻣٌ, (but the former is the better known, M,) They are [one body of men] assembled against him with injustice and enmity or hostility: (Lth, T, M, K:) like ٌبِّﻟَﺆُﻣٌ, ٌبﻮُﻟَأٌ and ٌبِّﻟَﺆُﻣٌ, ٌبِّﻟَﺆُﻣٌ and ٌبِّﻟَﺆُﻣٌ. (T, TA.)

ٌبَلَأٌ: see ٌبَلَأٌ in two places.

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

ٌبَلَأٌ: see ٌبَلَأٌ, Also One who hastens, or is quick; (T;) and ٌمْبَلَأٍ likewise signifies [the same; or] quick, or swift:

(Ibn-Buzurj, T, K;) or the former signifies quick in drawing forth the bucket: (IAar, M, K;) or brisk, lively, sprightly, active, agile, or prompt, and quick; (K, TA;)

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applied to a man. (TA.) ___ ٌبَلَأٌ: رِيحٌ ٌبَلَأٌ A cold wind, (M,) that raises and scatters the dust. (M, K,) ___ حُسْوَدٌ ٌمْبَلَأٍ A sky raining with long continuance. (M)

ٌمْبَلَأٍ: see ٌمْبَلَأٍ.

ٌمْبَلَأٍ [An envious man,] who excites discord or strife, or makes mischief. (S, * TA.)
The verb 

alternatively, inf. n., is (a thing) decreased; diminished; lessened; became defective, deficient, incomplete, or imperfect. (Msb.) it, (S, M, A, K,) aor. — , (S, M, K,) inf. n. alternatively (S, M) and alternately (M), and aor. ; (Fr,) and alternately (M, K,) inf. n. alternately (K) as also alternately, inf. n. (so in a MS. copy of the K,) or alternately (so in the L: agreeably with analogy, and therefore probably the correct reading: see art. alternately, to which it belongs: in SMs copy of the K, and in the CK, the verb is written alternately, and the inf. n. by MF, the verb is written alternately, of the measure and the inf. n. alternately like alternately, aor. alternately; and alternately; and alternately; and alternately;) He diminished to him his right, or due: abridged him, or defrauded him, of a portion of it: (Fr, S, M, A, K;) and in like manner, he diminished to him his property; or abridged him, or defrauded him, of a portion of it: (M, TA;) and he diminished the thing. (Msb.) 

[ Hence, ] alternately the thing; he diminished the thing. (Msb.) in the Kur ii. 21, We will not diminish to them aught of the reward of their work: (T, A:) or, accord. to one reading, (that of Ibn-Ketheer, TA,) [See also art. alternately, (T, S, K,) or alternately, alternately, of the measure and the inf. n. alternately like alternately, aor. alternately; these being two dial. vars. one of the other, mentioned by Yz, on the authority of AA; (S) and alternately;) He withheld him, or restrained him, (S, K,) and turned him, or averted him, (T, S, K,) from his course, purpose, or object. (S, TA;) alternately, (M, K,) or alternately, (As, T, S,) aor. — inf. n., He made him to swear, or take an oath: (As, T, S, K;) or he desired of him that he should swear, or give his testimony, for him. (M, K;) And alternately, inf. n. as above, He pressed him, or pressed hard upon him, with an oath. (M,) It is related that a man said to 'Omar, "Fear God, O prince of the faithful:" and another, hearing him, said, meaning Dost thou lower the dignity of the prince of the faithful? or dost thou diminish to him [the respect that is due to him]? accord. to IAar.: or rather, dost thou conjure the prince of the faithful? his saying "Fear God" being as though he conjured him by God: for the Arabs say, meaning I conjure thee by
God but that thou do thus, or such a thing. (T.)

الْثَّلَثَّ َتاَا َلاَيْلَأَكَأْلَتَ اَلْثَّلَثَّ

3 see 1.

٤َلْثَّ َتاَلْأَلاَيْلَأَكَأْلَتَ اَلْثَّلَثَّ َتاَلْأَلاَيْلَأَكَأْلَتَ

4 see 1, in two places.

Deficiency: as in the saying, ما في مواردهم لثثث [There is not, in their provision-bags, any deficiency]. (A.)

A swearing; syn. حلف (M, TA.) [Perhaps an inf. n. in this sense.] An oath: as in the saying, when one has not given thee thy right, or due, قبده بالثالثث [Bind thou him by oath]. (T.) Calumny, slander, or false accusation. (Kr, M, K.)

[Perhaps an inf. n. in this sense also.]

A small gift. (AA, T, K.) An oath such as is termed غَمْوسُ, q. v. (AA, T, K.)
لا يُدلى &c. لُدادة &c. : لُدادة.

الد
became familiar with it; or accustomed, or habituated, to it; namely, a thing: (AZ, T:) he became familiar, sociable, companionable, friendly, or amicable, with him: (AZ, T, Msb:) he loved, or affected, him; liked, approved, or took pleasure in, him. (Msb.) You say, “أَلْفَتُ الطَّيْرَ الحَرْمِ” [The birds kept to the sacred territory], and “يُبْوَتُ الْجَذْرَةِ الرَّمْلِي” [The gazelles kept to the sands]. (T.) ___ There are three manners of reading the passage in the Kur [evi. 1 and 2], the second and third being لَأَلْفْافُ قَرْيَشَ إِبَلاَفُهُمْ رَحْلَةَ الشَّنَّةَ وَ الصُّبُرَ and لِإِبْلَافِ يُفِقُّونَ إِبَلاَفُهُمْ. the first and second of which have been adopted; (Aboo-Is-hák, T, TA;) and the third also; this being the reading of the Prophet [himself]: (TA;) [accord. to all these readings, the passage may be rendered, For the keeping of Kureysh, for their keeping to the journey of the winter and of the summer, or spring; the chapter going on to say, for this reason "let them worship the Lord of this House," &c. : or] the second and third readings are from لَأَلْفْافُ, aor. [and accord. to these readings, the passage may be rendered as above;] but accord. to the first reading, the meaning is, for the preparing and fitting out [&c.; i. e., preparing and fitting out men and beasts in the journey of the winter &c.]: so says IAmb; and Fr explains in the same manner the third reading: but IAar says that, accord. to this reading, the meaning is, the protecting [&c.]: he says that the persons who protected were four brothers, Háshim and 'Abd-Shems and El-Muttalib and Nowfal, the sons of 'Abd-Menáf: these gave protection to Kureysh in their procuring of corn: (T:) Háshim obtained a grant of security from the king of the Greeks, and Nowfal from Kísrà, and 'Abd-Shems from the Nejáshee, and ElMuttalib from the kings of Himyer; and the
merchants of Kureysh used to go to and from the great towns of these kings with the grants of security of these brothers, and none opposed them; Háshim used to give protection (يولف) [in the copies of the K [and in the TA] or in the Kur signifies a covenant, or an obligation; and what resembles permission, (اجازة) as in some copies of the K and in the TA, or protection, (اجازة) as in the CK,) with an obligation involving responsibility for safety; first obtained by Háshim, from the kings of Syria; (K, TA;) and the explanation is, that Kureysh were dwelling in the sacred territory, (K,) having neither seed-produce nor udders [to yield them milk], (TA,) secure in the procuring of their provisions from other parts, and in their changes of place, in winter and summer, or spring; the people around them having their property seized; whereas, when any cause of mischief occurred to them, they said, "We are people of the sacred territory," and then no one opposed them: (K:) so in the O: (TA:) or the ل is to denote wonder; and the meaning is, wonder ye at the ابلاغ of Kureysh [&c.]: (K:) some say that the meaning is connected with what follows; i. e., let them worship the Lord of this House for the ابلاغ [&c., agreeably with the first explanation which we have given]: others, that it is connected with what precedes; as J says; (TA;) the meaning being, I have destroyed the masters of the elephant to make Kureysh remain at Mekkeh, and for their uniting the journey of the winter and of the summer, or spring; that when they finished one, they should commence the other; (T, S;) and this is like the saying, ضربتة لكدأ ضربتة لكدأ لكدأ, with suppression of the [conjunctive] و: (S;) but Ibn-'Arafeh disapproves of this, for two reasons: first, because the phrase "In the name of God" &c. occurs between the two chapters: [Bd, however, mentions that in Ubeil's copy, the two compose one chapter:] secondly, because ابلاغ signifies the covenants, or obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure. (TA,) [in like manner] signifies A writing of security, written by the king for people, that they may be secure in his territory: and is used by Musáir IbN-Hind in the sense of ابلاغ when he says, in satirizing Benoo-Asad,
Ye asserted [that your brothers are Kureysh; i.e.,] that ye are like Kureysh: but how should ye be like them? for they have [an alliance whereby they are protected in] the trade of El-Yemen and Syria; and ye have not that [alliance]. (Ham p. 636.) [Hence,] إِلَّا فُؤُدُّ اللَّهُ [a phrase used in the manner of an oath,] accord. to some, signifies The safeguard, or protection, of God: or, accord. to others, an honourable station from God. (TA.) أَلْهَنْ, aor. —

He gave him (S, K) of articles of property, and of camels. (TA.)

ٌفَﻼِيِإ أَلْفُ بِنْهَمٌ ٢٢

He united them, or brought them together; (T, Msb, TA,) after separation; (T, TA;) and made them to love one another; (Msb;) he caused union, or companionship, (أَلْفَةٌ) to take place between them. (K.) And Aَلْفَةٌ بَينِ الشِّيْئَينَ, inf. n. as above, [I united, or put together; the two things:] (S.) And Aَلْفَةٌ الشَّيْئِ, He united, or connected, (T,) or gathered or collected or brought together, (M,) the several parts of the thing. (T, M.) Hence, تَأْلِيفُ الكُتُبِ [The composition of books]. (T, TA.) تَأْلِيفٌ is The putting many things into such a state that one name becomes applicable to them, whether there be to some of the parts a relation to others by precedence and sequence, or not: so that it is a more general term than تَرْتِيبٌ (KT:) or the collecting together; or putting together; suitable things; from Aَلْفَةٌ [i.e. Aَلْفَةٍ]; and is a more particular term than تَرْكُبٍ, which is the putting together things, whether suitable or not, or placed in order or not. (Kull p. 118.) أَلْفَةٌ أَلْفَ اِنْتَهَآٰ تَأْلِيفاً إِنَّا إِلَى كُذَا He wrote an alif; (K;) like as one says جَيْبَ جَيْبَماً ( .) TA.) See also 4, in three places.

ٌفَﻼِيِإ أَلْفُ أَلْفَ ٣

He made a covenant with another to be protected during a journey for the purpose of trade, or traffic: (see 1:) and hence,] he (a man) traded, or trafficked. (M, TA.) He made a condition with him for a thousand: (IAar, M:) like as one says, شَارَتَهُ مَوْلَاةٌ He made him to keep, or cleave, to the thing, or to the place, or to such a place. (T, S, * M, K, *) أَلْفَةٌ الشَّيْئِ,
I joined, conjoined or united, the thing. (T.) (تَأَلَّفَ الْقُومُ) (T., * S, K, *) inf. n. as above, (S,) I made the people, or company of men, to be a thousand complete [by adding to them myself]; (T, S, K, TA;) they being before nine hundred and ninety-nine. (T, TA.) And He made the number to be a thousand; as also (مَ) or (الْأَلْفِ) he completed the thousand. (K.) And in like manner, (S,) (أَلْفَ الدَّارِهِمُ) I made the dirhems to be a thousand (S, K) complete. (S.) And They said to them, May you live a thousand years. (A in art. أَلْفَ الدَّارِهِمُ) They became a thousand (T, S, M) complete. (S.) And (مِهْرَادْلَا) the dirhems became a thousand (S, K) complete. (S.)

ٌمْﻮَﻘﻟا Ϩََّﻒّﻟَأ (, (Msb, K,) and (َاﻮُﻔَﻠَـﺌْـﺋٱ) [written with the disjunctive alif اَﻮُﻔَﻠَـﺌِّـیَا] (T, K,) (The people, or party, became united, or came together; (Msb, K,) [after separation, (see 2, of which each is said in the TA to be quasi-pass.,)] and loved one another: (Msb:) or the meaning of (أَلْفَ) and (تَأَلَّفَ) also is the being in a state of union, alliance, agreement, congruity, or congregation: (Msb:) and the being familiar, sociable, companionable, friendly, or amicable, one with another: (TA.) And is said of two things; [meaning They became united, or put together; (see 2;) as also (تَأَلَّفَ الْشَّيءِ) (S.) And signifies (The several parts of the thing kept, or clave, together. (M.) And (تَأَلَّفَ الْقُومُ) They sought, desired, or asked, [a covenant to ensure them] protection, (IAar, T, M,) (إِلَى كَذَا) [meaning in a journey for the purpose of trade, or traffic, to such a place, as is shown in the T by an explanation of the words of IAar, (كَانَ هَاشِمٌ يُؤْلِفُ إِلَى الْبَاطِمَ) in a passage in which the foregoing signification is assigned to تَأَلَّفَوْا; (M;) as also تَأَلَّفَوْا كَذَا) (M.) (I treated him with gentleness or blandishment, coaxed him, or wheedled him; (K;) behaved in a sociable, friendly, or familiar, manner with him; (TA;) attracted him, or allured him; and gave him a gift, or gifts; (T, K, *) in order to incline him to him: (K;) or he affected sociableness, friendliness, or familiarity, with him. (Mgh.) You say, (تَأَلَّفَ الْقُومُ) (I attracted him, or allured him; and gave him a gift, or gifts, in order to incline him; to embrace Ellslám). (S.)
 ألف , meaning *A certain number, (S, M, K) well known, (M), i. e. a certain round number; (Msb,)* [namely a thousand,] is of the masc. gender: (T, S, Msb, K;) you say ٌفَﻻآ ُﺔَﺛَﻼَح [Three thousand], not ٌفَﻻآ َثَﻼَح [This is one thousand], not [A complete thousand], (T, S,) not ٌةَﺪِﺣاَو ُعَﺮْـﻗَأ [in the TA ٌفَﻻآ]; (S;) and ٌفَﻻآ ٌفَﻻآ ٌفَﻻآ ِﻩِﺬٰﻫ [These dirhems are a thousand]; (S, K; *) and Fr and Zj say the like: (Msb;) the pl. is ٌفَﻻآ ٌفَﻻآ ٌفَﻻآ, applied to three, (M,) and ٌفَﻻآ ٌفَﻻآ ٌفَﻻآ (TA;) and ٌفَﻻآ ٌفَﻻآ ٌفَﻻآ used to denote more than ten; (T;) and ٌفَﻻآ ٌفَﻻآ [in the TA] is used by poetic licence for ٌفَﻻآ ٌفَﻻآ ٌفَﻻآ, (T, S, M, Msb, K,) applied to a number from three to ten, inclusively, (TA,) and ٌفَﻻآ ٌفَﻻآ ٌفَﻻآ (TA) is said by IAar to mean Persons who keep to the large towns, or cities. (T, TA.) ٌفَﻻآ ٌفَﻻآ ٌفَﻻآ in the Kur ii. 244 is said by some to be pl. of ٌفَﻻآ ٌفَﻻآ ٌفَﻻآ: but by others, to signify "thousands."
"The birds that keep to Mekke and the sacred territory: and Domestic pigeons. (T.)

\[\text{بُذُلُوُأ} \text{ signifies } \text{The birds that keep to Mekke and the sacred territory: and } \text{Ｂِذُلُوُأ} \text{ signifies } \text{Domestic pigeons. (T.)}\]

As some say, (O,) it also signifies A man having no wife. (O, K.) One of the letters of the alphabet; (M,) the first thereof; (K,) as also (M,) KS says that, accord. to the usage of the Arabs, it is fem., and so are all the other letters of the alphabet; [and hence its pl. is ] but it is allowable to make it masc.: Sb says that every one of them is masc. and fem., like as is لُسُاَن. (M.) See art. 1. ___ A certain vein lying in the interior of the upper arm, [extending] to the fore arm: (K, TA:) so called as being likened to an ا: (TA:) the two are called الأَنَافِنَان. (K.) ___ One of any kind of things: (K, TA:) as being likened to the ا; for it denotes the number one. (TA.)

A state of keeping or cleaving [to a person or thing]: (M:) a state of union, alliance, agreement, congruity, or congregation; (Msb;) a subst. from الأَنَافِنَان; (Msb, K, TA:) and, as such, (TA,) signifying also familiarity; sociableness, socialness, companionableness, friendliness, fellowship, companionship, friendship, and amity: (Msb, TA. *)

Of, or relating to, or belonging to, the number termed \\
\[\text{Ｂِذُلُوُأ} \text{[a thousand]. (TA.)}\]

A stature resembling the letter alif. Often occurring in late works.]

\[\text{Ｂِذُلُوُأ} \text{ an inf. n. of } \text{Ｂِذُلُوُأ: and used as a subst.: see 1. } \text{Ｂِذُلُوُأ} \text{ Lightning of which the flashes are consecutive or continuous. (TA.)}\]

Having much [meaning familiarity, sociableness, &c.]: pl. \\
\[\text{Ｂِذُلُوُأ. (K.)}\]

see \\
\[\text{Ｂِذُلُوُأ}, in three places: and see } \text{Ｂِذُلُوُأ.}\]

and \\
\[\text{Ｂِذُلُوُأ}, the pl. of the latter: see } \text{Ｂِذُلُوُأ}, in seven places.
An inf. n.: and used as a subst.: see 1.

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An accustomed place; a place to which a man keeps or cleaves; [which he frequents, or to which he habitually resorts;] with which he is familiar, or to which he is accustomed; (Msb;) a place with which men or camels [or birds and the like] are familiar; &c. (K, * TA.) ___ And hence, Leafy trees to which animals of the chase draw near: (AZ, K.)

Possessors of thousands; or men whose camels have become, to each, a thousand. (TA.)

Kept to, or clove to; applied to a thing [and to a person; and meaning when applied to the latter, with whom one is familiar; sociable, &c.]. (T.) It is said in a trad., (TA.) ___ Those whose hearts are made to incline, or are conciliated, by beneficence and love or affection: (S, * Msb:) as used in the Kur [ix. 60], it is applied to certain chief persons of the Arabs, whom the Prophet was commanded to attract, or allure, and to present with gifts, (T, K,) from the poor-rates, (TA,) in order that they might make those after them desirous of becoming Muslims, (T, K,) and lest care for things which they deemed sacred, or inviolable, together with the weakness of their intentions, should induce them to combine in hostility with the unbelievers against the Muslims; for which purpose, he gave them, on the day of Honeyn, eighty [in the TA two hundred] camels: (T:) they were certain men of eminence, of the Arabs, to whom the Prophet used to give gifts from the poor-rates; to some of them, to prevent their
acting injuriously; and to some, from a desire of their becoming Muslims, (Mgh, Msb,) and their followers also; (Msb;) and to some, in order that they might remain stedfast as Muslims, because of their having recently become such; but when Aboo-Bekr became appointed to the government, he forbade this practice.

[Mgh, Msb.] [These are a thousand] made complete. (S.) See also مؤلفون. [A composer of a book or books; an author.]

مؤلف:مؤلف, in two places.
1. **أَلْقَ** (JK, K, TA;) aor. — ; (K, TA;) or **أَلْقَ** aor. — ; (CK; [in which it would seem, from what follows in this paragraph and the next, that the pret. is wrong, but that the aor. is right;]) inf. n. **ألْقَ** and **إِلْقَ**; (JK, K;) *It (lightning) lied;* (AHeythy, K;) [i. e.]* it was without rain. (JK.) See also 5. Also, **ألْقَ** aor. — , inf. n. **ألْقَ**, *He lied; spoke falsely*: whence the reading of Aboo-Jaafar and Zeyd Ibn-Aslam, [in the Kur xxiv. 14, *When ye spoke it falsely with your tongues*.]

2. **تَأَلْقَ** *It (lightning) shone, gleamed, or glistened;* as also [written with the disjunctive alif ظِلَّةٌ; (JK, S, IJ, K;) and so **ألْقَ** aor. —. (TA.) Ibn-Ahmär has made the second trans., using the phrase تَأَلَّقَ الْعَيْنَّ, either by suppressing a prep., [meaning She shines to the eyes,] or meaning thereby she ravishes the eyes. (TA.) And تَأْلَّقَ, said of a woman, *She adorned herself*: (Sgh, K;) or she became active and quick to engage in contention or altercation, and prepared herself for evil or mischief, and raised her head: (IF, K;) or she became like the [fem. of **أَلْقَ** q. v.]. (IAar.)

3. **تَأَلْقَ** see 5, in two places.

4. **إِلْقَ** *A he-wolf:* fem. with ظ़; (IAar, S, K;) and the fem. is also applied to a she-ape or monkey; the male of which is not called **ألْقَ**, but **كَرَدْ**، (S, K;) and **رَجُحَ (S.)** *Evil in disposition, applied to a man;* and so with ظ applied to a woman: and the latter, a [demon of the kind called] سَعْلاَةٌ; because of its evil, or malignant, nature: (TA:) and a bold woman; (Lth, K;) for the same reason. (TA.)

5. **أَلْقَ** [an inf. n. (see 1) used as an epithet;] *Lying, or fallacious, lightning;* (K;) *that has no rain;* (JK, K;) as also **أَلْقَ** : (K, TA;) likewise, is an epithet applied to lightning [in the same sense; or as signifying shining, gleaming, or glistening:
see 1 and 5]: and so is ألقُ, as syn. with خلبٌ [that excites hope of rain, but deceives the expectation]. (TA.)

___ Also, applied to a man, Lying: (JK:) or lying much, or often, or habitually: (TA:) and very deceitful, and variable in disposition. (TA.)

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

إلقُ : see ألقُ.

إلقُ , like إلقُ [in a copy of the JK incorrectly written ألقُ], i. q. مُلقُ [Shining, gleaming, or glistening]; (S, K;) applied to lightning. (JK: ) ___ Also An inconstant man; from ألقُأً as relating to lightning. (JK: there, in this instance, written إلقُ.)

إلقُأً : see إلقُ.

إلقُأً : see إلقُ.

كلبٌ [that excites hope of rain, but deceives the expectation]. (TA.)
The verb َﻚَﻟَأ (ISd, K, TA) means "he chewed, or champed, the bit." It is plural in form, indicating a horse's behavior. "He acts as a messenger (_passed on a message_" or "sent a message") to him a message.

(Lth.) [Hence, accord. to some, (see ِمْﻮَﻘﻟا َْﲔَـﺑ َﻚَﻟَأ)] ٌكﻮُﻟَأ (Msb, TA, Kr.) aor. 锺, inf. n. ٌﻚْﻟَأ and ٌكﻮُﻟَأ (Msb,), He conveyed, or communicated, to him a message. (Kr.) ___ And َﻚَﻟَأ He sent. (IB in art. ِمَﻼﱠﺴﻟِ) ٍﺖَﻧِا ِ الإلكترونا from َﻚَﻟَأ signifying he sent; and is originally ٌﻚَﻠَأ, then the [second] hemzeh being transposed and placed after the َل, it becomes ٌکَْﻸَم, then the hemzeh has its vowel transferred to the َل and is thrown out; as is done in the case of ٌکَلَم, which is originally ٌکَْﻸَم, then ٌمَلَك, and then ٌمَلَك: (IB in art. ِمَﻼﱠﺴﻟِ) it means Be thou my messenger; and bear thou my message; and is often used by the poets. (S in art. ِمَﻼﱠﺴﻟِ) Accord. to IAMb, one says, ِ الإلكترونا إلى فلان, meaning send thou me to such a one: [but I do not know any instance in which this meaning is applicable:] and the original form is ِ الإلكترونا إلى فلان, and he also says that it means be thou my messenger to such a one. (TA.) One says also, ِ الإلكترونا إلىها برسلة, which should properly mean Send thou me to her with a message: but it is an inverted phrase; since the meaning is, be thou my messenger to her with this message [or rather with a message]: and ِ الإلكترونا إلىها برسلة: e. convey thou, or communicate thou, to her my salutation; or be thou my messenger to her [with salutation]: and sometimes this [prep.] ِب is suppressed, so that one says, ِ الإلكترونا إلىها السلام: sometimes, also, the person sent is he to whom the message is sent; as in the saying, ِ الإلكترونا إليك السلامة: [virtually meaning receive thou my salutation; but literally] be thou my messenger to thyself with salutation. (TA.) LH mentions the phrase ِ الإلكترونا إليك السلامة: with respect to a message, aor. ٌکَْلِإ, inf. n. ِ الإلكترونا َلإ, in which case, the hemzeh [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. ِ الإلكترونا)
He bore, or conveyed, his message; (K) as also (TA.)

A thing that is eaten [or rather chewed, as will be seen below]: so in the phrases, علَّج صَدِيق هذا أَلوُك صَدِيق and عَلَّج صَدِيق "This is an excellent thing that is chewed", and مَا تَلْوَكُ بِأَلوُك [or مَا تَلْوَكُ بِأَلوُك (K in art. TA.) like علَّج مَا تَلْوَكُ بِأَلوُك [app. meaning I have not occupied myself in chewing with anything that is chewed]. (TA.) ___ [And hence, accord. to some,] A message, or communication sent from one person or party to another; (Lth, S, M, K, &c.; [in the CK, after *كُلْأَم* is explained in the K &c., we find *كُلْأَم* مشْقُ منهُ, in which the first two words should be *كُلْأَم*, as in other copies of the K and in the TA; and *كُلْأَم* is erroneously put, in the CK, for *كُلْأَم*;]) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also أَلوُك (ISd, Sgh, K) and أَلوُك (Lth, S, Msb, K, &c.) and أَلوُك (Msb, K) and أَلوُك (S, M, Msb, K, &c.:) accord. to Kr, (TA,) this last is the only word of the measure مَأَلَكَة: (K, TA:) but accord. to Sb and Akh, there is no word of this measure: (TA:) [i. e. there is none originally of this measure:] other instances have been mentioned; namely, مَأَلَكَة, مَأَلَكَة, مَأَلَكَة and مَأَلَكَة [originally مَأَلَكَة and مَأَلَكَة and مَأَلَكَة and مَأَلَكَة, which last occurs in the Kur [ii. 280], accord. to one reading, in the words مَأَلَكَة فَنَظَرَةً لَى مِسْرَ; but it is said that each of these, and مَأَلَكَة also, may be regarded as originally with ء; or, accord. to AHei, each is [virtually, though not in the language of the grammarians,] a pl. of the same with ء; (MF, TA;) and Akh says the same with respect to مَأَلَكَة and مَأَلَكَة: (TA:) Seer says that each is curtailed of ء by poetic licence; but this assertion will not apply to مَأَلَكَة, as it occurs in the Kur. (MF, TA.) Also signifies A messenger.

(Ibn-'Abbád, K. [In the CK here follows, Aَلوُكَ والَلَّوُكُ المَأَلَكَة, but the right reading is مَأَلَكَة، as in other copies and in the TA.])
is said to be the original form of *An angel*; so called because he conveys, or communicates, the message from God; (K, *TA, in art.*).] so that the measure of مَلَكٌ is both sing. and pl.: Ks says that it is originally مَلَكٌ مَلَكٌ, from مَلَكٌ signifying a message; then, by transposition, مَلَكٌ مَلَكٌ, a form also in use; and then, in consequence of frequency of usage, the hemzeh is suppressed, so that it becomes مَلَكٌ; but in forming the pl., they restore it to مَلَكٌ, saying مَلَكٌ, and مَلَكٌ also: (S in art. مَلَكٌ:) or, accord. to some, it is from لهُ he sent; so that the measure of مَلَكٌ is مَلَكٌ: and there are other opinions respecting it: (Msb:) some say that its مُلُكٌ is a radical: see art. مَلَكٌ. (TA in art. مَلَكٌ)

مَلَكٌ: see مَلَكٌ.

مَلَكٌ: see مَلَكٌ.

مَلَكٌ: see مَلَكٌ.
1. **alm**. aor. ـ, inf. n. **لام**. **لام** بطنها [He was in pain, or had pain, in his belly] (M) and
[thou wast in pain, or hadst pain, in thy belly] (T, S) or **رام لك** (Msb) are like
ِ[in head] (Msb) the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by
rule] indeterminate, as in **تَرَقَّتْ صَمْتَ هِب عَيْنَا**; (T;) the regular form being [**لام** بطنك] (T, S,) as the verb is
intrans. (T.)

2. **لامنة** I caused him pain or aching. (S, * M, Msb, K.)

3. **لام**. (M, * Msb, K: *) or he expressed pain, grief, or sorrow; lamented;
complained; made lamentation or complaint; moaned; syn. **كَتَش** (T.) You say,
ْنَلَفُّ لم مِنْ فَلَانَ (T: and **لمزة** [on account of the hardness of the time]. (TA in art.
ما أَكَذّب أَيْلَمْ وَلَا أَلَمْ، يَا أَلَامَةِ وَلَا أَلَامْ I
do not find pain nor ache; i. e. so says AZ and IAar says, **أَيْلَمْ وَلَا أَلَمْ** as meaning the same. (T.) And the Arabs say,
أَيْلَمْ لا أَيْلَمْ عَلَى أَيْلَمْ، meaning I will assuredly bring upon thee [lit. make thee to pass the night in] distress,
or difficulty. (Sh.)

4. **لام**. Being in pain; having, or suffering, pain; aching. (M, K.)
Causing pain or aching; painful; (S, K;) i.e. (T, M, Msb;) like (S;) so when applied to punishment [or torment or torture]; (T, Msb;) or, thus applied, painful, or causing pain or aching, in the utmost degree. (M, K.)

Lowness, ignobleness, baseness, vileness, or meanness. (O, K.)

Lowness, ignobleness, baseness, vileness, or meanness. (O, K.)

I heard not any sound, or voice, of, or belonging to, him, or it. (IAar, T.)

Motion. (T, K.)

A contraction of (S;) see last sentence.
سوم. or : see art.
1. اللّه

(1) He served, worshipped, or adored; syn. عبد. (S, Msb, K.) Hence the reading of I'Ab, [in the Kur vii. 124], And leave thee, and the service, or worship, or adoration, of thee; instead of and thy gods, which is the common reading]; for he used to say that Pharaoh was worshipped, and did not worship: (S:) so, too, says, Th: and IB says that the opinion of I'Ab is strengthened by the sayings of Pharaoh [mentioned in the Kur lxxix. 24 and xxviii. 38], I am your lord the most high, and I did not know any god of yours beside me. (TA.)

(2) He was, or became, confounded, or perplexed, and unable to see his right course; (S, K;) originally He was, or became, vehemently impatient, or affected with vehement grief, or he manifested vehement grief and agitation, on account of such a one; (S, K;) like He betook himself to him by reason of fright or fear, seeking protection; or sought, or asked, aid, or succour, of him: he had recourse, or betook himself, to him for refuge, protection, or preservation. (K.)

(3) He remained, stayed, abode, or dwelt, in the place. (MF.) He protected him; granted him refuge; preserved, saved, rescued, or liberated, him; aided, or succoured, him; or delivered him from evil: he rendered him secure, or safe. (K.)

(4) He made him, or took him as, a slave; he enslaved him; i. q. عبد. (S, K.) The primary signification of seems to be, He made him to serve, worship, or adore. Accord. to Freytag, besides having the former of the two meanings explained above, it signifies He reckoned him among gods; held him to be a god; made
him a god: but he does not mention his authority.] 5

He devoted himself to religious services or exercises; applied himself to acts of devotion. (JK, S, Msb, K.)

See this word below; but applied by the believers in a plurality of gods to what is worshipped by them to the exclusion of. (Msb:) pl. آلهة. (Msb, TA:) which signifies idols: (JK, S, TA:) in the K, this meaning is erroneously assigned to آلهة: (TA:) [not so in the CK; but there, آلهة is put in a place where we should read آلهة, or آلهة without the article: ] [is the fem. of آلهة, and] signifies [the goddess: and particularly] the serpent: [(a meaning erroneously assigned in the CK to آلهة; as also other meanings here following:) because it was a special object of the worship of some of the ancient Arabs.] (K:) or the great serpent: (Th:) and the [new moon; or the moon when it is termed] هلال: (Th, K:) and, (S, K,) as also آلهة, without ال, the former perfectly decl., and the latter imperfectly decl., (S,) and آلهة, (IAar, K,) and آلهة, آلهة, (IAar, TA,) and آلهة, (K.)

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the opinions, cited below, on the derivation of

ُ‫اّٰﻪﻠﻟ‬.]

ُ‫ أََﳍَﺔ‬and ُ‫اﻷََﻻَﻫﺔ‬: see ٌ‫ِإﻟﻪ‬.
‫ أَُﻻَﻫُﺔ‬and ‫اﻷَُﻻَﻫُﺔ‬: see ‫أَُﻻَﻫٌﺔ‬. ‫ِإﻟٌﻪ‬: see ‫ِإَﻻَﻫٌﺔ‬.
‫ ِإَﻻَﻫٌﺔ‬inf. n. of 1, q. v. (S, Msb, K.) Godship; divinity; (K;) as also ‫( أَُﻻَﻫٌﺔ‬CK [not found by me in any MS. copy of the K) and
ٌ‫ أُْﳍَﺎﻧِﻴﱠﺔ‬. (K.) ُ‫ ِإَﻻَﻫﺔ‬and ُ‫اِﻹَﻻَﻫﺔ‬: see ٌ‫ِإﻟﻪ‬.
‫ اﻷَﻟِﻴَﻬُﺔ‬: see ‫ِإﻟٌﻪ‬.
‫ [ ِإﳍِﱞﻰ‬, or ‫ِإَﻻِﻫﱞﻰ‬, Of, or relating to, God or a god; divine; theological: Hence, ‫ اﻟِﻌْﻠُﻢ اِﻹﳍِﱡﻰ‬or ‫اِﻹَﻻِﻫﱞﻰ‬: see what next
follows.]

‫ [ اِﻹﳍِﱠﻴُﺔ‬, or ‫اِﻹَﻻِﻫﱠﻴُﺔ‬, Theology; the science of the being and attributes of God, and of the articles of
religious belief; also termed ‫ت‬
ِ ‫اِﻹﳍِﱠﻴﺎ‬

‫ ِﻋْﻠُﻢ‬or ‫اِﻹَﻻِﻫﱠﻴﺎِت‬, and ‫ اﻟِﻌْﻠُﻢ اِﻹﳍِﱡﻰ‬or ‫اِﻹَﻻِﻫﱡﻰ‬.]

ُ‫ اّٰﻪﻠﻟ‬, [written with the disjunctive alif ُ‫اَّٰﻪﻠﻟ‬, meaning God, i. e. the only true god,] accord. to the most correct of the opinions
respecting it, which are twenty in number, (K,) or more than thirty, (MF,) is a proper name, (Msb, K,) applied to the

Being who

exists necessarily, by Himself, comprising all the attributes of perfection; (TA;) a proper name denoting the
true god, comprising all the excellent divine names; a unity comprising all the essences of existing things; (Ibn-El- 'Arabee, TA;) the

‫ ال‬being inseparable from it: (Msb:) not derived: (Lth, Msb, K:) or it is originally ٌ‫ِإﻟﻪ‬, or ٌ‫ِإَﻻﻩ‬, (Sb, A Heyth, S, Msb, K,) of the measure
‫ ِﻓﻌَﺎٌل‬in the sense of the measure ‫ﻣَْﻔﻌُﻮٌل‬, meaning ٌ‫ﻣَﺄْﻟُﻮﻩ‬, (S, K, *) with [the article] ‫ ال‬prefixed to it, (Sb, A Heyth, S, Msb,) so that it
becomes

ُ‫اِﻹَﻻﻩ‬, (Sb, A Heyth, Msb,) then the vowel of the hemzeh is transferred to the ‫[ ل‬before it], (Msb,) and the hemzeh is

suppressed, (Sb, A Heyth, S, Msb,) so that there remains

ُ‫اّٰﻪﻠﻟ‬, or ُ‫اﻟَﻼﻩ‬, after which the former ‫ ل‬is made quiescent, and incorporated
ِ

into the other: (Sb, A Heyth, Msb:) the suppression of the hemzeh is for the purpose of rendering the word easy of utterance, on
account of the frequency of its occurrence: and the

‫ ال‬is not a substitute for the hemzeh; for were it so, it would not occur therewith
3


in \( \text{بَلِ} \): (S:) so says J; but IB says that this is not a necessary inference, because \( 
abla \text{بَلِ} \) applies to God (الله) and also to the idol that is worshipped; whereas \( 
abla \text{اليالله} \) applies only to God; and therefore, in using the vocative form of address, one may say, \[ O \text{ God}, \]
with the article \( 
abla \text{اليالله} \) and with the disjunctive hemzeh; but one may not say, \[ \text{بَلِ} \] either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally \( 
abla \text{ملك} \); see art. \( 
abla \text{بَلِ} \) some say that it is from \( 
abla \\text{ملك} \), either because minds are confounded, or perplexed, by the greatness, or majesty, of God, or because He is the object of recourse for protection, or aid, in every case: or from \( 
abla \text{ملك} \), meaning he protected him, &c., as explained above: see 1, last sentence. (TA.) The \( 
abla \text{اليالله} \) is pronounced with the disjunctive hemzeh in using the vocative form of address \[ \text{بَلِ} \] because it is inseparably prefixed as an honourable distinction of this name; (S;) or because a pause upon the vocative particle is intended in honour of the name; (S in art. \( 
abla \text{بَلِ} \)) and AAF says that it is also thus pronounced in a form of swearing; as in \[ \text{Then, by God, wilt thou indeed do such a thing?} \]; though he denies its being thus pronounced because it is inseparable; regarding it as a substitute for the suppressed hemzeh of \( 
abla \text{بَلِ} \): (S in the present art.:) Sb mentions this pronunciation in \( 
abla \text{اليالله} \) and Th mentions the pronunciation of \( 
abla \text{اليالله} \) also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase \[ \text{O God, forgive me} \], for \( 
abla \text{اليالله} \); but this is disapproved. (ISd, TA.) The word is pronounced in the manner termed \[ \text{Tفخيم} \], [i. e., with the broad sound of the lengthened fet-h, and with a full sound of the letter ل,] for the purpose of showing honour to it; but when it is preceded by a kesreh, [as in \( 
abla \text{بَلِ} \) By God, and \( 
abla \) In the name of God,] it is pronounced in the [contr.] manner termed \[ تفخيم \]. A\( 
abla \)h\( 
abla \)t says that some of the vulgar say, \( 
abla \text{لَا} \) [No, by God], suppressing the alif, which should necessarily be uttered, as in \( 
abla \text{رَحْمَانَ} \), which is in like manner written without alif; and he adds that some person has composed a verse in which the alif [in this word] is suppressed, erroneously. (Meb.) You say, \( 
abla \text{لاَّ عَلَى} \) [a verb being understood,] meaning \[ \text{Fear ye God, fear ye God, with respect to such a thing.} \] (Marginal note in a copy of the Jámi' es-Sagheer. [See another ex. voce 
\[ 
\text{بَلِ كُدّا} \].]) And \( 
\text{لاَّ عَلَى} \) [By God, I will assuredly do such a thing]: in the former is understood a verb significant of swearing; and in the latter, [or in both, for a noun is often put in the accus. case because of a particle understood,] a particle [such as ب or و] denoting an oath. (Bd in ii. 1.) And \( 
\text{لاَّ عَلَى} \) [By God, I did not, or have not done, such a thing].
(JK.) And To God be attributed thy deed! (A in art. در) or the good that hath proceeded from thee! or thy good deed! or thy gift! and what is received from thee! [and thy flow of eloquence! and the like]: a phrase expressive of admiration of anything: (TA in art. در) [when said to an eloquent speaker or poet, it may be rendered divinely art thou gifted!]. And To God be attributed his deed! [&c.]. (S and K in art. در) And [meaning To God be attributed (the eloquence of) the sayer! or] how good, or beautiful, is the saying of the sayer; or of him who says [such and such words]! or it is like the phrase To God be attributed his goodness! and his pure action! (Har p. 11.) And [To God be attributed (the excel-lence, or goodness, or deed, &c., of) such a one!] explained by Az as meaning wonder ye at such a one: how perfect is he! (Har ibid.) [And see art. ابو. And To God be thou attributed! i.e. to God be attributed thine excellence! or thy goodness! or thy deed! &c.]. (JK.) [Similar to الله, thus used, is the Hebrew expression אֵלֶּה יִשְׂרָאֵל, in the Kur [ii. 151], said on the occasion of an affliction, means Verily to God we belong, as property and servants, He doing with us what He willeth, and verily unto Him we return in the ultimate state of existence, and He will recompense us. (Jel.) AZ mentions the phrase Praise be to God]: but this is not allowable in the Kur-án: it is only related as heard from the Arabs of the desert, and those not knowing the usage of the Kur-án. (Az, TA.) اللهم is an expression used in prayer; as also لآ أُست الله [O God]; the م being a substitute for [the suppressed vocative particle] يا; (S in art.. لیه, and Bd in iii. 25;) but one says also, يا الله، (JK, and S ibid,) by poetic licence: (S ibid;) or the meaning, accord. to some, is يا الله أَنْتمَ يَجْرِعُونَ [O God, bring us good]; (JK, and Bd ubi suprà;) and hence the origin of the expression. (Bd.) You say also اللهم إلا [which may be rendered, inversely, Unless, indeed; or unless, possibly]: the former word being thus used to denote that the exception is something very rare. (Mtr in the commencement of his Expos. of the Makámát of El-Hareeree, and Har pp. 52 and 53.) And اللهم نعم [which may be rendered, inversely, Yes, indeed; or yea, verily]: the former word being used in this case as corroborative of the answer to an interrogation, negative and affirmative. (Har p. 563.)
أَلْهِمْ: see what next precedes.

إِلَهِ: see مَآْلُوهِ.
flagged, or was remiss; syn. *(S, M, K; and Fr, IAar, T, Mgh, in explanation of the first of these verbs:) and he was slow, or tardy: (M, K; and AA, T, S, in explanation of the second verb:) or he flagged, or was remiss, or languid, and weak. (A Heyth and T in explanation of all of the above-mentioned verbs except the last.) You say, ائتلى, ألا في الأمر *(Mgh,*) and عليه *(S,)* He fell short, &c., *(S, Mgh,)* in the affair. *(S, Mgh,)* In the saying, لم يبالِ أن يعدل فذلك, i.e. He did not fall short, &c., *(M, Mgh,)* in acting equitably and equally in that, قَضَرْ *(M, Mgh,)* (i.e. قَضِرْ) is suppressed before نا: but in the phrase, لَمْ يبالُ فِن، the العدل, as some relate it, [the meaning intended seems to be, They did not hold back, or the like, from acting equitably; for here] the verb is made to imply the meaning of another verb: and such is the case in the saying, لا ألوُك نصحا, meaning I will not refuse to thee, nor partially or wholly deprive thee of, sincere, honest, or faithful, advice: *(Mgh,)* or this last signifies I will not flag, or be remiss, nor fall short, to thee in giving sincere, honest, or faithful, advice. *(T, S.)* It is said in the Kur [iii. 114], لَلَّا يَالَّوُنَكُم خَيالا, meaning They will not fall short, or flag, or be remiss, in corrupting you. *(IAar, T,)* And the same meaning is assigned to the verb in the saying لَلَّا يَالَّوُنَكُم خَيالا, in the Kur [xxiv. 22], by A‘Obeyd: but the preferable rendering in this case is that of A Heyth, which will be found below: see 4. *(T,)* Ks mentions the phrase, أَقَبِل بِضَرِّي لَا يَبالِ [He came with a blow; not falling short, &c.,] for لَا يبالِ [for for أَدِر] لا أَدِر.*
but in the copies of the former in my hands, for [with teshdeed] is also said of a dog, and of a hawk, meaning He fell short of attaining the game that he pursued. (TA.) And of a cake of bread, meaning It was slow in becoming thoroughly baked. (IAar, IB.) [See also the phrase ﴿لَا دَرِبَتْ وَلَا اَلْتِلِيمَ﴾ in a later part of this paragraph.]

You say also, ﴿ءْيﱢﺸﻟاُتْﻮَﻟَأٍّ ﺍَﻣ﴾ (K,) or ﴿ُﻪَﻠَﻌْـﻓَأْنَأُتْﻮَﻟَأٍّ ﺍَﻣ﴾ (M,) inf. n. ﴿ٌﻮﻟَأ﴾ (M, K) and ﴿ﱞﻮُﻟُأ﴾ (M, K, TA, [in a copy of the M ﴿ٌﻮْﻟُأ﴾, ] meaning I did not leave, quit, cease from, omit, or neglect, (M, K,) or doing it. (M.) And اًﺮْـﻴَﺧِﻮُﻟَْنَﻼُﻓ Such a one does not leave, quit, or cease from, doing good. (M.) And اًﺪْﻬَﺟُتْﻮَﻟَأٍّ ﺍَﻣ I did not leave, omit, or neglect, labour; exertion, effort, or endeavour: and the vulgar say, ﴿اًﺪْﻬَﺟََكﻮُﻟآٍّ ﺍَﻣ﴾; but this is wrong: so says As. (T. [See, however, similar phrases mentioned above.]) ﴿ﻻَأَو﴿, aor. as above, (TA,) inf. n. ﴿ٌﻮْﻟَأ﴾ (IAar, T, TA,) also signifies He strove, or laboured; he exerted himself, or his power or ability; (IAar, T, TA;) as also ﴿تْﻮَﻟَأٍّ ﺍَﻣ﴾ (T, TA:) the contr. of a signification before mentioned; i. e. he flagged;, or was remiss, or languid, and weak. (TA.) You say, ﴿أَتَأَنِّي ﴿ in حَاجَةَ فَالوَّت فِيهَا He came to me respecting a want, and I strove, or laboured, &c., to accomplish it. (T.) ﴿وَلَأَّرِّيَأَلَأَو﴾, aor. as above, (T, S,) inf. n. ﴿ٌﻮْﻟَأ﴾ (IAar, T, S,) He was, or became, able to do it: (IAar, T, S;) and ﴿ٌﻮْﻟَأٍّ ﺍَﻣ﴾, inf. n. ﴿تَأَلََأَو﴾, also signifies he was, or became, able; (TA;) and so ﴿تْﻮَﻟَأٍّ ﺍَﻣ﴾. (ISk, S, TA.) You say, ﴿هوَيَأَلْوَلَهُ هذَا الْأَمْرِ He is able to perform, or accomplish, this affair. (T.) And اَتَأَنِّي لَوْنَأَنَّ فَحَاجَةَ فَما أَلوَّت رَدَهُ Such a one came to me respecting a want, and I was not able to do it. (T, M, K,) And اَتَأَنِّي لاَوْنَأَنَّ فَحَاجَةَ فَما أَلوَّت رَدَهُ Such a one came to me respecting a want, and I was not able to rebuff him. (T.) It is said in a trad., من صَامَ الْشَّهْرَ فَلا صَامْ وَلَأَّرِّيَأَلَأَو [He who fasts ever, or always, may he neither fast] nor be able to fast: as though it were an imprecation: or it may be enunciative: another reading is ﴿وَلَأَّرِّيَأَلَأَو﴾, explained as meaning ﴿وَلَأَّرِّيَأَلَأَو رَجَعَ﴾: [See art. ﴿وَلَأَّرِّيَأَلَأَو﴾] but El-Khattábee says that it is correctly ﴿وَلَأَّرِّيَأَلَأَو﴾, (TA.) And the Arabs used to say, (S, M,) [and] accord. to a trad. it will be said to the hypocrite [in his grave], on his being asked respecting Mohammad and what he brought, and answering I know not, (T in art. ﴿وَلَأَّرِّيَأَلَأَو﴾, (T, S, M, K,) meaning, accord. to As, (T,) or ISk, (S,) Mayest thou not know, nor be able to know: (T, S: *) or, accord. to Fr, nor fall short, or flag, in seeking to know; that the case may be the more miserable to thee: (T:) or ﴿وَلَأَّرِّيَأَلَأَو﴾, as an imitative sequent [for ﴿وَلَأَّرِّيَأَلَأَو﴾, to which the same explanations are applicable]: (MK;) or ﴿وَلَأَّرِّيَأَلَأَو﴾, the latter verb being assimilated to the
former, (ISk, T in art. Tol., S,) said to mean: (T in art. Tol., S,) said to mean, i. e. nor mayest thou read nor study: (Yoo, ISk, T, S, M, K.) Also, (IAar, T,) inf. n. He gave him a thing: (IAar, T, K: *) the contr. of a signification before mentioned, (also given by IAar, T and TA,) which is that of refusing [a person anything: see, above, ًحصنُكَوُلآَلَو. (TA.)

also, (IAar, T,) inf. n. He swore; (T, S, Mgh, K;) as also ّىَلآ (T, S, M, K.) You say, َةَلآَلَو (T, S, M, K.) He swore an oath.

And it is said in a trad., َهِئةَلْآَسِنْنِم (T, S, M, K.) He swore that he would not go in to his wives for a month: the verb being here made trans. by means of ْنِم because it implies the meaning of َعَانِتْمِا, which is thus trans. (TA.) [See also an ex. of the verb thus used in the Kur ii. 226.

ٌّٰللهَا ٍّىَلآَلَو (T, S, M, K.) is said to mean One's saying, By God, such a one will assuredly enter the fire [of Hell], and God will assuredly make to have a good issue the work of such a one: but see the act. part. n. below. (TA.) َلآَلَو (T, S, M, K.) inf. n. as above, She (a woman) took for herself, or made, or prepared, a َمَلْئَة, q. v. (TA.)

ٌّٰللهَا ٍّىَلآَلَو ٍّىَلآَلَو (T, S, M, K.) inf. n. as above, She (a woman) took for herself, or made, or prepared, a َمَلْئَة, q. v. (TA.)
or (so in some copies of the S, and so in the K in the last division of that work, and in the CK in art. ٌىلإ [and thus it is always pronounced,] but in some copies of the K in art. ٌىلإ it is written ٌىلإ [as though to show the original form of its termination,]) or ٌىلإ, or ٌىلإ (so in some copies of the S, and in the K in the last division of that work, and in the CK in art. ٌىلإ [and thus it is generally written,]) i. q. ٌىلإ [Possessors of; possessed of; possessing: having]; a pl. which has no sing. (S, M, K) of its own proper letters, (S, K,) its sing. being ٌىلإ: (S:) or, as some say, a quasi-pl. n., of which the sing. is ٌىلإ: (K;) the fem. is ٌىلإ (so in some copies of the S and K, [and thus it is always pronounced,]) or ٌىلإ (so in other copies of the S and K, [and thus it is generally written,]) of which the sing. is ٌىلإ: (S, K;) it is as though its sing. were ٌىلإ, (M, K, [in the CK ٌىلإ,]) the [final] و in the masc. being the sign of the pl., (M,) for it has و [for its termination] in the nom. case, and ك in the accus. and gen. (M, K,) It is never used but as a prefixed noun. (M, K,) The following are exs. of the nom. case:

[We are possessors of strength, and possessors of vehement courage], in the Kur [xxvii. 23]; and [The possessors of relationships, these have the best title to inheritance, one with respect to another], in the same [viii. last verse and xxxiii. 6]; (TA;) and [Those who are with child; occurring in the Kur lxv. 4]: (S:) and the following are exs. of the accus. and gen. cases:

[And leave thou me, or let me alone, with the beliers, or discreditors, (i. e., commit their case to me,) the possessors of ease and plenty], in the Kur [lxiii. 11]; and [Would weigh down the company of men possessing strength], in the same [xxviii. 76]. (TA,.) and [And those, of you, who are possessors of command], (M, K, *) accord. to Aboo-Is-hák, (M,)

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means the companions of the Prophet, and the men of knowledge their followers, (M, K,) and the
possessors of command, who are their followers, when also possessors of knowledge and religion: (K)
or, as some say, [simply] the possessors of command: for when these are possessors of knowledge and religion, and take, or
adopt and maintain, and follow, what the men of knowledge say, to obey them is of divine obligation: and in general those who are
termed أُوْلُو الْأَمْرِ, of the Muslims, are those who superintend the affairs of such with respect to religion, and
everything conducing to the right disposal of their affairs. (M.)

َلِإِّ, accord. to Sb, is originally with و in the place of the [ى, i. e. the final] alif; and so is عَلَى; for the alifs [in these two particles] are
not susceptible of imáleh; [i. e., they may not be pronounced ِيلِإ and ِاَلِإ;] and if either be used as the proper name of a man, the dual
[of the former] is ِلُوُأ and [that of the latter] عَلَى and عَلَى; and when a pronoun is affixed to it, the alif is changed into يِلِإ and [that of the latter] عَلِإ and عَلِإ;
though some of the Arabs leave it as it was, saying عِلَاك and عِلَاك. (S.) It is a prep., or particle governing a noun in
the gen. case, (S, Mughnee, K,) and denotes the end, as opposed to [من, which denotes] the beginning, of an extent, or of the space
between two points or limits; (S, M;) or the end of an extent (T, Mughnee, K) of place; [signifying To, or as far as:] as in the
phrase [in the Kur xvii. 1] [From the Sacred Mosque to, or as far as, the
Furthest Mosque; meaning from the mosque of Mekkeh to that of Jerusalem]; (Mughnee, K;) or in the saying, خرجت من
الكوفة إلى مكة [I went forth from El-Koofeh to Mekkeh], which may mean that you entered it, [namely, the latter
place,] or that you reached it without entering it, for the end includes the beginning of the limit and the furthest part thereof, but does
not extend beyond it. (S.) [In some respects it agrees with حتَّى, q. v. And sometimes it signifies Towards; as in He
looked towards me; and مَا ِلِلِإِّ حَيَّ, or it, inclined towards him, or it. ___ It also denotes the end of a space of time;
[signifying To, till, or until;] as in the saying [in the Kur ii. 183], [Then completes ye the fasting
to, or till, or until, the night]. (Mughnee, K;) [Hence, اِلْيَلِِإِّ الحَكَّاء [followed by a mansoob aor.] Till, or until: and
until, what time, or when? i. e. how long? and also to, till, or until, the time when. See also the last sentence in this
paragraph.] ___ [In like manner it is used in the phrases ِلِلِإِّ وَعَنْذَك to other things,
and to the end thereof; equivalent to et cætera. 

Sometimes, (S, M, Mughnee, K,) when a thing is joined to another thing; (Mughnee, K,) as in the phrase [in the Kur iii. 45 and lxi. 14], [Who will be my aiders with, or in addition to, God?], (S, Mughnee, K,) accord. to the Koofees and some of the Basrees;

(Mughnee;) i. e. who will be joined to God in aiding me? (M, TA;) and as in the saying [in the Kur iv. 2], [And devour not ye their possessions with, or in addition to, your possessions]; (T, S,) and [in the same, ii. 13], [And when they are alone with their devils]; (S,) and in the saying, [A few she-camels with, or added to, a few she-camels are a herd of camels], (S, Mughnee, K,) a prov., meaning a little with a little makes much; (S and A in art. دود, q. v.;) though one may not say, لام ديز لبإ دودلا [explained above]; (Mughnee:) so too in the saying, فلان حليم إلى أدب وفقه [Such a one is clement, or forbearing, with good education, or polite accomplishments, and intelligence, or knowledge of the law]; (M, TA;) and so, accord. to Kh, in the phrase, أحمد الله ابلك [I praise God with thee: but see another rendering of this phrase below]. (ISh.) In the saying in the Kur [v. 8], فاغسلوا ووجهكم وأيديكم إلى المرافق, it is disputed whether [the meaning be Then wash ye your faces, and your arms with the elbows, or, and your arms as far as the elbows; i. e., whether] the elbows be meant to be included among the parts to be washed, or excluded therefrom. (T.) A context sometimes shows that what follows it is included in what precedes it; as in قرأت القرآن من أوله إلى آخره [I read, or recited, the Kurán, from the beginning thereof to the end thereof]; or that it is excluded; as in ثم أتمنوا الصيام إلى الليل [explained above]: when this is not the case, some say that it is included if it be of the same kind [as that which precedes]; some, that it is included absolutely; and some, that it is excluded absolutely; and this is the right assertion; for with the context it is in most instances excluded. (Mughnee.) 

It is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; or after a noun of excess importing love or hatred; [as in How lovely, or pleasing, is he to me! (TA in art. رحب, and) ما أعجبه إلى How hateful, or odious, is he to me! (S in art. أنفع;) and] as in the saying [in the Kur xii. 33], [O my Lord, the prison is more pleasing to me]. (Mughnee, K,) [This usage is similar to that explained in the next sentence.] 

It is syn.
with + (S, M, Mughnee, Msb, K;) as in the phrase, (+) is more desirable, or pleasant, in my estimation than such a thing); (Msb;) and in the saying of the poet,

أم ل سبيل إلى الشباب وذكره
أشهى لى من الرحيق السفسل

[Is there no way of return to youth, seeing that the remembrance thereof is more pleasant to me, or in my estimation, than mellow wine?] (Mughnee, K;) and accord. to this usage of + in the sense of + may be explained the saying, أنت طالق إلى سنة, meaning Thou art divorced at the commencement of a year. (Msb.) It is also syn. with +; as in the phrase, + + (And command, or to command, belongeth unto Thee, meaning God, as in the Kur xiii. 30, and xxx. 3], (Mughnee, K,) in a trad. respecting supplication: (TA:) or, as some say, it is here used in the manner first explained above, meaning, is ultimately referrible to Thee: and they say, + + meaning, I tell the praise of God unto thee: (Mughnee:) [but see another rendering of this last phrase above:] you say also, + + That is committed to thee, or to thy arbitration. (Har p. 329.) It also occurs as syn. with +; as in the saying in the Kur [xvii. 4], [And we decreed against the children of Israely: (Msb:) or this means and we revealed to the children of Israel (Bd, Jel) decisively. (Bd.) It is also syn. with +; (M, Mughnee, K;) as in the saying [in the Kur iv. 89 and vi.12], [He will assuredly collect you together on the day of resurrection]: (K;) thus it may be used in this instance accord. to Ibn-Málik: (Mughnee:) and it is said to be so used in the saying [of En-Nábighah, (M, TA,)]

 فلا تتركني بالوعد كأنتي
إلي الناس مطلبي به القار أجر

[Then do not thou leave me with threatening, as though I were, among men, smeared with tar; being like a mangy camel]; (M, Mughnee;) or, accord. to some, there is an ellipsis and inversion in this verse; + being here in dependence
upon a word suppressed, and the meaning being, *smeared with pitch,* [like a camel,] yet being united to men: or, accord.

to Ibn-'Osfoor, مطلئ is here considered as made to import the meaning of *rendered hateful,* or *odious,* for he says that if 

were correctly used in the sense of لة, if it would be allowable to say, يبانيَل الكفوة: (Mughnee:) or the meaning may be, as

though I were, compared to men, a mangy camel, smeared with pitch: for I'Ab said, after mentioning 'Alee, علمي

meaning My knowledge compared to his knowledge is like the قارة [or small pool of water left by a torrent] placed by the side of the middle of the sea [or the main deep]. (K in art. نعجر.) It is also [said to be] used in the sense of لة in the saying in the Kur [1xxix. 18], هَلْ نُكِّي: (Mughnee, K,) accord.

from infidelity?] because it imports the meaning of invitation. (TA.) ___ It is also used [in a manner contr. to its primitive application, i.

]e., to denote beginning, [or origination,] being *syn. with من;* as in the saying [of a poet],


[She says, (namely my camel,) when I have raised the saddle upon her, Will Ibn-Ahmar be supplied with

drink and not satisfy his thirst from me? i. e., will he never be satisfied with drawing forth my sweat?]. (Mughnee, K.)

___ It is also used as a corroborative, and is thus [syntactically] redundant; as in the saying in the Kur [xiv. 40], فَأَجَعَلْ أَفْدَةً مِنَ

aloُنَتُم نُهوُي إلَيْهِم, with fet-h to the نَهوُي, (Mughnee, K,) accord.

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to one reading, (Mughnee,) meaning *تهواهُم* [i. e. *And make Thou hearts of men to love them*: (K:) so says Fr: but

some explain it by saying that تَهوُي imports the meaning of تَبْنِئُ، or that it is originally نَهوُي, with kesr, the kesreh being changed to a

fet-hah, and the يَة to an alf, as when one says رضا for رضى, ناصحة for ناصية: so says Ibn-Mālik; but this requires

consideration; for it is a condition in such cases that the ل in the original form must be movent. (Mughnee.) [See art.
And ِﻚْﻴَﻟِإ means I am of thee, and related to thee. (TA.) You say also, ْاَذْهَبُ إِلَيْكَ, meaning Betake, or apply, thyself to, or occupy thyself with, thine own affairs. (T, K. *) And similar to this is the phrase used by El-Aashâ, ُกะَذَهْيِ مَا إِلَيْكَ. (TA.) And [alone is used in a similar manner, elliptically, or as an imperative verbal noun, and] means Betake, or apply, yourselves to, or occupy yourselves with, your own affairs, ْاَذْهَبْنَا إِلَيْكَ, and retire ye, or withdraw ye, to a distance, or far away, from us. (ISk.) And ِキーَلَعَني إِلَيْكَ means Hold, or refrain, thou from me: (T, K:) or remove, withdraw, or retire, thou to a distance from me: ِキーَلَعَنيإِلَيْكَ used in this sense is an imperative verbal noun. (Har p. 508.) Sb says, (M,) or Akh, (Har ubi suprà,) I heard an Arab of the desert, on its being said to him ِキーَلَعَني إِلَيْكَ, reply, َلِإِلَيْكَ as though it were said to him Remove, withdraw, or retire, thou to a distance, and he replied, I will remove, &c. (M.) Aboo-Fir' own says, satirizing a Nabathæan woman of whom he asked for water to drink, 

[When thou shalt demand water, she will say, Retire thou to a distance]; meaning, [by لِإِلَيْكَ, i.e. لِإِلَاَبَكَ with an adjunct alif for the sake of the rhyme, ] in the sense last explained above. (M.) One also says, ِキーَلَعَنيكَ, meaning, Take thou such a thing. (T, K.) When ِキーَلَعَنيإِلَيْكَ is immediately followed by the interrogative ما, both together are written ِキーَلَعَنيإِلَيْكَ [meaning, To what? whither? and till, or until, what time, or when? i.e. how long?]; and in like manner one writes ِキーَلَعَنيإِلَيْكَ for ِキーَلَعَنيإِلَيْكَ. (S * and K voce ما, and S voce حَتَّى مَا) حَتَّى مَا: see ِキーَلَعَنيإِلَيْكَ.

One who swears much; who utters many oaths: (IAar, T, K:) mentioned in the K in art. ِキーَلَعَني; but the present is its proper art. (TA.)

A falling short; or a falling short of what is requisite, or what one ought to do; or a flagging, or
remissness; and slowness, or tardiness: a subst. from الالا as signifying نائية قصر and لائيه: (M.) Hence the prov., (M, K,) فلالة لائيه
i.e. If I be not in favour, and high estimation, I will not cease seeking, and labouring, and wearying myself, to become so: (M, K; *) or if thou fail of good fortune in that which thou seekest, fall not short, or flag not, or be not remiss, in showing love, or affection, to men; may-be thou wilt attain somewhat of that which thou wishest: originally relating to a woman who becomes displeasing to her husband: (S in art. حفو.) it is one of the proverbs of women: one says, if I be not in favour, and high estimation, with my husband, I will not fall short, or flag, or be remiss, in that which may render me so, by betaking myself to that which he loveth: (T and TA in art. حفو:) Meyd says that the two nouns are in the accus. case because the implied meaning is فلا لائيه حظيبة the latter noun being [accord. to him] for نائية, for which it may be put for the sake of conformity [with the former]; and the former having the signification of the pass. part. n. of حظي or حظي [or حظي. (Har p. 78.) An oath; (T, S, M, Mgh, K;) as also (M, K) and (T, S, M, K) and (S, M, K: [in the CK, والالاوة مثلىة: (S:) pl. (S, Mgh.) A poet says, (namely, Kutheiyir, TA,) قليلالاية حافظ لبيعه وإن سبقت منه الألية برت

[A person of few oaths, who keeps his oath from being uttered on ordinary or mean occasions; but if the oath has proceeded from him at any former time, or hastily, it proves true]: (S, TA:) or, as IHk relates it, قالل الإيالء; meaning, he says, قليل الإيالء; the being suppressed: see 4. (TA.)

 אל Falling short; or falling short of what is requisite, or what one ought to do; or flagging, or remiss: [and slow; or tardy: &c. see 1:] fem. with د: and pl. of this latter أوار. (S, TA.) See نائية, used, accord. to Meyd, for لائي.
The piece of rag which a woman holds in wailing, (S, TA,) and with which she makes signs: (TA:) [It is generally dyed blue, the colour of mourning; and the woman sometimes holds it over her shoulders, and sometimes twirls it with both hands over her head, or before her face:] pl. مَأَل (S, TA:) which also signifies rags used for the menses. (TA in art. غَرِير.) [part. n. of 5]. It is said in a trad., وَإِلَّا لِلْمُتَأَلَّقينَ مِنْ أَمْتِي, explained as meaning Woe to those of my people who pronounce sentence against God, saying, Such a one is in Paradise, and such a one is in the fire [of Hell]: but see the verb. (TA.)
Chapter 1

1. (S, K) aor. inf. n. (S) *He (a man, S) was, or became, large in the living [living]*: see 1 in art. 

1. *See also*:

1. *See also*:

1. *See also*:

1. (so in some copies of the S and in the M,) accord. to Sb, or *1 (so likewise in the M, in which it is mentioned in art. and thus it is always pronounced,)] or *1 (so in several copies of the S and in the K, in the last division of each of those works, [and thus it is generally written;] and with the lengthened 1, [and this is the more common form of the word, i. e. *1, as it is always pronounced, or *1, as it is generally written, both of which modes of writing it I find in the M,] (S, M, K,) of the same measure as *1, (M,)

indecl., with a kesrēh for its termination; (S,) [These and those,] a pl. having no proper sing., (S, K,) or a noun denoting a pl., (M,)
or its sing. is 1 for the masc. and ḍ for the fem., (S, K,) for it is both masc. and fem., (S,) and is applied to rational beings and to irrational things. (M,) [Thus,] *1, the Kur xx. 86, means [They are these, following near after me; or]

they are near me, coming near after me. (Jel, and Bd says the like.) And in the same, iii. 115, 

*Now ye, O ye these believers, love them, and they love not you. (Jel.) ___ The particle (M) ḍ (S, K) used as an inceptive to give notice of what is about to be said is prefixed to it, [i. e., to the form with the lengthened 1,] (S, M, K,) so that you say, *1 [meaning These, like as ḍ ġ means this]. (S, K,) And AZ says that some of the Arabs say, *1 [These are thy people], (S, M, * and *1 [I saw these], (M,) with tenween and kesr (S, M) to the hemzēh; (S;) and this, says IJ, is of the dial. of Benoo-'Okeyl. (M,) ___ And the ḍ of allocution is added to it, so that you say, *1 [or *1, which is the same, and *1, or *1, which is the same, and *1, or *1, (so in some copies of the S and in the K,) or *1, (so in some copies of
the S and in the M,) in which the [second] ل is augmentative, (M,) and ذَكْ، (K,) [all meaning Those, like as and 

* Ks says that when one says أُولَانِكَ، the sing. is ذَكْ، and when one says أُولَانِكَ، the sing. is ذَكْ، (S;) or 

* [or أُولَانِكَ، each with an augmentative ل, like ذَكْ، (and this, I doubt not, is the correct statement,) is as though it were pl. of 

* أُولَانِكَ، but one does not say ذَكْ، or ذَكْ، (nor ذَكْ، or the like.) [Thus it is said in the Kur ii. 4, *Those follow a right direction from their Lord, and those are they who shall prosper.]* And sometimes أُولَانِكَ، is applied to irrational 

* things, as in the phrase إن السَّمَعُ والبصَرُ والفُؤُودُ أُولَانِكَ [Verily the ears and the eyes and the heart, all of those shall be inquired of]. (S.) 

The dims. are أُلِّيَأَيْنَا and أُلِّيَأْثَا (S, M) and حَوْيِبَثَ: (M;) for the formation of the dim. of a noun of vague application does not alter its 

* commencement, but leaves it in its original state, with fet-h or damm, [as the case may be,] and the ك which is the characteristic of 

* the dim. is inserted in the second place if the word is one of two letters, [as in the instance of ذَا، dim. of ذَا،] and in the third place if it 

* is a word of three letters. (S,) ذَا (as in some copies of the S and T,) of the same measure as ذَا، (S; [wherefore the author of 

* the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or ذَا، (ISd, TA;) or ذَا، (so 

* in some copies of the S and T;) is likewise a pl. having no proper sing., [meaning They who, those which, and simply who, and 

* which,) its sing. being ذَا، (S;) or is changed from being a noun of indication so as to have the meaning of ذَا، المُذَكْرُونَ; 

* wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with 

* a kesreh. (ISd.) A poet says,
And they who are in Et-Taff, of the family of Háshim, shared their property, one with another, and so set the example, to the generous, of the sharing of property]. (T, and S in art.

...and another poet says,

[And verily they who know thee, of them]: which shows what has been said above, respecting the change of meaning.

(ISd.) Ziyád El-Aajam uses the former of the two words without أَلَّا, saying,

[For ye are they who came with the herbs, or leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away]: (T:) he means that their nobility is recent. (Ham p. 678; where, instead of أَلَّا and أَلَّأَو, we find أَلَّأَو and أَلَّأَو. In the phrase أَلَّأَو, (as in the L, and in some copies of the S and K,) or أَلَّأَو, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) أَلَّأَو or أَلَّأَو may also signify أَلَّأَو the verb سَلَفْنَأ, being suppressed after it, because understood; [so that the meaning is, The Arabs who have preceded, or passed away:] so says Ibn-EshShejere: (L:) or it is formed by transposition from أَلَّأَو أَلَّأَو [fem. of أَلَّأَو], like as أَلَّأَو أَلَّأَو is pl. of أَلَّأَو: and it is thus in the phrase, أَلَّأَو أَلَّأَو [The first Arabs have passed away].

(S, K;) 'Obeyd Ibn-ElAbras uses the phrase, أَلَّأَو [as meaning We are the first]. (TA.)
and (M, K) and (Es-Sakhawee, Zekereeyà, TA) and (the same,) or (transliteration) occurring at the end of a verse, but it may be a contraction of (M), meaning (M). A benefit, benefaction, favour, boon, or blessing: pl. (T, S, M, K, &c.) IAmb says that (and) and (and) (the same,) or (transliteration), occurring at the end of a verse, but it may be a contraction of (M), meaning (M), of a man &c., (M,) or of a sheep or goat, (Lth, T, S,) and of a man, (Lth, T,) or of an ewe: (ISk, T:) or the flesh and fat thereon: (M, K:) you should not say (T, S, K,) a form mentioned by the expositors of the Fs, but said to be vulgar and low; (TA:) nor (T, S, K,) with kesr to the л, and with teshdeed to the ى, as in the S, [but in a copy of the S, and in one of the T, written without teshdeed,] a form asserted to be correct by some, but it is rarer and lower than (M,) though it is the form commonly obtaining with the vulgar: (TA:) the dual. is (AZ, T, S,) without (S;) but (S;) but (S;) sometimes occurs: (IB:) (transliteration) is an epithet applied to the Zenjee, (K in art. (transliteration)) meaning having the buttocks cleaving together: (TA in that art.:) the pl. is (transliteration) (T, M, K) and (transliteration) (M, K;) the latter anomalous. (M,) (transliteration) mentions the phrase, (transliteration) [Verily he has large buttocks]; as though the term (transliteration) applied to every part of what is thus called. (transliteration) (transliteration) and a piece of fat. (M, K:) (transliteration) The tail, or fat of the tail, (Pers. (transliteration) of a sheep. (KL,) [Both of these significations (the tail, and fat of the tail, of a sheep) are now commonly given to (transliteration), a corruption of (transliteration) mentioned above: and in the K, voice (transliteration) طَّالِبُهُ ترَمَيْنَهُ أَلْلَّهُ أَلْلَّهَ يَسْأَلُهُ أَلْلَّهُ أَلْلَّهَ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ أَلْلَّهُ يَسْأَلُهُ ا...
described above as also called by itself and the of the little finger [respecting which see the next preceding sentence]. (TA, from a trad.)

The part of the human foot upon which one treads, which is the portion of flesh beneath [or next to] the little toe. (M.)

The hinder part of the solid hoof. (S, M.)

see .

see .

an irreg. dual of , q. v.

(T, S, M, K) and (M, K) and (T, S, K,) of the measure , (S,) and , (M,) or , (so in some copies of the K, and so accord. to the TA, or , (so in a copy of the K,) or , (accord. to the CK,) and , (M, K,) applied to a ram, Large in the .

q. v.: (T, * S, M, * K, * TA:) and so, applied to a ewe, (T, M, K, [in the CK ,] fem. of ; (T,) and , (T, S, M, K,) fem. of : (T, S:) and in like manner these epithets [masc. and fem. respectively, , however, being omitted in the M,) are applied to a man and to a woman; (M, K;) or, accord. to Aboo-Is-hák, (M,) is applied to a man, and to a woman, but not , (S, M,) though [it is asserted that] some say this, (S,) Yz saying so, accord. to A 'Obeyd, (IB,) but A 'Obeyd has erred in this matter: (M:) the pl. is , (T, S, M, K, [in the CK erroneously written with fet-h to the ,] pl. of , (T, S, M,) or of ; of the former because an epithet of this kind is generally of the measure , or of the latter after the manner of , as pl. of , and as pl. of ; (M,) applied to rams (T, S M) and to ewes, (T, S,) and to men and to women; (M, K) and , (S, M, K, [in the CK ,] pl. of , (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, , (M, and so in a copy of the K, [in the CK ,] or , (so in some copies of the K, and in the TA, with medd, pl. of , (TA,) and , (K,) pl. of . (TA.)
A man who sells fat, which is termed (M.)

, and its fem. : see in two places.
He tended, repaired, betook himself, or directed his course, to, or towards, him, or it; aimed at, sought, endeavoured after; pursued, or endeavoured to reach or attain or obtain, him, or it; intended it, or purposed it; syn. قصد، (Lth, T, S, M, Msb, K,) and تَوَخَّأَهُ، (Mgh,) and تَوَهَّجَ إِلَيْهِ، (TA;) as also أَمَّهُ، (T, S, Mgh, Msb, K,) and تَأَمَّهْ، (M, K,) and يَتَأَمَّهُ، (T, M, K,) and تَتَأَمَّهُ، (T, M, Msb, K,) the last two being formed by substitution [of ى for أ]. (M.) Hence، يَبْالَالِهَ أَمَّا خَيَرَ، [O God, bring us good]. (JK in art. الّه، and Bd in iii. 25.) And لَوْمَهُ ما هُوَ، occurring in a trad., meaning He has indeed betaken himself to, or pursued, the right way: or it is used in a pass. sense, as meaning he is in the way which ought to be pursued. (TA.) And اِلْمَكْلِمُ أَمَّامَ رَسُولِ اللّهِ، in another trad., I went away, betaking myself to the Apostle of God. (TA.)

Hence, also، تَأَمَّسَ الْسَّعْدُ لِلصَّلَاةَ، [He betook himself to dust, or pure dust, to wipe his face and his hands and arms therewith, for prayer]: (T, * M, * Mgh, TA:) as in the Kur iv. 46 and v. 9: (ISk, M, TA:) whence تَأَمَّسَ الْسَّعْدُ as meaning the wiping the face and the hands and arms with dust: (ISk, T, * M, * Mgh, TA;) i. e. the performing the act termed تَأْمَسَ بِالْأَشْعَرٍ، formed by substitution [of ال for أ]:(M, K;) originally أَهَمَّ الْتَأَمَّسَ، (K;) See also 8. أَهَمَّ، (S, M, Mgh, &c.,) aor. أَهَمَّ، (M, Mgh,) inf. n. أَهَمَّ، (M, Mgh, K,) He broke his head, so as to cleave the skin, (S, Msb,) inflicting a wound such as is termed أَهَمَّةً [q. v.]; (S;) [i. e.] he struck, (M, Mgh, K,) or wounded, (M, K,) the أَهَمَّةً [q. v.] of his head, (M, Mgh, K,) with a staff, or stick. (Mgh.) أَهَمَّهُ، (S, M, K) and أَهِمَّمُهُ، (M, K,) [aor. أَهَمَّمُهُ،] inf. n. أَهَمَّمَةً، (S, [but in the M and K it seems to be indicated that this is a simple subst.,]) He preceded them; went before them; took precedence of them; or led them, so as to serve as an example, or object of imitation; syn.

And تَقَدَّمَهُمْ، (M, K;) [and particularly] في الصلاةِ [in prayer]. (S.) And أَهَمَّهُ يَهْدُ إِلَى أَمَامٍ، (M, K;) (K;) He prayed as أَمَامَ [q. v.] with him. (Msb.) And أَهَمَّهُ الصَّفوفَ، He became [or acted as] أَمَامَ to the people composing the ranks [in a mosque &c.]. (Har p. 680.)
You say also, [A man shall not take precedence of a man in his authority];

meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh in art. ٌﺖﱠﻣَأ (, S, M, K,) [first pers. ُﺖِْﳑَأ, aor. ُﺖُْﳑَأ, (M,) inf. n. ٌﺔَﻣﻮُﻣُأ (, M, K,) She (a woman, S) became a mother; (S, M, K;) [as also ُﺖِْﳑَأ having for its first pers. أَمُّتهُ, aor. ُﺖِْﳑَأ; for] you say, ْﺪَﻘَﻟَو ﺍﱠﻣُأ ﴿ ﴾ّﻨُﻛ ﺍَﻣ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّـ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ ﴿ ﴾ ّ~ ﴾ 

meaning [She had, lit. there was to her, a paternal aunt] who was to her like the mother: (M.)

2 ُهَّﻣآ: see 1, first sentence, in two places.

3 ُهَّﻣآ It agreed with it, neither exceeding nor falling short. (M.) [See also the part. n. مَؤَمٌؤمٌ, voce ﺃَمٌؤمٌ; whence it seems that there are other senses in which مَؤمٌمَمٌ may be used, intransitively.]

5 ُهَّمآ: see 1, former part, in four places. ُهَّمآ I took for myself, or adopted, a mother: (S.) And ُهَّمآ He took her for himself, or adopted her, as a mother; (S, * M, K;) as also أَسَامَهَا, (M, K;) and أَسَامَهَا. (M.)

8 ُهَّمآ [written with the disjunctive alif ُهَّمآ]: see 1, first sentence. ُهَّمآ He followed his example; he imitated him; he did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation; (S, Mgh, Msb;) as also أَمَّهِهِم أَمَّهِهِم : (Bd in xvi. 121:) the object of the verb is termed أَمَّهِهِم; (S, M, Mgh, Msb, K;) applied to a learned man, (Msb,) or a head, chief, or leader, or some other person. (M, K,) He made it an أَمَّهِهِم or أَمَّهِهِم [i.e. a way, course, or rule, of life or conduct; as explained immediately before in the work whence this is taken]; as also أَمَّهِهِم. (M.) You say, أَمَّهِهِم and أَنِّهِم أَمَّهِهِم بِالْشَّيْءِ, by substitution [of ﻣَلْكَ for ﻣَلْكَ (M, K,) disapproving of the doubling of the [of the مَلْكَ]. (M.)

10 أَمَّهِهِم is a conjunction, (S, M, K,) connected with what precedes it (Msb, Mughnee) so that neither what precedes it nor what follows it is
independent, the one of the other. (Mughnee.) It denotes interrogation; (M, K;) or is used in a case of interrogation, (S, Msb,)
corresponding to the interrogative ٌأَيِّ, and meaning َأَيْ (S,) or, as Z says, َأَيْ الأَمْمِ كَانُنَّ [for an explanation of which, see what follows:] (Mughnee;) or, [in other words,] corresponding to the interrogative ُأَيِّ, whereby, and by ُأَمْ, one seeks, or desires,
particularization: (Mughnee:) it is as though it were an interrogative after an interrogative. (Lth, T.) Thus you say،
أَرْضَىٰ فِى الدَّارِ أَم… [Is Zeyd in the house, or 'Amr?]; (S, Mughnee;) i. e. which of them two (أَيْهُمَا) is in the house? (S;) therefore what follows ُأَمْ and what precedes it compose one sentence; and it is not used in commanding nor in forbidding; and what follows it must
correspond to what precedes it in the quality of noun and of verb; so that you say، أُرْضَىٰ قَامُ أَمْ قَاعِدُ [Is Zeyd standing, or
sitting?] and أُرْضَىٰ ْمَأ ْقُلِطْنَم ٌدُيْزَأ ْلِهُ [Did Zeyd stand, or sit?]. (Msb.) It is not to be coupled with َأَيِّ after it: you may not say، أَرْضَىٰ ْمَأ ْقَاعِدُ عُمَرُ [It will be equal to
them whether thou beg forgiveness for them or do not beg forgiveness for them]. (Mughnee.) It is also
unconnected with what precedes it, (S, Msb, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an
interrogative, (S, Msb, Mughnee,) other than ُأَيِّ, (Mughnee,) or by ُأَمْ not meant [really] as an interrogative but to denote disapproval,
(Mughnee,) and signifies ْلِبَلَ, (Lth, Zj, T, S, M, Mughnee, K;) or ْلِبَلَ ٌأَمْ ْقُلِطْنَم ٌدُيْزَأ ْلِهُ and ُأَمْ together, (Msb,) and this is its meaning always accord. to all
the Basreens, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say، َأَرْضَىٰ إِنَّهَا لَبَلَ أَمْ شَئَٰ [Verily they
are camels: nay, or nay but, they are sheep, or goats: or nay, are they sheep, or goats?]: (S Msb, Mughnee:) this
being said when one looks at a bodily form, and imagines it to be a number of camels, and says what first occurs to him; then the
opinion that it is a number of sheep or goats suggests itself to him, and he turns from the first idea, and says، ْلِبَلَ أَمْ شَئَٰ meaning
because it is a digression from what precedes it; though what follows ْلِبَلَ is [properly] a thing known certainly, and what follows ُأَمْ is
opined. (S, TA.) And using it after an interrogative in this case, you say، هلْ زِيدُ مُنْطَقُ أَمْ عُمَرُ [Is Zeyd going away? Nay
rather, or, or rather, is 'Amr?]: you digress from the question respecting Zeyd's going away, and make the question to relate
to 'Amr; so that ُأَمْ implies indecisive opinion, and interrogation, and digression. (S.) And thus using it, you say، هلْ زِيدُ قَامُ أَمْ عُمَرُ
[Did Zeyd stand? Nay rather, or or rather, did 'Amr?]. (Msb.) And an ex. of the same is the saying [in the Kur xiii. 17],

*ửَنَوْلَا وَتَأَمَّلُوْلَا يِوْتُسَتْ لَهُ مَأ وَيْسُتُوْلَا الْطَّلْمَاتُ وَالْثَّورِ

[Are the blind and the seeing equal? Or rather are
darkness and light equal?]. (Mughnee.) And an ex. of it preceded by ﺖ used to denote disapproval is the saying [in the Kur vii.]

َأَفْمَ كَرْجُ مَشْوَنَ ﻟَا ﻟَمْ ﺖُمْ أَيْدُ ﺧَيطَوْنَ ﻟَا ﺖُمْ[194]

[Have they feet, to walk therewith? Or have they hands to assault therewith?]: for ﺖ is here equivalent to a negation. (Mughnee.) [It has been shown above that] ﺖ is sometimes introduced immediately before ﻞﻫ (S, K) but IB says that this is when ﻞﻫ occurs in a phrase next before it; [as in the ex. from the Kur xiii. 17, cited above;] and in this case, the interrogative meaning of ﺖ is annulled; it being introduced only to denote a digression.

(TA.) ___ It is also used as a simple interrogative; accord. to the assertion of AO; in

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the sense of ﻞﻫ (Mughnee;) or in the sense of the interrogative ﺖ; (Lth, T, K) as in the saying, ﺖ َمَأ ﻋَنْدَكَ ﻏَدَاءَ ﺣَاضِرُ ﻞُﻫ

Hast thou a morning-meal ready? a good form of speech used by the Arabs; (Lth, T;) and allowable when preceded by another phrase. (T.) ___ And sometimes it is redundant; (AZ, T, S, Mughnee, K) in the dial. of the people of El-Yemen; (T;) as in the saying,

ٌرِﺿﺎَﺣ ِءآَﺪَﻏ َكَﺪْﻨِﻋ ﺖ ﻞُﻫ

ٌﻦْﻫَد ٌﻞُﺟْرَأ ﻞُﻫ

ٌﺪْﻳَأ ﻞُﻫ

ٍمَأ

(T, S, * [in the latter, ﺖ, ﺖ, and only the former hemistich is given,]) meaning O Dahmâ. (the curtailed form ﺖ ﻞُﻫ being used for ﺖ ﻞُﻫ, my walking was not, as now in my age, [a feeble movement like] dancing: but in my youth, my manner of walking used to be a bounding: (T:) this is accord. to the opinion of AZ: but accord. to another opinion, ﺖ is here [virtually] conjoined with a preceding clause which is suppressed; as though the speaker had said,

ٍنَأ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ 

ٍمَأ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ

ٍمَأ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ

ٍمَأ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ

ٍمَأ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ

ٍمَأ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ

ٍمَأ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ

ٍمَأ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ

ٍمَأ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ ﺖُمْ أَيْدُ ﻞُﻫُ 

(A 'Hát, TA.) It is also used (T, Mughnee) in the dial. of the people of El-Yemen, (T;) or of Teiyi and Himyer, (Mughnee,) in the sense of
Fasting in journeying is not an act of obedience to God. (T, and M in art. بر.) So too in the trad., الآن صَبَب امضرب Now fighting has become lawful; as related accord. to the dial. of Himyer, for the الصَرَب. (TA in art. طيب.) It has been said that this form أم is only used in those cases in which the ل of the article does not become incorporated into the first letter of the noun to which it is prefixed; as in the phrase, [Take thou the spear, and mount the mare, or horse], related as heard in El-Yemen; but this usage may be peculiar to some of the people of that country; not common to all of them; as appears from what we have cited above. (Mughnee.) And أَمْ أَمَّا اللَّهُ أَمْ أَمَا اللَّهَ مَا أَمَّا، before an oath: see art. &c.: see يَكُونُ أَمَّا, in art. A mother (T, S, M, Msb, K, &c.) [of a human being] and of any animal; (IAar, T;) as also لِمْيِأ (Sb, M, Msb, K) and لِمْيِأ (T, M, Msb, K) and مُيِأ (S, M, Msb, K,) which last is the original form (S, Msb) accord. to some, (Msb,) or the لُمِيِأ in this is augmentative (M, Msb) accord. to others: (Msb:) the pl. is مُيِأ (Lth, T, S, M, Msb, K) and مُيِأ Ale, (S, M, Msb, K;) or the former is applied to human beings, and the latter to beasts; (T, S;) or the former to rational beings, and the latter to irrational; (M, K;) or the former is much applied to human beings, and the latter to others, for the sake of distinction; (Msb;) but the reverse is sometimes the case: (IB:) IDrst and others hold the latter to be of weak authority: (TA:) the dim. of مَيِأ is مُيِأ (T, S, K) accord. to some of the Arabs; but correctly, [accord. to those who hold the original form of مَيِأ to be مُيِأ] it is مُيِأ (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written مُيِأ.]) مهَمْيَأ denotes dispraise; (S;) being used by the Arabs as meaning Thou hast no free, or ingenuous, mother; because the sons of female slaves are objects of dispraise with the Arabs; and is only said in anger and reviling: (A Heyth, T;) or, as some say, it means thou art one who has been picked up as a foundling, having no known mother: (TA:) [or] it is also sometimes used in praise; (A 'Obeyd, T, S, K;) and is used as an imprecation without the desire of its being fulfilled upon the person addressed, being said in vehemence of love; [lit. meaning mayest thou have no mother?, لا أَبَا نَكَّنَكَ أَمَّكَ, and قُلْ أَمَّكَ اللَّهُ] &c. (Har p. 165.) Some elide the ح of أم as in the saying of 'Adee IbnZeyd.
[O thou who art blaming in my presence the mother of Zeyd]; meaning, 
the of Am'm Zayd being also elided on account of the occurrence of two quiescent letters [after the elision of the of Am'm]; (Lth, T, S;) and as in the phrase,  
(S,) which means Ḩāmāmak. (S, and K in art. q. v.) They two are thy two parents: or thy mother and thy maternal aunt. (K.) (But) is said to mean [He expressed a wish that he (another) might be ransomed with] his mother and his grandmother: (TA.) One says also, [O my mother, do not thou such a thing], and [in like manner] making the sign of the fem. gender a substitute for the [pronominal] affix ی; and in a case of pause, you say یا. (S.) And one says, ما أَمَّي وَأَمَّهَ،  
What relationship have I to him, or it? or what concern have I with him, or it? or what is my case and what is his or its, case? because of his, or its, remoteness from me: whence, (T,)  
[And what concern have I with the wild animals when hoariness hath spread in the places where my hair parts?]; (T, S;) i. e. [I am old: my head is grey: I have forgotten] in one copy of the S, وَطَلَبَ الْوَلْدَ. (S, and K, and Ta in art.) as a prep. denoting concomitance, and therefore governing the accus. case: both readings virtually meaning what concern have I with the pursuing of the wild animals after I have grown old?]; he means, the girls: and the mention of Am'm in the verse is superfluous. (S,) (Also) relates to inanimate things that have growth; as in [The mother of the tree]; and [the mother of the palm-tree]; and [the mother of the banana-tree]; of which see an ex. in art.  َمَوَآَمْرَة; and the like. (M, TA.) And it signifies also The source, origin, foundation, or basis, (S, M, Msb, K,) of a thing, (S, Msb, in the former of which, this is the first of the meanings assigned to the word,) or of anything; (M, K) its stay; support, or efficient cause of subsistence. (M, K.) Anything to which other things are collected.
together; or adjoined: (IDrd, M, K:) anything to which the other things that are next thereto are collected
together; or adjoined: (Lth, T:) the main, or chief, part of a thing; the main body thereof; and that which is a
compriser; or comprehender, of [other] things: (Ham p. 44:) the place of collection, comprisal, or
comprehension, of a thing; the place of combination thereof. (En-Nadr, T.) And hence, (IDrd, M,) The head, or
chief, of a people, or company of men; (IDrd, S, M, K;) because others collect themselves together to him: (IDrd, TA:) so in the
phrase لَايَعُمْأ [lit. the mother of a household], in a poem of Esh-Shenfarā: (IDrd, M:) or in this instance, it has the
signification next following, accord. to Esh-Sháfi'ee. (T.) ___ A man who has the charge of the food and service of a
people, or company of men; accord. to EshSháfi'ee: (T:) or their servant. (K.) ___ A man's aged wife. (IAar, T, K.) ___
place of habitation or abode. (K.) So in the Kur [ci. 6]. [lit. His place of habitation or abode [shall be] the
fire] of Hell]: (Bd, Jel, TA:) or, as some say, the meaning is أَمْ رَأَسُ هَاوِيَةٍ فِيهَا [his brain shall fall into it, namely, the fire of
Hell]. (TA.) ___ The ensign, or standard, which an army follows. (S.) [See أَمْ مَرَحَمَة، below.] ___ It is said in a trad.,
respecting the prophets, أَمْهَا نَهْمَ شَتٍّ أَمَا، meaning that, though their religion is one, their laws, or ordinances,
or statutes, are various, or different: or the meaning is, their times are various, or different. (TA in art. شت.) ___ See also أَمَّةٌ،
in two places. ___ أَمَّةٍ is also prefixed to nouns significant of many things. (M.) [Most of the compounds thus formed will be found
explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are
therefore here mentioned, with the meanings assigned to them in lexicons in the present art., and arranged in distinct classes.] ___ أَمَّةٌ
The man's wife; and the person who manages the affairs of his house or tent. (TA.) And أَمَّةٌ مُشْوَى الرَّجُلِ
The man's wife, to whom he betakes himself for lodging, or abode: (T:) the mistress of the man's place
of abode. (S, M.) ___ أَمَّةٌ عَامِرٌ The hyena, or female hyena; as also أَمَّةٌ عَامِرٌ (TA;) and أَمَّةٌ الطَّرِيقِ (S, TA. [See also other
significations of the first and last below.]) أَمَّةٌ حَلَبِسٌ The she-ass. (TA.) أَمَّةٌ البَيْضِ [as in the S and K in art. حَلَبِسٌ]
The female ostrich. (S, K.) ___ أَمَّةٌ الرَّأسِ The brain: (T, M, K;) or the thin skin that is upon it: (IDrd, M, K;) or the
bag in which is the brain: (T:) or the skin that comprises the brain; [the meninx, or dura mater and pia
The Milky way; (S, M, K) because it is the place where the stars are collected together [in great multitude]; (M:) or, as some say, the sun; which is the greatest of the stars. (Ham pp. 43 and 44.) Because of the multitude of the stars in the Milky way, one says, 

*How like is thine assembly to the Milky way!* (TA.)

The mother of the towns; the metropolis: particularly Mekkeh; (T, S, M, K) because asserted to be in the middle of the earth; (M, K;) or because it is the Kibleh of all men, and thither they repair; (M, K; *) or because it is the greatest of towns in dignity: (M, K:) and every city is the of the towns around it. (T.)

The most difficult of deserts or of waterless deserts: (T:) or a desert, or waterless desert, (S, K,) far extending. (S.) (T, S, M) and of the road: (T, S, M, K) when it is a great road or track, with small roads or tracks around it [or on either side], the greatest is so called. (T. [The former has also another signification, mentioned above.])

The cemetery, or place of graves. (T. [This, also, has another signification, mentioned before.])

The ensign, or standard; (M, K;) also called (TA;) [and simply , as shown above;] and the piece of cloth which is wound upon the spear: (T, M. *) Bread: and also the ear of corn. (T.)

The mother of evil qualities or dispositions; i. e. wine. (T.) [in the Kur iii. 5 and xiii. 39] (S, M, &c.)

The original of the book or scripture [i. e. of the Kur-án]: (Zj, M, K;) or the Preserved Tablet, : the [M, Msb, K] because every prayer begins therewith; (M;) as also: (Msb, K;) or the former, the whole of the Kur-án, (TAb, K,) from its beginning to its end: (TA:) and the latter, every plain, or explicit, verse of the Kur-án, of those which relate to laws and statutes and obligatory ordinances. (T, K.) Every evil upon the face of the earth: and every good upon the face of the earth. (T.)
A way, course, mode, or manner, of acting, or conduct, or the like; (AZ, S;) as also (AZ, S, K:) Fr assigns this meaning to the latter, and that next following to the former: (T:) a way, course, or rule, of life, or conduct; (Fr, T, M, K;) as also (M, K;) __ Religion; as also (AZ, S, M, K:) [one of the words by which this meaning is expressed in the M and K is شرعة: for which Golius found in the K شرعه:] one course, which people follow, in religion. (T.) You say, فلان لا أمة فلأن لأمة

Such a one has no religion; no religious persuasion. (S.) And a poet says,

* وهل يستوى ذو أمة وكفور

[And are one who has religion and one who is an infidel equal?]. (S.) __ Obedience [app. to God]. (T, M, K.) The people of a [particular] religion: (Akh, S:) a people to whom an apostle is sent, (M, K;) unbelievers and believers; such being called his أمة; (M:) any people called after a prophet are said to be his أمة: (Lth, T:) the followers of the prophet: pl. أمة (T, Msb.) It is said in the Kur [ii. 209], كان الناس أمة واحدة, meaning Mankind was [a people] of one religion. (Zj, T, TA.) __ A nation; a people; a race; a tribe, distinct body, or family; (Lth, T, M, K;) of mankind; (Lth, T;) or of any living beings; as also أمة : (M, K;) a collective body [of men or other living beings]; (T, S;) a sing. word with a pl. meaning: (Akh, S:) a kind, genus, or generical class, (T, S, M, K;) by itself, (T,) of any animals, or living beings, (T, S, M, TA,) others than the sons of Adam, (T,) as of dogs, (T, S, M,) and of other beasts, and of birds; (T, M, * TA;) as also أمة ; (M, K;) pl. of the former أمة; (S, M;) which occurs in a trad. as relating to dogs; (S;) and in the Kur vi. 38, as relating to beasts and birds. (T, M, * TA;) __ A man's people, community, tribe, kinsfolk, or party; (M, K, TA;) his company. (TA.) __ A generation of men; or people of one time: pl. أمة: as in the saying, قد مضت أمة, which is the ٌةٔلأمة: A generation of men have passed away. (T.) __ The creatures of God. (M, K;) You say, ما رأيت من أمة الله أحسن منه [I have not seen, of the creatures of God, one more beautiful than he]. (M.) I. q. أمة (T, M, K;) accord. to A 'Obeid, applied in this
A righteous man who is an object of imitation. (M, K:) said to be thus applied to Abraham, ubi suprà. (M.) One who is known for goodness: (Fr, T:) and so explained by Ibn-Mes’ood as applied to Abraham: (TA:) or, so applied, it has the signification next following: (TA:) a man combining all kinds of good qualities: (T, M, K:) or, as some say, repaired to: or imitated. (Bd:) A learned man: (T, M, K:) one who has no equal: (T:) the learned man of his age, or time, who is singular in his learning: (Msb:) and one who is alone in respect of religion. (T.) See also ﺃمَّةُ التَّمَأَ, first sentence. Hence, ﺃمَّةُ ﺍًمَأَ which see in the same paragraph.

The stature of a man; tallness, and beauty of stature; or justness of stature; syn. ﺃمَّةُ قَاطِعَةُ ﺑِرَاءَةٍ. (T, S, M, Msb, K:) and ﺃمَّةُ ﺗَمَأَ: (M, TA: in the K, the signification of ﺱَنَاَّطَ is assigned to it; but this is evidently a mistake for ﺱَنَاَّطَ; for the next three significations before the former of these words in the K are the same as the next three before the latter in the M; and the next five after the former word in the K are the same as the next five after the latter in the M, with only this difference, that one of these five is the first of them in the M and the third of them in the K:) pl. ﺃمَّةُ ﺍًمَأَ: (T, S, M, *) You say, ﺗَمَأَ ﻭَالَّذِينَ ﻧَسَّ النَّاسِ. (M.) And El-Aashà says,

حسان النِّوجُوهُ طَوالَ الْاَمَمُ

[Beautiful in respect of the faces;] tall in respect of the statures. (T, S, M, *) [In the last, ﻋِيْضُ الْوَجُوهِ.] The face. (T, M, K,): أَمَّةُ الْاَوَّجِ The form of the face: (AZ, T:) or the principal part thereof; (M, K,): the part thereof in which beauty is usually known to lie. (M) You say, ﻟِإِنَّ اًمَّةٍ أَوُّجَ، إِنَّهُ خَسِنَ أَمَامَةُ الْاَوَّجِ. Verily he is beautiful in the form of the face: and ﻟِإِنَّهُ لَتَقْبَضِ أَمَامَةُ الْاَوَّجِ, verily he is ugly in the form of the face. (AZ, T,): see أَمَّةُ الطَّرَقِ. A time; a period of time; a while. (T, S, M, K,): So in the Kur [xii. 45], [And he remembered, or became reminded, after a time]: (S, M,): or, after a long period of time: but some read, i. e., after favour had been shown him, in his escape: and some read, i. e., forgetting. (Bd,): And so in the same [xi. 11], وَلَنَّ أَخْرُىُ عَنْهُمْ عَذَابَ.
And verily, if we kept back from them the punishment until a short period of time. (S * Bd.)

: see in three places; first and second sentences. __ I. q. (K) i. e. The office of (q. v. : or) the acting as, or performing the office of, (T in explanation of (M and M and Msb in explanation of ( and the mode, or manner, of performing that office. (T.) __ I. q. (H, M, K) and (M) and (M, K) [all as meaning State, condition, or case: or by the first may be here meant external state or condition: form, or appearance; or state with respect to apparel and the like]. ___ An easy and ample state of life; (T;) easiness, or pleasantness of life; amleness of the conveniences of life, or of the means of subsistence; ease and enjoyment; plenty; prosperity; welfare. (IAar, M, K *) You say of an old man when he has strength remaining, (Lh, M, K) and (M, K) and (M) and (M, K) [all as meaning State, condition, or case: or by the first may be here meant external state or condition: form, or appearance; or state with respect to apparel and the like]. __ Dominion; mastership; authority. (Fr, T, IKtt.) __ A blessing, or what God bestows upon one; a benefit, benefaction, favour, or boon; a cause of happiness; (T, S, M, Msb, K;) as being that which men aim at, pursue, or endeavour to obtain, (T.) See last sentence but one. Accord. to IKtt, it signifies also i. q. (but in what sense is not said). (TA.)

Nearness. (S, M, K.) __ [Near; nigh.] You say, I took that from near; from nigh. (S, TA.) And Your house is near; or nigh. (M, TA.) And your house is opposite to, facing, or in front of, his house. (S.) __ Easy: (S, M, K;) near at hand; near to be reached, or laid hold of. (T, TA.) __ Between near and distant.
Conforming, or conformable, to the just mean: (M, K: *) and مَؤَام, (AA, T, S, M, K,) [in form] like مَؤَام, (S,) originally مَؤَام, (TA,) the same; (T;) of a middle, or middling, kind or sort; neither exceeding, nor falling short of, what is right; (AA, T, S, M;) applied to an affair, or a case, (T, S,) and a thing [of any kind]; (S;) as also مَؤَام; (TA;) and convenient, or suitable: (M, K:) and مَآَم and مَوَام both signify an affair, or a case, that is manifest, clear; or plain, (M, K,) not exceeding the due bounds or limits. (M.)

The location that is before; (M, Msb, * K;) contr. of دورَآ،. (M, K.) It is used [absolutely] as a noun, and adverbially, (M, Msb, * K,) necessarily prefixed to another noun: (Mgh:) and is fem., (Ks, M,) and sometimes mase.: (M, K:) or it is mase., and sometimes fem. as meaning the جهة: or, as Zj says, they differ as to making it masc. and making it fem. (Msb.) You say, كنت أمامه I was before him, in respect of place. (S.) In the saying of Mohammad, to Usámeh, الصلاة أمامك, the meaning is The time of prayer [is before thee], or the place thereof; and by the prayer is meant the prayer of sunset. (Mgh.) You also say, أمامك [i. c. Look before thee; meaning beware thou; or take thou note:] when you caution another, (M, K,) or notify him, of a thing. (M.)

A person, (S, Mgh,) or learned man, (Msb,) whose example is followed, or who is imitated: (S, Mgh, Msb:) any exemplar, or object of imitation, (T, M, K,) to a people, or company of men, (T,) such as a head, chief, or leader, or some other person, (M, K,) whether they be following the right way or be erring therefrom:

(T:) applied alike to a male and to a female: (Mgh, Msb:) applied to a female, it occurs in a phrase in which it is written by some with ذ: (Mgh:) but this is said to be a mistake: (Msb:) it is correctly without ذ, because it is a subst., not an epithet: (Mgh, Msb:) or it is allowable with ذ, because it implies the meaning of an epithet: (Msb:) and #463; امأ signifies the same: (T, M, K;) the pl. of the former is #463; امأ, (T, S, M, K, [but omitted in the CK,]) originally #463; امأ, (T, S,) of the measure #463; امأ, (T,) but as two meems come together, the former is incorporated into the latter, and its vowel is transferred to the hemzeh before it, which hemzeh, being thus pronounced with kesr, is changed into ك; (T, S; *) or it is thus changed because difficult to pronounce; (M;) or, as Akh says, because
it is with kesr and is preceded by another hemzeh with fet-h: (S:) but some pronounce it
(Akh, T, S, M, K,) namely, those who
hold that two hemzehs may occur together; (Akh, S;) the Koofees reading it thus in the Kur ix. 12; (M:) but this is anomalous: (M, K:) it
is mentioned as on the authority of Aboo-Is-hák, and [Az says: I do not say that it is not allowable, but the former is the preferable:
(T:) or the pl. is ٌﺓﱠﻤِﺋَأ, originally ٌﺓَِﳑْأَأ like ٌﺓَﻠِﺜْﻣَأ:
one of the two meems being incorporated into the other after the transfer of its vowel to
the hemzeh [next before it]; some of the readers of the Kur pronouncing the [said] hemzeh with its true sound; some softening it,
agreeably with analogy, in the manner termed بين بنين; and some of the grammarians changing it into ٌﻙَی; but some of them reckon this
incorrect, saying that there is no analogical reason for it: (Msb:) and accord. to some, (M,) its pl. is also ٌﺓَّﺪَﻋ, (M, K,) like the sing., (K)
occurring in the Kur xxv. 74; (M:) not of the same category as ٌﺓَّﺪَﻋ, and رضى (M,) because they sometimes said ٌﺉﺎﻣَمْ أَم, but a
broken pl.: (M, K: *) or, accord. to A 'Obeyd, it is in this instance a sing. denoting a pl.: (M, S: *) or it is pl. of ٌﺉﺎمْأَمْ أَم, [which is originally
ٌﺉﺎمْأَمْ أَم] like as ٌﻱِّضِر is pl. of ٌﻱِّضِر; (M:) the dim. of ٌﺉﺎمْأَمْ أَم is ٌﺉﺎمْأَمْ أَم, or, as El-Mázinee says, ٌﺉﺎمْأَمْ أَم. (S.) ٌﺉﺎمْأَمْ أَم also signifies The
Prophet: (K:) he is called ٌﺉﺎمْأَمْ أَم [the exemplar, object of imitation, leader, or head, of his nation, or people]; (T;)
or ٌﺉﺎمْأَمْ أَم [the exemplar, &c., of the nation, or people]; (M:) it being incumbent on all to imitate his rule of life or conduct.
(T.) ___ The Khaleefeh: (Msb, K:) he is called ٌﺉﺎمْأَمْ أَم [the exemplar, &c., of the people, or subjects]. (M.) The title
of ٌﺉﺎمْأَمْ أَم is still applied to the Kings of El-Yemen: Aboo-Bekr says, you say,
فلام ٌﺉﺎمْأَمْ أَم القووم, meaning such a one is the first in
authority over the people, or company of men: and ٌﺉﺎمْأَمْ أَم means the head, chief, or leader, of the
Muslims. (TA.) ___ The person whose example is followed, or who is imitated, [i. e. the leader,] in prayer.
(Msb.) ___ [The leading authority, or head, of a persuasion, or sect. The four ٌﺉﺎمْأَمْ أَم are the heads of the four
principal persuasions, or sects, of the Sunnees; namely, the Hanafees, Sháfi'ees, Málkees, and Hambelees. And the Hanafees call the
two chief doctors of their persuasion, after Aboo- Haneefeh, namely, Aboo-Yoosuf and Mohammad, The two Imáms.]
___ The leader of an army. (M, K.) ___ The guide: (K) he is called ٌﺉﺎمْأَمْ أَم [the leader of the travellers]. (M.) ___
The conductor, or driver, of camels (M, K) is called ٌﺉﺎمْأَمْ أَم, though he be behind them, because he guides them. (M.) ___
The manager, or conductor, and right disposer, orderer, or rectifier, of anything. (M, K: *) ___ The Kur-án (M, K)
is called [the guide of the Muslims]; (M;) because it is an exemplar. (TA.) [The model-copy, or standard-copy, of the Kur-án, namely the copy of the Khaleefeh 'Othmán, is particularly called [The scripture of any people: and, without the article, a book, or written record.] It is said in the Kur [xvii. 73] The day when we shall call every one of mankind with their scripture: or, as some say, with their prophet and their law: or, as some say, with their book in which their deeds are recorded. (T.) It is also said in the Kur [xxxvi. 11], meaning, says El-Hasan, [And everything have we recorded] in a perspicuous book, or writing; (S, Jel;) i. e., on the Preserved Tablet. (Bd, Jel.) ___ The lesson of a boy, that is learned each day (T, M, K) in the school: (T:) also called [the lesson of a boy, that is learned each day (T, M, K) in the school: (T:) also called The model, or pattern, of a semblance, or shape. (M, K.) ___ The builder's wooden instrument [or rule] whereby he makes the building even. (S, K. *) ___ The cord which the builder extends to make even, thereby, the row of stones or bricks of the building; also called the string which is extended upon, or against, a building, and according to which one builds. (M, K. *) ___ the string which is extended upon, or against, a building, and according to which one builds. (M, K. *) ___ A road, or way: (S, [but omitted in some copies.] M, K;) or a manifest road, or way. (TA.) It is said in the Kur [xv. 79], And they were both, indeed, in a way pursued and manifest: (M;) or in a way which they travelled in their journeys. (Fr.) ___ The direction (نِقْلُئُ) of the Kibleh. (M, K. *) ___ A tract, quarter, or region, of land, or of the earth. (S.) ___ A string [of a bow or lute &c.; syn. [Sgh, K.] Beautiful in stature; (K;) applied to a man. (TA.) I. q. مَامُومٌ مَامُومٌ مَامُومٌ مَامُومٌ جَاهِدٌ جَاهِدٌ جَاهِدٌ جَاهِدٌ [In two copies of the S جَاهِدٌ جَاهِدٌ, but the former appears, from a remark made voce مَامُومٌ مَامُومٌ مَامُومٌ مَامُومٌ, to be the right reading,)) from [a wound in] what is termed [a wound in] what is termed; (M, K;) having a wound such as is termed, q. v. (Msb.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying,
And my bowels are wounded by reason of the burning pain of separation. (M.) A stone with which the head is broken: (S, O:) but in the M and K أَمِيمَةٌ, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be أَمِيمَةٌ,] explained as signifying stones with which heads are broken: (TA:) pl. أَمِيمُمْ. (S, TA.)

A stone with which the head is broken: (S, O:) but in the M and K أَمِيمَةٌ, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be أَمِيمَةٌ,] explained as signifying stones with which heads are broken: (TA:) pl. أَمِيمُمْ. (S, TA.)

Three hundred camels: (M, K:) so explained by Abu-l-'Alà. (M.) أَمِيمَةٌ. أَمِيمَةٌ: see أَمِيمَةٌ أَمِيمَةٌ. Also, (Sgh,) or أَمِيمَةٌ أَمِيمَةٌ (TA:) pl. أَمِيمُمْ. (S, TA.)

A blacksmith's hammer: (Sgh, K.)

dim. of أَمِيمَةٌ, q. v. (T, S, K.) See also أَمِيمَةٌ أَمِيمَةٌ and أَمِيمَةٌ أَمِيمَةٌ.

One of the exorbitant sects of the Shee'ah, (TA,) who asserted that 'Alee was expressly appointed by Mohammad to be his successor: (Esh-Shahrastánee p. 122, and KT.)

[And my bowels are wounded by reason of the burning pain of separation]. (M.) A stone with which the head is broken: (S, O:) but in the M and K أَمِيمَةٌ, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be أَمِيمَةٌ,] explained as signifying stones with which heads are broken: (TA:) pl. أَمِيمُمْ. (S, TA.)

Three hundred camels: (M, K:) so explained by Abu-l-'Alà. (M.) أَمِيمَةٌ. أَمِيمَةٌ: see أَمِيمَةٌ أَمِيمَةٌ. Also, (Sgh,) or أَمِيمَةٌ أَمِيمَةٌ (TA:) pl. أَمِيمُمْ. (S, TA.)

A blacksmith's hammer: (Sgh, K.)

dim. of أَمِيمَةٌ, q. v. (T, S, K.) See also أَمِيمَةٌ أَمِيمَةٌ and أَمِيمَةٌ أَمِيمَةٌ.

One of the exorbitant sects of the Shee'ah, (TA,) who asserted that 'Alee was expressly appointed by Mohammad to be his successor: (Esh-Shahrastánee p. 122, and KT.)

[And my bowels are wounded by reason of the burning pain of separation]. (M.) A stone with which the head is broken: (S, O:) but in the M and K أَمِيمَةٌ, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be أَمِيمَةٌ,] explained as signifying stones with which heads are broken: (TA:) pl. أَمِيمُمْ. (S, TA.)

Three hundred camels: (M, K:) so explained by Abu-l-'Alà. (M.) أَمِيمَةٌ. أَمِيمَةٌ: see أَمِيمَةٌ أَمِيمَةٌ. Also, (Sgh,) or أَمِيمَةٌ أَمِيمَةٌ (TA:) pl. أَمِيمُمْ. (S, TA.)

A blacksmith's hammer: (Sgh, K.)

dim. of أَمِيمَةٌ, q. v. (T, S, K.) See also أَمِيمَةٌ أَمِيمَةٌ and أَمِيمَةٌ أَمِيمَةٌ.

One of the exorbitant sects of the Shee'ah, (TA,) who asserted that 'Alee was expressly appointed by Mohammad to be his successor: (Esh-Shahrastánee p. 122, and KT.)
* T, M, * K, *) in respect of not writing, (T,) or not having learned writing; thus remaining in his natural state: (M, K:) or one who does not write well; said to be a rel. n. from ﴿﴾; because the art of writing is acquired, and such a person is as his mother brought him forth, in respect of ignorance of that art; or, as some say, from ﴿�ٌأَمِّيِّ﴾; because most of the Arabs were of this description: (Meb:) the art of writing was known among the Arabs [in the time of Mohammad] by the people of El-Táïf, who learned it from a man of the people of El-Heereh, and these had it from the people of El-Ambár. (T,) نﻮُﻤَﻠْﻌَـﻳَﻻ ﻥﻮﱡﻴِّﻣُأ ﺑﺎَﺘِﻜﻟا, in the Kur ii. 73, means Vulgar persons, [or heathen,] who know not the Book of the Law revealed to Moses: (Jel:) or ignorant persons, who know not writing, so that they may read that book; or, who know not the Book of the Law revealed to Moses. (Bd.) Mohammad was termed ﴿﴾, meaning A Gentile, as distinguished from an Israelite: or, accord. to most of his followers, meaning illiterate;] because the nation ﴿أَمِّيِّ﴾ of the Arabs did not write, nor read writing; and [they say that] God sent him as an apostle when he did not write, nor read from a book; and this natural condition of his was one of his miraculous signs, to which reference is made in the Kur [xxix. 47], where it is said, thou didst not read, before it, from a book, nor didst thou write it with thy right hand: (T, TA:) but accord. to the more correct opinion, he was not well acquainted with written characters nor with poetry, but he discriminated between good and bad poetry: or, as some assert, he became acquainted with writing after he had been unacquainted therewith, on account of the expression before it in the verse of the Kur mentioned above: or, as some say, this may mean that he wrote though ignorant of the art of writing, like as some of the kings, being ﴿أَمِّيِّ﴾, write their signs, or marks: (TA:) or, accord. to Jaafar Es-Sádik, he used to read from the book, or scripture, if he did not write. (Kull p. 73.) [Some judicious observations on this word are comprised in Dr. Sprenger’s Life of Mohammad (pp. 101-2); a work which, in the portion already published (Part I.), contains much very valuable information.] ___ Also, (K,) or [only] ﴿أَمِّيِّ﴾, (AZ, T, M,) applied to a man, (AZ, T,) Impotent in speech, ﴿ٴ۠ؽِغِّ﴾, in the K incorrectly written ﴿ٴ۠ؽِغِّ﴾, TA,) of few words, and rude, churlish, uncivil, or surly. (AZ, T, M, K.)

The quality denoted by the epithet ﴿أَمِّيِّ﴾ (TA:) [gentilism: &c.] the quality of being [in the natural
condition of the nation to which one belongs, or [as brought forth by one's mother, in respect of not having learned the art of writing nor the reading thereof. (Kull p. 73.) ]امن أمه (see: أمنة) 

[act. part. n. of 1;] i. q. فاصلا: [see 1, first sentence:] (TA:) pl. إمام, like as صاحب is pl. of صحاب, (M, K,) accord. to some, but others say that this is pl. of إمام [q. v.; the sing. and pl. being alike]; (M;) and أمون. (TA.) Hence, in the Kur [v. 2], ولا آمن. 

[Nor those repairing to the Sacred House]. (TA.)


x أمة, as some of the Arabs say, (IB, Msb,) because it implies the meaning of a pass. part. n., originally; (Msb;) but 'Alee Ibn-Hamzeh says that this is a mistake; for the latter word is an epithet applied to the part called سر المدمغ when it is broken; (IB;) or أمة and مومامة; (M, Mgh, K;) A wound by which the head is broken, (S, M, Msb, K,) reaching to the part called سر المدمغ, (S, Msb,) or, [which means the same,] أمة الرأس, (M, K,) so that there remains between it and the brain [only] a thin skin: (S:) it is the most severe of شجاج [except that which reaches the brain (see شجاج)]: ISk says that the person suffering from it roars, or bellows, (ُقَعَصَى,) like thunder, and like the braying of camels, and is unable to go forth into the sun: (Msb:) the mulct for it is one third of the whole price of blood: (TA:) IAar assigns the meaning of [this kind of] أمة to أمه; which seems, therefore, to be either a dial. var. or a contraction of أمة: (Msb:) the pl. of أمة is إمام (Mgh, Msb) and ماموم; or this latter has no proper sing.: (M, TA:) the pl. of ماموم is مامومات. (Mgh, Msb.)

أمة, or أمة, dim. of إمام, q. v. (S.) موم: see: أمة. 

أمة A camel that leads and guides: (M:) or a guide that shows the right way: and a camel that goes before the other camels: (K:) fem. with ُس; (M, K;) applied to a she-camel (M, TA) that goes before the other she-camels, and is
followed by them. (TA.)

Also, a camel having his hump bruised internally by his being much ridden, or having his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and bruised, and having his hump corroded: (S:) or whose fur has gone from his back in consequence of beating, or of galls, or sores, produced by the saddle or the like. (M, K.)

Following as an example; imitating; taking as an example, an exemplar, a pattern, or an object of imitation. (Msb.)

imitated; &c.: thus distinguished from the former by the preposition with the object of its government. (Msb.)
ﺎَﻣَأ, used to denote an interrogation, is a compound of the interrogative hemzeh and the negative َأَمَأ (Art not thou ashamed for thyself, or of thyself, with respect to God?). (Lth, T.) [IHsh says, after explaining two other usages of َأَمَأ which we have yet to mention,] El-Málakee adds a third meaning of َأَمَأ, saying that it is a particle denoting [the asking, or requiring, a thing in a gentle manner], like [َأَل] and [َأَلْوَل]; and is connected peculiarly with a verb; as in [Wherefore wilt not thou do stand?], and َأَمَأ تَفَعَل [Wherefore wilt not thou do such a thing?]; which may be explained by saying that the hemzeh is used as an interrogative to make one confess, or acknowledge, a thing, as it is in َأَلَّوَل, and that َأَمَأ is a negative. (Mughnee.) It is also an inceptive word, used in the manner of َأَلَّوَل: (M:) it is syn. with َأَلَّوَل: (S:) [meaning Now: or now surely: or] both of these meaning verily, or truly; i. e. and for this reason Sb allows one's saying, َأَمَأ أَنَّ أَنْهُ منْتَلْقَطَ and َأَمَأ إِنَّهُ مُنْتَلْقَطَ [Verily, or truly, he is going away]; with kesr after the manner of َأَلَّوَل, and with fet-h after the manner of َأَلَّوَل: (Sgh and K in art. ىَلَوَل): it denotes the truth of the words which follow it; as when you say, َأَمَأ إِنَّ زَيْدًا عَفَّقَ, meaning Truly, or properly speaking, not tropically, Zeyd is intelligent; and َأَمَأ وَاللَّهُ قد ضَرَبَ زَيْدَ عِمَرا [Truly, &c., by God, Zeyd beat, or struck, Amr]: (S in art. ىَلَوَل): [in other words,] it corroborates an oath and a sentence; as in

Verily, or now surely, by God, if I remain awake for thee a night, then will I indeed leave thee repenting; and َأَمَأ لَوْ عَلَّمْت مَكَانَكَ لَأَرَعْجِنَكَ مِنْهُ [Verily, or now surely, if I had
known thy place of being, then had I unsettled thee, or removed thee, from it]; and

Verily, or now surely, he is (emphatically) a generous man]: (T:) or it is an inceptive particle, used in the manner of ﴾ٌﱘِﺮَﻛ ﺃُエリア ﺑُﻪﱠﻧِإ ﺍَﻣَأ﴿; and

meaning now: or now surely:] (Mughnee:) or a particle used to give notice of what is about to be said: only put before a proposition [as in exs. mentioned above]: (TA:) and often occurring before an oath [as in exs. mentioned above]: and sometimes its hemzeh is changed into ﱐ or ﱲ, before the oath; each with the ﯨ remaining; [written ﱞو ﱟ ﱢ ﱤ ﱨ ﱩ ﱪ ﱫ ﱬ ﱫ ﱬ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ ﱫ 

Verily, or truly: or [verily?] or [truly?]?: accord. to different opinions: and in this case, ﴾ٌﻖﻠَﻄْﻨُﻣ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ means Verily, or truly, is he going away? and this, which is what Sb says, is the correct opinion: ﴾ٌﻖﻠَﻄْﻨُﻣ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ is virtually in the accus. case, as an adverbial noun, like as ﴾ٌﻖﻠَﻄْﻨُﻣ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ is literally: and ﴾ٌﻖﻠَﻄْﻨُﻣ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ consists of two words, namely, the interrogative hemzeh and ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ as a noun in the sense of ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿: i. e. ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿: or ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿: accord. to Ibn-Kharoof, this is a particle: but some say that it is a noun in the sense of ﴾ٌَْﳑ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿: and others, that it consists of two words, namely, the interrogative hemzeh and ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ as a noun in the sense of ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿: i. e. ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿: or ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿: accord. to different opinions: and in this case, ﴾ٌَْﳑ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ means Verily, or truly, is he going away? and this, which is what Sb says, is the correct opinion: ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ is virtually in the accus. case, as an adverbial noun, like as ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ is literally: and ﴾ٌَْﱂ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ with its complement is an inchoative, of which the adverbial noun is the enunciative: but Mbr says that ﴾ٌَْﲤ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ is the inf. n. of ﴾ٌَْﳐ ﻋُﻪﱠﻧَأ ﺍَﻣَأ﴿, which is suppressed, and that ﴾ٌَْ� ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ with its complement is an agent. (Mughnee.)

is a conditional and partitive and corroborative particle; and is sometimes written ﴾ٌَْﲪ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿, by the change of the first ٌ into ٌ. (Mughnee, K.) ___ It is used as a conditional particle in the words of the Kur [ii.24], ﴾ٌَْﲪ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿: For as for those who have believed, they know that it is the truth from their Lord; but as for those who have disbelieved, they say, What is it that God meaneth by this as a parable?]. (Mughnee,* K,* TA.) That it denotes a condition is shown by the necessary occurrence of ﴾ٌَْﲪ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿ after it; for if this were a conjunction, it would not be prefixed to the enunciative; and if it were redundant, it might be dispensed with; but it may not be dispensed with except in a case of necessity in poetry or in a case of an ellipsis. ___ In most cases, (Mughnee, K,) it is used as a partitive, (S, Mughnee, K,) implying the meaning of a condition; (S; [in which it is mentioned with ﴾ٌَْﲤ ﺑُﻪﱠﻧَأ ﺍَﻣَأ﴿]) and thus it is used in the
passage of the Kur cited above; (Mughnee;) and in the following exs. [in the Kur xviii. 78 and 79 and 81]

As for the ship, it belonged to poor men who worked on the sea . . . and as for the boy, his two parents were believers .

. . . and as for the wall, it belonged to two orphan boys]. (Mughnee, *K, *TA.) [It is a partitive also in the phrase which see in art. بعد)] ___ Few have mentioned its use as a corroborative: (Mughnee:) it is thus used in the phrase [Whatever be the case, or happen what will or what may, or at all events, Zeyd is going away], when you mean that Zeyd is inevitably going away, and determined, or decided, upon doing so: (Z cited in the Mughnee, and K:) therefore Sb explains it as meaning, in this case, [whatever be the case, &c., as above, or, in some instances, happen what would or what might]; thereby showing it to be a corroborative, and to have a conditional meaning:

(Z cited in the Mughnee: [and the same explanation of it is given, with a similar ex., in the S, in art. ـاموم]) the ف، in this case, is transferred from its proper place before the inchoative, and put before the enunciative. (I 'AK p. 306.) Ks says that أَمَّا زَيْدٌ is used in commanding and forbidding and announcing: you say, أَمَّا الله فَأَعِيدْ: [Whatever be the case, or happen what will, &c., God worship thou]; and أَمَّا الحَمْرُ فَلا تَشْرِبْها: (as is shown in the case of a similar ex. in the Mughnee, though you may say أَمَّا الحَمْرُ فَلا تَشْربِهَا, without an ellipsis, like as you say أَمَّا مَوْعِدُ فَدَهِيْنِاهُمْ, as well as أَمَّا مَوْعِدُ فَدَهِيْنِاهُمْ, in the Kur xli. 16, accord. to different readers,) Whatever be the case, &c., wine (drink not), drink not thou it]: and أَمَّا زَيْدٌ فَخَرِجْ: [Whatever be the case, &c., with respect to other things, Zeyd has gone forth; or whatever be the case with respect to others, as for Zeyd, he has gone forth]: whereas إِمَّا [which see in the next paragraph] is used in expressing a condition and in expressing doubt and in giving option and in taking option. (T.) ___ [IHsh says that in his opinion,] in the phrase أَمَّا العَبِيدَ فَذُكَرْ عَبِيدٌ, thus heard, with the العَبِيدَ in the accus. case, the meaning is, مَهَما ذُكَرَتْ [&c., i. e. Whenever thou mentionest the slaves, he is a possessor of slaves: but I would rather say that the meaning is, أَمَّا ذُكَرَتْ أَمَّا ذُكَرَتْ عَبِيدٌ, &c., i. e. as for thy mentioning the slaves, &c.]: and so in similar phrases which have been heard. (Mughnee.)

Distinct from the foregoing is أَمَّا ذَا كُتْبُ تَعَمَّلُونَ [Or rather, what is it that ye were
doing?]: for here it is a compound of the unconnected آم and the interrogative ما (Mughnee.) So too in the saying of the poet,

أبا خراشة أما أنت ذا نفس
فإن قومي لم تأكلهم الصبح

[O Aboo-Khrásheh, because thou wast possessor of a number of men dost thou boast? Verily, my people, the year of dearth, or of sterility, hath not consumed them]: for here it is a compound of the مصدربة أن و ما آم and the interrogative آم (Mughnee.) So too in the saying of the poet, *رفسن اذ تنأ آمأ ثاشرخ أ* [which combines with a verb following it to form an equivalent to an inf. n.] and the redundant آم is for تنأ; the preposition and the verb are suppressed for the sake of abridgment, so that the pronoun تنأ becomes separate; and ما is substituted for the verb [thus deprived of its affixed pronoun], and the ن [of إن] is incorporated into the م [of ما]. (Mughnee.) [See another reading of this verse voce آمُإ; and there also, immediately after, another ex. (accord. to the Mughnee) of آمأ used in the manner explained above. See also آم as a conditional particle, like إن. Also i. q. آمًا q. v. (Mughnee, K.)

ةإ is sometimes written آمًا, and sometimes its first م is changed into ىى, [forming آيمًا or آيمًا or both, as will be shown below.] (Mughnee, [in my copy of which it is written آيمًا, and so in some copies of the K,] and K, [in some copies of which it is written آيمًا]) and it is held by Sb to be a compound of إن and ما, (Mughnee,) or as denoting the complement of a condition it is a compound of إن and ما. (M, K.)

___ It denotes doubt; (Ks, T, Mughnee, K;) as in ما أدرى من قامِ آمًا زيدوآمًا عمرو [I know not who stood: either Zeyd or 'Amr]: (Ks, T;) and جاءني آمًا زيدوآمًا عمرو [There came to me either Zeyd or 'Amr], said when one knows not which of them came. (Mughnee, K.) ___ It also denotes vagueness of meaning; as in [the Kur i. 107, إمأ يعدبهما وأمأ ينوب عليهما] إمأ يعدهما وأمأ ينوب عليهما [Either He will punish them or He will turn unto them with forgiveness]. (Mughnee, K.) ___ It also denotes giving option; as in [the Kur xviii. 85, إمأ أنت تعمد وآمأ أنت تتخذ فيما حسن] إمأ أنت تعمد وآمأ أنت تتخذ فيما حسن [Either do thou punish, or do thou what is good to them]. (Mughnee, K.) ___ It also denotes the making a thing allowable; as in [Learn thou either low or syntax; (an ex. given in the T, on the authority of Ks, as an instance of the usage of آمأ to denote giving option;)] but its use with this intent is disputed by some, (Mughnee, K,) while they assert it of آمأ (Mughnee.) ___ It is also used as a partitive;
as in [the Kur lxxvi. 3,]

Either, or whether, being thankful or being unthankful]; (Mughnee, K;)

the two epithets being here in the accus. case as denotatives of state: or, accord. to the Koofees, 

the conditional إنَّ and the redundant ماء; كَانَ, accord. to Ibn-EshShejeree, being understood after it: (Mughnee:) and Fr says that the meaning is, إنَّ شَكُرُهُ وإنْ كَفُرَ 

if he be thankful and if he be unthankful]. (T.) ___ It also denotes taking option; as in the saying, 

[I have a house in El-Koofeh, and I am going forth to it, and either I will inhabit it or I will sell it: but this is similar to the usage first mentioned above].

(Ks, T.) ___ It is a conjunction, (S in art. أمَّا, and Mughnee,) accord. to most authorities, i. e., the second إِمَامِإ in the like of the saying, 

I have a house in El-Koofeh, and I am going forth to it, and either I will inhabit it or I will sell it: but this is similar to the usage first mentioned above]; (Mughnee;) used in the manner of او in all its cases except this one, that in the use of او you begin with assurance, and then doubt comes upon you; whereas you begin with إِمَامِإ in doubt, and must repeat it; as in the saying last mentioned: (S: [and the like is said in the Mughnee, after the explanations of the meanings:])) but some assert that it is like the first رَأَيْمِإ not a conjunction; because it is generally preceded by the conjunction و; and some assert that إِمَامِإ conjoins the noun with the noun, and the و conjoins رَأَيْمِإ with إِمَامِإ, but the conjoining of a particle with a particle is strange. (Mughnee.) ___ Sometimes the و is suppressed; as in the following verse, (Mughnee, of El-Ahwas; (S;)

أَيْمَا إِلَى جَنَّةٍ أَمِّي إِلَى نَارٍ

[O, would that our mother took her departure, either to Paradise or Hell-fire!]; (S,* Mughnee, K;) cited by Ks, with و for إِمَامِإ: (T:) and sometimes it is with kesr [i. e. و] ماء; (S:) IB says that it is correctly رَأَيْمِإ with kesr; asserting the original to be رَأَيْمِإ with kesr, only. (TA.) ___ And sometimes the former و is dispensed with; as in the following verse, (Mughnee,) which shows also
that مَا is sometimes suppressed;

* سَقَهُوْ ارْوَاعُ مِنَ صِف

* وَإِنَ مِنْ خَرْفٍ فَلَنَّ يِعْدَمَ

[The thundering clouds of summer-rain watered him, or of autumn-rain; so he will not want sufficient drink]: i. e. (Mughnee, K.) Mbr and As say that إن is here conditional, and that the ف is its complement: but this assertion is of no weight; for the object is the description of a mountain-goat as having sufficient drink in every case: AO says that إن in this verse is redundant. (Mughnee.) Sometimes, also, one does not require to mention the second رَمَامَا by mentioning what supplies its place; as in the saying, [Either do thou speak what is good or else be silent]. (Mughnee.) [See art. إلا، near its end.] Distinct from the foregoing is إِمَا in the saying in the Kur [xix. 26], [And if thou see, of mankind, any one]: for this is [a compound of] the conditional إِمَا and the redundant مَا. (S * in art. إِمَا, and Mughnee.) [In like manner,] you say, in expressing a condition, إِمَا تَشْتَمِّشَنَّ زِيدًا فَإِنَّهُ مَعْلُومٌ عَنْكَ [If thou revile Zeyd, he will treat thee with forbearance]. (Ks, T.) And إِمَا تَأْنَى أَخْوَكَ [If thou come to me, I will treat thee with honour]. (S.) In the following saying, إِمَا أَنتَ مَنْطَقاً أَنْتَلْقَتْ [If thou be going away, I go away], the مَا is not that which restrains the particle to which it is subjoined from governing, but is a substitute for a verb; (K and TA in art. مَا) as though the speaker said, إِمَا أَنتَ صَرْطَ مَنْطَقاً [or rather إِمَا أَنتَ صَرْتَ مَنْطَقاً]. (TA in that art.) And hence the saying of the poet, [of which a reading different from that here following has been given voce إِمَا] مَا أَخْرَشَة إِمَا أَنتَ ذَا نَسْفٍ

وَإِنْ قُوَّمِي لَنْ أَكْلُهُمُ الصَّبْغُ

[O Aboo-Khurásheh, if thou be possessor of a number of men, verily, my people, the year of dearth, or of sterility, hath not consumed them]; as though he said, إِنَّ كَثِيرًا ذَا نَفْرٍ (TA in that art.) [But Ihsh states the case differently; saying,] An instance of إِمَا أَنتَ مَنْطَقاً أَنْتَلْقَتْ مَا not used to restrain from governing, but as a substitute for a verb,
occurs in the saying, *Because thou wast going away, I went away*]; originally, 

*تَقَلَطْنا أَيْأَابَ أَوْرَاكَةَ*  

[for an explanation of which, see what is said of أَيْأَابَ أَوْرَاكَةَ in a reading of the verse commencing with أَيْأَابَ أَوْرَاكَةَ] but accord. to El-Fârisee and IJ, the government belongs to ما; not to كَانَ [or كَنَتَ]. (Mughnee in art. ما)  

__So too in the saying, لَعَفَأَ لَا إِمَأَأَ لَعَفَأَ  

[i.e. Do thou this if thou wilt not do another thing: or do thou this at least]; (Mughnee and K, each in art. ما) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art.) or إِمَأَأَ لَعَفَأَ كَنَذَا meaning *if thou wilt not do that, then do thou this*; the three particles إن and ما and لَا being made as one word: so says Lth: (T:)  

إِمَأَأَ لَعَفَأَ كَنَذَا is pronounced with imáleh, [i.e. immá-lè, ] and is originally لَا with ما as a connective; and the meaning is, *if that thing will not be, then do thou thus*: (S in art. لَا) [but] AHát [disallows this pronunciation, and] says, sometimes the vulgar, in the place of لَا إِمَأَأَ لَعَفَأَ, say, لَا إِمَأَأَ لَعَفَأَ كَنَذَا [Do thou that at least]; but this is Persian, and is rejected as wrong: and they say also, لَا إِمَأَأَ لَعَفَأَ, with damm to the ٰٰ [and with imáleh in the case of the final vowel, and thus it is vulgarly pronounced in the present day]; but this too is wrong; for it is correctly لَا إِمَأَأَ لَعَفَأَ [with kesr, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into هُدَٰلَة: (TA in art. ما) [Fei says,] لَا is a substitute for the verb in the saying, إِمَأَأَ لَعَفَأَ لَعَفَأَ, the meaning being *If thou do not that, then [at least] do thou this*: the origin thereof is this; that certain things are incumbent on a man to do, and he is required to do them, but refuses; and then one is content with his doing some, or a part, of them, and says to him thus: i.e., *if thou wilt not do all, then do thou this*: then the verb is suppressed, on account of the frequency of the usage of the phrase, and ما is added to give force to the meaning: and some say that it is for this reason that لَا is here pronounced with imáleh; because it serves for the verb; like as لَا بَلِيْ is, and the vocative لَا: but it is said that it is correctly pronounced without imáleh; because particles [in general] are not pronounced therewith; as Az says. (Msb in art. لَا) [El-Hareeree says that إِمَأَأَ لَعَفَأَ is properly [a compound of] three particles, which are لَا إن وما and لَا, made as one word, and the ٰٰ at the end thereof is like the ٰٰ of حَبَرَى [in which it is written ى, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the ٰٰ of this latter word. (Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 57 of the Arabic text.) In the Lubáb it is said that لَا is used as a negative of the future, as
and the verb [in إِمَّالا] is suppressed; so it [ﻻ] serves as a substitute in the saying, ﴿إِفُعَّلْ هَذَا إِمَّالاً﴾; therefore they pronounce its ﴿ﻻ﴾ with imáleh: and IAth says that the Arabs sometimes pronounced ﴿لا﴾ with a slight imáleh; and the vulgar make the imáleh thereof full, so that its ﴿ا﴾ becomes ﴿ى﴾; but this is wrong. (TA.) You say also, ﴿خَذْ هَذَا إِمَّالاً﴾, meaning Take thou this if thou take not that. (T.) It is related that the Prophet saw a runaway camel, and said, To whom belongeth this camel? when, lo, some young men of the Ansár said, We have drawn water upon him during twenty years, and yet he has in him fat; so we desired to slaughter him; but he escaped from us. He said, Will ye sell him? They answered, No: but he is thine. And he said, ﴿إِمَّالاً فَأَخْسَنُوْا إِلَيْهِ حَتَّى يَاتِيهِ أَجْلُهُ﴾, meaning If ye will not sell him, act well to him until his term of life come to him. (T.)
A measure of distance [&c.]; as in the saying, كم أمت بينك ما بين الكوفة What is the measure of the distance between thee and El-Koofeh? (T, TA.) Doubt: (Th, T, M:) said to be so termed because this word signifies the computing, or conjecturing, measure, quantity, and the like, in which there is doubt. (T, TA.) [See 1.] So in the following ex.: 

حَرَّمَتْ لَا أمت فيها Wine is unlawful: there is no doubt respecting the unlawfulness of it: (Sh, Th, T, K:) or the meaning is, there is no indulgence, or lenity, with respect to it; from أمت as signifying feebleness, or weakness, in a journey, or pace. (T, TA.) And in the saying، ليس في الحَرَّم أمت

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There is no doubt respecting wine, that it is unlawful. (Th, M.) [Or in the like of these two instances it signifies]

Disagreement, or diversity of opinion, (اختلاف (respecting a thing (في شيء (M, K.) Curvity, crookedness,
distortion, or unevenness: (M, K:) ruggedness in one place and smoothness in another; (K;) inequality of surface: one part being higher, or more prominent, than another: (TA:) an elevated place: (T, S, K:) small mounds: (Fr, Th, T, S, M, K:) or what is elevated, of ground: or, as some say, water-courses of valleys, such as are low, or depressed: (Fr, T, TA:) small hills; hillocks: (M, TA:) a hollow, or depressed place, between any two elevated portions of ground &c.: (IAar, T, M:) depression and elevation, or lowness and highness, (S, M, A, K,) in the ground; (A;) used in this sense in the Kur xx. 106; (S;) and the same in a water-skin not completely filled: (S, A: *) or laxity in a water-skin when it is not well filled so as to overflow: (T, * TA:) or a [consequence of] pouring [water] into a skin until it doubles, or creases, and not filling it; so that one part of it is higher, or more prominent, than another: (M, TA:) pl. (M, K, TA, but in some copies of the K and in the CK) (M, K.) You say, The earth, or ground, was even, so that there was not in it any depression and elevation. (A, TA.) And The skin became full, so that there was not in it any depression [of one part of its surface] and elevation [of another part]. (S, A: *) Az says, (TA,) I have heard the Arabs say, He had filled the water-skin so full that there was no laxity in it. (T, TA.) ___ A fault, a defect, an imperfection, a blemish, or the like, (T, M, K,) in the mouth, and in a garment, or piece of cloth, and in a stone. (M, K.) [Hence the saying,] i.e. [May there be a defect, or the like.] in stones; not in thee: meaning, may God preserve thee when the stones shall have perished: (Sb, M:) أَمْتُ فِيهِ ُبَأْرُ ، لَوْلَا أَمْتُ فِيهِ. The expositors of the Tes-heel: not by Meyd. (TA:) ___ Weakness; feebleness; (T, K;) langour; remissness. (TA.) You say, آَمَتْ فِيهِ ِسَيْرًا لَأَمْتُ فِيهِ We performed a journey, or went a pace, in which was no weakness, or feebleness [&c.]. (T, TA.) A good way, course, mode, or manner, of acting, or conduct, or the like. (T, K.)
Suspected of evil and the like. (K.) [See 2.] [A water-skin] filled [so as to be equally distended: see ٌتﻮُمَأ]. (K.)

A water of which the distance is computed, or conjectured. (TA.) It is until a determined, defined, or definite, period. (S, K. * ) A thing that is known. (M, TA.) [And so]
1. أمٌّدٌ، aor. ——، inf. n. إمام. He was angry with him: (S, M, Msb, * K:) like أمٌّدٌ (S) and وما وعِدٌ and وعِدٌ. (T in art. رايه.)

2. أمٌّدٌ، inf. n. ﷿تمام. He declared the time, considered with regard to its end; or the utmost, or extreme, extent, term, limit, point, or reach; expl. by بين الأمٌّدٌ. (K.)

امٌّدٌ Time, considered with regard to its end: زمان being time considered with regard to its end and its beginning: (Er-Râghib:) [but sometimes it is interchangeable with زمان, as will be seen in what follows:] or the utmost, or extreme, extent, term, limit, point, or reach. (S, M, A, Msb, K.) You say، بلغ أمٌّدٌ He, or it, reached, or attained, his, or its, utmost, or extreme, extent, term, &c. (Msb.) And [He assigned, or appointed, for him, or it, a term, or limit]. (A.) And هو بعيد الأمٌّدٌ [He is one whose limits are remote: أمٌّدٌ being the pl.]. (A.) The period of life which one has reached; as in the saying، ما أمٌّدٌ What is thy period of life which thou hast reached? (S.) Each of the two terms of the life of a man; i.e. the time of his birth, and the time of his death. (Sh, T.) El-Hasan [El-Basree], being asked by El-Hajjâj، ما أمٌّدٌ، meaning What was the time of thy birth? answered by saying that it was two years before the expiration of 'Omar's reign as Khaleefeh. (T, L, from a trad.) The starting place, and the goal, of horses in a race. (Sh, T, L.) Any space of time: (Er-Râghib:) a space of time of unknown limit. (Kull pp. 9 and 10.) Sometimes, A particular time; as in the phrase زمان أمٌّدٌ كذا The time of such a thing; like ذات أمٌّدٌ. (Kull p. 10.) [It is also used for ذو أمٌّدٌ، and (applied to a fem. n.) ذات أمٌّدٌ، Having a term, or limit; limited in duration; as in the saying، الْدُنِيَّةُ أمٌّدٌ والآخرةُ أمٌّدٌ The present state of existence is limited in duration, but the final state of existence is everlasting]. (Obeyd Ibn-'Omeyr, L in art. أباد.)
A remainder, or what remains, (K.) of anything. (TA)

A skin [exhausted;] in which there remains not a gulp, or as much as is swallowed at once, of water. (K.)

An extreme term, limit, or point, reached, or attained. (K.)
أمر

أمر, (T, S, M &c.,) aor. —, (M &c.,) inf. n. أمر (T, S, M, Msb, K) and أمر (M, L, K,) which latter, however, is disapproved by MF, (TA,) and الأمر is syn. therewith, (K,) but this also is disapproved by MF, and deemed by him strange, [being by rule the inf. n. of الأمر, respecting which see what follows,] (TA,) and أمر (M, K,) which is one of the inf. ns. [or quasiinf. ns.] of the measure قاعلعة, like عافية and عافية, (M,) He commanded him; ordered him; bade him; enjoined him; the inf. n. signifying the contr. of ينهى; (T, M, K,) as also أمر, (Kr, M, K,) mentioned by A'Obeeyd also as a dial. var. of أمر: (Msb:) but A'Obeeyd says that أمرك and أمرته are syn. [in a sense different from that explained above, i. e.] as meaning أمرته. (TA.) You say, أمره, (S, M, K,) and أمرته إياه, suppressing the prep., (M,) He commanded, ordered, bade, or enjoined, him to do it. (M, K,) And أمرك أنت أيها, بأن تعفع, and I commanded, ordered, bade, or enjoined, thee to do [such a thing]. (M.) [And أمره بكذا as meaning He commanded him, or ordered him, to make use of such a thing; or the like: whence, in a trad.,] [I have been commanded to make use of the tooth-stick. (El-Jámî es-Sagheer.) (And He enjoined him such a thing; as, for instance, patience.] The imperative of أمر is أمر; originally أمر ارم which also occurs [with و in the place of ا when the 1 is pronounced with damm:] (M:) but [generally] when it is not preceded by a conjunction, (Msb,) i. e., by 9 or ف, (T, S,) you suppress the ى, [i. e. the radical ى, and with it the conjunctive 4 preceding it,] contr. to rule, and say، أمره بكذا، [Command, or order, or bid, or enjoin, thou him to do such a thing]; like as you say، كل and خذ: when, however, it is preceded by a conjunction, the practice commonly obtaining is, to restore the أَمَرَ يِكَذَا، agreeably with analogy, and thus to say، أمره بكذا، (Msb.) [You say also، أمرَهَ فِقْتَلَ He gave an order respecting him, and accordingly he was slain. And أمرَهَ يِكَذَا He ordered that such a thing should be done, or given, to him.] In the Kur [xvii. 17], أمرنا، so accord. to most of the readers, (T, &c.,) means We commanded [its luxurious inhabitants] to obey, but they transgressed therein, or departed from the right way, or disobeyed: (Fr, T, S, &c.:) so says Aboo-
Is-hák; adding that, although one says, اًﺮْﻤَﻋَبَﺮَﻀَﻓاًﺪْﻳَزُتﺮَﻣَأ, meaning I commanded Zeyd to beat 'Amr, and he beat him, yet one also says, ْﺮَﻣآٍْـﻴَﺼَﻌَـﻓِﺊَﺘْـﻴَﺼَﻌَـﻓُﻚُﺗْﺮَﻣَأَ[I commanded thee, but thou disobeyest me]: or, accord. to some, the meaning is, We multiplied its luxurious inhabitants; (T;) and this is agreeable with another reading, namely, ْﺮَﻣآٍاًﺪْﻳَزُتﺮَﻣَأٍاَﻮْﻤَأَ, and a reading of El-Hasan, namely, ْﺮَﻣآٍاًﺪْﻳَزُتﺮَﻣَأٍاَﻮْﻤَأَ, like ْﺮَﻣآٍاَﻮْﻤَأَ, may be a dial. var., of the same signification: (M:) see 4, in two places: or it may be from ْﺮَﻣآٍاَﻮْﻤَأَ, (S, TA;) [in which case it seems that we should read ْﺮَﻣآٍاَﻮْﻤَأَ, and this is agreeable with the explanation of I'Ab, who says that the meaning is, We made its chiefs to have authority, power; or dominion. (TA.)] اًيرْيَمْعٍ آمْرٍ, also signifies He commanded, ordered, bade, or enjoined, him to do that which it behooved him to do. (A.) [He counselled, or advised, him.] One says, ْﺮَﻣَأٍاَﻮْﻤَأَ, meaning Counsel thou me; advise thou me. (A.) اًيرْيَمْعٍ آمْرٍ, said

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of a wild animal, means He rendered the beholder desirous of capturing him. (M.) اًرْمَأٍاَمْرٍ (As, Fr, Th, T, S, M, Msb, K;) aor. ْﺮَﻣَأٍاَمْرٍ (Msb, TA;) and اًرْمَأٍاَمْرٍ (S, M, IKtt, K;) and اًرْمَأٍاَمْرٍ (M, K, and several other authorities; but by some this is disallowed; TA;) inf. n. اًرْمَأٍاَمْرٍ (K) and اًرْمَأٍاَمْرٍ (S) and اًرْمَأٍاَمْرٍ (As, T, S;) or the second is a simple subst.; (K;) or perhaps it is meant in the S that this and the third are quasi-inf. ns.; (MF;) He had, or held, command; he presided as a commander, governor, lord, prince, or king; (M, Msb, K;) he became an اًرْمَأٍاَمْرٍ (As, T, S;) over the people. (M, * Msb, K;) [See also 5. اًرْمَأٍاَمْرٍ (as in different copies of the S,)] [Such a one has held command and been commanded,] is said of one who has been a commander, or governor, after having been a subject of a commander, or governor; meaning such a one is a person of experience; or one who has been tried, or proved and strengthened, by experience. (S.) اًرْمَأٍاَمْرٍ as syn. with اًرْمَأٍاَمْرٍ: see 4. اًرْمَأٍاَمْرٍ (S, M, Msb, K;) aor. ْﺮَﻣَأٍاَمْرٍ (Msb, K;) inf. n. اًرْمَأٍاَمْرٍ (M, K, TA; the latter written in the CK اًرْمَأٍاَمْرٍ) and اًرْمَأٍاَمْرٍ (IKtt;) اًرْمَأٍاَمْرٍ (as a thing, M, Msb, or a man’s property, or camels or the like, Abu-l-Hasan and S, and a people, T, S) multiplied; or became many, or much, or abundant; (T, S, M, Msb, K;) and became complete.
And the former, *His beasts multiplied; or became many*; (M, K;) [as also *آمَرَ بَنُوُ فَلَانَ*] for you say, [آمَرَ بَنُوُ فَلَانَ*], inf. n. (Akh, S, K;) aor. —, inf. n. (Akh, S;) *The affair; or case*, (i.e., a man’s affair, or case, Akh, S;)

became severe, distressful, grievous, or afflictive. (Akh, S, K;)

*He made him, or appointed him, commander; governor, lord, prince, or king.* (S, *Mgh, Msb.) [And it seems to be indicated in the S that *آمَرَ*, without teshdeed, signifies the same.] See 1, in three places. You say also, (A, TA) *He was made, or appointed, commander; &c., over us.* (TA;) ___ Also *He appointed him judge, or umpire.* (Mgh.;) ___ *He affixed a spear-head to the cane or spear.* (T, M;) [See also the pass. part. n., below.] ___ *He made [a thing] a sign, or mark, to show the way.* (T;)

*He consulted him respecting his affair; or case.*; (T, *S, M, Msb, K, * TA;) as also (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (S, TA;) and (M;) inf. n. (S, K;) *郅َّامَعُْ*; (S, K;) and *رَمَأَتْسَا*; (S, K;) *It is said in a trad., ﮖَنِتْرَمَأَتْسَا*; (S, K;) meaning *She consulted herself, or her mind;* as also *تَرَمَأَتْسَا*; (TA;) [See another ex. voce *سَفَن*. And see also 8.]

*He became made, or appointed, commander; governor; lord; prince; or king*; (Msb;) *he received multiplity; or made it many, or much, or abundant:* (S, Msb;) *He (God) multiplied, or made many or much or abundant, his progeny, and his beasts.* (M, K;) and *آمَرَ مَالَهُ* *He (God) multiplied, &c., his property, or camels or the like.* (S;) See also 1, first sentence, in two places.
authority, power, or dominion; ُعَلَيْهِмُ over them. (S, K.) [See also أَمَرَ. ] See also 8.

َتَأَمَّرَ see 8, in three places.

8 َتَأَمَّرَ [written with the disjunctive alif ِتَأَمَّرَ] He obeyed, or conformed to, a command; (S, * M, Mgh, K; *) he heard and obeyed. (Msb.) You say, َتَأَمَّرَ ُخَيَّرَ, meaning He was as though his mind commanded him to do good and he obeyed the command. (M.) And [you use it transitively, saying,] َتَأَمَّرَ َلاَ يَأْتِرُ رَشَدًا He will not do right of his own accord. (A.) Imra el-Keys says, (S,) or En-Nemir Ibn-Towlab, (T,)

[And that which man obeys wrongs him, or injures him]; meaning, that which his own soul commands him to do, and which he judges to be right, but in which often is found his destruction: (S:) or, accord. to Kt, that evil which man purposes to do: (T:) or that which man does without consideration, and without looking to its result. (A ‘Obeyd, T.) [See what follows.] ___ He undertook a thing without consulting; (Kt, T;) as though his soul, or mind, ordered him to do it and he obeyed it: (TA;) he followed his own opinion only. (Mgh.) One says, ُأَمَرَهُ رَأَىْ أَنْ يَأْتَرَ, (A, Mgh,) meaning I commanded him, but he followed his own opinion only, and refused to obey. (Mgh.) ___ He formed an opinion, and consulted his own mind, and determined upon it. (Sh, T.) And َتَأَمَّرَ ُرَأَيْهُ He consulted his own mind, or judgment, respecting what was right for him to do. (Sh, T.) ___ They consulted together; (S, * A, Msb, K: *) or and َتَأَمَّرَ and َنَأَمَّرَ signify they commanded, ordered, bade, or enjoined, one another; like as one says, and َنَأَمَّرَ and َنَأَمَّرَ and َنَأَمَّرَ, (T:) or َنَأَمَّرَ ُعَلَيْهِمْ and َنَأَمَّرَ ُعَلَيْهِمْ and َنَأَمَّرَ, they determined, or settled, their opinions respecting the affair, or case: (M:) and َنَأَمَّرَ ُعَلَيْهِمْ, (S, Msb,) inf. n. as above, (K;) signifies they purposed it, (S, Msb, K; *) namely, a thing, (Msb, K,) and consulted one another respecting it. (S.) It is said in the Kur [lxv. 6],
And command ye, or enjoin ye, one another to do good: [such is app. the meaning,] but God best knoweth: (T:) or, accord. to Kt, purpose ye among yourselves to do good. (TA.) And in the same [xxviii. 19], meaning Verily the chiefs command one another respecting thee, to slay thee: (Zj, T:) or consult together against thee, to slay thee: (AO, T:) or purpose against thee, to slay thee: (Kt, T:) but the last but one of these explanations is better than the last. (T.) ___ See also 3. ___ Accord. to El-Bushtee, ُﻩﺮﻤﺋا also signifies He gave him permission: but this has not been heard from an Arab. (Az, TA.)

See 3, in two places.

أمر A command; an order; a bidding; an injunction; a decree; an ordinance; a prescript: (S, * Msb, * TA, &c.) pl. ُرِﻣاَوَأ (S, Msb, &c.) so accord. to common usage; and some writers of authority justify and explain it by saying that ُرْﻣُأ is [originally] ُرَﻮُﻣْﺄَﻣ; that it is then changed to the measure ُرَﺎَﻓ; like which is originally ُعِرَار فَاعل; and ُرِؤْمَأ ُرَبْعَاء: ُرْﻣُأ is the pl. of ُرِﻣْأ ُرِمْأ: others say that it has this form of pl. to distinguish it from ُرْﻣُأ in the sense of ُهَرِمْأ [&c.]; in which sense it has for its pl. ُرُؤْمُأ: (Msb, TA.) [But I think that ُرِﻣٍأ may be properly and originally pl. of ُرِمْأ, for ُرِمْأ, or the like. MF says that, accord. to the T and M, the pl. of ُرْﻣُأ in the sense explained in the beginning of this paragraph is ُرُؤْمُأ: but he seems to have founded his assertion upon corrupted copies of those works; for in the M, I find nothing on this point; and in the T, not, as he says, قَالَ اللَّهُ أُمِرْتُ وَأَمَرَتْهُ إِلَيْهِ وَأَمَرَّهُ ُهَرِمْأ, ُهَرِمْأ أَمَرْتُ وَأَمَرَتْهُ إِلَيْهِ وَأَمَرَّهُ; evidently meaning that ُرْمُأ signifies the contr. of نَهِي, and is also, in another sense, the sing. of أُمِرْتُ. ] [Hence,] Those who hold command or rule, and the learned men. (M, K. [See Kur iv. 62?]) And the threatened punishment of God: so in the Kur x. 25, and xi. 42, and xvi.1; in which last place occur the words، ُلَّهَا فَلا تَسْتَعِجَّلُوهَا، meaning The threatened punishment ordained of God hath, as it were, come: so near is it, that it is as though it had already come: therefore desire not ye to hasten it. (Zj, M, TA.) And The purpose of God. (Bd and Jel in kv. 3; &c.) And ُرِمْأ ُرِمْأ, The resurrection, or the time thereof, is near. (Mgh, from a trad.) And ُرِمْأ.
or affairs or circumstances; a condition; a case: an accident; an event: an action: syn. نَّائِتُ (M, F, TA:) and حَالَ (Msb, TA, and TA:) and حَالَةَ (Msb:) and حَادٍّ (K:) and فُعَلَ (MF, TA:) and a thing that is said; a saying: (TA voce أَوُلُوُأَ, at the end of art. S, M, K, &c;) its only pl. in the senses here explained. (TA.) You say، أَمْرُ فِلَانَ مَسْتَقِيمَةَ، [The affair, or the like, of such a one is in a right state]: and أَمْرُ فِلَانَ مَسْتَقِيمَةَ، [His affairs are in a right state]. (S, A.) And هَرَمَأَ، He dissipated, disorganized, disordered, unsettled, or broke up, his state of things, or affairs. (As, TA in art. شَعْب seems to be here used, as in many other instances, rather in the sense of the pl. than in that of the sing.)

أَمْرُ كَلِى، [A universal, or general, prescript, rule, or canon]. (Msb voce قَانُوٌّ، KT voce قَانُوٌّ، &c.)

أَمْرُ كَلِي، a subst. from أَمْرَةَلَا أَمْرَةَ in the sense of أَمْرَةَلَا أَمْرَةَ; or a subst. from أَمْرَةَ as signifying كُرَةَ and تُمَّمُّ (M:) [A severe, a distressful, a grievous, or an afflictive, thing: or] a terrible, and foul, or very foul, thing: or a wonderful thing. (TA,)

Hence, [used as an epithet, like أَمْرَةَ، q. v.,] in the Kur [xviii. 70], لَقَدْ جُنِّبَ شِيْئًا إِمَارًا، Verily thou hast done a severe, a distressful, a grievous, or an afflictive, thing: (S:) or a terrible, and foul, or very foul, thing: (TA:) or a wonderful thing: (S:) or an abominable, a foul, or an evil, and a wonderful, thing: (Ks, M, K: *) or a terrible and an abominable thing; signifying more than نَكَرَةَ، [which occurs after, in verse 73,] inasmuch as the [presumed] drowning of the persons in the ship was more abominable than the slaying of one person: (Zj, T:) or a crafty, and an abominable, or a foul, or an evil, and a wonderful, thing; and derived from أَمْرُ القُوْمِ، as meaning كَثِراً. (Ks.)

أَمْرُ أَمْرَةَ، a coll. gen. n. of which أَمْرَةَ (q. v.) is the n. un. See also أَمْرُ أَمْرَةَ.
A single command, order, bidding, or injunction: as in the saying, "Thou hast authority to give me one command, order, bidding, or injunction, which shall be obeyed by me." (S, M, * A, Msb, K.) You should not say, [in this sense,] "أُمَّة" with kesr. (T, S.) See also "أُمَّة".

"أُمَّة" a subst. from "أمر" [q. v.]; Possession of command; the office, and authority, of a commander, governor, lord, prince, or king: (M, * Msb, K;) as also "أَمْرَة" (Mgh, Msb, K) and "أمَّرَة"; (L, K;) but this last is by some disallowed, and is said in the Fs and its Expositions to be unknown. (MF.) It is said in a trad., كِّمَع نَبِيَّة أُمَّة كَتَبَ أَمْرَة Perhaps thy paternal uncle's son's possession of command hath displeased thee. (TA.) [And hence, Increase, or abundance, or the like; as also other forms mentioned in what follows.] You say, "أَمْرَة" In the face of thy property, [meaning such as consists in camels or the like, and also money,] thou knowest its increase and abundance, and its expense: (S:) or "أَمْرَة"; and "أَمْرَة"; which latter is a dial. var. of weak authority, and "أَمْرَة"; i. e., its increase and abundance: (M:) or "أَمْرَة"; as meaning its prosperous state; as also "أَمْرَة"; "أَمْرَة"; and "أَمْرَة"; (Ibn-Buzurj;) accord. to AHeyth, who reads "تَعَفَّفُ أَمْرَهُ", the meaning is, its decrease; but the correct meaning is, its increase, as Fr explains it. (T, TA.) It is said respecting anything of which one knows what is good in it at first sight: (Lh, M;) and means, on a thing's presenting itself, thou knowest its goodness. (T.) One says also, "مَجَسَّمَ أَمْرَهُم" How good is their multiplying, and the multiplying of their offspring and of their number! (M.) And "لَا جَعَلَ اللَّهُ فِيهِ أَمْرَة" May God not make an increase to be therein. (T.)
Stones: (K) [or a heap of stones:] or it is the n. un. of اَرَمَأ, which signifies stones: (M:) or the latter signifies stones set up in order that one may be directed thereby to the right way: (Ham p. 409:) and the former also signifies a hill; (M, K;) and اَرَمَأ is [used as] its pl.: (M:) and a sign, or mark, by which anything is known; (M, K;) as also اَرَمَأ and اَرَمَأ; (As, S;) and اَرَمَأ is [used as] its pl. in this sense also: (M:) or a sign, or mark, set up to show the way; (AA, Fr;) as also اَرَمَأ and اَرَمَأ: (K;) or a small sign, or mark, of stones, to show the way, in a waterless desert; (S;) as also اَرَمَأ [and اَرَمَأ]; and any sign, or mark, that is prepared: (TA:) or a structure like a مَأْرَة [here app. meaning a tower of a mosque], upon a mountain, wide like a house or tent, and larger, of the height of forty times the stature of a man, made in the time of 'Ád and Irem; in some instances its foundation being like a house, though it consists only of stones piled up, one upon another, cemented together with mud, appearing as though it were of natural formation: (ISh, T;) the pl. (in all the senses above, K) [or rather the coll. gen. n.,] is اَرَمَأ. (S, K.) See also اَرَمَأ.

A sign, mark, or token. (As, S Mgh.) See also each voce اَرَمَأ, in three places. You say, وهي اَرَمَأ ما بيني وبينك، It is a sign, or token, of what is between me and thee. (T, * TA.) And a poet says,

إذا طلعت شمس النهار فأتها
أَمَأْرَةَ تَسْلِيمٌ عَلَيْكَ فَسَلِيمٌ

[When the sun of day rises, it is a sign of my saluting thee, therefore do thou salute]. (TA.) Also A time: (As, S, K;) so IAar explains the latter word, not particularizing the time as definite or otherwise: (M:) or a definite time: (TA:) or a time, or place, of promise or appointment; an appointed time or place; syn. مَوَعُود: (M, Mgh, K;) or, accord. to some, the former word is pl. [or rather col. gen. n.] of the latter. (TA.) El- 'Ajjáj says,
When He (meaning God) brings it, (namely my soul,) by his skilful ordering, and his power, [and it is thus brought, or it thus comes, to a set time, and] to the time of the end of my appointed period: the former word being prefixed to the latter, governing it in the gen. case. (IB. [In the S we find ﺎﻣر ﺔد ﺔد ﺔد ﺔد 

Verily he is one who strongly commands, or enjoins, good conduct, and who strongly forbids evil conduct. (S in art. ﻋ، and A. *)

One having, holding, or possessing, command; (S;) a commander; a governor; a lord; (M, * Msb;) a prince, or king: (M, K;) fem. with ُ: (S, K;) pl. (M, Msb, K.) ___ A leader of the blind. (M, K.) So in the saying of El-Aashà:

[When the young man's guide in the countries, or lands, or the like, is the top of the cane, he obeys the leader of the blind]. (M.) ___ A woman's husband. (A.) ___ A neighbour. (K.) ___ A person with whom one consults: (A, K:) any one of whom one begs counsel, or advice, in a case of fear: (TA.) You say, ﻉ هو ﻌ ﻌ ﻌ ﻌ He is the person with whom I consult. (A.)

A man who consults every one respecting his case; as also ﻉ ﻉ and (M:) or a man resembling [in stupidity] a kid: [see the latter part of this paragraph:] (Th, M:) or, as also ﻉ ﻉ (S, M, K, &c.) and ﻉ ﻉ (K.) a man having weak judgment, (S, K,) stupid, (T, M,) or weak, without judgment, (M, L,) or without intellect, or
intelligence, (T,) who obeys the command of every one, (T, S,) who complies with what every one
desires to do in all his affairs; (K;) a stupid man, of weak judgment, who says to another, Command me
to execute thine affair. (IAth.) It is said in a trad., [He who obeys a stupid man, &c., shall
not eat fruit: or the meaning is]

he who obeys a stupid woman shall be debarred from good. (IAth.) is applied to a woman and to a man: when
it is applied to a man, the ٌةَﺮْﻣِإ is added to give intensiveness to the signification. (ISh.) The following saying,
إِذَا طَلَعَتِ الشَّرَعَى وَلَاءُ إِمَامٍ اًةَﺮﱠﻣِإ , in rhyming prose, means [When Sirius rises in the clear twilight,] send not thou among
them (meaning the camels) a man without intelligence [in a great degree, nor one who is so in a less
degree; or a woman without intelligence, nor a man without intelligence:] to manage them. (Sh.) — Also, (M, K,) and
ٌةَﺮْﻣِإ and َﺮْﻣَأ , (K,) A young lamb: (M, K:) or the first (إِمَامٌ إِمَامٌ) and the second, a young kid: (M, TA:) or the
former of these two, a male lamb: (M, TA:) or a young male lamb: (M, TA:) or a female lamb: (M, TA:)
or a young female lamb. (S, M.) One says, ٌةَﺮْﻣِإَوٌةَﺮْﻣِإٌ, meaning He has not a male lamb nor a female
lamb: (M, TA:) or he has not anything. (T, S, M.)

ٌةَﺮْﻣِإ : see ٌةَﺮْﻣِإ in two places.

ٌةَﺮْﻣِإ : see ٌةَﺮْﻣِإ in six places: and see ٌةَﺮْﻣِإ in four places.

ٌةَﺮْﻣِإ : see ٌةَﺮْﻣِإ.

ٌةَﺮْﻣِإ : see ٌةَﺮْﻣِإ.

[Wont to command]. [Hence,] [The soul that is wont to command]; (A;) the soul that
inclines to the nature of the body, that commands to the indulgence of pleasures and sensual
appetites, drawing the heart downwards, so that it is the abode of evils, and the source of culpable
Two days, (S,) the last, (K,) the former being the sixth, and the latter the seventh, (M,) of the days called 

As though the former commanded men to be cautious, and the latter consulted them as to whether they should set forth on a journey or stay at home: (S:) accord. to Az, the latter is applied as an epithet to the day as meaning: (TA.)

Thy soul, or self, hath known that. (AZ, and T in art. (TA.)

I knew it by my intellect. (M in art. (TA.)

One word in my heart is better than ten in thy receptacle. (T in art. (TA.)

The heart, (T in art. (M, TA.)

The pericardium. (M in art. (TA.)

The core, or black or inner part, or clot of blood, (As, S, M, in art. (TA.)

The life-blood: (As, S:) or the blood of the body: (S in art. (K:) and the life of the soul. (K, K.)

Also, as being likened to blood, (TA,) Wine; and so: (M, K:) and A dye: (M, TA:) and Saffron. (As,
Water. (M, K.) You say, (T, S in art. كَرْمَّ, and M,) or تَأُمُّورَ (A.) There is not in the well any water. (T, S, M, A.) The wezeer (وزير) of a king: (M, K;) because his command is effectual. (TA.) Any one: as in the saying, (T in art. كَرْمَّ, A, K;) as also تَأُمُّورَ (M, K, A,) or تَأُمُّورَ (A,) or تَأُمُّورَ and تَأُمُّورَ, (M,) and تَأُمُّورَ, (T, M, TA;) or without كَرْمَّ, (S, M, K, in art. كَرْمَّ,) and أَمْرَ (M, K,) There is not in it (i. e. in the house, الدار, M, A, TA) any one. (M, A, K, and T and S in art. كَرْمَّ.)

You say also, كَرْمَاَمَّ تَأُمُّورَ (M, K) and Vائد خالاً ليس فيها تَأُمُّورَ (S in art. كَرْمَّ, A,) as also كَرْمَاَمَّ تَأُمُّورَ and تَأُمُّورَ (M, K) also signify A man, or human being. (S, K, M.) You say, speaking of a beautiful woman, كَرْمَاَمَّ تَأُمُّورَ (M, K) and كَرْمَاَمَّ تَأُمُّورَ (S in art. كَرْمَّ, M, K,) or without كَرْمَّ, (S, M, K, in art. كَرْمَّ,) and كَرْمَاَمَّ تَأُمُّورَ (M, K,) or, as some say, (TA,) a ewer, syn. قِرْبِإ (S, M, K,) for wine: (S,) and, (M, K,) or, as some say, (TA,) a حَقَّة (M, K, TA) in which wine is put. (TA.) Also the first, (M, K,) or ↓ third, (T and S in art. كَرْمَّ,) The chamber, or cell, صومعة, T and M in art. كَرْمَّ, and S and K, and نَامُوْذَ (M, K,) of a monk. (M, K.) And hence, (TA,) the first, (K,) and ↓ second, (M, K,) or ↓ third, of these three words, (T and S, in art. كَرْمَّ,) The covert, or retreat, of a lion. (T, S, M, K.) Whence, فِلَانَ أَسْمَدَ فِي نَامُوْذَ Such a one is a lion in his covert: (T and S in art. كَرْمَّ,) a saying borrowed from ‘Amr Ibn-Maadee-Kerib: (T and S ibid,) or, accord. to some, it means, a lion in the greatness of his courage, and in his heart. (TA.) Also (i. e. the first only) Play, or sport, of girls or of boys. (Th, M in art. كَرْمَّ.)
without ء، and K.) See also نَؤَمُور.

نَؤَمُور A sign, or mark, set up to show the way in a waterless desert; (K, TA:) consisting of stones piled up, one upon another: (TA:) pl. نَؤُمُور. (K.) [See أَمْرَةُ.] See also نَؤُمُور.

نُؤُمُور, and without ء: see نَمُور, in eight places. ____ Also The pericardium; the integument (غلاف) of the heart. (S in art. تَر: there written without ء.)

نَمُور: see نَمُور, in two places.

نَمُور Counsel; advice: as in the saying، فَلَانِ بِعِيدٍ مِنَ الدَّمَّارِ قَرِيبٌ مِنَ الْمَكَّرِ Such a one is far from counsel, or advice: near to calumny, or slander. (A.)

نَمَّر Made, or appointed, commander, governor, lord, prince, or king: (S, M, K: *) made to have authority, power; or dominion: (T, M, K:) in which latter sense it is explained by Khalid, as applied by Ibn-Mukbil to a spear. (T.) ____ A cane, or spear-shaft, having a spearhead affixed to it. (K.) ____ A spear-head (T, TA) sharpened; syn. مُحْدَدٌ. (T, M, K, TA.) ____ Distinguished, or defined, مُحْدَدٌ by signs, or marks: (TA:) or, as some say, (TA) marked with a hot iron; syn. مَوسَمٌ. (K, TA.)

نَمَّر [pass. part. n. of أَمْرَةُ، q. v.]. ____ It is said in a trad., (S, &c.,) خُبَرُ الْمَالِ مِهْرَةٌ مَآوِمَةٌ وَسَكِنةٌ مَآوِمَةٌ The best of property are a prolific filly [and a row of palm-trees, or perhaps a tall palm-tree, fecundated]; (AZ, A 'Obeyd, T, S, A, K;) as though the filly were commanded [by God] to be so: (A, in which the epithet مَآوِمَةٌ thus used is said to be tropical:) [or] مَآوِمَةٌ is thus for the sake of conformity to مَآوِمَةٌ، which is originally مَآوِمَةٌ، مؤَمِّرةٌ، (S, M, K:) from أَمْرُ اللَّه مَآوِمَةٌ، and is originally مَآوِمَةٌ، مؤَمِّرةٌ، (TA:) or it is a dial. var. of weak authority; (K:) though, accord. to AZ, it signifies made to have abundant offspring, from أَمْرُ اللَّه مَآوِمَةٌ, meaning God made the filly to have abundant offspring, a dial. var. of أَمْرُ اللَّه مَآوِمَةٌ، as A 'Obeyd also asserts it to be. (TA.)

نَمَّر and مَآوِمَة: see what next follows.
[Obeying, or conforming to, a command; &c.: see 8. ___] One who acts according to his own opinion; (T;) who follows his own opinion

only: or who hastes to speak. (M.) See also أَمْرٌ. Also, and أَمْرُ, أَمْرُ. [The month which is now commonly called] (M, K;) the former appellation (مؤَمْر) is that by which the tribe of ‘Ád called it: (Ibn-El-Kelbee:) pl. مَأَمَرٌ and مَأَمِرٌ [both anomalous]. (M, K.) [See شَهْرٍ.]

يَأْمُرُ; (M, K;) so in all the copies of the K but in the L and other lexicons, يَأْمُرُ; (TA;) A certain beast of the sea: or, as some say, a small beast: (M;) and a kind of mountain-goat: (M, K;) or a certain wild beast, (K, TA;) or a beast resembling the mountain-goat, (M,) having a single branching horn in the middle of his head. (M, TA.)

[See يَأْمُرُ, the oryx.]

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meaning Yesterday, or the day before the present day (Msb, K) by one night, (K,) and tropically applied to what is before that, (Msb,) or a short time before, (Bd in x. 25,) [used as a subst. and as an adv.,] is indecl., with any of the three vowels for its termination: (K:) [written أمَسٌ and and أمَسٌ and أمَسٌ] or it is an adv. n., indecl., with kesr for its termination, unless made indeterminate, or made determinate [be the article آلٍ]; and sometimes indecl. with fet-h: (EzZejjajee, M, TA:) or, accord. to I Hsh, the termination with fet-h is a rejected form; and that with damm is not mentioned by any of the grammarians: (TA:) but مدَّ أمَسٍ [Since yesterday] occurs, used by poetic licence: (Sb, S:) أمَسٌ is a noun of which the last letter is made movent to avoid the concurrence of two quiescent letters: and the Arabs differ respecting it: (S:) most of them make it indecl., with kesr for its termination, when it is determinate [without the article آلٍ]: but some of them make it [imperfectly] decl. when it is determinate [in the same manner]: (S, K: *) [accord. to the most approved usage,] you say, Cf. بالأمسٍ رأيته أمسٍ, which is more common, and I saw him yesterday; and Cf. ما رأيته مدة أمَسٍ [I have not seen him since yesterday]; and if you have not seen him [since the day next] before that, you say, Cf. ما رأيته مدة أومٍ من أمَسٍ [I have not seen him since the day before yesterday]; and if you have not seen him [since] two days before that, you say, Cf. ما رأيته مدة أومٍ من أمَسٍ [I have not seen him since the day before the day before yesterday]. (ISk, TA.) The phrase رأيته أمَسٍ [I saw him yesterday] has also been heard, but it is extr. (K.) The people of El-Hijáz make أمَسٍ indecl., with kesr for its termination; and the Benoo-Temeem do the same when it is in the accus. or gen. case; but these latter make it [imperfectly] decl. when it is in the nom. case, saying، ذهب أمَسٍ بما فيه [Yesterday has gone with what happened during it]; whereas the people of El-Hijáz say، ذهب أمسٍ بما فيه because it is [held by them to be] indecl. on account of its implying that it has the determinative article آلٍ [understood as prefixed to it], the kesreh being added to avoid the concurrence of two quiescent letters; while the Benoo-Temeem hold it to be, in the nom. case, a deviation from بالإمسٍ، and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its
deviation from the original form, like سحّر in the like case: (IB, TA:) all of the Arabs, however, make it decl. when the article ال is prefixed to it, (S, K, *) and when it is made indeterminate, or is prefixed to another noun: (S:) they say, using it indeterminately، كل، ُعَد صائِر أمّا

[Every morrow becomes a yesterday]; (S, * IB;) and making it determinate by the article ال, they say، كان، ُمَّضي الأمّس المبارك [The yesterday was good]; (IB,) and

مضي الأمّس طيبا [The blessed yesterday has past]; (S;) and

prefixing it to another noun، كل أمّسا كان طيبا [All of our yesterday was good]; (IB,) and

أمّسا أمّسا [Our yesterday has past]; (S:) [therefore,] in the following verse,

وَإِن وَقَفْتُ الْيَوْمَ وَالْأَمْسَ فَيْلُهُ

بابك حتى كادت الشمس تغرب

[And verily I stood to-day, and yesterday before it, at thy door until the sun was almost setting], (thus related by IAar in two different ways، آمّسا والأمّس وَلا شَيْء،也不要事، (الأمّس والأمّس) if we read، ال ال is redundant, because it is implied in the word آمّسا; but if we read، ال the ال is not implied in، آمّسا, and therefore is prefixed to make it determinate. (I,) The pl. is، آمّس and، أَمْس, (Zj, K,) both pls. of pauc., (Zj, TA,) and، أَمْس, (Zj, K, TA, [in the CK, incorrectly، آمّس]) which is a pl. of mult. (Zj, TA.)

There is no dim. form of، آمّس like as there is none of، ُعَد and، ُعَدّ and، ُعَدّ and، ُعَدّ and، ُعَدّ and، ُعَدّ and، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ، ُعَدّ and the names of the months and those of the days of the week, except الجمعه. (Sb, S.)

، contr. to analogy، مَّضي or ال or relating to، or belonging to، yesterday. (M, TA.)


1. أملُهُ (T, S, M, &c.,) aor. — (T, S, M, Msb,) and — (so in the M accord. to the TT,) inf. n. أملُ (T, S, M, &c.,) this being the inf. n. accord. to IJ, [as distinguished from أملُ and أمل by M,) He hoped it; or hoped for it; syn. رجاء، (S, * M, * [see أملُ below,) K;) meaning, what was good for him; (S;) as also أملُ, (T, * M, K,) inf. n. أملُ (S, T:) or he expected it; or had a distant, or remote, expectation of it; for it is mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote; as in the saying of Zuheyr,

أرجوُ وآملُ أن تتدنى موذتها

[I hope, and have a distant expectation, that her love may approach]: he who has determined upon a journey to a distant town or country says, أملُ الوصولُ [I have formed an expectation, or a distant expectation, of arriving]; but he does not say، طمعُ طمعَ until he has become near thereto; for طمع relates only to that of which the occurrence, or coming to pass, is [deemed] near: and الرجاء is between الأملُ and الطمعُ; for it is sometimes attended with fear that the thing expected may not come to pass, wherefore it is used in the sense of fear; and when the fear is strong, [lest the thing expected should not come to pass, it denotes distant expectation, and thus] it is used in the sense of الرجاء: (Msb:) or it signifies the expectation of benefit, or advantage, from some preceding cause or means: so says El-Harâlîee: or it is properly syn. with الرجاء; and in common conventional language, means the clinging of the heart to the coming to pass of a future desired event: so says Ibn-El-Kemâl: or, accord. to Er-Râghib, an opinion requiring the coming to pass of an event in which will be a cause of happiness: (TA:) and أملُ inf. n. أملُ signifies he expected it much; and is more commonly used than the form without teshdeed. (Msb.)

2. أملُ see 1, in two places. أملُ also signifies The inducing [one] to hope or expect. (KL.)
He considered the thing, or studied it, carefully, or attentively, with
investigation; he looked at the thing endeavouring to obtain a clear knowledge of it: (S:) or i. q. نَّدِيرَة;
(Msb, TA;) i. e., (Msb,) he looked into the thing, considered it, examined it, or studied it, repeatedly; (Msb, TA,)
in order to know it, or until he knew it, (Msb,) or in order to ascertain its real case: (TA:) or he looked
intently, or hardly, at, or towards, the thing: (TA:) or نَّلَم signifies he acted, or proceeded, deliberately, not
hastily, syn. تَلَبَّتَ, (T, M,) or he paused, or waited, syn. تَثَلَّبَ in an affair, and in consideration: (M, K, TA;) he
paused, and acted with deliberation. (TA:) or نَّلْم signifies he acted, or proceeded, deliberately, not
hastily, syn. تَلَبَّتَ, (T, M,) or he paused, or waited, syn. تَثَلَّبَ in an affair, and in consideration: (M, K, TA;) he
paused, and acted with deliberation. (TA:)

It requires careful, or attentive, consideration, or simply it requires consideration,] is a phrase [of frequent occurrence in the larger lexicons &c., used to imply doubt, and also
to insinuate politely that the words to which it relates are false, or wrong,) like نَظَر [q. v.] (MF in art.

"أمل": see أَمْل.

"إمل": see أَمْل.

أمل (T, S, M, Msb, K) and الامل (IJ, M, K) and أَمْلَ, (K,) the first of which is an inf. n., accord. to IJ, (M,) and is the form commonly
known, (TA,) Hope; syn. رَجِاء: (S, M, K:) or expectation; [or distant, or remote, expectation; being] mostly used in
relation to that of which the occurrence, or coming to pass, is deemed remote: applied also to an affection of the heart from
some good to be attained: (Msb, TA: [in both of which are further explanations, for which see 1:] إِمَأَلٌ, also, signifies the
same as أَمْلَ.

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(S, M, K,) or أَمْلَ: (Lh, M, K;) [or a manner of hoping or expecting; for J adds,] and it is like مَوْمُل...رِكنَّة...جَلْسَةُ: (S:) and
, likewise, signifies the same as أَمْلَ: (TA:) the pl. of أَمَلَ and إِمَلٌ and أَمْلَ is خَابُ سعِيَةِ وأَمْلَهُ, [His
labour, and his hope, or expectation, were disappointed, frustrated, or balked]. (A and TA in art. خَيْبَ.) And ما
How far-reaching is his hope, or expectation! (T, S, M, K;) [or his manner of hoping or expecting!] from ُلَمَأ. (T.) Also, the first, An object of hope. (Jel in xviii. 44.)

أَمَآلُ إِمَأَتُهُ أَطُوْلُ إِمَأَتُهُ. One whose beneficence may be hoped for. (Har p. 183.) The eighth of the horses that are started together in a race; (K;) these being ten: (TA;) or the ninth thereof: (TA in explanation of ُسَكَّيْتُ ُلَمْؤُمُ.) or the seventh thereof. (Ham p. 46.) See also أَمَآلُ.

لَمْؤُمُ أَمَآلم. Pass. part. n. of 1; [Hoped: or] expected. (Msb.)
And, of a strong-made she camel, [It was not feared that he would be slaughtered; or his being slaughtered was not feared]. (M.) [Amen] sometimes means He was, or became, free from fear, though having cause for fear, of him, or it. i.e. he thought himself secure, or safe, from him or it. (See Kur vii. 97.)
[He trusted, or confided, in him; (as also, q. v.;) he intrusted him with, or confided to him, power, authority, control, or a charge; he gave him charge over a thing or person: these meanings are vaguely indicated in the M and K and TA.] You say, [Men, or people, trust, or confide, in him, and do not fear his malevolence, or mischievousness]. (T, M.) And [He trusted, or confided, in him with respect to such a thing; he intrusted him with, or confided to him, power, authority, control, or a charge, over it; he gave him charge over it;] he made him, or took him as, [Men trust, or confide, in him with respect to the times in which he calls to prayer], and know, by his calling to prayer, what they are commanded to do, as to praying and fasting and breaking fast. (Mgh.) It is said in the Kur [xii. 11], [You say also, [Such a one was trusted, or confided, in us with respect to Joseph? or, that thou dost not give us charge over Joseph?]; (S;) meaning, why dost thou fear us for him? (Bd;) some pronouncing the verb in a manner between those of the former and the latter modes of writing it; but Akh says that the latter is better: (S;) some read [He was asked to take care of a deposite; or he was intrusted with it]. (Mgh.) [You also say, [He intrusted him with such a thing; as, for instance, money or other property: see two exs. in the Kur iii. 68.]]
finishing the Fátihah, (T,) or 

on the occasion of the prayer; or supplication. (Msb.)

is originally ; the second being softened. (S.) You say, , (S, M, Msb;) and , (inf. n. as above) meaning He rendered him secure, or safe; (Msb;) he rendered him secure, or free from fear; (S, M, TA;) contr. of ; (TA:) so in , meaning He hath rendered his servants secure from his wronging them. (S.) And of God you say, , meaning I gave, or granted, [i.e. security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter] to the captive. (Msb.) And , [Such a one granted security, &c., to the enemy], inf. n. as above. (T.) It is said in the Kur ch. ix. [verse 12], accord. to one reading, They have not the attribute of granting protection; meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) also signifies The believing [a thing, or in a thing, and particularly in God]; syn. ; (T, S, &c.;) by common consent of the lexicologists and other men of science: (T:) its primary meaning is the becoming true to the trust with respect to which God has confided in one, by a firm believing with the heart; not by profession of belief with the tongue only, without the assent of the heart; for he who does not firmly believe with his heart is either a hypocrite or an ignorant person. (T, TA.) Its verb is intrans. and trans. (TA, from a Commentary on the Mutowwal.) You say, , meaning He believed. (T.) And it is said to be trans. by itself, like ; and by means of , considered as meaning [or acknowledgment]; and by means of , considered as meaning . (TA.) [Thus] you say, [and] , (inf. n. as above, T, K,) namely, a thing. (T, M.) And , He believed in God. (T.) It seems to be meant by what is said in the Ksh [in ii. 2], that , properly signifies [He rendered him secure from being charged with lying, or falsehood]; and that the meaning he believed him or in him, is tropical; but this is at variance with what its
author says in the A; and Es-Saad says that this latter meaning is proper. (TA.)

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The phrase in the Kur [61], according to Th, means And he believeth the believers; giveth credit to them. (M.) Sometimes it is employed to signify The acknowledging with the tongue only; and hence, in the Kur [lxiii. 3] That is because they acknowledged with the tongue, then disacknowledged with the heart. (TA.) Also The trusting, or confiding, or having trust or confidence. (M, K.) [You say, آمن، meaning He trusted, or confided, in him, or it: for] the verb of أمان in this sense is trans. by means of ب without implication; as Bd says. (TA.) And it is also trans. by itself: for] you say, ما آمن أن يجد صحة، meaning He trusted not that he would find companions; (M, * K, * TA;) said of one who has formed the intention of journeying: or the meaning is ما كاد [i.e. he hardly, or scarcely, found &c.; or he was not near to finding &c.]. (M, K.) See also أمانه. Also The manifesting humility or submission, and the accepting the Law, (Zj, T, * K,) and that which the Prophet has said or done, and the firm believing thereof with the heart; (Zj, T, M;) without which firm belief, the manifesting of humility or submission, and the accepting that which the Prophet has said or done, is termedِ إسلام، for which one's blood is to be spared. (T.) [In this sense, it is trans. by means of ل, accord. to some, as shown above; or by means of ب, for, accord. to Fei,] you say, آمنتِ بِاللهِ، inf. n. as above, meaning I submitted, or resigned, myself to God. (Msb.) [There are numerous other explanations which it is needless to give, differing according to different persuasions. See also إيمان below.]

8 إيمان see 1, in five places.

10 He asked, or demanded, of him [i.e. security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter]. (T, * Msb, TA.) See also أمانه. He entered within the pale of his [or protection, or safeguard]. (S, Msb.)
[an inf. n. of أمن: as a simple subst. it signifies Security, or safety: (see أمن) or] security as meaning freedom from fear; contr. of خوف; (S, M, K;) as also [M, K] and أمن (Z) and أمن (M, K) and أمن (S, M, K) [and (من أمن)] and أمن and أمن and أمن أمان (M, K) which last is an inf. n. of [like the rest], (MF,) or a subst. like امان (M;) and أمان is syn. with أمان (S,) both of these signifying security, or safety, and freedom from fear: (PS:) or أمن signifies freedom from expectation of evil, or of an object of dislike or hatred, in the coming time; originally, ease of mind, and freedom from fear. (El-Munáwee, TA.) You say, أنتم في أمن [Thou art in a state of security], (T, M,) من ذلك [from that]; and أمن signifies the same; (T;) and so أمنة نعاسا, in the Kur [iii. 148], means Security [أمنا] [and slumber]. (S.) أمن also signifies Protection, or safeguard: and [very frequently] a promise, or an assurance, of security or safety; indemnity; or quarter: in Pers. دخل في أمنه [He entered within the pale of his protection, or safeguard]. (S, Msb.) [And كن في أمان الله Be thou in the protection, or safeguard, of God.] And أعطيته الأمان I gave, or granted, to him security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter; namely, a captive. (Msb.) And طلبت منه الأمان [He asked, or demanded, of him security or safety, or protection or safeguard, &c., as in the next preceding ex.]. (Msb, TA.) أمنا in the Kur ii. 119 means [Possessed of security or safety]: (Aboo-Is-hák, M:) or موضع أمن [a place of security or safety]: like أمنا. (Bd.) You say also, ما أحسن أمنك, and أحسن أمنك, meaning How good is thy religion! and thy natural disposition! (M, K.)

أمن: see أمن.

أمن: see أمن, first and last sentences.

أمن: see أمن. Also, (K, [there said to be like كنف],) or أمن, (M, [so written in a copy of that work,]) Asking, or demanding, or seeking, protection, in order to be secure, or safe, or free from fear, for himself: (M, K;) so says IAar. (M.)
A man who trusts, or confides, in every one; (T, S, M;) and so
signifies trusted in, or confided in; [like ٌنامٌ] and by rule should be
trusted in, or confided in; because it has the meaning of a pass. part.

Applied to a she camel, of the measure ٌنامٌ in the sense of the measure ٌنامٌ عصوب and ٌنامٌ مفعولة, Trusted, or
confided in; (T;) firmly, compactly, or strongly, made; (T, S, M, K;) secure from, or free from fear of, being
weak: (S, M;) also, that is secure from, or free from fear of, stumbling, and becoming jaded: (M;) or strong,
so that her becoming languid is not feared: (A, TA:) pl. ٌنامٌ, (M, K.) [See also what next follows.]

(ISk, T, K;) [a person in whom one trusts or confides; a confidant; a person intrusted with, or to whom is
confided, power, authority, control, or a charge, ٌءٌشٌلٌعٌ over a thing; a person intrusted with an
affair; or with affairs, i. e., with the management, or disposal, thereof; a confidential agent, or
superintendent; a commissioner; a commissary; a trustee; a depositary;] a guardian: (TA:) trusty;
trustworthy; trustful; confidential; faithful: (Mgh, Msb: *) pl. ٌنامٌ, and, accord. to some, ٌنامٌ, as in a trad. in which it
is said, ٌأصَحَابُي أمنة لأَمَتِي. meaning My companions are guardians to my people: or, accord. to others, this is pl. of
[Knowest thou not, O Asmā (ءﺂَْﲰَأ, curtailed for the sake of the metre), mercy on thee! or woe to thee! that I have sworn an oath that I will not act treacherously to him in whom I trust?] i.e. Мَأْمُونَ: مَأْمُونَ or the meaning here is, him who trusts, or confides, in me; (ISk, T;) [i.e. it is here syn. with مَأْمُونَ. (M.) [Hence also,] The person who is intrusted, as deputy, with the disposal of the arrows in the game called رِﺴْﻴَﳌا; or he who shuffles the arrows; (EM p. 105.) [Hence also,] The Trusted, or Trusty; Spirit; (Kur xxvi. 193;) applied to Gabriel, because he is intrusted with the revelation of God. (Bd.) مَأْمُونَ, mentioned above, and occurring in a verse of El-Aashà, applied to a merchant, is said by some to mean Possessed of religion and excellence. (M.) مَأْمُونَ is applied, in a trad., to the مَأْمُونَ, as meaning that men trust, or confide, in him with respect to the times in which he calls to prayer, and know by his call what they are commanded to do as to praying and fasting and breaking fast. (Mgh.) مَأْمُونَ means He is [trusty, or trustworthy, in dealing with others; or] free from exorbitance and deceit or artifice or craft to be feared. (Msb.) An aid, or assistant; syn. عَوْنَ [here app. meaning, as it often does, an armed attendant, or a guard]; because one trusts in his strength, and is without fear of his being weak. (M.) The strong; syn. قَوْيَ. (K, TA: [in the latter of which is given the same reason for this signification as is given in the M for that of عَوْنَ; for which قَوْيَ may be a mistranscription; but see مَأْمُونَ.) One who trusts, or confides, in another; (ISk, T, K;) [as also مَأْمُونَ, of which see an ex. voce حَدَّرُ;] so accord. to ISk in the verse cited above in this paragraph: (T;) thus it bears two contr. significations. (K.) See also مَأْمُونَ, in five places. And see مَأْمُونَ, مَأْمُونَ.
Trustiness; trustworthiness; trustfulness; faithfulness; fidelity; (M, Mgh, K;) as
also
[for
Aَmana
M, K.)

The faithfulness of God is my oath or that by which I
swear] is composed of an inf. n. prefixed to the agent, and the former is in the nom. case as an inchoative; the phrase being like
أَمانة
لَعْمَرُ اللَّهِ
[app. for
Aَmana
اللَّه
I adjure thee, or conjure thee, by the faithfulness of God, or the like], making it to
be governed in the accus. case by the verb which is to be understood: and some correctly say,
[By the faithfulness
of God], with the which denotes an oath: (Mgh:) or this last is an oath accord. to Aboo-Haneefeh; but Esh-Sháfi’ee does not
reckon it as such: and it is forbidden in a trad. to swear by
Aَmana
اللَّه
app. because it is not one of the names of God. (TA.) [Or these
phrases may have been used, in the manner of an oath, agreeably with explanations here following.] A thing committed to the
trust and care of a person; a trust; a deposite; (Mgh, Msb;) and the like: (Msb:) property committed to trust
and care: (TA:) pl. أَمَانَات.
(Mgh, Msb.) It is said in the Kur [viii. 27], وَمَخْصُوْصُواٰ أَمَانَاتَكُمْ [Nor be ye unfaithful to the trusts
committed to you]. (Mgh.) And in the same [xxxiii. 72], إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى الْسَّمَوَاتِ وَالْأَرْضِ، وَأَنتُمْ أَأْتُونَاهَا
وَأَضْفَقُوهَا لَهَا. (Verily we proposed, or offered, the trust which we have committed to man to the
heavens and the earth and the mountains, and (accord. to explanations of Bd and others) they refused to take it
upon themselves, or to accept it, and they feared it, but man took it upon himself, or accepted it: or,
(accord. to another explanation of Bd, also given in the T, and in the K in art. حَمل، &c.,) they refused to be unfaithful to it,
and they feared it, but man was unfaithful to it: but in explaining what this trust was, authors greatly differ: accord. to
some,) the أَمانَة here means obedience; so called because the rendering thereof is incumbent: or the obedience which
includes that which is natural and that which depends upon the will: [for] it is said that when God created these
[celestial and terrestrial] bodies, He created in them understanding: or it may here [and in some other instances] mean reason, or intellect: [and the faculty of volition: and app. conscience: these being trusts committed to us by God, to be faithfully employed: (see an ex. voce ٌجذر) and the imposition of a task or duty or of tasks or duties [app. combined with reason or intellect, which is necessary for the performance thereof]: (Bd:) or it here means prayers and other duties for the performance of which there is recompense and for the neglect of which there is punishment: (Jel:) or, accord. to I'Ab and Sa'eed Ibn-Jubeyr, (T,) the obligatory statutes which God has imposed upon his servants: (T, K: *) or, (T, K,) accord. to Ibn-'Omar, [the choice between] obedience and disobedience was offered to Adam, and he was informed of the recompense of obedience and the punishment of disobedience: but, in my opinion, he says, (T,) it here means the intention which one holds in the heart, (T, K,) with respect to the belief which he professes with the tongue, and with respect to all the obligatory statutes which he externally fulfils; (K,) because God has confided to him power over it, and not manifested it to any [other] of his creatures, so that he who conceives in his mind, with respect to the acknowledgment of the unity of God, (T, K,) and with respect to belief [in general], (T,) the like of that which he professes, he fulfils the أمانة [or trust], (T, K,) and he who conceives in his mind disbelief while he professes belief with the tongue is unfaithful thereto, and every one who is unfaithful to that which is confided to him is [termed] حامل، (T,) or حامل، (T, K,) annnحامل، and by الإنسان، (Bd:) and by the انسان، is here meant the doubting disbeliever. (T,) ___ Also, [as being a trust committed to him by God, A man's] family, or household; syn. أهل. (TA.)

Aiman, in two places. Also One who does not write; as though he were (كأنه [in the CKbecause he is]) an أمي. (K, TA.) [But this belongs to art. إم, being of the measure رفع] And A sower, or cultivator of land; [perhaps meaning a clown, or boor:] syn. زراع (CK:) or sowers, or cultivators of land; syn. زراع (K, TA:) in one copy of the K زراع. (TA.)

Aiman Secure, safe, or free from fear; as also أمن (Lh, T, * S, * M, Msb, K) and أمن. (M, K-) Hence, in the Kur [xcv. 3], ٌوَهَدْ أَمٌْن.
And this secure town; (Akh, Lh, T, S, M;) meaning Mekkeh. (M.) (M.) It is also said in the Kur [xlii. 51], meaning [Verily the pious shall be in an abode] wherein they shall be secure from the accidents, or casualties, of fortune. (M.) (And hence,) alminal is one of the epithets applied to God, (Mgh, K,) on the authority of El-Hasan; (Mgh;) an assertion requiring consideration: it may mean He who is secure with respect to the accidents, or casualties, of fortune: but see almomin, which is [well known as] an epithet applied to God. (TA.) alminal means What is secure from being slaughtered, of the camels, because of its being highly prized; by alminal being meant: the: or, as some say, what is highly esteemed, of property of any kind; as though, if it had intellect, it would feel secure from being exchanged. (M.) You say, *I'll give him of the choice, or best, of my property; of what was highly esteemed thereof;* (K, TA;) and which Az explains as meaning of the choice, or best, of my property. (TA: [in which is given a verse cited by ISk showing that Almin, thus used, is not a mistranscription for Almin.] And alminal means Steadfast in forbearance or clemency; of whose becoming disordered in temper, and free from self-restraint, there is no fear. (M.) [See also Almin, in three places: and see Almin, in two places.

Almin [in the CK, erroneously, Almin] and Almin (Th, T, S, M, Mgh, Msb, K;) both chaste and well known, (TA,) the latter of the dial. of El-Hijaz, (Msb, TA,) as some say, (TA,) [and this, though the less common, is the original form, for] the medd in the former is only to give fulness of sound to the fet-hah of the أ (Th, M, Msb, TA,) as is shown by the fact that there is no word in the Arabic language of the measure and some pronounce the former Almin, (K;) which is said by some of the learned to be a dial. var., (Msb,) but this is a mistake, (S, Msb,) accord. to authorities of good repute, and is one of old date, originating from an assertion of Ahmad Ibn-Yahyà, [i. e. Th,) that Almin is like Almin, by which he was falsely supposed to mean its having the form of a pl., [and being consequently Almin, (Msb, [and part of this is said in the M,]) whereas he thereby only meant that the أ is without teshdeed, like
beside that the sense of [which is that of from, i.e. vàmin, Ámén, in fanatic, fasadí, beside that, it would be inconsistent after the last phrase of the first chapter of the Kur [where Ámén is usually added]; (Msb:) and sometimes it is pronounced with imáleh, [i.e. émeena,] as is said by ElWáhidee in the Besheet; (K;) but this is unknown in works on lexicology, and is said to be a mispronunciation of some of the Arabs of the desert of El-Yemen: (MF:) each form is indecl., (S,) with fet-h for its termination, like vàmin and vàmin, to prevent the occurrence of two quiescent letters together: (T, S, TA:) it is a word used immediately after a prayer, or supplication: (S, * M:) [It is best expressed, when occurring in a translation, by the familiar Hebrew equivalent Amen:] El-Fárissee says that it is a compound of a verb and a noun; (M;) meaning answer Thou me; [i.e. answer Thou my prayer:] (M, Mgh;*) or O God, answer Thou: (Zj, T, Msb, K:) or so be it: (AHáit, S, Msb, K;) or so do Thou, (K, TA,) O Lord: (TA:) it is strangely asserted by some of the learned, that, after the Fátihah, [or Opening Chapter of the Kur-án,] it is a prayer which implies all that is prayed for in detail in the Fátihah: so in the Towsheeh: (MF;) or it is one of the names of God: (M, Msb, K;) so says El-Hasan (M, Msb) El-Basree: (Msb:) but the assertion that it is for O God, and that استجب [answer Thou] is meant to be understood, is not correct accord. to the lexicologists; for, were it so, it would be with refa, not nasb. (T.)

Inf. n. of 4, q. v. __ Used as a simple subst., Belief; particularly in God, and in his word and apostles &c.: faith: trust, or confidence: &c.] __ Sometimes it means Prayer; syn. صلاة: as in the Kur [ii. 138], where it is said, وما كان الله ليضيع إيمانكم لفجأة 만مة, (M, TA, Jel, TA,) i.e. [God will not make to be lost] your prayer

towards Jerusalem, (Bd, * Jel,) as some explain it. (Bd.) __ Sometimes, also, it is used as meaning The law brought by the Prophet. (Er-Rághib, TA.)

A place of security or safety or freedom from fear; or where one feels secure. (M, TA.)

pass. part. n. of من, Ámén, in fanatic, Ímán, (T.) It is said in the Kur [iv. 96], accord. to one reading, (T, M,) that of Aboo-Jaafar El-Medenee, (T,)
Thou art not granted security, or safety, &c.; or we will not grant thee security, &c. (T, M.)

Rendering secure, &c. is an epithet applied to God; meaning He who rendereth mankind secure from his wrongdoing them: (T, S:) or He who rendereth his servants secure from his punishment: (M, I Ath:) i. q. مؤمنة, (M,) which is originally مؤمنة, [for the form لعفوم is originally لعفوم, the second ء being softened, and changed into ë, and the first being changed into ه: (S:) or the Believer of his servants (Th, M, TA) the Muslims, on the day of resurrection, when the nations shall be interrogated respecting the messages of their apostles: (TA:) or He who will faithfully perform to his servants what He hath promised them: (T, TA:) or He who hath declared in his word the truth of his unity. (T.) [Also Believing, or a believer; particularly in God, and in his word and apostles &c.: faithful: trusting, or confiding: &c.: see 4.]

A woman whose like is sought after and eagerly retained because of her valuable qualities. (M.)

A certain kind of food; so called in relation to El-Ma-moon. (TA.)

Mo'men: see ٌمَأْمُونَةَ, أَمِينَ in three places. A woman whose like is sought after and eagerly retained because of her valuable qualities. (M.)

A certain kind of food; so called in relation to El-Ma-moon. (TA.)

Mo'men: see ٌمَأْمُونَةَ, أَمِينَ in two places.
1, aor. — , inf. n. آهمة, He forgot. (S, K.) Hence the reading of I'Ab, [in the Kur xii. 45,] [And he remembered, or became reminded, after forgetting]. (S.) AHeyth is said to have read آهمة, and accord. to AO, آهمة signifies [like آهمة]; but this is not correct. (Az, TA.) آهمة He confessed, or acknowledged: (S, K:) occurring in this sense in a trad. of Ez-Zuhree; but not well known. (S.) The reading of I'Ab, mentioned above, آهمة, is explained by A'Obejd as meaning after confessing, or acknowledging. (TA.)

آهمة He adopted a mother; (M, K;) as also آهمة. (M in art. آم.)

i. q. آهمة [A mother of a human being and of any animal]: (M, K:) the former is [said by some to be] the original of the latter:

(S:) Aboo-Bekr says that the آ in the former is a radical letter: (TA:) or the former applies to a rational creature; and the latter, to [a rational and] an irrational: (K:) or, accord. to Az, the pl. of the former applies to the rational; and that of the latter, to the irrational:

(TA:) the former sing. sometimes applies to an irrational creature: (IJ, TA:) [for some further remarks on both of these words and their pl., see the latter of them] the pl. [of the former] is آهمات and [that of the latter is] آمهات: (T, S:) Az says that the آم is added in the former for the purpose of distinguishing between the daughters of Adam [to whom it is generally applied] and other animate beings. (TA.)
A female slave; (M, K) a woman whose condition is that of slavery; (T; contr. of خَرَةُ) [in relation to God, best rendered a handmaid:]

dual (Msb:) pl. أَمَاتُ (Lth, T, S, M, Msb, K, &c.) like أُمَّانَانَ (Msb) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and إِمَاءٌ (the most common form) (T, S, M, Mgh, Msb, K) and أَمِوانُ (T, S, M, Msb, K) and أَمَوَانُ (K, and so in some copies of the M) and Oُمَوَانُ (K, and so in some copies of the M) [the last, or last but one, accord. to different copies of the M, on the authority of Lh,) and أَمَواتُ (M, Msb, K,) for which one may say أَمَاتَ (Ibn-Keysán, TA,) Accord. to Sb (M) and Mbr (TA) it is originally أَمَوَة (S, M, K,) because it has for a pl. أَمَّامُ (T, S, M,) which is [originally أَمَوَة] of the measure أَفْعَلُ (Lth, T, S,) like أَكْمَةُ, pl. of أَكْمَةُ (Sb, M,) and like أَّنَقَالْ (pl. of نَقْالَةُ, which is originally نَقْالَةَ) for a sing. of the measure فُعْلَةُ has not a pl. of this form; (S;) and
Mbr says that there is no noun of two letters but a letter has been dropped from it, which it indicates by its pl. or dual, or by a verb if it is derived therefrom (TA:). AHeyth, T, K: AHeyth says that they suppressed its final radical letter, and, forming a pl. from it after the manner of ٌﺔَﻠْﻌَـﻓ and ٌﻞَْﲬ, instead of saying ٌمَأ, which they disliked as being of only two letters, they transposed the suppressed ٌو, changing it into ٌ، and placing it between the ٌا and ٌم. (T: in which this opinion, though it does not account for the termination of the pl. ٌمآ, is said to be preferable.) One says, ِّٰﻟﻠﻪاُﺔَﻣَأٌِّﱴَءﺂَﺟ [The handmaid of God came to me]: and in the dual, ِّٰﻟﻠﻪاٌّأَﺘَﻣَأٌِّﱴَءﺂَﺟ; and in the pl., ِّٰﻟﻠﻪاٌءﺂَﻣِإٌِّﱐَءﺂَﺟ and ِّٰﻟﻠﻪاٌناَﻮْﻣِإٌِّﲏَءﺂَﺟ; and one may also say, ِّٰﻟﻠﻪاٌتﺎَﻣَأٌِّﲏَءﺂَﺟ (T: [in which this opinion, though it does not account for the termination of the pl. ٌمآ, is said to be preferable]).)

Ibn-Keysán, TA.) [ISd says,] ٍﺮَﺠَﲝٍﺔَﻣَأٌِّﻞُﻛْﻦِﻣَُّٰﻟﻠﻪاٌﻩﺎَﻣَو [May God cast a stone at him from every elevated place, or the like]. (M.)

مواد Of, or relating or belonging to, a female slave. (S.)

أمَيَا dim. of ٌأَمَةٌ; (S, Msb;) originally ٌأمِيَّةٌ. (Msb.)
He moaned; or uttered a moan, or moaning, or prolonged voice of complaint; or said, Ah! syn.

The bow made a gentle and prolonged sound.

I will not do it as long as there is a star in the heaven: (S, M, K:) Anهأ نأ being here a dial. var. of نأ. (S.) You say also, As long as there is a drop in the Euphrates. (T, S.) And لحأ نأ نأ أام عليه ما أن في السماء جُمَّا means I will not do it as long as there is rain in the heaven. (S.) It is said in the M that Lh mentions the last two sayings; but it is there indicated that he read سماء قفطأ and سماء جُمَّا and I will not do it as long as that mountain is in its place: and He mentions or throttle ما أن ذلك الجبل مكانه [as long as Mount Hirà is in its place]: but he does not explain these sayings. (M.)

Anنأ is a pronoun, denoting the speaker, [I, masc. and fem.,] in the language of some of the Arabs: they say, فعَلَتْ [I did], with the ن quiescent: but most of them pronounce it فعَلَتْ with fet-h when conjoined with a following word; (Mughnee, K;) saying, Anنأ فعَلَتْ [as generally we find it written in books;] and فعَلَتْ (TA:) and [ أَنَّا فعَلَتْ] with أا in a case of pause: (Mughnee, K;) and some pronounce it with أا also when it is conjoined with a following word; saying, فعَلَتْ [as we generally find it written in books;]
but this is of a bad dialect: (TA:) [this last assertion, however, requires consideration; for the dial. here said to be bad is that of

Temeem, accord. to what here follows:] the Basrees hold that the pronoun consists of the  خ and the  ن, and that the [final] ـ is

redundant, because it is suppressed in a case of conjunction with a following word; but the Koofees hold that the pronoun is composed of all the three letters, because the ـ is preserved in a case of conjunction with a following word in the dial. of Temeem. (Marginal note

in a copy of the Mughnee.) [Accord. to Az,) it is best to say  أـ in a case of pause; and  أـ in a case of conjunction with a following

word, as in [I did that]; but some of the Arabs say,  أـ  فـ  ذاـك; and some make the  ن quiescent in a case of this

kind, though this is rare, saying, [I said that]; and Kud'ah prolong the former $, saying,  أـ  فـ  ذاـك. (T.) [Accord. to J,]

أـ is a pronoun denoting the speaker alone, and is made to end invariably with fet-h to distinguish it from the particle  أـ which renders

the aor. mansoob; the final ـ being for the purpose of showing what is the vowel in a case of pause; but when it occurs in the middle

[or beginning] of a sentence, it is dropped, except in a bad dialect. (S.) [Accord. to ISd,)  أـ is a noun denoting the speaker; and in a

case of pause, you add ـ at the end, [saying  أـ ,] to denote quiescence; (M;) [or] it is better to do this, though it is not always done:

(TA:) but it is said, on the authority of Ktr, that there are five dial. vars. of this word; namely,  أـ  فـ  ذاـك; and Kud'ah prolong the former $, saying,  أـ  فـ  ذاـك. (T.) [Accord. to J,]

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pronoun, and you say, "أَنْتَ كَيْكَي، أَنْتَ كَرَّيْدِ،" but not "أَنْتَ كَيْكَي، أَنْتَ كَرَّيْدِ." yet the separate pronoun is regarded by them as being in the same predicament as the noun; and therefore the prefixing it to the latter kind of pronoun is approved. (S.) It is said in the Book of نَسْبَةً by IKh, that there is no such phrase, in the language of the Arabs, as "أَنْتَ كَيْكَي، أَنْتَ كَرَّيْدِ," nor as "أَنْتَ كَيْكَي، أَنْتَ كَرَّيْدِ," except in two forged verses; wherefore Sb says that the Arabs, by saying "أَنْتَ كَيْكَي، أَنْتَ كَرَّيْدِ," have no need of saying "أَنْتَ كَيْكَي، أَنْتَ كَرَّيْدِ:" and the two verses are these:

[And but for the sense of shame, we had been like them, or as they: and but for trial, or affliction, they had been like us, or as we]: and

[If thou art like me, or as I, verily I am like thee, or as thou, in respect of her, or it, or them: verily we, in respect of blame, are companions]. (TA.) Az mentions his having heard some of the Benoo-Suleym say, "كَمَا أَنْتِي، كَمَا أَنْتِي،" [the latter word being a compound of the pronoun كَيْكَي، regularly written separately, and the affixed pronoun فيْكَه،] meaning Wait thou for me in thy place. (TA.) It is also a particle: and as such, it is First, a particle of the kind called مصدر، rendering the aor. mansooib: (Mughnee, K:) i. e., (TA,) it combines with a verb [in this case] in the future [or aor.] tense, following it, to form an equivalent to an inf. n., and renders it mansooib: (S, TA:) you say, "أِرَادْتُ أَنْ تُقَومْ [I desire that thou stand, or that thou wouldst stand, or that thou mayest stand]; meaning أِرَادْتُ قَيْمَكَ [I desire thy standing]. (S.) It occurs in two places:

first, in that of the inchoative, or in the beginning of a phrase, so that it is in the place of a nom. case; as in the saying [in the Kur ii. 180], "وَلَا تَفَصَّلُوا خَيْرًا لَّكُمْ [And that ye fast is better for you]; (Mughnee, K;) i. e. صِبَاحُكُمْ [your fasting]. (TA.) And,

secondly, after a word denoting a meaning which is not that of certainty: and thus it is the place of a nom. case; as in the saying [in the Kur lvii. 15], "لَمْ يَنْذِرَنَّهَا أَمَّنًا أَنْ يَقْتُلُ قَلْبَهُمْ [Hath not the time that their hearts should become
submissive, i.e. the time of their hearts' becoming submissive, yet come unto those who have believed?]: and in the place of an accus. case; as in the saying [in the Kur x. 38], *And this Kur-án is not such that it might be forged;* i.e., forgé, so in Bd and Jel; and so in a marginal note to a copy of the Mughnee, where is added, meaning forgé: and in the place of a gen. case; as in the saying [in the Kur kili. 10], من قبل أن يأتي هؤلاء أحكام الموت [Before that death come unto any one of you; i.e. before death's coming unto any one of you]. (Mughnee, K.) Sometimes it makes the aor. to be of the mejzoom form, (Mughnee, K,) as some of the Koofees and AO have mentioned, and as Lh has stated on the authority of certain of the Benoo-Sabbáh of Dabbeh; (Mughnee;) as in this verse:

* إذا ما غدونا قال وَلَدْان أَهْلًا تَعَالَوْنَاء إِلَيْ أَن يَأْتِي الصَّبِيدَ حَطَّبَ

[When we went away in the morning, the youths of our family, or people, said, Come ye, until that the chase come to us, (i. e. until the coming of the chase to us,) let us collect firewood]. (Mughnee, K.) And sometimes it is followed by an aor. of the marfooa form; as in the saying [in the Kur ii. 233], accord. to the reading of Ibn-Moheysin, لِمْزن أرَأَد أَن يَتَمْ الرَضَاةَ [For him who desireth that he may complete the time of sucking; i.e. the completing thereof]; (Mughnee, K;) but this is anomalous, (I’Ak p. 101, and TA,) or An is here a contraction of [for الله: (I’Ak;) and in the saying of the poet,

* أَنْ تَقَرَّان عَلَي أَحْمَاءٍ وَيَحْكَمَا

* منَ السَّلَامْ وَأَنْ لاَ غَيْبًا أَحَا

[That ye two convey, or communicate, to Asmà, [mercy on you! or woe to you!] from me, salutation, and that ye inform not any one]; but the Koofees assert that An is here [in the beginning of the verse] a contraction of an, and anomalously conjoined with the verb; whereas the Basrees correctly say that it is which renders the aor. mansoob, but is deprived of government by its being made to accord with its co-ordinate مَصَدِّرَةٍ; (Mughnee;) or, as IJ says, on the authority of
Aboo-'Alee, and the opinion of the Baghdádees [and Basrees], that it is likened to ُنَأ, and therefore without government, is improbable, because ُنَأ is not conjoined with a verb in the present tense, but only with the preterite and the future. (M.) When it is suppressed, the aor. may be either mansoob or marfooa; but the latter is the better; as in the saying in the Kur [xxxix. 64], {Other than God do ye bid me worship?}. (S.) If it occurs immediately before a preterite, it combines with it to form an equivalent to an inf. n. relating to past time; being in this case without government: you say, ُنَأ быть قبل ُنَأ: (It pleased me that thou stoodest); meaning thy standing that is past pleased me: (S:) and thus it is used in the saying [in the Kur xxviii. 82], لُولا أن من الله علينا [Were it not for that God conferred favour upon us; i. e., for God's having conferred favour upon us]. (Mughnee.) It is also conjoined with an imperative; as in the phrase mentioned by Sb, كتبت إليه بإية قمت [I wrote to him, Stand; i. e. I wrote to him the command to stand]; which shows that AHei is wrong in asserting that whenever it is conjoined with an imperative it is an explicative [in the sense of ُيَأ], and that in this particular instance the ب may be redundant, which it cannot here be, because, whether redundant or not, it is not put immediately before anything but a noun or what may be rendered by a noun. (Mughnee.) Secondly, it is a con-

traction of ُنَأ; (Mughnee, K;) and occurs after a verb denoting certainty, or one used in a manner similar to that of such a verb: (Mughnee:) so in the saying [in the Kur lxxiii. 20], علم أن سيكون منكم مرضي, {He knoweth that (the case will be this;) there will be among you some diseased; the affixed pronoun ُه, meaning ُه، being understood after ُنَأ, which therefore stands for ُه، i. e.

بَلْغَنِي أن فَد كَان كَذَا وَكَذَا [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that (the case is this:) such and such things have been]; a phrase of this kind, in which ُنَأ occurs with a verb, not being approved without ُدَف, unless you say,
(Lth, T:) [for] when the contracted ṣana has for its predicate a verbal proposition, of which the verb is neither imperfectly inflected, like ġus and līs, nor expressive of a prayer or an imprecation, it is separated from the verb, according to the more approved usage, by qad, or the prefix sūf, or a negative, as lā &c., or lū (I'ak pp. 100 and 101:) but when its predicate is a nominal proposition, it requires not a separation; so that you say, علمت أن زيد قائم [I knew that (the case was this:)] Zeyd was standing; (I'ak p. 100;) and بلغني أن زيد خارج [It has come to my knowledge, or been related to me, or been told to me, &c., that (the case is this:] Zeyd is going, or coming, out, or forth]; (TA;) except in the case of a negation, as in the saying in the Kur [xi. 17], وأن لا إلا هو [And that (the case is this:) there is no deity but He]. (I'ak p. 100.) Thus used, it is originally triliteral, and is also what is termed مصدريه in the first of the exs. above, for instance, meaning علم أن البشّان, which is equivalent to علم كون البشّان ولعب, and governs the subject in the accus. case, and the predicate in the nom. case: and its subject must be a pronoun, suppressed, [as in the exs. given above, where it means البشّان, and in a verse cited before, commencing أن تقرر أن, accord. to A'boo-'Alee,] or expressed; the latter, accord. to the more correct opinion, being allowable only by poetic license: and its predicate must be a proposition, unless the subject is expressed, in which case it may be either a single word or a proposition; both of which kinds occur in the following saying [of a poet]:

**بأنك ربيع و غيث مريع
وأنك هناك تكون النمالا**

[he is speaking of persons coming as guests to him whom he addresses, when their provisions are exhausted, and the horizon is dust-coloured, and the north wind is blowing, (as is shown by the citation of the verse immediately preceding, in the T,) and he says, They know that thou art like rain that produces spring-herbage, and like plenteous rain, and that thou, there, art the aider and the manager of the affairs of people]. (Mughnee. [In the T, for ريبع, I find ربيع; and for رابع, I there find ربع: but the reading in the Mughnee is that which is the more known.]) [J says, ] َوَأَنَّكَ رَبِيعٌ وَقَدْما: but the reading in the Mughnee is that which is the more known.]) [J says, ] َوَأَنَّكَ رَبِيعٌ رَبِيعٌ: but the reading in the Mughnee is that which is the more known.]))
[And it shall be proclaimed to them that (the case is this:) that is Paradise]: (S.) [here, however, أنّهُ is regarded by some as an explicative, as will be seen below:] but in saying this, J means that it does not govern as to the letter; for virtually it does govern; its subject being meant to be understood; the virtual meaning being أنّهُ تَلْكُمُ الْجَنَّةَ. (IB.) [In another place, J says,] You may make the contracted أنّ to govern or not, as you please. (S.) Aboo-Talib the Grammarian mentions an assertion that the Arabs make it to govern; as in the saying [of a poet, describing a beautiful bosom],

*كانَ نذِيبِهِ حقانَ*

[As though its two breasts were two small round boxes]: but [the reading commonly known is

*كانَ نذِيَهِ حقانَ*

(this latter reading is given in De Sacy’s Anthol. Gram. Ar. p. 104 of the Ar. text; and both are given in the س) كَانَ كَانَ here meaning كَانَ; and] Fr says, We have not heard the Arabs use the contracted form and make it to govern except with a pronoun, in which case the desinential syntax is not apparent. (T.) The author of the K says in the B that you say، علمت أنْ زيّداً لِمنطلقٍ [I knew that Zeyd was indeed going away], with ل when it is made to govern; and علمت أنْ زيّداً لِمنطلقٍ [I knew that (the case was this:) Zeyd was going away], without ل when it is made to have no government. (TA. [But in the latter ex. it governs the subject, which is understood, as in other exs. before given.]) [See an ex. in a verse ending with the phrase قدّ، وكَانَ قدّ said voce دَقّ، where قدّ is for كَانَ السّانَ كَانَ، and a verb is understood after قدّ. And see also أنّ, below.]

Thirdly, it is an explicative, (Mughnee, K,) meaning أيّ (S, M, and so in some copies of the K,) or [rather] used in the manner of أيّ (Mughnee, and so in some copies of the K;) [meaning or قَالَ or يقولون or قائلين or some other form of the verb قَالَ i. e. Saying ; &c.;] as in the saying [in the Kur xxii. 27], فَأَوْحَيْنَا إِلَيْهِ أَنْ أَصْنِعَ الطَّلَكَ [And we revealed, or spake by revelation, unto him, saying, Make thou the ark]; (Mughnee, K) and [in the Kur vii. 41], وَنُودِوُّنَّكَ أَنْ تَلْكُمُ الْجَنَّةَ [And it shall be proclaimed to them, being said, That is Paradise]; or in these two instances it may be regarded as what is termed مَصْدِرٌ, by supposing the preposition ب understood before it, so that in the former instance it is the biliteral, because it is put before the
imperative, and in the second it is the contraction of because it is put before a nominal proposition; (Mughnee;) and [in the Kur xxxviii. 5] i.e. [And the chief persons of them] broke forth, or launched forth, with their tongues, or in speech, [saying,] Go ye on, or continue ye, in your course of action &c. (Mughnee.) For this usage of certain conditions are requisite: first, that it be preceded by a proposition: secondly, that it be followed by a proposition; so that you may not say, ذكرت عندنا أن ذهبا, but you must say in this case, or must omit the explicative: thirdly, that the preceding proposition convey the meaning of the saying, in the Kur [v, 117], which may mean, as Z says, I have not commanded them [ought save that which Thou commandest me, saying, Worship ye God]; (Mughnee;) in which instance Fr says that it is an explicative: (T:) fifthly, that there be not a preposition immediately before it; for if you say, كتبت إليه بأن أفعل, it is what is termed مصدريه [as we have before shown]. (Mughnee.) When it may be regarded as an explicative and is followed by an aor. with لا as in أشرت إليه أن لا تفعل كذا, it may be marfooa, [namely, the aor.,] on the supposition that لا is a negative; or mejzoom, on the supposition that it is a prohibitive; and in both cases is an explicative; [so that the meaning is, I made a sign to him, as though saying, Thou wilt not do such a thing, in the former case; or, in the latter, Do not thou such a thing ;] or mansooob, on the supposition that لا is a negative and that ان is what is termed مصدريه: but if لا is wanting, it may not be mejzoom, but may be marfooa [if we use ان as an explicative] or mansooob [if ان be what is termed مصدريه]. (Mughnee.)

Fourthly, it is redundant, as a corroborative, (Mughnee, K,) like whatever else is redundant: and thus it is in four cases: one of these, which is the most common, being when it occurs after لَا لَمَّا denoting time; [and this is mentioned in the M; ] as in the saying [in the Kur xxix. 32], وما أن جاءت وسلمنا لوطا [And when our apostles came to Lot]: (Mughnee:) [or,] accord. to J, (TA,) it is sometimes a connective to لَمَّا; as in the saying in the Kur [xii. 96], فلما أن جاء البشير [And when that (like as we say, " now that," ) the announcer of good tidings came]: and sometimes it is redundant; as in the saying in the Kur [viii. 34], وما لَمَّا.
[as though it might be rendered *But what reason have they, God should not punish them?*]: (S, TA;) but IB says that the connective is redundant; and [that *آنَأ* is not redundant in the latter instance, for] if it were redundant in this verse of the Kur it would not render the [aor.] verb mansoob. (TA. [The author of the Mughnee, like IB, disallows that *آنَأ* is redundant in a case of this kind, which Kh asserts it to be; and says that *في* is under-

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stood before it.]) The second case is when it occurs between *ولو* and a verb signifying swearing, the latter being expressed; as in this verse:

*فأقسم أن لو أنْتَ تَهتمَ *  

*لكن لنا يوم من الشر مظلَم*  

*[And I swear, had we and you met, there had been to us a dark day of evil]: and when that verb is omitted; as in the following ex.:

*أَمَّا وَالله إن لو كنت حرا*  

*وَمَا بَخْرَآتْ وَلا الْعَظِيم*  

*[Verily, or now surely, by God, if thou wert freeborn; but thou art not the freeborn nor the emancipated]: so say Sb and others: Ibn-'Os-foor holds it to be a particle employed to connect the complement of the oath with the oath; but this is rendered improbable by the fact that it is in most cases omitted, and such particles are not. (Mughnee.) The third case, which is extr., is when it occurs between the *لك* [of comparison] and the noun governed by it in the genitive case; as in the saying,

*وبَمَا تَوبَيتْنَا بَوَجَبٌ مُقَسَم*  

*كَانَتْ طَيْبَةٌ تَعْطَى إِلَى وَارِقٍ السَّلَم*  

9
[And on a day thou comest to us with a beautiful face, like a doe-gazelle raising her head towards the
goodly green-leaved tree of the selem kind], accord. to the reading of him who makes 

being its subject, and its predicate being suppressed; and in the latter case, the meaning being 

subject of 

The fourth case is when it occurs after 

as in the following ex.:

* * *

[And I leave him alone until when he is as though he were a giver of a hand to be laid hold upon, in the
fathomless deep of the water immersed]. (Mughnee.) ______ [Fifthly,] among other meanings which have been assigned to

it, (Mughnee,) it has a conditional meaning, like 

(Mughnee, K:) so the Koofees hold; and it seems to be most probably correct, for
several reasons: first, because both these forms occur, accord. to different readings, in several instances, in one passage of the Kur;
as in [ii. 282,

occurs after it; as in a verse commencing with 

[as cited voce 

in this ex.:

* * *

[If thou remain, and if thou be going away

being marfooa because of the 

as long as thou doest and as long as thou leavest undone]: thus related,

with kesr to the former 

with fet-h to the latter [in 

(Mughnee.) ______ [Sixthly,] it is a negative, like 

(Mughnee, K): so, as some say, in [the Kur iii. 66,

[meaning accord. to them Not any one is given the like of

* * *
that scripture which ye have been given: but it is said [by others] that the meaning is, [taken with what precedes it,] And believe not ye that any one is given the like of that scripture which ye have been given, except it be given to him who followeth your religion; and that the phrase say thou, Verily the direction is the direction of God, is parenthetic. (Mughnee.)

[Seventhly,] it is syn. with ﴿ذِإ﴾, (AZ, T, Mughnee, K, [in Freytag's Lex., from the K, رَذَذِإَ فِيْلَ but قِيلَ in the K relates to what there follows,]) as some say, in [the Kur l. 2,] ﴿بَلْ عَجِبُوا أَنَّ جَآءَاهُمْ مَنْذُرُهُمْ﴾ [Verily they wonder because a warner from among themselves hath come unto them]; (Mughnee, K,) and in other instances; but correctly, in all these instances, ﴿نَأ﴾ is what is termed ﴿ﺔﱠﻳِرَﺪْﺼَﻣ﴾, and لَ denoting cause is understood before it. (Mughnee.) [See also ﴿ﺎﱠﻣَإِ﴾ and ﴿ﺎﱠﻣَأ﴾.]

[Eighthly,] it is syn. with لِلَا, accord. to some, in [the Kur iv. last verse,] ﴿بِيَيْنَ أَلْهَٰهُمْ تَضَلُّو﴾ [God explaineth to you (the ordinances of your religion, Jel), lest ye should err; or in order that ye may not err]; (Mughnee, K,) and in the saying,

[Ye became, or have become, in the condition of our guests; so we hastened, or have hastened, the entertainment, lest ye should revile us, or in order that ye should not revile us]: (Mughnee:) but correctly, in such a case [likewise], ﴿نَأ﴾ is meant to be understood before it, and the original wording is ﴿كَرَاهَهُ أَنْ تَضَلُّوا﴾ [from a motive of dislike that ye should err], (Mughnee, K,) and ﴿مَخَافَةٌ أَنْ تَشْتَمَّنَا﴾ (from a motive of fear that ye should revile us): so say the Basrees: some say, extravagantly, that لَ is meant to be understood before it, and ﴿اْذَى﴾ after it. (Mughnee.) [Ninthly,] it occurs in the sense of ﴿اْذَى﴾; as in the saying, ﴿زَيدَ أَعْفَلْ مِنْ أَنْ يَكُذَّبُ﴾ [Zeyd is more reasonable than he who lies; which is equivalent to saying, Zeyd is too reasonable to lie: but respecting its usage in a phrase of this kind, and respecting the form of the aor. after it in such a case, see ﴿مَن﴾]. (Kull p. 78.) [By a peculiarity of pronunciation termed ﴿عَنْنَةً﴾, the tribe of Temeem say ﴿عٌن﴾ instead of ﴿أَنَّ﴾. (M.)

 إنَّ إِنَّ}
events in consequence of the happening of the first, (S, Msb, *) whether the second be immediate or deferred, and whether the
condition be affirmative or negative; (Msb;) [as and such it is followed by a mejzoom aor., or by a pret. having the signification of an
aor.;] as in the saying, [If thou do such a thing, I will do it; and] ٌﻞَﻌْـﻓأ
إنْ تَأْنُثَ آَثَكَ [If thou come to me, I will come to thee]; and [If thou come to me, I will treat thee with honour]; (S;) and
إنْ فُعَلْتُ فُعْلُتْ ٌﻞَﻌْـﻔَـﺗْ ْنِإ
[If thou do, I will do] for which the tribe of Teiyi say, as IJ relates on the authority of Ktr, ٌنِإ
ْنِإَو ٌتْﻠَﻌَـﻓ ْنِإ
[If thou stand, I will stand]; and [If thou enter the house, or if thou enter not the house, thou shalt be divorced]; (Msb;) and [in the Kur viii. 39,]
إنْ يَنْتَهُو يَعْفَرْ لَهُما ْنِإَو
[If they desist, what hath already past shall be forgiven them]; and [in verse 19 of the same ch.,]
ْنِإَو اَمْمُ ﱂُغـٌ۫رَفْـی اَوْهُـنْـیَـنَـی
[But ye return to attacking the Apostle, we will return to assisting him]. (Mughnee, K.) [On the difference
between it and إذا, see the latter.] When either it or إذا is immediately followed by a noun in the nom. case, the said noun is governed
in that case by a verb necessarily suppressed, of which it is the agent; as in the saying, in the Kur [ix. 6],
ْنِإَو ﱠنِمْ ٌدَحَأ ٌكَرَآَجَتْسٱ ٌنِإَو
[And if any one of the believers in a plurality of gods demand protection of thee, (if) he demand protection of thee]; so accord. to the generality of
the grammarians. (I 'Ak p. 123.) Sometimes it is conjoined with the negative ﱠلَا, and the ignorant may imagine it to be the exceptive ﱠلَا;
as in [the saying in the Kur ix. 40,]
ۡلَا َتْنِصُوْرُوهُ ۡفَۡتُمْ نَصْرُهُ ٌغَدَّۡرَۡتَۡلَهُوُرُصۡنَۡتَ ْنِإَو
[If ye will not aid him, certainly God did aid him]; and [in the next preceding verse,]
ْنِإَو ﱠلَص ِّلَص
[If ye will not go forth to war, He will punish you]. (Mughnee, K. *) It is
sometimes used to denote one's feigning himself ignorant; as when you say to one who asks, Is thy child in the house? and thou hast
knowledge thereof, [If he be in the house, I will inform thee thereof]. (Msb.) And to
denote one's putting the knowing in the predicament of the ignorant, in order to incite to the doing or continuing an action; as when
you say, ٌنِإَو ٌکِتَآ ٌنِإَو
[If thou be my son, obey me]; as though you said, Thou knowest that thou art my son, and it
is incumbent on the son to obey the father, and thou art not obedient; therefore do what thou art commanded to do. (Msb.) And
sometimes it is divested of the conditional meaning, and becomes syn. with ٍوُلَ ْنِإ
[Pray
thou though thou be unable to stand;] i. e. pray

thou whether thou be able to stand or unable to do so; and in the saying, [Treat thou Zeyd with honour] though he be sitting; or, whether he sit or not. (Msb.) [As a compound of the conditional إنْ and the redundant اِمَا, see in an art. of which اِمَا is the heading.] 

[Secondly,] it is a negative, (S, Mughnee, K,) syn. with اِمَا; (S;) and is put before a nominal proposition; (Mughnee, K;) as in the saying [in the Kur lxvii. 20] [The unbelievers are not in aught save in a deception]; (S, Mughnee, K;) and before a verbal proposition; as in [the Kur ix. 108] [We desired not, or meant not, aught save that which is best]. (Mughnee, K.) The assertion of some, that the negative اِنْ does not occur except where it is followed by لَا اٰمَا, as in the instances cited above, or by اٰمَا, with tesh-deed, which is syn. therewith, as, accord. to a reading of some of the Seven [Readers], in the saying [in the Kur lxxxvi. 4] [There is not any soul but over it is a guardian], is refuted by the sayings in the Kur [x. 69 and lxxii. 26] [meaning, accord. to the Jel., Ye have no proof of this that ye say], and [I know not whether that with which ye are threatened be nigh]. (Mughnee, K.) The conditional and the negative both occur in the saying in the Kur [xxxv. 39] [And I swear that, if they should quit their place, not any one should withhold them after Him]: the former is conditional; and the latter is negative, and is [part of] the complement of the oath which is denoted by the ل prefixed to the former; the complement of the condition being necessarily suppressed. (Mughnee.) When it is put before a nominal proposition, it has no government, accord. to Sb and Fr; but Ks and Mbr allow its governing in the manner of أَلْيَضَرْهُمْ لَا وَانْفَعَدْ and Sa'eed Ibn-Jubeyr reads, [in the Kur vii. 193] [Those whom ye invoke beside God, or others than God, are not men like you]: also, the people of El-Áliyeh have been heard to say, [Any one is not better than any other one, except by means of health, or soundness]; and
[That is not profitable to thee nor injurious to thee]: as an ex. of its occurrence without
government, which is mostly the case, the saying of some, إنْ أَنَا قَالُتُ [I am not standing];
the of أَنَا being elided for no reason in itself, and the of إنْ being incorporated into the of أَنَا; and the of this latter being elided
in its conjunction with the following word; but إنْ أَنَا has also been heard. (Mughnee.) Sometimes it occurs [as a negative] in the
complement of an oath: you say, وَأَلَهُ إنْ فَعَلْتَ [By God, I did not]. (S.) __ [Thirdly,] it is a contraction of
إِنْ, and is put before a nominal and before a verbal proposition. (Mughnee, K.) In the former case, it is made to govern and is made to
have no government: (S, * K:) [i. e.] in this case, it is allowable to make it govern; contr. to the opinion of the Koofees: (Mughnee:) Lth
says that he who uses the contracted form of إِنْ uses the nom. case with it, except that some of the people of El-Hijáz use the accus.
case with it: (T:) thus it is said, accord. to one reading, [in the Kur xi. 113,] إِنْ كَلَا لَمْ يَفْتَقِينِهِمْ رَبَّكَ أَعْمَاهُمْ [Verily all of them,
thy Lord will indeed fully render them the recompense of their works]: (T, Mughnee:) Fr says, We have not heard the
Arabs use the contracted form and make it to govern, unless with a pronoun, in which case the desinential syntax is not apparent; and
he adds that in the instance cited above, they make كَلَا to be governed in the accus. case by لَمْ يَفْتَقِينِهِمْ; as though the phrase were
إِنْ لَمْ يَفْتَقِينِهِمْ كَلَا [Verily Zeyd is standing]: (T:) the ex. given by Sb is,
إِنْ وَأَلَهُ إِنْ فَعَلْتَ [Verily Amr is going away]. (Mughnee.) But it is [most] frequently made to have no government; as in the
saying [in the Kur xliii. 34 accord. to one reading], إِنْ وَأَلَهُ إِنْ فَعَلْتَ [And verily all that is the furniture
of the present life]; and, accord. to the reading of Hafs, [and of 'Ásim and Kh, in the Kur xx. 66, respecting which see
إِنْ] إِنْ وَأَلَهُ إِنْ فَعَلْتَ [Verily these two are enchanters]; &c. (Mughnee.) When it is put before a verbal proposition, it is necessarily
made to have no government: (Mughnee, K:) and in most cases the verb is a preterite and of the kind called نَأَخْ [which effects a
change of the grammatical form or of the meaning in a nominal proposition before which it is placed]; as in the saying [in the Kur ii.
إِنْ كَانَ كَأَنَّكُمْ لَكَبِيرُةٌ, 138] إِنْ كَانَ كَأَنَّكُمْ لَكَبِيرُةٌ [And verily it was a great matter]; and [in the Kur xvii. 75,] إِنْ كَانَ كَأَنَّكُمْ لَكَبِيرُةٌ [And verily
they were near to seducing thee]; (Mughnee;) in which last ex. AZ says, it means لَقَدْ، i. e. without doubt; and so in the
same ch. vv. 78 and 108: (T:) less frequently it is an aor. of a verb of this kind; as in the saying [in the Kur xxvi. 186,] إِنْ تَفْصَّلَ إِنْ تَفْصَّلَ [and
إِنْ كَانَ كَأَنَّكُمْ لَكَبِيرُةٌ] إِنْ كَانَ كَأَنَّكُمْ لَكَبِيرُةٌ
[And verily we think thee to be of the number of the liars]: and both these kinds of expression may be taken as exs. to be imitated: less frequently than this it is a preterite of a verb not of the kind termed نسخ; as in the saying [of a poet],

\[
\text{شَلّتُ يَتْبِعُكَ إِنْ قَتَلِتَ لَمْ سَلَماً}
\]

[May thy right arm, or hand, dry up, or become unsound! verily thou hast slain a Muslim]; but this may not be taken as an ex. to be imitated; contr. to the opinion of Akh; for he allows the phrase, إن قُدِّمَ لأَنَا [Verily I stood], and إن قُدِّمَ لأَنَتْ [Verily thou sattest]; and less frequently than this it is an aor. of a verb not of the kind termed ناسخ; as in the saying, إن قُدِّمَ لأَنَتْ يَتْبِعُكَ إنْ يَتْبِعَكَ فِيْهُ [Verily thy soul is that which beautifies thee, and it is that which deforms thee]; and this, by common consent, may not be taken as an ex. to be imitated. (Mughnee.) Wherever you find إن, with ل after it, decide that it is originally إن; (Mughnee, K;) as in the exs. above: but respecting this ل there is a difference of opinion: see this letter. (Mughnee.) J says, (TA,) إن is sometimes a contraction of ران, and this must have ل put before its predicate, to compensate for what is elided, of the doubled letter; as in the saying in the Kur [lxxxvi. 4, accord. to him who reads أَمَّل instead of أَهْيَلَع أَمَّل, لَمْ نَعِلْهَا حَافِظً أَلَمْ, [Verily every soul hath over it a guardian]; and in the saying, إن زَيَدُ أَلْخُوَكُ [Verily Zeyd is thy brother]; in order that it may not be confounded with إن which is syn. with the negative ما: (S, TA;) but IB says, ل is here introduced to distinguish between negation and affirmation, and this إن has neither subject nor predicate; so J's saying that the ل is put before its predicate is without meaning: and this ل is sometimes introduced with the objective complement of a verb; as in إن ضَرَبَ لُزَى [Verily I struck, or beat, Zeyd]; and with the agent; as in إن قَامَ لَزِيدً [Verily Zeyd stood]. (TA.) When the contracted إن governs, this ل is not necessary; so you may say, إن زَيَدُ قَامَ [Verily Zeyd is standing]; because in this case it cannot be confounded with the negative; for the negative does not render the subject mansoob and the predicate marfooa: and when it does not govern, if the meaning is apparent, the ل is not needed; as in

\[
\text{وَهِنَّ أَيَاةُ الْبَيْنِ مِنَ آلِ مَالِكِ}
\]
And we are persons who refuse to submit to injury, of the family of Málik: and verily the family of Málik are generous in respect of their origins]; (I‘Ak p. 99.) [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with ما إن يقوم زيد [Zeyd does not stand]; (S;) and in the saying [of a poet],

كأ إن أتيت بشيء أنت تكرهه

[Thou didst not a thing which thou dislikest]. (Mughnee, K: in the CK أنت.) It is mostly thus used after the negative ما, when put before a verbal proposition; as above; or before a nominal proposition; as in the saying,

منايانا دولة أخرىنا
وما إن طبنا جبن ولكن

[And our habit is not cowardice; but our destinies and the good fortune of others caused our being defeated]: and in this case it prevents the government of ما, as in this verse: but in the saying,

بي غداة ما إن أتيم ذهبا
ولا صرفنا ولكن أتيم الحرف

[Sons of Ghudáneh, ye are not indeed gold, nor silver, or pure silver, but ye are pottery], accord. to him who relates it thus, saying ذهبا صرفنا, in the accus. case, it is explained as a negative, corroborative of ما: (Mughnee:) and accord. to J,

Sons of Ghudáneh, ye are not indeed gold, nor silver, or pure silver, but ye are pottery,

And our habit is not cowardice; but our destinies and the good fortune of others caused our being defeated: and in this case it prevents the government of ما, as in this verse: but in the saying,

And we are persons who refuse to submit to injury, of the family of Málik: and verily the family of Málik are generous in respect of their origins]; (I‘Ak p. 99.) [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with ما إن يقوم زيد [Zeyd does not stand]; (S;) and in the saying [of a poet],

كأ إن أتيت بشيء أنت تكرهه

[Thou didst not a thing which thou dislikest]. (Mughnee, K: in the CK أنت.) It is mostly thus used after the negative ما, when put before a verbal proposition; as above; or before a nominal proposition; as in the saying,
We have not indeed seen a king who has made a hostile incursion possessing more numerous sheep, or goats, and camels, than he]; (S, TA;) but IB says that یَأَنَّ is here redundant, not a negative. (TA.) Sometimes it is redundant after the conjunct noun ِاَم; as in the saying,

[Man hopes for that which he will not see; for calamities intervene as obstacles in the way to what is nearest thereof]. (Mughnee.) And after the ِاَم termed ِمُسْتَرَدَة (Mughnee,) [i.e.,] after the adverbial ِاَم [which is of the kind termed ِمُسْتَرَدَة (TA;) as in the saying (of Maaloot El-Kurey'ee, cited by Sb, TA),

[And hope thou that the youth is destined for good as long as thou hast seen him not ceasing to increase in good with age]. (Mughnee.) And after the inceptive ِاَل; as in the saying,

[Now he journeyed on, or during, that my night, and I passed the night in an evil state, broken in spirit by grief, being fearful that the distance to which he was going with Ghadoob (a woman so named) would become far]. (Mughnee.) And before the meddeh denoting disapproval: [for] Sb heard a man, on its being said to him, ِنَأَنَّ َوُقَ نَأَنَّ ِنَأَنَّ َوُقَ نَأَنَّ ِنَأَنَّ َوُقَ نَأَنَّ ِنَأَنَّ َوُقَ نَأَنَّ ِنَأَنَّ َوُقَ نَأَنَّ ِنَأَنَّ َوُقَ نَأَنَّ ِنَأَنَّ َوُقَ نَأَنَّ ِنَأَنَّ َوُقَ نَأَنَّ ِنَأَنَّ َوُقَ نَأَنَّ ِنَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنَّ َوُقَ Nَأَنََّ] [Admonition hath profited], (T, Mughnee, K,) by IAar (T) and by Ktr: (Mughnee:) and Abu-l-' Abbás relates that the
Arabs say, [Zeyd has stood]; and he adds, that Ks states his having heard them say so, and having thought that it expressed a condition, but that he asked them, and they answered that they meant [Zeyd has stood], and not [Zeyd has stood]. (T.) [So too, accord. to the K, in all the exs. cited in the next sentence as from the Mughnee; but this is evidently a mistake, occasioned by an accidental omission.] [Sixthly,] it is asserted also by the Koofees, that it is syn. with [Zeyd has stood] in the following exs.: in the Kur [v. 62], [And fear ye God, because ye are believers: and so, accord. to AZ, as is said in the T, in a similar instance in the Kur ii. 278: and in the same, iv. 62]: and [in the Kur xlviii. 27,] [Ye shall assuredly enter the sacred mosque, because God hath willed, in security]: and in like instances, when the verb therein expresses what is held sure to happen or to have happened: and in the saying, *أَنْفَضَبْ إِنَّ أَدُنَا قَتْبَةَ حَزِّتَا* 
*جهاراً وَمَا نَفْضَبْ لَقَتْلِ أَبِنَ حَازِم* 
[Art thou angry because the ears of Kuteybeh have been cut, openly, or publicly, and wast not angry for the slaughter of Ibn-Házim?]: (Mughnee:) but in all these instances [it is sufficiently obvious that] [Zeyd has stood] may be otherwise explained. (Mughnee, K.) [Seventhly,] it is sometimes syn. with [Zeyd has stood] as in the Kur [ix. 23], [لَا تَنْخَذُوا آبَآؤُكمُ وَخِوَآؤُكمُ أَوَلِيَآؤُكمُ] [En thus you your fathers and your brethren as friends when they love unbelief above belief]; and in the same [xxxiii. 49], [And a believing woman when she giveth herself to the Prophet]: so says AZ. (T.) [Eighthly,] it is used for [Zeyd has stood] (Mughnee and K, voce [Zeyd has stood]), distinct from [Zeyd has stood] which is a compound of the conditional [Zeyd has stood] and the redundant [Zeyd has stood]. (Mughnee ibid.) [See an ex. in a verse cited voce [Zeyd has stood] in the present work, commencing with the words سَفَقْتَهُ الرَّوَاعُ.] 

[An:] see [An:] in four places.

[An:] is one of the particles which annul the quality of the inchoative; and is originally [Zeyd has stood]; therefore Sb has not mentioned it among those particles [as distinct from [Zeyd has stood], from which, however, it is distinguished in meaning]: (I 'Ak p. 90:) it is a corroborative particle; (I 'Ak,
Mughnee;) a particle governing the subject in the accus. case and the predicate in the nom. case, (S, Ḡ, Mughnee, ᴷ,.) combining with what follows it to form an equivalent to an inf. n., (S,) [for,] accord. to the most correct opinion, it is a conjunct particle, which, together with its two objects of government, is explained by means of an inf. n. (Mughnee.) If the predicate is derived, the inf. n. by means of which it is explained is of the same radical letters; so that the implied meaning of بلغُيَّ أنَّكَ تنطُلَقَ [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that thou goest away], or [that thou art going away], is بلغُيَّ الانطُلُقَ أنَّكَ [or rather أنطُلُقَ thy going away has come to my knowledge, &c.;] and hence, the implied meaning of بلغُيَّ أنَّكَ في الدارَ [It has come to my knowledge, &c., that thou art in the house] is بلغُيَّ استقرَكَ في الدارَ [thy remaining in the house has come to my knowledge, &c.]; for the relation of every predicate expressed by an underived word to its subject may be denoted by a word signifying being; so that you say, and, if you will, بلغُيَّ أنَّكَ زيدَ; both signifying the same. (Mughnee.) There are cases in which either بلغُيَّ أنَّ or بلغُيَّ أنَّإ may be used: [see the latter, in twelve places: ] other cases in which only the former may be used: and others in which only the latter. (I Ḡ, K.) The former only may be used when the implied meaning is to be explained by an inf. n. (I Ḡ, K.) Such is the case when it occurs in the place of a noun governed by a verb in the nom. case; as in بلغُيَّ أنَّكَ قائمَ [It pleases me that thou art standing], i. e. بلغُيَّ أنَّكَ قائمَ [thy standing pleases me]: or in the place of a noun governed by a verb in the accus. case; as in بلغُيَّ أنَّكَ قائمَ [I knew that thou wast standing], i. e. بلغُيَّ أنَّكَ قائمَ [thy standing]: or in the place of a noun governed in the gen. case by a particle; as in بلغُيَّ أنَّكَ قائمَ [I wondered that thou wast standing], i. e. بلغُيَّ من قائمَ [at, or by reason of, thy standing]: (I Ḡ, K. p. 91:) [and sometimes a preposition is understood; as in بلغُيَّ من قائمَ لا شلكٍ في أنَّهُ كذا There is no doubt that it is thus, i. e. بلغُيَّ من قائمَ لا شلكٍ في كونهُ كذا There is no doubt of its being thus:] and بلغُيَّ أنَّكَ قائمَ لقتَ [If that thou wert standing, I had stood, or would have stood, i. e. بلغُيَّ أنَّكَ قائمَ لقتَ [I had stood, or would have stood, i. e.]
accord. to different opinions, both meaning if thy standing were a fact: see I'Ak pp. 305 and 306]. (K.) Sometimes its 

is changed into ع so that you say, علما علما متعلق [meaning I knew that thou wast going away]. (M.) ___ With kitab, 

prefix to it, it is a particle of comparison, (S, M, TA,) [still] governing the subject in the accus. case and the predicate in the nom. 

case: (TA:) you say, كأن زيده عمرو [It is as though Zeyd were 'Amr], meaning that Zeyd is like 'Amr; as though you said, إن

زيد كأن كنع [Verily, Zeyd is like 'Amr]: [it is to be accounted for by an ellipsis: or] the ketab is taken away from the middle 

of this proposition, and put at its commencement, and then the kesreh of إن necessarily becomes changed to a fet-hah, because إن 
cannot be preceded by a preposition, for it never occurs but at the commencement [of a proposition]. (IJ, M.) Sometimes, كأن, 

denotes denial; as in the saying, كأن أميرنا من خمرنا [As though thou wert our commander so that thou shouldst 

command us], meaning thou art not our commander [that thou shouldst command us]. (TA:) It also denotes 

wishing; as in the saying, كأن مقدم الشعر فأجيده, meaning Would that I had poetized, or versified, so that I 

might do it well: (TA:) [an elliptical form of speech, of which the implied meaning seems to be, would that I were as 

though thou sawest me that I had poetized, &c. or the like: for] you say [also], كأن أبيصر بك كأن بك [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 tomorrow; so that it is 
as though I saw thee in that condition: (Har p. 126: [see also ب; near 

Page 109 the end of the paragraph: ]) [thus, كأن also denotes knowing; and also thinking; [the former as in the saying immediately preceding, 

and] as when you say, كأن الله يفعل ما يشاء [I know, or rather it appears, as though seen, that God does what 

He wills]; and [the latter as when you say, كأن خارج [I think, or rather it seems, that Thou art going forth]. (TA.) 

___ [When it has The affixed pronoun of the first person, sing. Or Pl., you say, أنا, أنت and أنت and أنت, and and When it has also the 

of comparison prefixed to It,] you say, كأنا كأنى [And كأنا كأنى كأنا كأنا كأنا كأنا كأنا [like as you say, لكني, لكني, لكني and لكني [&c.]. (S.) ___ As 

is a derivative from إن, it is correctly asserted by Z that كأنا imports restriction, like إنا; both of which occur in the saying in the Kur
Say thou, It is only revealed to me that your God is only one God: the former is for the restricting of the quality to the qualified; and the latter, for the reverse: (Mughnee, K:) i.e. the former is for the restricting of the revelation to the declaration of the unity; and the latter, for the restricting of your God to unity: (Marginal note in a copy of the Mughnee:) but these words of the Kur do not imply that nothing save the unity was revealed to the Prophet; for the restriction is limited to the case of the discourse with the believers in a plurality of gods; so that the meaning is, there has not been revealed to me [aught], respecting the godhead, except the unity; not the attribution of any associate to God. (Mughnee.) however, does not always import restriction; nor does always even إِلَّا: in each of these, ما is what is termed كَافِئْ; i.e., it restricts the particle to which it is affixed from exercising any government; and sometimes has no effect upon the signification of that particle: (see art. إِلَّا: and see إِلَّا below, voce إِنْ) thus, for instance, in the Kur viii. 28، And know ye that your possessions and your children are a trial; not that they are only a trial. When it has the كَذِبَّ جَعَلَ of comparison prefixed to it, it is sometimes contracted; as in the following ex.:] a poet says,

* كَأَمَّا يَخْطَايْنَ عَشْرَيْنَ قَانَاتَ ﷺ

* ﷺ

* ﷺ

[As though, by reason of their mincing gait, they were walking upon tragacanthas; and they were laughing so as to discover teeth like hailstones: كَأَمَّا being for كَآمَّا (IAar.) كَآمَّا is sometimes contracted into كَأَنَّ (S, Mughnee;) and in this case, it governs in the manner already explained, voce كَآنَّ (Mughnee.) كَآنَّ It is also syn. with ﷺ (Sb, S, M, Mughnee, K;) as in the saying, ﷺ (Come thou to the market; may-be thou wilt buy for us something: كَآنَّ being originally كَآنَّ [Sb, M, Mughnee, K: *] and, accord. to some, (M, Mughnee, K,) so in the Kur [vi. 109], where it is said, ﷺ (meaning, maketh you to know? (And what maketh you to know? i.e. ye do not know that: Jel:) Maybe, when it cometh, they will not believe:] (S, M, Mughnee, K;) thus accord. to this reading: (Mughnee, K;) and Ubeí here reads لَعْلَهَا ﷺ (S.) and لَعْلَهَا (S.) and لَعْلَهَا (S.) and لَعْلَهَا (S.) are
It is also syn. with َلَعَلَ (K voce َلَعَلَ). It is all syn. with َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ and َلَعَلَ; and َلَعَلَ and َلَعَلَ, and َلَعَلَ ...
after it is in the nom. case, and its subject is what is termed 

وَإِنَّ مِنْ أَشْدَدَ ٍنْﺄَﺷُ ُﲑِﻤَﺿ,

 pelos عَدَابًا بِهِمْ الْقُبْسَة المَصْوُرَةُ

[Verily, (the case is this:) of the men most severely to be punished, on the day of resurrection, are the makers of images], originally i. e. (Mughnee, K; *) and as in the saying in the Kur [xx. 66], [accord. to some,] as will be seen in what follows. (TA.) ____ Of the two particles إنّ وَأَنَّ, in certain cases only the former may be used; and in certain other cases either of them may be used. (I' Ak p. 91.) The former must be used when it occurs inceptively, (Kh, T, I' Ak p. 92, Mughnee, K,) having nothing before it upon which it is syntactically dependent, (Kh, T,) with respect to the wording or the meaning; (K;) as in [Verily Zeyd is standing]. (I' Ak, K.) It is used after (I' Ak, K,) the inceptive particle, (I' Ak,) or the particle which is employed to give notice [of something about to be said]; (K;) as in [Now surely Zeyd is standing]. (I' Ak K.) And when it occurs at the commencement of the complement of a conjunct noun; (I' Ak, K; *) as in [He who is standing came]; (I' Ak;) and in the Kur [xxviii. 76], [And we gave him, of treasures, that whereof the keys would weigh down the company of men possessed of strength]. (I' Ak, * K, * TA.) And in the complement of an oath, (I' Ak, K,) when its predicate has لَ، (I' Ak,) or whether its subject or its predicate has لَ or has it not; (K;) as in [By Allah, verily Zeyd is standing], (I' Ak K,) and [I swear by Allah that thou art standing]; mentioned by Ks as thus heard by him from the Arabs: (TA:) but respecting this case we shall have to speak hereafter. (I' Ak.) And when it occurs after the word قول or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I' Ak, * K; *) as in the saying [in the Kur iv. 156].

[And their saying, Verily we have slain the Messiah]; (Fr, T;) and [I said, Verily Zeyd is standing]; (I' Ak;) and [in the Kur v. 115,] [God said, Verily I will cause it to descend unto you]; accord. to the dial. of him who does not pronounce it with fet-h: (K;) but when it occurs in explaining what is said, you use أنّ; as in the saying,قد قلت لك كلاهما حسنة أن آباؤك شريف وأنك عاقل [I have said to thee a good saying; that thy father is noble and that thou art intelligent]; (Fr, T;) or when the word signifying saying is used as meaning thinking; as
Dost thou say that Zeyd is standing?, meaning [Dost thou think?]. (I' Ak.) Also, when it occurs in a phrase denotative of state; (I' Ak;) [i. e.,] after the ل denotative of state; (K;) as in [I visited him, I verily having hope, or expectation]; (I' Ak;) and in [Zeyd came, he verily having his hand upon his head]. (K.) And when it occurs in a phrase which is the predicate of a proper (as opposed to an ideal) substantive; (I' Ak, K; *) as in [Zeyd, verily he is standing], (I' Ak,) or [going away]; contr. to the assertion of Fr. (K.) And when it occurs before the ل which suspends the grammatical government of a verb of the mind, preceding it, with respect to its objective complements; (I' Ak, K; *) as in [I knew Zeyd verily was standing]; (I' Ak;) and in [And God knoweth thou verily art his apostle]; (K;) but if the ل is not in its predicate, you say, ﴿أَنَّ اِذِّنَ لَتَأْمَى ﴾; as in [I knew that Zeyd was standing]. (I' Ak.) And in the like of the saying in the Kur [ii. 171], ﴿وَاَمَّا أَخَذَنَّ أَحْتَلَّفَ وَمَعْتَرَبَ وَلَدَفَّهُ لَوْسَوَهُ﴾ [And verily they who differ among themselves respecting the book are in an opposition remote from the truth]; because of the ل [of inception] which occurs after it, in ﴿أَلْقَى ﴾: (Ks, A 'Obeyd:) the ل of inception which occurs before the predicate of ﴿أَنَّ﴾ should properly commence the sentence; so that ﴿أَنَّ اِذِّنَ لَتَأْمَى ﴾[Verily Zeyd is standing] should properly be ﴿أَنَّ اِذِّنَ لَتَأْمَى ﴾, but as the ل is a corroborative and ﴿أَنَّ ﴬ is a corroborative, they dislike putting two particles of the same meaning together, and therefore they put the ل later, transferring it to the predicate: Mbr allows its being put before the predicate of ﴿أَنَّ ﴬ; and thus it occurs in an unusual reading of the saying [in the Kur xxv. 22], ﴿بَلْ لاَيَكُونُ الْعَطَامَ﴾ [But they ate food]; but this is explained by the supposition that the ل is here redundant: (I' Ak p. 95:) this is the reading of Sa'eed Ibn-Jubeyr: others read, ﴿بَلْ لاَيَكُونُ الْعَطَامَ﴾ [but verily they ate food]: and ﴿أَلْقَى ﴬ as well as ﴿أَنَّ ﴬ] is used after the exceptive ﴿إِلاَ﴾ when it is not followed by the ل [of inception]. (TA.) Also, When it occurs after ﴿أَلْقَى ﴬ as in ﴿أَلْقَى ﴬ﴾ [Sit thou where Zeyd is sitting], (I' Ak p. 92, and k) And after ﴿حَتَّى﴾; as in [Zeyd has fallen sick, so that verily they have no hope for him]: whereas after a
particle governing the gen. case, [i. e. a preposition,] you say, (IHsh in De Sacy's Anthol. Gr. Ar. P. 76.) Either of these two forms may be used after إذا denoting a thing's happening suddenly, or unexpectedly; as in [I went forth, and lo, verily Zeyd was standing], and [and lo, or at that present time, Zeyd's standing]; in which latter case, أن with its complement is [properly] an inchoative, and its enunciative is إذا; the implied meaning being, and at that present time was the standing of Zeyd: or it may be that the enunciative is suppressed, and that the implied meaning is, [and lo, or at that present time,] the standing of Zeyd was an event come to pass. (I' Ak p. 93.) Also, when occurring in the complement of an oath, if its enunciative is without ل: (I' Ak:) [see exs. given above:] or, as some say, only أن is used in this case. (TA.) Also, when occurring after ف denoting the complement of a condition; as in [He who cometh to me, verily he shall be treated with honour], and in which latter case, أن with its complement is an inchoative, and the enunciative is suppressed; the implied meaning being, honourable treatment of him shall be an event come to pass: or it may be an enunciative to an inchoative suppressed; the implied meaning being, his recompense shall be honourable treatment. (I' Ak p. 94.) Also, when occurring after an inchoative having the meaning of a saying, its enunciative being a saying, and the sayer being one; as in [The best saying is, Verily I praise God], and أن أمحمد; in which latter case, أن with its complement is an enunciative of خيبر; the implied meaning being, the best saying is the praising of God [or my praising of God]. (I' Ak ubi suprà.) You also say, [At thy service! Verily praise belongeth to Thee!] O God; commencing [with إن] a new proposition: and sometimes one says, أن؛ meaning بأن الحمد لك [because praise belongeth to Thee]. (Msb.) The cases in which إن may not be used in the place of أن have been mentioned above, voce إن. [When it has the affixed pronoun of the first person, sing. or pl.,] you say, إن and إنى (S.) and إننا (TA,) like as you say إنى لكنى and [S. as a contraction of إن أنا has been mentioned above, as occurring in the phrase إن رأى Q. V. Accord. to the grammarians, (T,) إن is a compound of إن and ما, (T, S,) which latter prevents the former's having any government: (T:) it imports restriction; like إما, which see above, voce إن in three places: (Mughnee, K) [i. e. it imports the restriction of that which it precedes to that which follows it; as in إن رأى Zeyd is only going away], and إما إن.
Only Zeyd goes away: (Bd in ii. 10:) in other words, it is used to particularize, or specify, or distinguish a thing from other things: (S:) it affirms a thing in relation to that which is mentioned after it, and denies it in relation to other things; (T, S:) as in the saying in the Kur [ix. 60] [The contributions levied for pious uses are only, or but, for the poor]: (S:) but El- Ámidee and AHei say that it does not import restriction, but only corroboration of an affirmation, because it is a compound of the corroborative and the redundant which restrains the former from exercising government, and that it has no application to denote negation implied in restriction, as is shown by the trad., [which must mean, Verily usury is in the delay of payment], for usury is in other things beside that here mentioned, as [or profit obtained by the superior value of a thing received over that of a thing given], by common consent: (Kull p. 76:) some say that it necessarily imports restriction: J says what has been cited above from the S: some say that it has an overt signification in denoting restriction, and is susceptible of the meaning of corroboration: some say the reverse of this: El-Ámidee says that if it were [properly] restrictive, its occurrence in another sense would be at variance with the original import; but to this it may be replied, that if it were [properly] corroborative, its occurrence in another sense would be at variance with the original import: it [therefore] seems that it is susceptible of both these meanings, bearing one or the other according as this or that suits the place. (Msb.) [in is to be distinguished from with the conjunct [noun] which does not restrain it from governing [though its government with this is not apparent, and which is written separately]; as in meaning Verily what is with thee is good, and in meaning Verily thy deed is good. (T' Ak pp. 97 and 98.) is sometimes contracted into (S, Mughnee, K;) and in this case, it is made to govern and is made to have no government: (S:) it is seldom made to govern in this case; often made to have no government: the Kooofees say that it is not contracted; (Mughnee, K;) and that when one says, [the meaning is virtually Verily Zeyd is going away, but] is a negative and the is syn. with [but this assertion is refuted by the fact that some make it to govern when contracted, as in exs. cited above, voce q. v. (Mughnee.): It is also syn. with [Even so; yes; yea]; (Mughnee, K;) contr. to the opinion of AO. (Mughnee.) [See also, last sentence.] Those who affirm it to have this meaning cite as an ex. the following verse (Mughnee, K *) of 'Obeyd-Allah Ibn-Keys-er-Rukeiyát: (S, * TA:)
[And they say, (namely, the women,) Hoariness hath come upon thee, and thou hast become old: and I say, 

Even so, or ye, or yea]: (Mughnee, K:) but this has been rebutted by the saying, We do not concede that the ْه is here added to denote the pause, but assert that it is a pronoun, governed by ِنِإ in the accus. case, and the predicate is suppressed; the meaning being, ِنِإ ِنْﻴَذٰﻫَ ِنِإ [Verily it, i. e. the case, is thus]. (Mughnee.) [J says,] The meaning is, ِنِإ ِنْﻴَذٰﻫَ ِنِإ [Verily it, i. e. the case, hath been as ye say]: A 'Obeyd says, This is a curtailment of the speech of the Arabs; the pronoun being deemed sufficient because the meaning is known: and as to the saying of Akh, that it signifies ْنْﻴَذٰﻫَ, he only means thereby that it may be so rendered, not that it is originally applied to that signification: he says that the ْه is here added to denote the pause. (S.) There is, however, a good ex. of ِنِإ in the sense of ْنْﻴَذٰﻫَ in the saying of Ibn-Ez-Zubeyr, to him who said to him, May God curse a she camel which carried me to thee, i. e. ِنِإ ِنْﻴَذٰﻫَ ِنِإ, or ِنْﻴَذٰﻫَ ِنِإ. (Mughnee.) And hence, accord. to Mbr, the saying in the Kur [xx. 66], as thus read, ِنِإ ِنْﻴَذٰﻫَ. (Mughnee.) [But this phrase has given rise to much discussion, related in the Mughnee and other works. The following is a brief abstract of what has been said respecting it by several of the leading authorities.] A bools-hák says that the people of El-Medeeneh and El-Koofeh read as above, except 'Ásim, who is reported to have read, ِنْﻴَذٰﻫَ ِنِإ ِنْﻴَذٰﻫَ, without tesh-deed, and so is Kh; [so too is Hafs, as is said above, voce ْنِإ;] and that AA read ِنْﻴَذٰﻫَ ِنِإ ِنْﻴَذٰﻫَ, the former word with teshdeed, and the latter in the accus. case: that the argument for ِنْﻴَذٰﻫَ ِنِإ ِنْﻴَذٰﻫَ, with teshdeed and the nom. case, [or rather what is identical in form with the nom. case,] is, that it is of the dial. of Kináneh, in which the dual is formed by the termination ِنْﻴَذٰﻫَ ِنِإ ِنْﻴَذٰﻫَ in the nom. and accus. and gen. cases alike, as also in the dial. of Benu-I-Hárith Ibn-Kaab: but that the old grammarians say that ْه is here suppressed; the meaning being, ْه ِنْﻴَذٰﻫَ (T:) this
last assertion, however, is weak; for what is applied to the purpose of corroboration should not be suppressed, and the instances of its suppression which have been heard are deviations from general usage, except in the case of َن أ, with fet-h, contracted into ُن أ:

(Mughnee:) Aboo-Is-hák then adds, that some say, َن إ is here syn. with َن م: this last opinion he holds to be the best; the meaning being, ُن م هذان هما ساحران [Yes, these two, verily they are two enchanters: for this is not a case in which the َل (which is the َل of inception) can be regarded as transferred from its proper place, at the commencement of the sentence or proposition, as it is in some instances mentioned in the former half of this paragraph: but it is said in the Mughnee that this explanation is invalidated by the fact that the combining of the corroborative َل and the suppression of the inchoative is like the combining of two things inconsistent, or incompatible; as is also the opinion that the َل is redundant, because the redundant َل prefixed to the enunciative is peculiar to poetry]: next in point of goodness, in the opinion of Aboo-Is-hák, is, that it is of the dial. of Kináneh and Benu-I-Haráth Ibn-Kaab: the reading of AA he does not allow, because it is at variance with the written text: but he approves the reading of 'Ásim and Kh. (T.) َن أ also occurs as a verb: it is the third person pl. fem. of the pret. from َن أ, syn. with َن م; or from َن أ, or the third person sing. masc. of the pret. passive from َن أ, in the dial. of those who, for َر ب and َر ث, say َر ن and َر ن, likening these verbs to َر ن: or the sing. masc. of the imperative from َن أ; or from َن أ syn. with َن أ: or from َن أ, or the sing. fem. of the corroborated form of the imperative from َن أ: or the pl. fem. of the imperative َن أ. (Mughnee.) َن أ: see َن أ, in seven places.

َن أ, see َن أ, in two places.

َن أ i. q. َن أ, [inf. n. of َن أ, but app. a simple subst., signifying A moan, moaning, or prolonged voice of complaint; or a saying Ah: or a complaint: or a cry]. (T.A.)

َن أ, see َن أ, in six places.
One who moans; who utters a moaning, or prolonged voice of complaint; or who says Ah; much, or frequently; as also: (M, K;) or this last signifies one who publishes complaint, or makes it public, much, or frequently: (M:) or one who talks and grieves and complains much, or frequently; and it has no verb derived from it: (T:) and you say, [in which the latter epithet is app. an imitative sequent to the former,] meaning an eloquent man. (TA.) The fem. of is with: (M, K;) and is said to be applied to a woman who moans, or says Ah, and is affected with compassion, for a dead husband, on seeing another whom she has married after the former. (MF.) [See also voce and . ]

signifying I: see in two places.

part. n. of (Moaning; or uttering a moan or moaning or a prolonged voice of complaint; or saying Ah; by reason of pain: complaining by reason of disease or pain: or] uttering a cry or cries: fem. with (Msb.) [Hence,] you say, He has not a she camel nor a sheep, or goat: (S, M, A, K;) or he has not a she camel nor a female slave (M, K) that moans by reason of fatigue. (M.)

, occurring in a trad., (S, Mgh, K, &c., in the first and last in art. and in the second in the present art.,) where it is said, (S, Mgh, TA, &c.,) is of the measure , from (S, Z in the Fáïk, IAth, Mgh, K,) the corroborative particle; (Z, IAth, Mgh;) like from (S, K;) but not regularly derived from, because a word may not be so derived from a particle; or it may be said that this is so derived after the particle has been made a noun; (Z, IAth;) or neither of these modes of derivation is regular: (MF:) the meaning is, [Verily the longness of the prayer and the shortness of the oration from the pulpit are (together)] a proper ground for one's saying, Verily the man is a person of knowledge or intelligence: (Z, * Mgh, K in art. and:) this is the proper signification: accord. to AO, the meaning is, a thing whereby one learns the knowledge, or intelligence, of
the man: (Mgh:) or it means a thing suitable to, (S, Mgh,) and whereby one knows, (S,) the knowledge, or intelligence, of the man: (S, Mgh:) or a sign (As, S, K) of the knowledge, or intelligence, of the man; and suitable thereto: (As, S:) or an evidence thereof: (M:) or an indication, or a symptom, thereof; everything that indicates a thing being said to be [so that] may be well rendered a thing that occasions one's knowing, or inferring, or suspecting, such a thing; and in like manner, a person that occasions one's doing so: or, more properly, a thing, &c., in which such a thing is usually known to take place, or have place, or be, or exist, like: one of the strangest of the things said of it is, that the is a substitute for the of (IAth:) this seems to have been the opinion of Lh: (Az, L:) accord. to AA, it is [S, TA, all in art. (M:)] that the word is thus, with teshdeed to the in the trad. and in a verse of poetry, as these are related; (S, TA:) but correctly, in his opinion, it should be of the measure of the measure unless it be from as first stated above: (S, TA:) AZ used to say that it is with, (S, K, * TA,) meaning a thing (lit. a place) meet, fit, or proper, or worthy or deserving, and the like; of the measure [originally from ] meaning he overcame him with an argument or the like: (S, K, TA:) but some say that it is of the measure, from meaning: (S, K, * TA,) you say also, meaning: (S in that art.) You say also, meaning: (K in that art.) You say also, meaning: (K in the present art.) And meaning: (M.) You also say, meaning: (M.) You came to him at the time, or season, [or fit or proper time,] of that; and at the first thereof. (M.)
انا

(pronoun of the first person sing.): see art. ان.
2: أَنْبَهَ, inf. n. *نَبِّيَتَ, He blamed, reproved, reprehended, chid, or reproached, him: (S, M, A, K:) or he did so severely, or angrily: (ISk, T, S, M, A, K:) or, with the utmost severity or harshness: (T, M, TA:) or he repulsed him, meaning a person who asked something of him, in the most abominable manner: (M, * K, * TA.)

أنوب An internodal portion, or the portion between any two joints, or knots, of a cane, or reed, and of a spear-shaft: (T:) [and] a spear;

or lance: pl. *نَابِيِبْ: mentioned in this art. [in the T, and] by Ibn-El-Mukarram [in the L]. (TA.) [See also art. أنب.]
انت

アン، アン、アント، アン、アン: see, in art. ان.
It was, or became, female, feminine, or of the feminine gender. And hence, It was, or became, such as is termed. Hence also, It was, or became, soft. (Golius, from the larger of two editions of the lexicon entitled the language.) Accord. to IAar, softness is the primary signification. (M.) [But accord. to the A, the second and third of the meanings given above are tropical: (see and the verb in the first of the senses here assigned to it, if not proper, is certainly what is termed, i.e., conventionally regarded as proper.]

He made it (namely, a noun [&c., S and Msb]) feminine; (S, M, L, Msb;) he attached to it, or to that which was syntactically dependent upon it, the sign of the feminine gender. (Msb.) He, or it, rendered him effeminate. (KL.) [See the pass. part. n., below.] He acted gently, [or effeminately] towards him; as also And he acted gently in his affair: (A:) or he applied himself gently to his affair: (T:) and some say, meaning he acted effeminately in his affair: (T, TA.)

She (a woman) brought forth a female, (S, A, K,) or females. (M.) [And hence,] It (land, was, or became, such as is termed. (A.)

It (a noun [&c.]) was, or became, or was made, feminine. (S, L.) See also 2, in two places.

Female; feminine; of the female, or feminine, sex, or gender; contr: of ذكر: (T, S, M:) an epithet applied to anything of that sex or gender: (T:) IAar asserts, that a woman is termed from the phrase, بلد، أنيث، q. v, because of her softness; she being more soft than a man: (M, L:) [but see the observation at the end of the first paragraph of this art.:] the pl. is
and sometimes one says, as though it were pl. of أنثى, that it is [truly] pl. of إناث. (S;) or it is of the form of مشانث, which last occurs in poetry. (T.) You say, هذا طائر وأثنا [This is a (male) bird and his female]: not لأنثى, (ISK, T.) In the Kur iv. 117, I'Ab reads أنثى [in the place of إناث] or أنثى, and Fr says that it is pl. of وإنثى, the و in being changed into و اَذٰﻫ [for مَلْغَةَ]. (T, L.)__

A feminine woman,] means a perfect woman; (T, A, K;) a woman being thus termed in praise; like as a man is termed ركذ لج. (T, A.)__ [The pl.]

Inanimate things; (Lh, T, M, K;) as trees and stones (T, K) and wood. (T.) In the passage of the Kur mentioned above, إناث is said to have this meaning: (T, M;) [or it there means females; for] Fr says that El-Lát and El-'Ozzà and the like were said by the Arabs to be feminine divinities. (T, TA.)__ Also Small stars. (K.)__ And [the dual] الناثنأ The two testicles; syn. أنثان (S, K;) or الخصيتان [which is said by some to mean the scrotum; but the former is generally, though app. not always, meant by النثان]. (M, Mgh, Msb.)__ And The two ears: (As, T, S, M, A, Mgh, K;) because they are of the fem. gender. (TA.)__ And The two tribes of Bejeeleh and Kudá'ah. (K.)__ And الناثنأ The inner parts (الربن) of the thighs of the horse. (M, L.)__ And النثان is also used to signify The [engine of war called] منحنيق; because the latter word is [generally] of the feminine gender. (M.)

Plain, even, or soft, land, or ground, (ISH, IAar, T, M, K;) that produces many plants, or much herbage; (AA, T, M, K;) or that produces herbs, or leguminous plants, and is plain, even, or soft; (El-Kilábee, S;) or fitted for producing plants, or herbage; not rugged. (ISH, T, L.) And مكانُ أنثى A place in which the herbage grows quickly, and becomes abundant. (T, L.) And بلدُ أنثى A country, or district, of which the soil is soft, and plain, or even. (IAar, M, L.)__ حديثُ أنثى Female iron; that which is not what is termed ذكر: (S, M, K;) soft iron. (T and K in art. إنثى.)__

A sword of female iron: (M, L;) or a sword that is not sharp, or cutting; a blunt sword: (T, M, L;) and أنثى, and منثانة, (T, M, K;) mentioned by Lh, (T, L;) a blunt sword; (K;) as also مولثُ: (TA;) or a
sword of soft iron. (T, L)

The female, or feminine, nature, or quality, or gender; (M;) as also Anūta. (A.) The quality of land which is termed Anūta. (A.) [Softness of iron: see Anīth.]

Anūta: see the paragraph next preceding.

Mūnt A woman bringing forth, or who brings forth, a female, (S, K,) or females. (M.)

Munāb A woman who usually brings forth females: (S, M, K:) and a man who usually begets female children; for the measure Mūnt applies equally to both sexes: (S:) the contr. epithet is Mūnd. (TA.) See also Mūnt, in two places. Anīth. Mūnt: see Mūnt, Sīf Mūnt, Ḍāʾir, and see Anīth.

Mūnt [A feminine word; a word made feminine. Also,] (T, A, K,) and Anīth, (AA, T,) and Mūnt, (K,) and Munāb, (TA,) i. q. Ṭūth, (AA, T, A, K,) i. e. An effeminate man; one who resembles a woman (AA, T, TA) in gentleness, and in softness of speech, and in an affectation of languor of the limbs: (TA:) or a man in the form, or make, of a female. (T.) Anīth. Sīf Mūnt, Ḍāʾir, Mūnt, Sīf Mūnt: see Sīf Mūnt, Perfume that is used by women; such as Qoulx and Narafuz (Sh, T, L,) and what colours the clothes: (L,) being such perfumes as have no colour; such as Yilah and Rofak and Kīsim and Dou and Bīnun, and the like, which leave no mark. (T, L)
Anīḥ

Aor. — , inf. n. ٌحُنُأ and ٌحُن‌حُن and ٌحُنَأ, He (a man, S) breathed hard, or violently, in consequence of heaviness, or oppression, experienced by him as an effect of disease, or of being out of breath, (S, K, TA,) as though he made a reiterated hemming in his throat, (كَأَنَّهُ يَتْنَحِنَحُ,) and did not speak clearly, or plainly: (S, TA:) or he made a reiterated hemming in his throat, (يَتْنَحِنَحُ,) when asked for a thing, by reason of niggardliness: (L:) or he uttered a long, or vehement, sigh, or a kind of groaning sound, (زَفَر,) when asked for a thing. (A.) You say, يَتْنَحُ عَلَى مَالِهِ He utters a long, or vehement, sigh, or a kind of groaning sound, over his property [from unwillingness to part with it]. (A.) It is said in a trad. of Ibn-'Omar, رَأَى رَجُلًا يَتْنَحُ بِبَطِنِهِ, meaning, [it is asserted, though this seems doubtful, He saw a man] raising, or lifting, his belly with an effort, oppressed by its weight: from ٌحُنُأ in the last of the senses assigned to it below. (TA.)

ٌحُنُأ : see ٌحُنِحُ. ٌِحُنٌحُ, with which it is syn., and of which it is also pl.

ٌحُنٌحُ : see ٌحُنُأ, in two places.

ٌحُنُأ : [see 1:] it is also explained as signifying A sound like that which is termed زَفَر, arising from grief, or anger; or repletion of the belly, or jealousy: (L:) a sound accompanied by a reiterated hemming in the throat (صَوْتٍ مَعَ تَنَحِنَحُ;) (As:) and a sound that is heard from a man's inside, with breathing, and a shortness of breath, or panting for breath, which affects fat men; as also ٌحُنُأ. (L)

ٌحُنُأ : see ٌحُنٌحُ. [See also 1.]

ٌحُنُأ : see ٌحُنِحُ.
A man breathing hard, or violently; &c.: and a man who, when he is asked for a thing, makes a reiterated hemming in his throat (یَـتَـنُـحَـتجح), by reason of niggardliness; as

also (S, K,) and (Lh:) or (S, K,) signifies a man who hangs back from, or falls short of, doing generous deeds; as also (El-Ghanawee and S in art. حِزَا, and TA in the present art.:) and is also applied to a horse, meaning that runs, and makes a kind of groaning noise; (TA:) this is the right reading in the K: in some copies ٌحِزَأ فِقَر, [that makes a rumbling sound in his belly when he runs]: (TA:) the pl. of (S, K,) ٌحَـزَـه, applied to a female, signifies Short. (K.)
became, sociable, companionable, conversable, inclined to company or converse, friendly, amicable, or familiar, with him, or by means of him, and to him: and [إنس به] he was, or became, cheered, or gladdened, by his company or converse, or by his, or its, presence; or cheerful, gay, or gladsome: the inf. n. signifying the contr. of كَحْمَة: (T, S, A, K:) or he was, or became, at ease, or tranquil, with him: (M:) or his heart was, or became, at ease, or tranquil, with him; without shrinking, or aversion: (Msb:) and and he, استأتَس به, (S, M, A, Msb,) and يَلِي (A,) and يَلِي (S, Msb,) signify the same, (S, M, Msb,) i. e., the same as (M, A, Msb, TA) and (M, Msb) and (M, Msb): (M:) is likewise explained as signifying he delighted, or rejoiced, in such a one; he was happy, or pleased, with him: (IAar, TA:) [and عَلَىه, آنسه, a form of frequent occurrence, inf. n. مؤَانسة, which occurs in this art. in the TA, also signifies he was, or became, sociable, &c., with him; like كَأْنَس به: it is also said in the TA that كَأْنَس به and كَأْنَس به are syn., meaning, app., like كَأْنَس به and كَأْنَس به استأتَس and that كَأْنَس به in this case is therefore of the measure فَاعِل; but this admits of some doubt, as it is said immediately after كَأْنَس به as meaning the contr. of كَأْنَس به and كَأْنَس به, استأتَس and كَأْنَس به a wild animal, (K, TA,) signifies [he became familiar; or tame, or domesticated; or] his wilderness departed: (K, TA:) you say إذا جاء الليل كَأْنَس كُل وحشٍ واستوحش كل إنسٍ [When the night comes, every wild animal becomes familiar with his kind, and every human being becomes shy of his kind, i. e., of such thereof as he does not
know, when meeting them in the dark]. (A, TA, Msb in art. 2

He rendered him familiar; or tame. (KL.) See also 4, in three places.

3. He saw it, or it, gladdened him, by his company or converse, or by his, or its, presence; he, or it, solaced, or consoled, him; contr. of (S, * K;) as also (M, K,) inf. n. 4. He behaved in a sociable, friendly, or familiar, manner with him; [see 1, in two places;] he, or it, cheered him, or gladdened him, by his company or converse, or by his, or its, presence; he, or it, solaced, or consoled, him; contr. of (S, * K;) as also (M, K,) inf. n. rendered him easy, at ease, or tranquil; as also ↓ the latter verb, occurring in the following ex.: [He has called them (referring to weapons) because they render him at ease with his adversaries, and secure, or cause him to have a good opinion of his safety, and thus, cheer him, or solace him, by their presence]. (M: [and the like is said in the A.]) He perceived it; syn. of the inf. n. (TA.) ___ He saw him, or it, (S, M, A, * Msb, K,) and looked at him, or it; (M, TA;) as also (M, K, TA;) and he saw it so that there was no doubt or uncertainty in it: or he saw it, meaning a thing by the sight or presence of which he was cheered, gladdened, solaced, or consoled; (S, K,) signifying (Bd in xx. 9:) or he saw it, not having before known it, or been acquainted with it. (TA.) ___ He heard it; namely, a sound or voice. (S, K,) ___ He felt it; was sensible of it; (M, K, TA;) experienced it in himself; (TA;) namely, [for instance,] fright, or fear. (A, TA.) ___ He knew it: (S, M, Msb, K,) he was acquainted with it: (TA;) he had certain knowledge of it; was certain of it. (M, TA.) You say, (S, A, TA) I knew him to be characterized by (S, TA;) i. e., maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) [See Kur iv. 5.] And it is said in a prov., i. e. After appearance [is knowledge, or certain knowledge]. (Fr, TA.)
The falcon looked, raising his head (M, A, K) and his eyes. (A.) — He looked; as in the phrase [Go thou and look if thou see any one]: (Fr, TA:) he considered, or examined, endeaouring to obtain a clear knowledge of a thing; (K, TA:) and looked aside, or about, to ascertain if he could see any one: (TA:) he sought, or asked for, knowledge, or information; he inquired: (M, TA:) and hence, (Bd in xxiv. 27,) he asked permission. (Fr, Zj, K, TA, and Bd ubi suprâ.) It is said in the Kur [xxiv. 27], لا تدخلوا غير بيوتكم حتي تستأنسوا وتسليموا [Enter ye not houses other than your own houses] until ye inquire whether its inhabitants desire that ye should enter or not; [and salute:]

(M:) or (which is essentially the same, M) until ye ask permission: (Fr, Zj, M, TA:) but Fr says that the sentence presents an inversion, and that the meaning is, until ye salute, and ask if ye shall enter or not: (TA:) I'Ab says that تستأنسوا is a mistranscription; and he and Ubeî and Ibn-Mes'ood read تستأنسنا, which signifies the same: (Az, TA:) [it is said that] استأنس also signifies he made a reiterated hemming, like a slight coughing; [as a man does to notify his nearness;] syn. نحنحت: and so some explain it in the text of the Kur quoted above. (TA.) – He listened to, or endeavoured or sought to hear; him, or it; as also تستأنس. (A.) [See the Kur xxxiii. 53.] استائنس: see 4.

أنس Sociableness; companionableness; conversableness; inclination to company or converse; friendliness; amicableness; socialness; familiarity: cheerfulness; gayness; gladsomeness: contr. of قحة: (T, S, A, K:) joy; gladness; happiness: (Har p. 652:) or ease, or tranquillity: (M:) or ease, or tranquillity, of heart, and freedom from shrinking, or from aversion: (Msb:) an inf. n. of 1, (S, M,) as are also استائنس أنس and أنس (S, K) and أنس (M,) but this is rare as signifying the contr. of قحة: (T, TA:) or is the inf. n. of أنس ل: but أنس is not: (AZ, AHât, Msb, TA:) this latter is a subst. from that verb [signifying as explained above]: (Msb:) or only signifying converse, and companionship, or familiarity, with women; (AZ, AHât, TA:) or amatory conversation and conduct; or the
talk of young men and young women: (Fr, TA:) [but of all the forms above, انص is that which is most commonly used, at
least in post-classical works, as signifying the contr. of [Also Delight, as meaning a cause of delight, or thing
gives delight.] A poet says,

وَأَنَا لَيْنَا إِنْ لَمْ أَنْسَكَمْ

ما فيكم عيب سوى قولكم

عَنْدَ اللَّهِ أُوْحِسَنَا أَنْسَكَمْ

[O inhabitants of Mekkeh, may ye not cease to be a delight to us: verily I have not forgotten you:
there is in you no fault beside your saying, at meeting, Your sociableness, or companiableness, &c., has
made us feel lonely and sad; meaning, in your absence]. (TA in art. شحو:) [Seeشحو. But this signification, though
allowable as tropical, is perhaps post-classical.] ___

كَيْفَ تَرَى أَيْنَ أَنْسَكَ فَلَانَّ أَيْنَ أَنْسَكَ: ابْنُ أَنْسَكَ.

كَيْفَ تَرَى أَيْنَ أَنْسَكَ فَلَانَّ أَيْنَ أَنْسَكَ: ابْنُ أَنْسَكَ.

كَيْفَ تَرَى أَيْنَ أَنْسَكَ فَلَانَّ أَيْنَ أَنْسَكَ:

كَيْفَ تَرَى أَيْنَ أَنْسَكَ فَلَانَّ أَيْنَ أَنْسَكَ:

كَيْفَ تَرَى أَيْنَ أَنْسَكَ فَلَانَّ أَيْنَ أَنْسَكَ:

كَيْفَ تَرَى أَيْنَ أَنْسَكَ فَلَانَّ أَيْنَ أَنْسَكَ:

K. And this meaning, thou findest thyself? (AZ, Fr, S, TA,) i. e., How dost thou regard
me in my companionship with thee? (S:) or the meaning is, how dost thou find thyself? (A:) or how is thyself?

Mankind; (S, M, A, K;) the opposite of جِنّ (Msb;) as also انص, انص anssank (Akh, S, TA,) and انص anssank; (A, K,) the last being a
gen. n., (Msb,) but applied to the male (S, * Msb) and female, (S, Msb, K,) and sing. and pl.: (Msb:) one is [also] termed إنسي and 
(52S, K;) the former of which is a rel. n. fromٍنسى; (M;) [and the latter, fromٍنسى; the fem. of each is withٌنى:] the vulgar apply
 to a woman, instead ofٍنسى, [which is the more approved,]ٍنسانى: (S, K;) this latter [accord. to some] should not be used: (S:)
but it is correct, though rare: it is said in the K to occur in poetry, but supposed to be post-classical: it occurs, however, in classical
poetry, and has been transmitted by several authors: (MF:) the pl. (ofٍنسى, M, TA) isٌنسانى, (M, K, TA;) and (of the same, K in art.
نوس, or ofٍنسانى, M, Kubi suprà,) with whichٍنسى is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, Msb;) and (ofٍنسانى, S, M, or 
ٍنسانى, S, Msb,) (Lh, S, M, Msb, K,) like asٍكرانى is pl. ofٍكرانى, or like asٍسواحنى is pl. ofٍسواحنى, or ofٍناتس، after the same manner as they sayٍأرابب، (Fr, TA;) and 
ٍناتس، (Lh, M,) in the accus. caseٍناتس، as the word is read in the Kur xxv. 51, by KS, (TA,) and by Yahyà Ibn-El-Hárith, (K, TA,)
dropping theٌى between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from
the rootٍنسى, TA,) andٍناسى، (S, M, K,) in which theٌى is a substitute for one of the two yás inٍناسى، or, accord.
to Mbr,ٍناسى، (in the TA, ofٍناسى، which I regard as a mistranscription,) and is likeٍزرائيق، زادقة، and forٍفرائحة، (M, TA;) and you say alsoٍناتس، (TA,)ٍناتس، as in the Kur ii. 19, &c.; and sometimes fem., as meaning A tribe, or
a body of men, طائفة، or قبيلة، or جناً ذئبت الناس، meaning, The tribe, or portion of people (فطعة، came to thee. (M, TA,)ٍبنونٍناسى، means The sons of Adam. (M.) Andٍناسى، an expression mentioned by Sb, means, Men in every place and in every state are men: a poet says,

* بلاًد بٌها كَنا وَكَنا عِبَها َبَلَاد بٌها كَنا وَكَنا عِبَها

إذٍناسى ناس وَالٌبلاًدُ

meaning [A country in which we were, and which we used to love.] since the men were ingenuous men,
and the country was a fruitful country: (M.) The following trad., لو أطع الله الناس في الناس لم يكن الناس لِو أطع الله الناس في الناس لم يكن الناس 
If God
complied with the prayer of men with respect to men there would be no men, is said to mean, that men love
to have male children born to them, and not females, and if there were no females, or if the females were not, men would cease to be.

(TA.) It is related that a party of the jinn, or genii, came to a company of men, and asked permission to go in to them, whereupon the latter said to them, Who are ye? and they answered, نَاسُ مِنَ الْجِنِّ (A people of the jinn), making their answer to accord. with common usage; for it is customary for men, when it is said to them, Who are ye? to answer, نَاسُ مِنْ بَنِيَ فَلَانُ (Men of the sons of such a one). (I, M, L: but in the L, for نَاسُ in both instances, we find نُوس.) Respecting the derivation of نَاسُ, authors differ, though they agree that the final نِ is augmentative: the Basreens say that it is from نِلَاثُ (Msb;) and its measure is غُفَّلَ (S, Msb;) but an addition, of رَجُل, is made in its dim., [which is نِيَسْنَانِ] like as an addition is made in رَجُل, the dim. of رَجُل (S:) [but it should be observed that رَجُل is more probably the dim. of رَجُل:] some say that it is from نَيَسْنَانِ نَاسُ (TA:) and Mohammad Ibn-'Arafeh El-Wásitee says that men are called نَيَسْنَانِ because they are seen (نَوَرَ، i. e. نُوْرَ) and that the jinn are called جَنَّ because they are [ordinarily] concealed (نْوُرُ، i. e. نْوُرَ) from the sight of men: (TA:)

[It is said in the B, as cited in the TA, that the form نَيْسَانُ is also used for نَيَسْنَانِ as though it were a dual, meaning a double associate, i. e., an associate with the jinn and with his own kind; for it is added, نَيْسَانُ بَلْ لَأَجَنَّ وَنَيْسَانُ بَلْ لَأَخْلَقَ،] some derive the word from نَيْسَانُ (S, Msb, TA,) of the measure غُفَّلَ (S, Msb,) from نَيْسَانُ (S, Msb,) signifying motion: (TA:) some (namely, the Koofees, Msb) say that it is originally نِيَسْنَانِ (S, Msb, TA,) of the measure غُفَّلَ (S, Msb,) and contracted to make it more easy of pronunciation, because of its being so often used; (S;) but it is restored to its original in forming the dim., (S, Msb,) which is نِيَسْنَانِ (Msb, TA;) this form of the dim., they say, shows the original form of the word which is its source; (TA:) and they adduce as an indication of its derivation the saying of I'Ab, إِمَّا أَنْ شَجَّيْنَانُ أَنْ هُمْ عُهِدْ إِلَيْهِ فَنَسِي [He (meaning the first man) was only named because he was commanded and he forgot]: (S, TA:) [in like manner,] it is said that نَيْسَانُ (S, TA:) [the former of these, accord. to one reading, and the latter accord. to another, occurs in the Kur ii. 195; the latter referring to Adam, and to the words of the Kur in xx. 114: (TA:) but Az holds that نَيْسَانُ is of the measure غُفَّلَانِ from نَيَسْنَانِ, and similar to خَرْصَانِ (L, TA. * )
A numerous company of men; (K, * TA;) many men. (TA.) ___ A tribe (حَمِيم) staying, residing, dwelling, or abiding: (S, K:) the people of a place of alighting or abode: (M, TA: [but in the latter, in one place, said to be رَئِيس, with kesr; though a verse cited in both, as an ex., shows it to be رَئِيس]) the inhabitants of a house: (AA, TA:) pl. (of the word in the first sense, of these three, TA, and in the second, M, TA) آنَاس. (M, TA.) ___ One with whom a person is sociable. (Ham p. 136.) You say also, هَمْ آنَاسُ فَلَانُ They are they with whom such a one is sociable (الَّذِينَ يَسَالُونَ إِلَيْهِمْ). (Lh, M.) And هو آنَاسُ فَلَانُ He is much accustomed to the serving of him. (Har p. 472.)

Of, or belonging to, mankind; human; [as also آنَسٍ, آنِس, and إِنَاسٍ; ] a rel. n. from آنَسٍ. (M.) ___ A human being; a man; as also آنَسٍ, (S, K,) and إِنَاسٍ. (S, A, Msb, K.) See آنَسٍ, in two places. ___ [Domestic, as opposed to wild. Ex.] حَمِيم Domestic asses; asses that are accustomed to the houses: commonly known as written with kesr to the آنَسٍ: but in the book of Aboo-Moosà is an indication of its being with damm to the آنَسٍ: and as some relate a trad. in which it occurs, آنَسٍ, which is said to be of no account. (TA.) ___ The left side (AZ, S, M, Msb, K) of an animal, (Msb,) or of a beast and of a man, (M,) or of anything: (AZ, S, K,) or the right side: (As, S:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary، saying that the latter is the right side of every beast; and the former, the left side; agreeably with those of the first authority in sound learning; and [that] it is related of El-Mufaddal and As and AO, that all of them asserted the latter to be, of every animal except man, [the far side, or off side,] the side on which it is not milked nor mounted; and the former, [the near side,] the side on which the rider mounts and the milker milks: (TA in art.

And the like is said, as a citation from Az, in the Msb in art. وَحْشٍ وَحْشِي: but after this, in my copy of the Msb, there seems to be an omission; for it is immediately added, But Az says, This is not correct in my opinion:] it is said that everything that is frightened declines to its right side; for the beast is approached to be mounted and milked on the left side, and, fearing thereat, runs away from
the place of fear, which is the left side, to the place of safety, which is the right side: (S, * IAmb in Msb; both in art.

[accordingly,] Er-Râ'ee describes a beast as declining to the side termed al-wo̦̅ʃ̦̅sh which is frightened on the left side: (S and Msb in art. and 'Antarah alludes to one's shrinking with the side so termed from the whip, [which he likens to a cat,] because the whip of the rider is in his right hand: (S in art. and Abu-l-'Abbâs says that people differ respecting these two terms when relating to a man: that, accord. to some, they mean the same in this case as in the cases of horses

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and other beasts of carriage, and of camels: but some say, that in the case of a man, the latter term means the part next the shoulder-blade; and the former, the part next the arm-pit. (TA in art.

وَحْشٌ) Of every double member of a man, as the upper half of each arm, and the two fore arms, and the two feet, it means That [side] which is towards the man; and وَحْشٌ, that which turns away from him: (As, S;) or, of the foot, the former means that [side] which is towards the other foot; [i.e., the inner side;] and the latter, the contrary of the former. (TA in art.

وَحْشٌ) Of a bow, (S, M, K,) or of a Persian bow, (TA in art. and the back: (S and K in art.

وَحْشٌ :) or the former, that [side] which is next to the archer; and the latter, that which is next to the animal shot at: (M, TA;) or of a bow, whether Persian or not is not said, [the former means the side against which the arrow lies; and] the latter, the side against which the arrow does not lie. (TA in art. and see إِنْسَانٌ and رَنْسُ, each in two places.

The image that is seen [reflected] in the black of the eye; (S, K;) what is seen in the eye, like as is seen in a mirror, when a thing faces it: (Z) in his Khalk el-Insân:) or the pupil, or apple, (نَاظِرٌ,) of the eye: (M;) or the black (حَدَقَة) of the eye: (Msb:) pl. آَنَاسٌ (S, Msb, K,) but not آَنَاسٌ. (S.)
型企业, first signification.

Human nature; humanity; as also تلقؤت, which is probably post-classical, opposed to يهيم, q. v., in art.]

A tame, or gentle, dog; contr. of عครอบ. مَدَسَس, (M, A, K.) See also [ آنسة. i. q. مانونس [generally used as an epithet in which the quality of a subst. is predominant, meaning, A sociable, companionable, conversable, friendly, or familiar; person; a cheerful companion]: (S, K:) one with whom one is sociable, companionable, conversable, friendly, familiar, or cheerful: (K:) a person, (A,) or anything, (S,) by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled. (S, A.) You say, (مَدَسَس) or, as in some copies of the K, (مَدَسَس) There is not in the house any one by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled: (A:) or there is not in the house any one. (S, M, K.) [See also آنسة.] The domestic cock; (AA, K;) also called [ آنسة. The fire; (IAar, A, K;) as also [ آنسة.], [imperfectly decl., being a proper name and of the fem. gender,] (M,) and (M, K,) of which [says ISd] I know no verb: (M:) because, when a man sees it in the night, he becomes cheerful and tranquil thereat, even if it be in a desert land. (TA.) You say, (مَدَسَس) [The fire was during night his cheerful companion, or his cheerer by its presence]. (A, TA.)

More, and most, sociable, &c. Hence, آنسة [A closer companion than fever]: a saying of the Arabs, meaning, that fever scarcely ever quits the patient; as though it were sociable with him. (M, TA.)

A girl of cheerful mind, (Lth, A, K, TA,) whose nearness, and conversation, or discourse, thou lovest, (Lth, TA,) or whose conversation, or discourse, and nearness, are loved: (A:) or a girl of pleasant conversation or discourse; as also آنسة الحديث who becomes sociable, companionable, conversable, friendly, familiar, or cheerful, by means of thy conversation or discourse: it does not mean who
cheers thee [by conversation or discourse]: (S:) pl. أُنَاسُ (Lth, A, TA) and آنَسَاتُ (Lth, TA:) and the pl. of أُنَسُ (M, TA.)

[See also أَنْسُ.]

مَانِسُ [app. i. q. مَكّانُ مَأْنُوسٍ, q. v.] (A.)

A name which the Arabs, (S, M,) and the ancients, (M,) used to give to Thursday; (S, M;) because on that day they used to incline to places of pleasure; and 'Alee is related to have said that God created Paradise on Thursday, and named it thus. (M, TA.)

المَوْنُسُ [app. i. q. مَأْنُوسٍ] (A.)

Weapons: (M, A:) or all weapons: (K:) or the spear and the مَعَافٍ and the المَتَسَبِّيغَةُ and the the تَرَسُ (Fr, K) and the sword and the helmet: (IKtt, TA:) so called because they render their possessor at ease with his adversaries, and secure, or cause him to have a good opinion [of his safety, and thus, cheer him, or solace him, by their presence: see 4]. (M, A. *) See also مَجَانِبُ.

مَكَانُ مَأْنُوسٍ, (M,) and مَجَالُ مَأْنُوسٍ (A,) [A place, and] a place of alighting or abode, in which is أُنُسُ [i. e. sociableness, &c.]: (A:) مَأْنُوسٍ is a kind of possessive noun, because they did not say أَنْسُتُ المَكَانُ, nor أَنْسُتُهُ المَكَانُ, (M, L,) __

ملأَنُوسَةٍ مَأْنُوسَةٌ: see أَنْسُ.

مَوْنُسُ: see أَنْسُ.

مُستَنَاسُ The lion: (TS, K;) as also مُستَنَاسُ: (TS, TA:) or he that is sensible of the prey from afar; (K, TA,) and examines and looks about for it. (TA.)

مُستَنَاسُ: see what next precedes.
Anf

(1) Anf, (T, S, M, K,) aor. — (M, K) and — (K,) inf. n. Anf, (M,) He struck, (T, S, K,) or hit, or hurt, (M,) his nose; (T, S, M, K,) namely, a man's. (S.) 

**It** (the water) reached his nose, (T, S, K,) on the occasion of his descending into a river; (S,) as also Anf, (K, [but in some copies written again Anf, Anf,],) inf. n. Anf, (inf. n. as above, TA,) The camels trod herbage, or pasture, such as is termed Anf, (ISk, S, K,) i. e., which had not been pastured upon. (S,) [But in the TT, as from the M, I find Anf, Anf, (which should rather be written Anf, or, accord. to the more usual mode, Anf,) He trod such herbage, or pasture.] (S, M, K,) He (a camel) had a complaint of, or suffered pain in, his nose, from the برة [or nose-ring]: (S, M, K,) from ISk. (S,) 

The flies alighted upon the noses of the camels, and they sought places which they did not seek before. (T,) 

Anf, (S, M, Msb, K) and Anf, (S, M, K,) or the latter is a simple subst., (Msb,) [He turned up his nose at it;] he disdained it; scorned it; abstained from it, or refused to do it, by reason of disdain and pride; (S, M, Msb, K;) he disliked it, or hated it, and his soul was above it; (L;) namely, a thing: (S, M, L, Msb:) and he shunned it, avoided it, or kept himself far from it: (Msb:) and he disliked it, or hated it; namely, a saying. (AZ, T, Msb.) You say, مارأيت أَحَمِي أَنفَا مِن فَلَان [I have not seen any one more vehemently disdainful, or scornful, than such a one]. (S,) And حَمَلَ مِنْ ذلِكَ أَنفَا He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger. (TA, from a trad.) [The verb is also trans. without من: you say,] 

Anf, (T,) You say, أنف البَعِير الكَلَّاُ The camel loathed, disliked, or regarded with disgust. (IAar, T,) You say, أنف الطَّاعُم وَغَيْرِه The camel loathed, disliked, or regarded with disgust, the herbage, or pasture. (T,) And Anf, (T, as heard from an
Arab of the desert.) And She (a woman, and a mare, and a camel, being pregnant,) dis likes her male, or stallion. (T.) And ُ�ُُفْنَأ, said of a woman, signifies She, being pregnant, had no appetite for anything. (Ibn-Abbád, K.)

It also signifies The sharpening, or making pointed, the extremity of a thing. (S.) You say of a spear-head, or an arrow-head, or a blade, ُفِّنصرُنَأ, inf. n. (K.) It was sharpened or pointed [at its extremity]. (TA.)

[Used as a subst.,] Sharpness of the extremity of the hock; which, in a horse, is approved. (TA.)

He was made even, like as is made even the cut thong or strap. (M.) The seeking after herbage, or pasture, (K, TA,) such as is termed ُفِّنصرُنَأ, inf. n. (M, S, K) or ُفِّنصرُنَأ, inf. n. (S, K, TA) He pastured his beasts upon the first of the herbage:

(T:) or he pursued, with the camels, repeatedly, or gradually, or step by step, (S, K, TA) after the first of the herbage, (S) or after the herbage which had not been pastured upon: (K, TA) or he went with them thereto. (L)

He, or it, made him to have a complaint of, or to suffer pain in, his nose. (S, M, K) See also He, or it, induced him to feel disdain, scorn, indignation, and anger; (IF, M, K, TA) as also ُفِّنصرُنَأ, inf. n. (K) or caused him to dislike, or hate, or to loath, or feel disgust. (T.) He hastened it; namely, his affair. (Ibn-Abbád, K.) See also ُفِّنصرُنَأ as an intrans. verb: see 1.

She desires of her husband, with eagerness, one thing after another, by reason of intense longing in pregnancy. (T, the Moheet, L, K) She seeks the brethren, they disdaining, or scorning, or disliking; not holding social intercourse with any one. (TA.)
8 See 10.

He took [its first of it: (M) he began it, or commenced it: (S, ↓ M, Msb, K: *) or i. q. [which has also the latter of the two significations mentioned above, (Mgh in art. قبل) and moreover signifies he anticipated it; and from what follows here, it seems to be probable that this last signification, as well as the other, may be meant by it in this instance]: (T, M:) namely, a thing, (M, Msb,) or an affair. (T.) You say, 

He made him a promise in anticipation; without his asking it of him. (M.) And, of a woman, [She was just married, or bedded, for the first time]. (M.) See also ٍفَُنُأ, last sentence. ___ [Hence, حرف أَنْفُ اسْتَئْنَاف، in grammar, An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.]

ٍفَُنُأ a word of well-known meaning; (Lth, T, K;) The nose; syn. (Msb;) the aggregate composed of the two nostrils and the septum and the [bone called] قصبة, which is the hard part of the (Mf:) i. q. [which is evidently an explanation by a synecdoche, as this word properly signifies nostril]: (M:) it pertains to man and to others: (S:) ٍفَُنُأ is a dial. var. of the same; (Mf, Ta;) and so is ٍفَُنُأ, which is a form used by the vulgar peculiarly: (Ta:) the pl. [of pauc.] is ٍفَُنُأ and (S, M, Msb, K) and [of mult.] (T, S, M, Msb, K.) The dual is applied to The two nostrils; as in the saying of Muzáhim El-'Okeylee, [He scents with his two nostrils the dust]. (Ta.) You say also, ٍفَُنُأ He scents, or sniffs, the odour, and follows it. (T, [in which, however, I find يََِّٰحَبَع in the place of يََِّٰحَبَع] O, L, K, Ta.) And, of a she-camel, [She makes a show of affection with her nose, by smelling her young one; not having true love]. (S, M, K, voce ٍضِرْعَم &c.; see also ٍفَُنُأ مَبَعَض) And ٍفَُنُأ, (S, K, &, in art. متَحْطَّف ٍحَفْن ٍفَُنُأ) and [عَمَرْض ٍحَفْن ٍفَُنُأ], (K ibid.,)

He died [a natural death,] on his bed, (K,) without being slain or beaten (S, K) or drowned or burned. (K. [See art. ٍحَفْن]) And ٍحَفْن ٍحَفْن He became vehemently angry, or enraged; as also ٍحَفْن وَمَ ٍحَفْن, (Iath. [See also art. ٍحَفْن]) And ٍحَفْن A disdainful, or scornful, man; who disdains, or scorns, being injured. (T, K, Ta. [See,
A nose in the sky and a rump in the water; a prov., applied to him who magnifies himself in words and is little in actions. (Har p. 641.) And He put his nose in the back of his neck; meaning he turned away from the truth, or what was right, and betook himself to what was false, or vain: (K, TA:) expressing the utmost degree of turning away, or turning the head, from a thing. (TA.) And He neglected, or left unprotected, the womb from which he had come forth: (Th, M:) or the جرَف of his mother. (Ibn-'Abbád, K.) And He is the speaker, or orator, who is not to be rebutted. (TA.) The nose of the lion is the asterism called النَّثرة, q. v. (Kzw in his Description of the Mansions of the Moon.) A prominent part of anything, as being likened to a nose; the extremity of anything. (M.) Thus, أنف جليل A prominence, or projecting part, of a mountain. (T, S, M, Msb, TA.) And أنف التَّثَاب (S, M, K, TA,) in [some of] the copies of the K erroneously, أَلْبَاب (TA,) The extremity; (S, M, K, TA,) or edge, (M, TA,) of the canine tooth, or tush, when it comes forth. (S, M, K, TA,) أنف خف البعير The extremity of the منَسَم [i. e. toe, or each of the two nails of the foot] of the camel. (T, K,) أنف اللحِية The fore part, (M, TA,) or side, (K,) of the beard. (M, K, TA,) أنف الشرع The extremity of the توَّق [also called its أَسْلَة and its ذَنَابَة] أنف القوس The two extremities which are in the inner sides of the two curved ends of the bow. (M.) The first, or first part, of anything; (S, M, K;) relating also to times; (M;) as also مَسْتَأْنف The first of the herbage, or pasture. (S, * M.) The first vegetation produced by the rain. (T, K,) جَاءَ فِي أَنْفِ الحِيْلَ (He came among the first of the horses, or horsemen].) (TA.) This is the first of the things which such a one has begun to do. (T, TA.) أنف السَّاحِر The first of the sabers. (T, S, M,) The first of the run, or running: (T:) the most vehement thereof. (T, S, M, K.) The first of the cold: (T:) the most vehement thereof: (T, S, M,) so says Yaákoob. (S.) A lord, or chief. (IAar, T, K.) You say, هو أنف قومه He is the lord, or chief, of his people. (TA.) A piece broken off of a cake of bread. (K, TA.)
part of ground, or land, that is hard, and lying open, exposed to the sun. (IF, K.)

\[OnInit\]: see Anat\[

\[OnInit\]: see Anat.

An Anat A camel having a complaint of, or suffering pain in, his nose, from the بَرَة [or nose-ring]: (ISk, S, M, K;) or wounded by the nose-rein, whether it be with a خُصاش or بَرَة (A 'Obeyd, T, M) or خُزامة [all of which are different kinds of nose-rings]. (A' Obeyd, T.) And consequently, Submissive, and tractable: (S, TA:) or submissive and obedient, that dislikes chiding and beating, and goes as he is able to do spontaneously and easily:

(Aboo-Sa'eed, TA:) and Anat signifies the same; (A 'Obeyd, M, K;) but the former is the more correct and the more chaste: (Sgh, K;) by rule, it should be مَأْنُوفُ, (T, S, M,) and مَبْطُونُ. (T, S.) To such a camel, the believer is likened in a trad.; (T, S, M;) because he ceases not to complain, or suffer pain; (M;) or because he does not require to be chidden nor to be punished, but endures and performs what is incumbent on him. (Aboo-Sa'eed, TA.) Disdaining, or disdainful; scorning, or scornful; i. q.

\[ OnInit\]: Anat [signifies the same] Anat. (T, K.) See also Anat.

\[ OnInit\]: Anat A meadow of new herbage, (Msb,) not pastured upon (S, Msb, K) by any one; (S;) as also Anat. (Ibn-'Abbád, K;) or untrodden: contracted, by poetic licence, into Anat, in a verse of Abu-n-Nejm. (M.) And Anat Herbage not pastured upon (S, M) by any one. (M.) Anat A cup of wine not drunk: (K;) or from which one has not drunk before; as though the drinking thereof were [but just] begun; like Anat: (S) or full: and in like manner, Anat [a full watering-place]; (M;) or not before drunk from. (TA;) And Anat Wine of which none has before been taken from its jar. (M, TA.) Anat A long [as though new and undiminished] coat of mail. (L in art.

\[ OnInit\]: Anat, from El-Mufaddal.)) Anat An event brought to pass at the first, not being before decreed: (K, TA:)
accord. to those who assert that there is no decreeing [by God]. (TA.) A kindly [as though novel] gait, or manner of walking. (Ibn-'Abbád, K.)

I. e., [I will come to thee in what is (now) to be begun (of time); meaning, immediately; nearly the same as أَنْفَ, but relating to the nearest future time, whereas this latter relates to the nearest past time]. (S, K.) And أَفَعَّلَ دَالَّ مِنْ ذِٰلِكَ أَنْفَ?

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The beginning, or commencement, of prayer; (K) i.e. the first saying of أَلْلَهُ أَكْبَرَ. (TA:) accord. to a relation of a trad., in which it occurs, with damm, أَنْفَ, (IAth, K,) but correctly with fet-h. (Hr, IAth, K.) The أَنْفَ seems to be here added to أَنْفَ as it is in أَذُنْبَ for أَذُنْبَ as it is in أَذُنْبَ (Sgh.)

Disdain; scorn; disdainful and proud incompliance or refusal; (Msb;) indignation; and anger: (TA:) a subst. [or, accord. to the S and M and K, an inf. n.] from أَنْفُ. (Msb.)

أَنْفَ : see أَنْفَ.

Snuff, for the nose: but this is postclassical. (TA.)

A man very disdainful, scornful, or indignant; very disdainfully and proudly incompliant or refusing; (M,) who disdains, or scorns, exceedingly, to do ignoble deeds: (Har p. 312:) pl. أَنْفُ. (M,) ___ A woman whose nose has a pleasant odour: (S, M, K;) or whom one likes to smell: (IAar, M;) or who disdains, scorns, abstains from, shuns, or dislikes, that in which is no good. (Ibn-'Abbád, Sgh, K.)

A mountain which produces vegetation before other regions. (Ibn-'Abbád, K.) And أَرْضُ أَنْفَ, (T, M,) or أَرْضُ أَنْفَ, (T, M,) or أَرْضُ أَنْفَ, (T, M,) or أَرْضُ أَنْفَ (S, K;) Land that produces its vegetation early: (T:) or that produces vegetation quickly: (Et-Táee, ISk,
(M.) Applied to iron, i. e. Soft. (Aboo-Turáb, T, K.)

having a large nose; (Yaakoob, S, M, K;) applied to a man: (M, K;) similar to (T, S, * M, * K, * &c.)

an Af. (T, S, * M, * K, * &c.,) and (IAar, Bd, K, Jel,) in the Kur [xlvii. 18], (M, &c.,) means What was this that he said just now? (Zj, T, M, Bd, Jel:) or, a little while ago? (IAar, T, K;) i. e., in the first time near to us? (Zj, T, M;) from 

(bch.; syn. (M.) And it is said in a trad., A chapter of the Kur-án has been sent down to me now. (TA.)

The first part of life (Ks, K, TA.) ___ See also .

its fem., with ạ, see voce .

see .

Sharpened at its extremity; or pointed; (M, K;) applied to a spear-head, or an arrowhead, or a blade, (K,) or anything. (M.) Made even: a thong, or strap, made of a certain measure, and evenly. (M.) Camel's .

and the former epithet is applied to sheep or goats. (K.) ___ The former of these two epithets, applied to a woman,
signifies Just married or bedded, (التي أستؤنفت بالنكاح,) for the first time. (M.)

* A camel that is urged on by [means of the rein attached to] his nose. (M.)

\[
\text{منايف} \quad \text{A camel that is urged on by [means of the rein attached to] his nose. (M.)}
\]

\[
\text{مناف} \quad \text{A man who begins to make use of the places of pasturing and alighting; (M;) who pastures his beasts upon the first of the herbage. (As, T, K. * [In the CK, } \text{نفكاتب} \text{is put for } \text{نفتكاتب}])} \quad \text{A man (TA)}
\]

journeying in the beginning, or first part, of the night: (K:) so in all the copies of the K; but correctly, as in the Moheet and the O, in the beginning, or first part, of the day. (TA.)

\[
\text{مثبتة} \quad \text{[A place] from which nothing has been eaten; as also } \text{مثبتة} \text{;} \text{ (K;) which latter is explained by Ibn-Abbád as signifying a place not eaten [from] before. (TA.)} \quad \text{جارية مثبتة} \text{مثبتة} \text{شيب} \quad \text{A girl [in the prime of youth;] in whom no trace of agedness appears. (Sgh, K.)}
\]

\[
\text{مثبتة} \quad \text{see } \text{مثبتة}.
\]

\[
\text{مثبتة} \quad \text{see } \text{نفتكاتب, in the latter part of the paragraph.}
\]
1. أَنَاقَ، aor. -، inf. n. أَنَاقُ، It excited admiration and approval by its beauty or goodliness; it pleased, or rejoiced. (Msb.) Also, aor. and inf. n. as above, He rejoiced; was joyful, happy, or pleased. (S, K.) You say، أَنَاقُ،

2. أَنَاقِ، inf. n. أَنَاقٌ، He made, or caused, to wonder. (K, TA.)

3. أَنَاقُ، (S, Msb, K) inf. n. أَنَاقِ، and إِنْتِاقُ، (K) [but the latter is properly a quasi-inf. n.,] It excited my admiration and approval; pleased me; or rejoiced me. (S, Msb, K.)

4. أَنَاقِي، (S, Msb, K) inf. n. أَنَاقٍ، How vehemently does he seek, or pursue, or desire, such a thing! or how vehement is he in seeking, pursuit, or desire, with respect to such a thing! (JK, K.)

5. أَنِاقَ، He sought, pursued, or desired, the most pleasing of things; (TA,) [he affected nicety, or refinement; he was dainty, nice, exquisite, refined, or scrupulously nice and exact; or chose what was excellent, or best; and he exceeded the usual bounds; as also أَنَاقُ، and إِنْتِاقُ، in all these senses;] in respect of food, never eating anything but what was clean [and choice]; and أَنِاقَ، in respect of apparel, never dressing otherwise than well; and أَنِاقَ، in respect of speech, never speaking otherwise than
chastely; and in respect of all affairs. (TA in art. نَطَسٌ (يَأْتِي فِيهِ) i. e. He did it, or performed it (namely, a thing, or an affair,) with نبًةٍ [i. e. daintiness, nicety, exquisiteness, refinement, neatness, or scrupulous nicety and exactness; or in a manner exceeding what is usual]: (S:) or he chose what was excellent, or best, to be done in it, and did it admirably: (TA:) or he did it (namely, his work, Msb) firmly, solidly, soundly, or thoroughly, (Msb, K,) and skilfully. (K: [but in this last sense, 'Alee Ibn-Hamzeh allows only the latter of these two verbs. TA in art. نَطَسٌ نَطَسٌ (يَأْتِي فِيهِ) You say also، تأَتَّقَ فَلَانٌ فِي الْرَّوْضَةَ Such a one found himself in the meadow, or garden, (واقع فيها) pleased, or rejoiced, therewith: (S:) or he found it pleasant or delightful, delighted in it, or took pleasure or delight in it, and enjoyed its beauties: and he sought after its beauties, step by step, and was pleased, or rejoiced, therewith, and enjoyed it. (TA.) And تأَتَّقَ المَكَانَ He was pleased, or rejoiced, with the place, and attached to it, not quitting it: (L:) he loved the place. (Fr, K.) It is said in a trad. of Ibn-Mes'ood، أَتَتَّقَ فِيهِنَّ أَيَّادٌ وَقَعَتُ فِي أَلْ حَمٍّ وَقَعَتُ فِي رِوْضَاتٍ أَتَتَّقَ فِيهِنَّ، or, as in the T، أَتَتَّقَ فِيهِنَّ، meaning [When I find myself in the chapters of the Kur-án commencing with Há Meem,] I find myself in meadows, or gardens, the beauties of which I seek after step by step, and with which I am pleased, or rejoiced, and which I enjoy: i. e., I find pleasure, or delight, in reading them, or reciting them, and enjoy their beauties. (TA.) أَتَتَّقَ النُّفْع inf. n. of 1 [q. v.] (Lth, JK, &c.) [Hence, A pleasing, or rejoicing, state, or condition.] You say، نَفَعٌ فِي أَنْقٍ مِّنْ عَيْشِهِ وَاَخْصَب[Hes is in a pleasing, or rejoicing, state, or condition, in respect of his life, and in a state of plenty]. (JK.) Goodliness, or beauty, and pleasingness, of aspect, or outward appearance: or, as some say, a uniform and uninterrupted state of verdure before the eye; because it pleases, or rejoices, its beholder. (TA.) Goodbage, or pasturage, (K, TA,) that is
goodly, or beautiful, and pleasing, or rejoicing: an inf. n. used as a subst. (TA.)

أَنْقَاءَ: أَنْقَىٰ

He has no pleasure, or pride, in the thing. (JK)

أَنْوَاقٍ: A certain bird; (S,) i. e. the رَخْمَةَ [or female of the vultur percnopterus]; (IAar, S,) called by Kumeyt ذَاتُ أَمْعَيْنَ: (TA.)

possessor of two names] because having these two appellations: (S:) or the eagle: and also the former bird: (K,) ISk cites 'Omárah as saying that it is in his opinion the eagle; but that people say it is the رَخْمَةَ; and he adds, [alluding to a prov., which see below,] that the eggs of the رَخْمَةَ are found in ruins, and in plain country: (TA:) or the male of the رَخْمَةَ: (JK, TA:) or a certain black bird, having what resembles the عَرف [or comb of the cock], (AA, K,) that deposits its eggs in remote places: (AA:) or a certain black bird, (AA, K,) like a great hen, (AA,) bald in the fore part of the head, (AA, K,) having a yellow bill, (K,) or having a long bill: (AA:) she guards her eggs, and defends her young one, and keeps with her offspring, and submits not herself to any but her mate, and migrates among the first of the migrating birds, and returns among the first of the returning birds, and will not fly while moulting, and will not be deceived by her small feathers but waits until they become quills and then flies, and will not remain constantly in the nests, and will not alight upon the quiver (K) knowing it to contain arrows: (TA:) the word is sing. and pl.: (TA:) or its pl. is أَنْوَاقٌ. (JK.) Hence the prov., (JK, S,) أَنْقَاءَ [More rare than the eggs of the anook]: (JK, S, K:) because this bird guards its eggs, so that they are hardly ever, or never, found; for its nests are on the tops of mountains, and in difficult and distant places; (S, K;) notwithstanding which, it is said to be stupid: (S,) ISd says that the female bird called رَخْمَةَ may be meant thereby; or the male, because the eggs of the male exist not; or the eggs of the latter may be meant because he often guards them, like as does the male ostrich. (TA.)

أَنْقَىٰ: Goodly, or beautiful; (S, K,) pleasing, or rejoicing; (JK, S, Msb, K,) as also أَنْقَىٰ: (JK, TA:) and loved. (TA.) You say,

روضة أَنْقَىٰ: A meadow, or garden, that is loved: and روضة أَنْقَىٰ: a meadow, or garden, that is pleasing, or rejoicing. (TA.)
He has goodliness, or beauty, and pleasingness: but in the L, and in some copies of the S, and what precedes it indicates that the meaning is he has a faculty of doing well or excellently [and of nice or refined skilfulness]. (TA.)

More, or most, pleasing or rejoicing. (TA.)

[originally] More, or most, pleasing or rejoicing. (TA.)

[part. n. of 5; Seeking, pursuing, or desiring, the most pleasing of things; affecting nicety, or refinement; dainty, nice, exquisite, refined, &c.; in respect of food, apparel, speech, &c.] one who is in a pleasing condition (in respect of his life, and in a state of plenty. (JK.) It is said in a prov., (TA, i.e. He who is content with what is little, (S, K, in art. علم) or what is barely sufficient, of sustenance, (TA in the present art.) is not like him who seeks, pursues, or desires, the most pleasing of things, or who is dainty, &c., (من يتأنق) and eats what he pleases, (S, K, in art. علم) or him who is not content save with the most pleasing of things. (TA in the present art.)
Ank: pure [or lead]: or black [or white]: or black [or pure]: or i. q. [which is applied in the present day to tin, and pewter]: (Kr:) El-Kásim Ibn-Maan says, I heard an Arab of the desert say, هَذَا رَصَاصُ أَنْكُ, i. e. [this is] pure [lead]: (TA:) it is of the measure أَفْعَلَ, (S, K,) which is one of the forms of pl.s., (S,) like أَفْعَلَ, (Msb;) and there is no other word of this measure, (Az, S, K,) among sing. nouns, (Az, S,) except دُخَّل, (Sgh, K,) and أَجْرُ in the dial. of those who pronounce it without teshdeed: (Sgh:) it is disputed, however, whether دُخَّلْ is a sing. or a pl.: (Az, TA:) [and as to أَجْرُ, see what follows:] or, accord. to some, (Msb,) أَنْكُ is of the measure أَفْعَلَ, (Kr, Msb;) and is the only word of that measure in Arabic: (Kr:) or it is a foreign word; and so are أَجْرُ and [the proper names] كَابِلُ and أَمْلُ. (Msb.) It is said, in a trad., that he who listens to a singing female slave, أَنْكُ shall be poured into his ears (S, TA) on the day of resurrection. (TA.)
analam

(T, M, Msb, K) and (K) and (M, K,) the last allowable in poetry, (M,) i.e. (M, K, and Bd and Jel in lv. 9;) i.e. [Mankind; for such is the general meaning of , or ] mankind and the jinn (or genii) and others: (Jel ubi suprâ:) or the jinn and mankind: (T, Msb, K;) or what are on the face of the earth of all that are termed (or created beings): (Lth, T, Msb:) or all that is on the face of the earth: (K;) or everything having a i.e. soul, or spirit: (Bd ubi suprâ:) or every one who is subject to sleep. (TA [as though it were derived from ] is not mentioned by J, though occurring in the Kur-ân. (TA.)

: see above.

: see above.
إِنَّهُ إنَّهُ in art.
انو

: see إنو in two places.
The time has come, or has been near; for thee that thou shouldst do such a thing: or the time of thy doing such a thing has come to thee: or thy doing such a thing has been near: so says Zj; and Fr says the like: but the best of these is 

The time of departure came, or drew near; syn. : TA, from a trad.) ___ It came, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness; it became mature, or ripe; (T, S, M, IAm, * Msb, * K;) or, accord. to some, only when said of a plant; (M, K;) [or it signifies also] it became thoroughly cooked.

(T, Msb. *) Hence, in the Kur [xxxiii. 53]. Not waiting, or watching, for its becoming thoroughly cooked; or for its cooking becoming finished. (T, S, * M.) [See also  in two places. You say also, (inf. n. , (inf. n. , (inf. n. , (inf. n. , or he, (a man, TA,) was, or became, behind, backward, or late; it, or he, delayed, or held back; (M, K;) as also , aor. , TA,) The hot water became heated to the utmost degree. (S, K,) And the water became hot to the utmost degree. (M.) (a thing) was, or became, behind, or after, its time: (Lth, T:) or , inf. n. , , It (a thing) was, or became, behind, or after, its time: (Lth, T:) or , inf. n. , , it, or he, (a man, TA,) was, or became, behind, backward, or late; it, or he, delayed, or held back; (M, K;) as also , aor. , , and , (inf. n. , , See also 5, in two places.

See also 5, in two places: and see 1. ___ You say also, I fell short, or fell short of what was requisite.
or what I ought to have done, or flagged, or was remiss, in, or in respect of, the thing. (TA. [The verb is there written without any syll. signs; but the context seems to indicate that it is as above.])

He postponed it, put it off, deferred it, delayed it, retarded it; (T, S, M, Msb, K;) retrained

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it, withheld it, impeded it; (S, TA;) whatever the thing be. (T.) And I kept the food long upon the fire. (TA.) And Postpone not thou, or defer not, thine opportunity, or the time when thou art able to do a thing. (T.) And it is said in a trad., respecting the prayer of Friday, I see thee to have delayed coming, and to have done what is annoying to others by stepping over the necks [of those already in their places in the mosque]: (As, Mgh, * TA:) a saying of 'Omar. (Mgh.) also signifies He made him, or it, to be distant, remote, or far off; removed far away, alienated, or estranged, him, or it; like [from which it is formed by transposition]. (TA.) [Hence,] occurs in a verse of Es-Sulameeyeh; (M, TA;) meaning ; the ا being put before the ن (M.)

He acted deliberately, or leisurely, not hastily; as also , and , (M, K,) aor. (TA:) he acted with moderation, gently, deliberately, or leisurely; without haste; and with gravity, staidness, sedateness, or calmness; in the affair; as also , (Mgh:) or he acted gently; (IAar, T, TA:) as also , aor. and inf. n. as above; (TA:) or he acted gently, and waited; in the affair; (S:) or he waited, or was patient, or waited with patience, (T, Msb,) and did not hasten, in an affair. (Msb.) are nearly syn.: you say, He acted gently with him, [or to him.] and did not hasten in his affair. (Mgh.) You say also,
He waited patiently with him; or waited, and had patience, with him; (S, TA;) he did not hasten him; (Lth, T;) as also. (‘Eyn, Har p. 67.) And [He was waited patiently with for a year]. (S.) And I waited for the man; as also I waited for the food to become perfectly prepared or cooked. (Har p. 67.) And I waited for the man; as also I waited for thee until there is no disposition to wait patiently in me]. (S.)

10 see S, passim.

Ana: see what next follows.

Ano (AO, T, S, Msb, K) and Ano, (Akh, T, S, Msb,) the latter in [some of] the copies of the K erroneously written (T, A,) (and in other copies of the same omitted,) and Ano, (Akh, Th, T, S, M, K,) with and substituted for, (AAF, M,) and Ano, (K) and Ano, (M, I Amb,) An hour, or a short portion, or a time, or an indefinite time, (ساعة,) of the night: (Zj, T, S, M, K:) or a time or season (وقت) of the night: (M in art. ون: or i. q. [the period about midnight; or the time after an hour; or a short period, of the night; or when the night is departing]: (M, K:) or any (ساعة) [i. e. hour, or short portion, or time,] (M, K) of the night: (M:) [and any period of time; as will be seen below:] or, accord. to some, (M,) signifies the whole day; (M, K;) as also. (K;) the pl. is (T, S, M, Msb, K) and (T, T, S, M, Msb, K) and and (M, K;) You say, (M,) You say, (مَضَى) من اليل (Eno, Ano, إنْوَانَانْ) (S.) And a poet says,

* أَتَّمَّ حَمْلَهَا فِي بَعْضِ شَهْرٍ

* وَحْمَلُ الْخَالَةِ إِنَّهُ طَوِيلٌ

[She completed her gestation in a portion of a month; but the gestation of the pregnant in general is a long period of time]. (IAar, T.) Another uses the phrase (ضَحاَكُ الْأَنْثَى) occurring at the end of a verse, [for [ضَحاَكُ الأَنْثَى,]
meaningFound to be laughing whenever one comes to him. (M.)

in two places. ____ The utmost point, reach, or degree, (M, K,) of a thing; (M,) as also: so in the phrase, بلغ إناه وبلغ إناه "It (a thing, M) attained its utmost point, reach, or degree: (M, K;) or this means, [or, accord. to the CK, and it means,) its state of being thoroughly cooked; its state of maturity; or its full, or final, time or state. (K,) 

See 1, where an ex. from the Kur xxxiii. 53 is cited. Both words are said to be inf. ns.] See also.

in two places: ____ and see. 

Postponement; a putting off; a deferring; a delaying; a retarding: restraint; a withholding; an impeding:] a subst. from * TA:) the context of the K erroneously requires it to be understood as a subst. from. (TA.)

A certain thing of which one makes use, (M,) well known; (S, K;) namely, a vessel, or receptacle, (Mgh, Msb,) for water [&c.]: (Mgh:) pl. آنية, (T, S, M, Mgh, Msb, K,) originally ناون (T, S, M, Mgh, K;) the former a pl. of pauc.; and the latter a pl. of mult., (Mgh,) pl. of آنية. (T, S, M.)

Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; patience, as meaning contr. of hastiness: and gravity; staidness; sedateness; calmness: a subst. from. (S, Msb;) syn. عودة (T;) and رفق (Ham. p. 317;) and وقار and حَدَم: (M, Mgh, K;) as also. (M, K, TA. [In the CK, كائناي erroneously put for كائناي]) Also Hope: [in this sense, accord. to the TA, written with kesr; but this is doubtless a mistake, probably occasioned by a mistranscription:] so in the charge of 'Orweh to his sons; يأ بني إذا أكتم خلة رائعة من رجل فلا تقطعوا أناتكم منه [O my sons, when ye see a quality exciting admiration and approval, in a man, cut not ye off your hope of him, though he be in the estimation of the people a bad man]. (M.) A woman in whom is a languor on the occasion of rising, or standing up: (T, S, K;) and a gentle, or grave,
deportment: (S:) or in whom is a languor impeding from rising, or standing up: (As:) and signifies the like: (T:) Sb says that it is originally َو، like as ٌأَحَد َو، from َو، the people of El-Koofeh say that it is only َو، so says Lth: and he says that َأَنَّا َو، signifies, as applied to a woman, ُبَلَسَ، prospered, or abounding in good, as it is explained also by ADk, and forbearing, gentle, grave, staid, sedate, or calm, and compliant, or agreeing with another in mind or opinion: and the pl. is ُتَأْنَاتِ: or, as some say, it signifies a grave, staid, sedate, or calm, woman, who does not clamour, nor utter foul language. (T.)

ٌنُأ، as part. n. of ٌنِإ، A thing of which the time has come, or drawn near: and which has come, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness: but accord. to some, only applied to a plant. (M, K.) [Compare ٌنِآ، Behind, or after, the time; backward, or late; delayed, or held back; (K, TA; [but wanting in a MS. copy of the former in my possession, and in the CK;]) as also ٌنِآ، (TA.)

ٌنُإ، a word expressive of disapproval, and of deeming a thing remote or improbable: Sb relates that it was said to an Arab of the desert, who had taken up his abode in a town, or place, Wilt thou go forth when the desert shall have become plentiful in herbage? and he said, [What, I, indeed?], meaning Do ye say this to me when I am know to do thus? as though he disapproved of their questioning him: but there is much diversity of opinion respecting this word: (TA:) [accord. to some,] it is composed of the redundant ٌنِإ and the meddeh denoting disapproval [followed by the ُن of silence]. (Mughnee voce ٌنِإ، [See what is said of the redundant ٌنِإ in the present work.])

ٌنُأ signifies Whence? syn. ُمن، (T, S, M;) being an interrogative respecting the direction, or quarter, from which a thing is: (Msb:) and whence [used to denote a condition]: (TA:) and where? and where [used to denote a condition]; syn. ْأَيْنَّا، (K; [in which latter the first signification is not mentioned:]), and as one of the adverbial nouns used to denote a condition, whencesoever; from whatever direction or quarter: (S:) and wherever; wheresoever: (Lth, T:) and when? and when [used to den a condition]; syn. ْمَنِي، (T, K; [but in the latter of these, in art. َأَنَّا، in the place of ْمَنِي، we find حيث، which I regard as a mistake:])]
and how? syn. كيف (Lth, T, S, M, K:) and however (Lth, TA.) [I mention all these significations together because one of them is assigned by some authorities and another by others to فين in one and the same instance.] You say، أنَّ يَكُونُ هَذَا

Whence, from what direction or quarter, from what way, will, or should, be this? (Msb.) And أَنَّ لَكَ هَذَا

Whence [came, or cometh,] to thee this? (S.) It is said in the Kur [iii. 32], يا مَرْيَمَ أَنَّ لَكَ هَذَا O Mary, whence [came] to thee this? (T.) And in the same [xxxiv. 51], meaning [But] whence [shall the attaining of belief be possible to them from a distant place, i.e.,] (as explained in the S in art. came, or cometh, to thee this?

Whence [came, or cometh,] to thee this? (T.) And in the same [xxxiv. 51], meaning Where have we poured forth the water, pouring? but in this is an allusion to the direction [whence the rain comes]; and it may be rendered whence? &c.; and accord. to this reading, the pause upon طعاعمه [immediately preceding] is complete. (IAmb, T.) And you say، أَنَّ تَأَثِّنَ لَكَ (S, K,) meaning Whencesoever; or from whatever direction or quarter, thou shalt come to me, I will come to thee. (S.) In the saying of 'Alkameh،

* ومَعْطُمُ الْقَفْمِ يُوْمَ الْقُفْمِ مُطْعَمٌ

* أَنَّ نُوجَةُ وَالْمَحْرُومِ مُحْرَمٌ

the meaning is, [And he who is given spoil to enjoy, (lit., who is fed therewith,) on the day of spoil, is given it to enjoy] wherever he repairs, or however he repairs, [and the prohibited is prohibited.] (Lth, T, TA.) The saying in the Kur [iii. 159], فَلَمَّا أُنْهِيَ هَذَا means Ye say, When is this? or How is this? (T,) or Whence is this? (T, Bd, Jel.) And أَنَّ لَكَ هَذَا، in the same, [ii. 223,] may mean Whence, or when, or how; ye will. (TA.) You say also، أَنَّ لَكَ أَنْ تَفْتَحَ الحَصْنَ، meaning How is it, or will it be, possible for thee to open, or conquer, the fortress? (S.)

آن Hot, or heated, to the utmost degree: applied to hot water, (S, M, K,) in the Kur lv. 44: (S, M:) fem. آتَيْة; occurring in the
Kur lxxxviii. S. M.) See also أَنِ. Also A man much characterized by moderation, gentleness, or deliberateness; by a leisurely manner of proceeding, or of deportment, &c.; by patience, as meaning contr. of h Entries; by gravity, staidness, sedateness, or calmness. (S, K. *)

is a phrase mentioned by AAF, meaning I came to him time after time: in which, [says ISd,] I am of opinion that آَنِ is of the measure فَعَلَهَا: but the word commonly known is آَنِ [pl. of آَنِ or بَأَوْانَ, which is syn. with آَوَّنَة: see آَوَانَ.] (M.)
ائيه

ائيه : see art. انيه.
(S in art. ۷۸, and K,) inf. n. ۷۸۷۸ (K) and ۷۸۷۸ (S, K) and the same without teshdeed; (K, TA; [app. meaning ۷۸۷۸, which, however, belongs to art. ۷۸, q. v.;]) or ۷۸۷۸ (so in the CK; [but in some copies of the K, and ۷۸۷۸, as in the TK, where it is said that the inf. n. of this form of the verb is ۷۸۷۸ and ۷۸۷۸; (K) [i. q. ۷۸۷۸ and ۷۸۷۸; or] He expressed pain or grief or sorrow; or he lamented or complained or moaned, (S, K,) as one in an evil state, and broken in spirit by grief or mourning, and said ۷۸۷۸. (K.) [See a verse cited in art. ۷۸, voce ۷۸۷۸.]

۷۸۷۸ and ۷۸: see above.

۷۸۷۸, i. e. ] with the ۷۸ of pausation; imperative of ۷۸۷۸, q. v. (Mughnee in art. ۷۸۷۸)

۷۸۷۸ and ۷۸۷۸ and ۷۸ ۷۸ &c.: see art. ۷۸.
He furnished, prepared, equipped, or accoutred, him, for the thing, or affair; he furnished him, or provided him, with the apparatus, gear, tackling, implements, instruments, tools, or the like, proper, or necessary, for it. (MF.) 

He prepared the thing, or affair. (MF.) See also 5.

5 He furnished, prepared, equipped, or accoutred, himself; furnished, or provided, himself with proper, or necessary, apparatus, gear, tackling, implements, instruments, tools, or the like; (S, A, Msb, K;) for journeying; (Msb;) or for the thing, or affair; as also أَهْبَ الأمر. (K.)

أَهْبَ: see إِبَاء.

Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools, or the like; (S, A, Msb, K;) as in أَهْبَ الجَرْحِيَّةُ [the apparatus, arms, weapons, equipage, or accoutrements, of war]; (S;) as also أَهْبَ: (K;) pl. of the former, أَهْبَ. (S, Msb.) You say, أَهْبَ الأمر أَهْبَهُ. (He took his apparatus, &c., for that thing, or affair; also meaning, he made his preparation, or he prepared himself, for it). (TA.)

A skin, or hide, (A, Msb, K;) in an absolute sense, (A,) of a bull or cow, sheep or goat, or wild animal: (TA:) or a skin, or hide, not yet tanned: (S, A, Mgh, Msb, K;) and sometimes applied to the skin of a man: (Msb:) pl. (of pauc., TA) أَهْبَ (IAar, K) and (of mult., TA) أَهْبَ أَهْبَ (S, A, Mgh, Msb, K;) with two dammehs, (Mgh, Msb,) and أَهْبَ أَهْبَ. (S, Msb, K;) contr. to rule, (S, Msb,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the K, it is written أَهْبَ أَهْبَ أَهْبَ. (You say, أَهْبَ الأمر أَهْبَهُ.) [They hungered so that they ate the skins, or hides]. (A.) And أَهْبَ: (TA you say, جَائَوا حَتَّى أَكْلُوا أَهْبَ) [He almost
issued from his skin in his running]. (A.) And [He spared the people's blood in their bodies]. (TA, from a trad.)
1. aēl, aor. —, inf. n. (Msb;) or aēl, like (K, TA;) It (a place, Msb, TA) was, or became, peopled, or inhabited. (Msb, K, TA.)

2. aēl, aor. — and —, inf. n. as above, He married, or took a wife; (Yoo, S, Msb, K;) as also (S, Mgh, Msb, K;) and aēl, [written with the disjunctive alif, like, aēl, and dāy, and dāy, and dāy, and &c.;] (K;) of the measure. (TA.)

3. aēl; (Ks, S, Msb;) or aēl, aor. —; (K;) or both; (JK;) i. e. e. the man; or he was, or became, sociable, companionable, friendly, amicable, or familiar, with him, i. e. the man; or he was, or became, cheered, or gladdened, by his company or converse, or by his, or its (the thing's) presence. (JK, S, Msb, K.)

4. aēl, (K;) or aēl; (Ham p. 184,) inf. n. Taēl (Ham, K;) He said to him aēl; (Ham;) or he said to him aēl; (K;) like ḍā‘b ḍēy (TA;) [see aēl:] IB says that [the first pers. of] the aor. of this verb is with fet-h to the ʾ in aēl; (K, TA;) contr. to rule: a strange assertion]. (TA.)

5. aēl; (Ham, K;) He saw him, judged him, thought him, or held him, to be worthy, or deserving, of that; to merit it; to have a right, or just title or claim, to it: (K, TA;) or he made him to be worthy, or deserving, of that; &c. (TA.) You say, aēl; (AZ, S, TA;) May God make thee worthy, or deserving, of good, good fortune, prosperity, or the like. (S.)

6. aēl, inf. n. aēl; (Ham, K;) May God make thee to enter with thy wife into Paradise: (AZ, S, TA;) or may God make thee to have a family in Paradise, and unite thee with them [therein]. (TA.)

7. Taēl see 1.
8. See 1.

10. َﻞَﻬَـﺗْاِإ

본말로 本말로 本말로 本말로

ٌهُلٍْأَتُسَا

as signifying *He was, or became, worthy, or deserving, of it, or he merited it, or he had a right, or just title or claim, to it,* is not allowable: (Msb, * MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fs it is said to be of weak authority; and the expositors thereof confirm this assertion, saying that it occurs, but is inferior to other words in chasteness; and El-Hareereee asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (K:) Az and Z and Sgh and others assert it to be good: and Az says, in the T, some have asserted the saying َنﺎَﻬُـﻳ ْوَأ َمَﺮْﻜُﻳ ْنَأ ُﻞِﻫْﺄَﺘْﺴَﻳ ٌنَﻼُﻓ, as meaning *Such a one is worthy, or deserving, of being treated with honour, or of being held in light estimation,*] to be erroneous; and ُلﺎَﻬْـﺌِﺘْﺳِﻻا ُﺔَﻟﺎَﻫِﻹا to be only from ُﺔَﻟﺎَﻫِإ; but I do not disallow it, nor charge with error him who says thus; for I have heard the verb thus used by a chaste Arab of the desert, of the BenooAsad, and there was present a number of Arabs of the desert who did not disapprove his saying: and this is confirmed by the saying in the Kur

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[xxxiv. 55], [explained below: see ُﻞْﻫَأ]. (T.)

He took the

ُﻞْﻫَأ (JK, K,) or ُلآ he ate the

ُﻞْﻫَأ (JK, K,) or he ate the ُلآ: see this word below. (Msb, TA.)

[The people of a house or dwelling, and of a town or village, and of a country: and the family of a man:] a man's cohabitants of one dwelling or place of abode, (Er-Rághib, Kull p. 84,) and of one town or country: (Er-Rághib:) afterwards applied to a man's fellow-members of one family or race, and of one religion, and of one craft or art or the like: (Er-Rághib, Kull:) or, as some say, relations, whether they have followers or dependents, or not;

whereas ُلآ signifies relations with their followers or dependents: (Kull:) or it originally signifies relations: and sometimes is applied to followers or dependents: and signifies also the ُلآ [i. e. people, or inhabitants, or family:] of a house or tent:
or a man's nearer, or nearest, relations by descent from the same father or ancestor; or his kinsfolk; his relations: (K) or, accord. to [the Imám] Mohammad, a man's wife [or wives] and his children and household who are the objects of his expenditure; and thus, any brother and sister, or paternal uncle and son of a paternal uncle, or strange or distantly-related child, whom a man feeds or sustains in his abode: the most particular, or most special, dependents, or the like, of a man: on the authority of El-Ghooree: (Mgh:) [J indicates some of these meanings merely by saying that it signifies] the أَهْلُ أَبْتِهِ, and the أَهْلُ أَبْتِهِ of a house; as also أَهْلُ أَبْتِهِ. (S:) [see also أَهْلُ أَبْتِهِ, a form in the explanations of which, certain distinctions between it and أَهْلُ أَبْتِهِ will be found mentioned:] the pl. is أَهْلُ أَبْتِهِ, أَهْلُ أَبْتِهِ, أَهْلُ أَبْتِهِ, أَهْلُ أَبْتِهِ. 
(Mgh, Msb, K,) and أَهْلُ أَبْتِهِ, (S, Mgh, Msb, K,) with an additional أَهْلُ أَبْتِهِ [implied by the tenween, and expressed in the accus. case, and when the word is determinate, as in أَهْلُ أَبْتِهِ, أَهْلُ أَبْتِهِ, (S,) contr. to rule, (S, Mgh,) like أَهْلُ أَبْتِهِ, (S,) [and like أَهْلُ أَبْتِهِ, respecting which and أَهْلُ أَبْتِهِ, see أَهْلُ أَبْتِهِ, (S, K,) a pl. of (S, K,) sometimes occurring in poetry, (S, [like أَهْلُ أَبْتِهِ, أَهْلُ أَبْتِهِ, and أَهْلُ أَبْتِهِ, as though pl. of أَهْلُ أَبْتِهِ, Aٌلَّهُ, Aٌلَّهُ, Aٌلَّهُ: The [people or] inhabitants [or family] of the house or tent. (Mgh, K.) But أَهْلُ أَبْتِهِ أَوْصِيَ جَنْسَهُ means the same as أَوْصِيَ جَنْسَهُ, i. e. He left by will, of his property, to the children of his father, [or his kindred by the father's side.] exclusively of all relations of the mother. (Mgh in art. ذَبْح.) [See also ذَبْح, below.] Aٌلَّهُ, Aٌلَّهُ The [people or] inhabitants of the towns or villages. (TA.) And أَهْلُ أَبْتِهِ The settled, or constant, inhabitants of the country or town. (Msb.) And أَهْلُ أَبْتِهِ The people of the region, or regions, of cities, towns, or villages, and of cultivated land. (A in art. حَضُر.) And أَهْلُ أَبْتِهِ The people of the region, or regions, of cities, towns, or villages, and of cultivated land. (S in art. حَضُر.) [The people of the towns or villages, or] the inhabitants of the buildings, and of the tents, (Kull,) or deserts. (TA in art. حَضُر) and The people of the graces, and of the places of graves; i. e., those buried therein.] Aٌلَّهُ, Aٌلَّهُ The people of Paradise. (Mgh, Msb, K,) and Aٌلَّهُ, Aٌلَّهُ The people of the fire, i. e., of Hell. (Mgh in art. حَضُر.) See also أَهْلُ أَبْتِهِ The following is an ex. of أَهْلُ أَبْتِهِ as explained above in the first sentence on the authority of the K: أَهْلُ أَبْتِهِ أَوْصِيَ جَنْسَهُ to a prov. [meaning Kinsfolk are quicker of tendency to kinsfolk than the torrent to the plain]. (TA.) So, too, a saying of a poet cited voce ضَفْخ. (TA.) [And]
Betake thyself early to thy family, and beware of the night and its darkness. (Har p. 175.) And a saying meaning Thou hast come to an ample, or a spacious, or roomy, place, and to [people like thine own] kinsfolk; therefore be cheerful, or sociable, not sad, or shy: (S:) or thou hast found, or met with, [an ample, or a spacious, or roomy, place, and] kinsfolk, not strangers. (K.) And a saying meaning Thou hast come to a people who are [like] kinsfolk, and to a place that is plain, even, not rugged, and that is ample, spacious, or roomy; therefore rejoice thyself, and be not sad, or shy. (Msb.)

The [family or] wives and daughters of the Prophet, and his son-in-law 'Alee: or his women; and (as some say, TA) the men who are his آل; (K, TA) comprising the grandchildren [أحفاد] and [other] progeny: and so أهل البيت as used in the Kur xxxii. 33, occurring also [in a like sense] in xi. 76: (TA:) and أهل الأمر is conventionally applied to the nearer, or nearest, kinsfolk of the Prophet. (Er-Râghib.)

In the phrase آل الله, meaning The friends, or the like, (أوليا) and the assistants, (TA,) of God and of his apostle, the first word is originally أهل الله and is also an appellation which used to be applied to The readers or reciters [of the Kur-an]. (TA.)

[so, too, in the present day, أهل البيت.] and so, too, (K:) Hence the phrase بني علي أهل البيت [see art. بني:] (Kull:) and تدخل علي أهل البيت [The people of; or] those who follow, (K, TA,) and believe, (TA,) a certain persuasion, or body of tenets. (K, TA.)

[Those who conform to the institutes of Mohammad:] (TA.) [And] أهل الأهواء [The people of erroneous opinions:] those whose belief is not that of the class termed أهل السنة, but who have the same قبيلة. (TA:) [And] أهل القرآن Those who follow the religion of El-Islâm. (Mgh.) [And] أهل الكتاب Those who read, or recite, the Kur-an, and perform the duties enjoined thereby. (Mgh.) [And] أهل العلم [The people of the Scripture, or Bible: and] the readers, or reciters, of the Mosaic Law, and of the Gospel. (TA.)

[The people...
of knowledge, or science;] those who are characterized by knowledge, or science. (Msb.) 

The possessors of command: or] those who superintend the affairs [of others]; (K, TA) like أُؤُوَلَالْأَمُرُّ (Mgh in art. ِ�ْﺮُمَﻷا ِِّﻞُﻫَأ ِ�ْﺮْمَﻷا) [Ahl al-amr (TA in art. ِّﻞُﻫَأ).] Those persons, (Mgh, TA,) of the unbelievers, (Mgh,) [namely, Christians, Jews, and Sabians, but no others,] who have a compact, or covenant, with the Muslims, (Mgh, TA,) paying a poll-tax, whereby they are secure of their property and blood, (Mgh,) or whereby the Muslims are responsible for their security [and freedom and toleration] as long as they act agreeably to the compact. (TA.) 

also signifies The possessors, or owners, of property: as in the Kur iv. 61. (TA.) A person, (S, K,) and persons, for it is used as a sing. and as a pl., (K,) having a right, or just title, to such a thing; entitled thereto; worthy, or deserving, thereof; meet, or fit, for it: (S, K:) the vulgar say مَسِتَاهْلُ, which is not allowable: (S:) or this assertion of J's is of no account. (K: see 10.) You say, ِماَﺮْﻛِِﻹ ِﻞْﻫَأ ِْﻮُﻫ ِْاَﺬَﻜِﻟ ِﻞْﻫَأ ِْاَﺬَﻜِﻟ. (Ibn-'Abbád.) And ِْاَﺬَﻜِﻟ ِْاَﺬَﻜِﻟ He who is, or they who are, entitled to, or worthy of, love, or affection. (S, Sgh.) And hence, in the Kur [lxxiv. last verse], ِْاَﺬَﻜِﻟ ِْاَﺬَﻜِﻟ He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive those who so regard Him. (Jel.) In the phrase َْاَﺬَﻜِﻟ ِْاَﺬَﻜِﻟ Thou who art the Being entitled to praise and glory], occurring in a form of prayer, the first word is mansoob as a vocative: and it may be marfooa, as the enunciative of an inchoative suppressed; i. e. َْاَﺬَﻜِﻟ ِْاَﺬَﻜِﻟ Thou art the Being entitled &c. (Msb.) [Frequently, also, ِْاَﺬَﻜِﻟ signifies The author; or, more commonly, authors, of a thing; like ساحِب ِْاَﺬَﻜِﻟ and ِْاَﺬَﻜِﻟ; as in ِْاَﺬَﻜِﻟ The author; or authors, of innovations; and ِْاَﺬَﻜِﻟ The author; or authors, of wrong.] 

 Individuals: ِْاَﺬَﻜِﻟ ِْاَﺬَﻜِﻟ: see ِْاَﺬَﻜِﻟ. ِْاَﺬَﻜِﻟ: see ِْاَﺬَﻜِﻟ in four places: and see ِْاَﺬَﻜِﻟ.
A domestic beast [or bird]; a beast [or bird] that keeps to the dwelling [of its owner];

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(JK, Msb, K, TA;) contr. of أَهْلٍ and أَهْلَ. (K.) You say جَمْعُ أَهْلِيَّةٌ [Domestic ass]: (JK, TA:) occurring in a trad., in which their flesh is forbidden to be eaten. (TA.)

The quality of having a right, or just title, to a thing; worthiness, or desert; meetness, or fitness; in Pers. سُوَازِرٍ (Golius, app. from a gloss in a copy of the KL:) the state, or quality, of meetness, or fitness, [of a person,] for the bindingness of the rights which the law imposes for one or upon him. (TA.)

Grease: (S:) or melted grease: (Msb:) or fat: or melted fat: or olive-oil: and anything that is used as a seasoning or condiment: (K:) such as fresh butter, and fat, and oil of sesame: (TA:) or melted fat of a sheep's tail and the like. (JK.) Hence, سُرِعَانُ ذَٰلِكَ إِهَالَةٌ, a prov., mentioned in art. سُرِعَانُ (K, * TA;) or, as some say, وَشْكَانُ. (TA.)

أَهْلٍ, (JK, S, Msb, K,) [said by those unacquainted with the verb أَهْلَ in the first of the senses explained in this art. to be] a kind of rel. n., (TA,) and مَأْهُلٌ, (JK, K,) A place peopled, or inhabited: (Msb:) or a place having people: (JK:) or the former has this signification; and the latter signifies having its people in it: (ISK, K:) or the former has this last signification: (Yoo, S:) pl. of the latter: مَأْهُلٌ, occurring in a poem of Ru-beh [app. by poetic licence for مَأْهُلٌ]. (TA.) You say قَرْيَةٌ أَهْلَةٌ A peopled, or inhabited, town or village. (Msb.) And أَمْسِتْ نُبَآئِهِمُ أَهْلَةٌ Their fires became in the evening attended by many people. (TA.)
[A mess of crumbled bread] having much q. v. (A, TA.)

Having a wife. (Har p. 571.)

: see latter part of the paragraph. Also Taking, or eating, q. v. (S.)
a conjunction, (M, Mughnee, K,) to which the later authors have ascribed meanings amounting to twelve: (Mughnee:) a particle which, when occurring in an enunciative phrase, [generally] denotes doubt, and vagueness of meaning; and when occurring in an imperative or a prohibitive phrase, [generally] denotes the giving of option, or choice, and the allowing a thing, or making it allowable.

(S.) First, (Mughnee,) it denotes doubt. (T, S, M, Msb, Mughnee, K.) So in the saying, [I saw Zeyd or 'Amr]. (T, S, Msb.) And [A man or a woman came to me]. (Mbr, T.) And [in the Kur xviii. 18 and xxiii. 115, We have remained a day or part of a day]. (Mughnee.) Secondly, (Mughnee,) it denotes vagueness of meaning. (S, Msb, Mughnee, K.) S [it may be used] in the first of the exs. given above. (Msb.) And so in the saying, [And verily we or ye are following a right direction or in manifest error], (S, Mughnee,) in the Kur [xxxiv. 23]; (S;) the ex. being in the former. (Mughnee.) Thirdly, (Mughnee,) it denotes the giving of option, or choice. (T, S, M, Mughnee, K.) So in the saying, [Eat thou the fish, or drink thou the milk]; i. e. do not thou both of these actions; (Mbr, T, S;) but choose which of them thou wilt. (Mbr, T.) And [Take thou as wife Hind or her sister]. (Mughnee.) And [in like manner] it denotes the making choice. (T.) [So when you say, I will take as wife Hind or her sister; whichever of them I choose.] Fourthly, (Mughnee,) it denotes the allowing a thing, or making it allowable. (T, S, Msb, Mughnee, K.) So in the saying, [Sit thou with El- Hasan or Ibn-Seereen]. (Mbr, T, S.) And [Stand thou or sit]: and the person to whom this is said may do [one or] both of the se actions. (Msb.) [And similar exs. are given in the Mughnee.]

But [in the Kur lxxvi. 24, And obey not thou, of them, a sinner or a person very ungrateful to God.] means that thou shalt not obey either of such persons: (Mbr, T, Mughnee:) in which case [is more forcible than; for when you say to a person, Obey not thou Zeyd and 'Amr, he may obey one of them, since]
the command is that he shall not obey the two. (Zj, T.) __ Fifthly, (Mughnee,) it denotes unrestricted conjunction. (Mughnee, K.) So in the saying, in the Kur [iv. 46 and v. 9], [And if any one of you cometh from the privy]; (TA;) [where, however, it may also be rendered or; though] meaning (T, TA;) the in this explanation being what is termed a denotative of state. (T.) So, too, accord. to AZ, in the expression [And they exceeded that number], in the Kur [xxxvii. 147]: but see below. (TA.) And so in the words, [And our doing, in respect of our possessions, what we will], in the Kur [xi. 89]. (T, TA.) __ Sixthly, it denotes transition, (Mughnee,) used in the sense of [the adversative particle] لْبَلَ (, T, S, M, Mughnee, K,) in a case of amplification of speech; (S,) accord. to Sb, on two conditions; that it shall be preceded by a negation or a prohibition, and that the agent shall be mentioned a second time; as in [Zeyd did not stand: nay, rather 'Amr did not stand]; and [Let not Zeyd stand: nay, rather let not 'Amr stand]. (Mughnee.) Accord. to Fr, (Th, M, Mughnee,) it has this meaning in [Nay; rather they exceeded that number], (Th, S, M, Mughnee,) in the Kur [xxxvii. 147, cited above]: (S,) or the meaning is, or they would exceed [that number] in your estimation: or these words with those preceding them in the same verse mean, we sent him to a multitude of whom, if ye saw them, ye would say, They are a hundred thousand, or they exceed [that number]; (M, Mughnee; *) so that it denotes doubt on the part of men, not of God, for He is not subject to doubt: (M:) or we sent him to a hundred thousand in the estimation of men, or they exceeded [that number] in the estimation of men; for God does not doubt: (S:) or او لْبَلَ is here used to denote vagueness of meaning: (IB, Mughnee:) or, it is said, to denote that a person might choose between saying, they are a hundred thousand, and saying, they are more; but this may not be when one of the two things is the fact: or, accord. to some of the Koofees, it has the meaning of ; and each of these meanings, except the last, has been assigned to او لْبَلَ as occurring in the Kur ii. 69 and xvi. 79. (Mughnee.) __ Seventhly, it denotes division; (Mughnee, K; *) as in the saying, [The word is a noun or a verb or a particle]: so said Ibn-Malik: or, as he afterwards said, in preference, it denotes separation (الْتَفْرِيقُ) divested of the attribute of denoting doubt and vagueness of meaning and the giving of option or choice; adducing as one of his exs. of this meaning the saying, [in the Kur ii. 129, And they said, Be ye Jews or
because the use of و in division is better; as when you say, 

I used to eat flesh-meat or honey; i.e. I used to eat flesh-meat one time and honey another time: and so in the Kur vii. 3 and x. 13. ____ Eighthly, (Mughnee,) it is used in the sense of the exceptive َلَا إلَى ( , Mughnee, K,) or ْنَأ َلَا إلَى ( ; S;) and in this case the aor. after it is mansoob, because of ْنَأ suppressed. (Mughnee, K.) So in the saying, [I will assuredly slay him or he shall become a Muslim; i.e., unless he become a Muslim]. (Mughnee.

[And a similar ex. is given in the M.]) So, too, in the saying,

[And I used, when I pinched and pressed the spear of a people, to break its knots, or joints, or its internodal portions, (the shaft being a cane,) or, i.e. unless, it became straight]: (Mughnee, K: *) a prov., of which the author is Ziyád ElAajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. َمَمْمَمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْm

thus related by Sb, the verb ending it being rendered mansoob by او; and thus he heard it from some one or more of the Arabs; but in the original verses, which are but three, it is َتَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْm with refa. (IB and TA in art. َمَمْمَمْm) [And similar to these above are the sayings,] َلَا تمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْمَمْm I will assuredly come to thee or there

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is not, i.e., unless there be not, in Nejd, a قَرْطَة; meaning I will assuredly come to thee, in truth. (T.) ____

Ninthly, (Mughnee,) it is used in the sense of َلِلْيَإِلَيْ (Mughnee, K,) or َلِلْيَإِلَيْ (S;) in which case also the aor. after it is mansoob, because
ofONDON suppressed: (Mughnee:) and in the sense of which is also syn. with اَتَّبِعْكَ (Fr, T, M, K.) So in the saying, َأَضْرَبِهُ أو يَتَوبُ [I will assuredly beat him until he repent]. (S. [And similar exs. of or as explained by اَتَّبِعْكَ are given in the T (from Fr) and in the M and in the Mughnee.]) And so in the saying of the poet,

لأَسْتِهْنُكُ الصَّعَبَ أو أَدْرَكْ المَيْنَ
فَمَا أَنْفَقَتُ الآمَل إِلَى لَصَابِرٍ

[I will assuredly deem easy what is difficult until I attain the objects of wish; for hopes become not easy of accomplishment save to one who is patient]. (Mughnee.) Tenthly, some say, (Mughnee,) it denotes nearness [of one event or thing to another]; as in the saying, َعﱠدَوُّأْمُلَسَأْيِرْدَأْاَمَلْرِبْصَٰلْاَمِتَدَاقْـنَٰلْآاِلَأَمْعَّقْنَا (Mughnee, K: [but in the CK this ex. is misplaced:]) this, however, is manifestly wrong; أو being here used to denote doubt, and the denoting of nearness being only inferred from the fact of the saluting being confounded in the mind with the bidding farewell, since this is impossible or improbable when the two times are far apart. (Mughnee.) Elevently, (Mughnee,) it occurs as a conditional, (T, Mughnee, K,) accord. to Ks alone; (T;) or rather as a conjunctive and conditional; إنَوُّأْمُلَسَأْيِرْدَأْاَمِتَدَاقْـنَٰلْآاِلَأَمْعَّقْنَا being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle انّ is meant to be understood [before that verb], and او retains its proper character, but forms part of that which has a conditional meaning because conjoined with a preceding conditional phrase. (Mughnee.) So in the saying, َعَلِمَ أَكَثَرَهُ وَأَنَّ، (Mughnee, K,) i. e., إن خَاصُ بعْد الصَّرْب وَإٰنَّ، (Mughnee, K,) i. e., إن خَاصُ بعْد الصَّرْب وَإٰنَّ، (Mughnee, K,) i. e., إن خَاصُ بعْد الصَّرْب وَإٰنَّ، (Mughnee, K,) i. e., And they said, Be ye, some of you, Jews, and, some of you, Christians: (TA:) but [IHsh says,] it appears to me that the meaning here is that of the التَّفَصِّيل mentioned before. (Mughnee.) [In the K it is said to occur also in the sense of أَنّ: but this is evidently a mistake, app. originating in one of the two principal sources of the K, namely, the M, in which the same is said, but is
exemplified by a phrase in which it is explained by [la an] the eighth of the meanings of [أو] mentioned above. See also [أو] below.

(T, M) and [أو] (M) [Alas, on account of, or for, such a thing] an expression denoting complaint of distress, or of anxiety, or of grief or sorrow; (T,) or an expression of grief or sorrow; (M,) like [أو] and [أو] (K and TA in art. أو) or [أو] (CK in that art.,) or [أو] (S in that art., [the in one copy of which is marked as quiescent,]) and like [أو] and [أو] &c. (S and Msb and K in art. أو: see [أو] in that art.) AZ says, one says, [meaning Alas, for Zeyd!] with kesr to the [أو], and [أو] [thus without [أو], meaning Alas, for thee!] with [أو] an expression of regret for a thing, whether of great or mean account.

(T.)

The word [أو] when made a noun. (T, K.) So say the grammarians. (T.) You say, [This is a good] [أو]. (T.)

And to one who uses the phrase [أو] (T,) you say, [Let thou, or leave thou, the word [أو] alone].

(T, K.)

[A moaning (see its syn. آه in art. أو)]] is said by some to be of the measure [أوه], in which the آ is the sign of the fem. gender; for they say, [I heard thy moaning], making it [أوه] and so says Lth; [أوه] is after the manner of [أوه] (T:)

you say, [May God cause moaning to thee!], (Lth, T, and S in art. أو) and [أوه] [ب] [أوه] [أوه] [أوه] [أوه]: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the آ suppressed, and with teshdeed to the أو. (S in art. أو, where see [أوه].)

where see [أوه] (T, M) [A calamity, a misfortune, &c.: or, perhaps, very cunning, applied to a man]: pl.

(Ao, T, K, TA; [but in copies of the K, written [أو]]) which is one of the strangest of the things transmitted from the Arabs; the regular form being [أو] like [فوي] pl. of [أوه]: but the word occurring as above in the saying of the Arabs, [lä هو إلا [أو] من الأوه] [It is no other thing than a calamity of the calamities: or, perhaps, he is no other than a very cunning man of]
the very cunning]. (AA, T, TA.)

and see in art. اوه.

and see in art. ائ.

: see.
1. ออบ, aor. (M, S, Msb, K) and ยาย and โอ (T, S, M, K) and ยาย (M, K) ى taking the place of.

2. (M, S, M, K) and ยาย [like ยาย], (Msb, TA,) He (an absent person, T) returned (T, S, M, A, Mgh, Msb, K) to his place, (Sh, or to a thing, (M,) or from his journey; (Msb;) as also ยาย, (M,) inf. n. ยาย and ยาย; ยาย and ยาย; (M, K;) and ยาย (T, S, M, K,) inf. n. ยาย (Msb,) originally ยาย (M,) inf. n. ยาย (M, K,) originally ยาย of the measure ยาย (M, TA,) or, accord. to Fr, ยาย is incorrect, and the right word is ยาย: (TA:) [and if so, ยาย is perhaps changed from ยาย, like as ยาย is from ยาย; and ยาย is perhaps its inf. n., changed from ยาย or, as some say, ยาย signifies only the returning to one's family at night: (M, TA:) and ยาย and ยาย [as well as ยาย which ยาย and ยาย signify he returned to his family at, or in, the night: (T, TA:) or ยาย [S], or ยาย, accord. to a copy of the A, where we find ยาย (T, TA:) aor. as above; (TA:) and ยาย (S, A, K) and ยาย (K,) ى taking the place of ยาย (M, TA,) inf. n. ยาย and ยาย (M, * in which the two forms of the verb are also given, but with the sing. pronoun of the third pers. instead of the pl.,] and ยาย each in the form of a pass. part. n.; (TA:) he came to them at night: (S, M, * A, K;) and ยาย (M,) inf. n. ยาย (K,) signifies he came to the water, to drink, at night; as also ยาย; ยาย, (M,) or, accord. to AZ, ยาย signifies I came in the beginning of the night. (S.) You say also, ยาย, (T, S, &c.,) aor. ยาย (M,) inf. n. ยาย [in the CK ยาย, (M, K,) The sun returned from its place of rising, and set: (Msb:) or the sun set: (T, S, M, A, K;) as though it returned to the place whence it commenced its course; (M;) [or] it is a dial. var. of ยาย.

(S.) And ยาย People came to him from every direction, or quarter: (TA, from a trad.) The poet Sáideh Ibn-El-'Ajlán uses the expression, ยาย, meaning A thin sword would have come to thee; in which the verb may be trans. by itself, or the prep. ยาย may be understood. (M, TA,) ยาย He returned from disobedience to obedience; he repented. (TA,) And ยาย He returned unto God from his sin, or offence, and repented. (Msb.) ยาย He
made him to return to him, or it; as also (M.) And, (as in a copy of the T,) or, (as in a copy of the A, [which is probably here the more correct,]) He put back his hand to his sword to draw it: (Lth, T, A:) and [to his bow] to draw it: and [to his arrow] to shoot it. (A.) See also 2.

He repeated, or echoed, the praises of God: thus in the saying [in the Kur xxxiv. 10], 0 mountains, repeat ye, or echo ye, the praises of God with him; [i.e., with David:] (S, * M, TA;) but some read, meaning return ye with him in praising as often as he returneth therein: (M, TA:) or, accord. to the former reading, the meaning is, 0 mountains, labour ye with him in praising God all the day, until the night: (T:)

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for ___ (T, A,) inf. n. (T, A, K) also signifies It (a company of men) journeyed by day: (Aboo-Málik, T:) or all the day; (T, A, K,) to the night, (T,) without alighting to rest: (TA:) being the same kind of day-journeying as 0 is of night-journeying: (T, M:) or he journeyed all the day, and alighted at night: (T, S:) or he journeyed by night: (Msb:) or he journeyed (M, L, K) and (Lth, T, L, K) signify the vying, one with another, of travellingcamels, in pace, or going. (Lth, T, M, L, K.) A poet says,

* وَانَ تَؤَاوَبَتْ ُهْبَتْ *

[And if thou, or they, (meaning camels,) vie with him in pace, or going, thou wilt, or they will, find him to be one that overcomes therein]: so as related by Lth: but as related by others, (T.)

3, inf. n. (M, L, K) signify: see 2, in two places.

3, inf. n. (M, L, K) signify: see 1, in five places.
The name of a [Syrian] month [corresponding to August, O. S.]: an arabicized word. (IAar, M, K.)

an inf. n. of 1. (S, M, Msb, K.) Also The returning of the fore and hind legs of a beast in going along: (T, M, A, * K;) or quickness in the changing, or shifting, of the fore and hind legs in going along: (S:) and simply quickness, or swiftness. (M, K.) One says, How wonderful is the returning [or quick shifting] of her fore legs! (A.) And to one going at a quick pace, one says, [meaning Keep to the quick changing, or shifting, of the legs; a verb being understood: or Trot on! Trot on!]. (A.) A right, or direct, way, course, or tendency; syn. استقامة وقصد. (M [in which these two syns. are mentioned together] and K [in which another explanation intervenes between them, namely عادة, as though they were meant to be understood in different senses, which I do not think to be the case].) A direction: as in the saying, رمي أُوَبٌ أو أُوُبٌ [He shot, or cast, in one direction, or in two directions]. (M, A.) A course, way, mode, or manner, of acting, or conduct, or the like: (A:) custom. (Lh, M, A, K.) You say, كنت على صوب فلان وأوْبٌ I was [proceeding] in the course, way, mode, or manner, of acting, &c., of such a one. (A.) And This ceased not to be his course, way, mode, or manner, &c.: (A:) or his custom. (Lh, M, A.) A way, or road: (M, Msb, K;) a quarter: (Eyn, M, A, K;) a tract, or side: (Eyn, S;) a place: (S;) a place to which one returns [like مَا بَآَمٌ]. (A, Msb.) You say, جاءوا من كل أُوبٍ They came from every way, or road, (M, Msb,) or quarter, (Eyn, M, A,) or tract, or side, (Eyn, S,) and place, (S,) or place to which one returns. (A, Msb.) And signifies The two sides of the valley: (A.) Bees: (M, K;) a quasi-pl. n.: as though the sing. were أُوبٍ: AHn says that they are so called because of their returning to the مَبَآَمَه مَبَآَمَه i. e. the place where they hive for the night. (M, TA.) See أُوبٍ. The clouds. (K.) The wind. (K.)

Return; (T, A, K;) as also لِيِهَنَكُ أُوَبٌ الغَلَابِ, a subst. from أُوبٍ. (Msb.) You say, May the return of
the absent give thee joy]. (TA.) And Such a one is quick in return. (A ‘Obeyd, T, S. *) ___ Return from disobedience to obedience; repentance. (TA in art. عبِرَس ... لا أُؤْهِىَةُ لِهِ Speech, or language, without profit. (A.) * is also the sing. of أُؤْهِىَةُ The legs of a beast. (K, TA.)

: see أُؤْهِىَةُ in two places. Also, (as in some copies of the K,) or أُؤْهِىَةُ, (accord. to the Ck, or أُؤُيَّةُ, (accord. to the Tk,)* A noon-day draught or drink. (K.)

: see what next precedes.

عَبِرَتَ: أُؤْهِىَةُ A she-camel quick in the changing, or shifting, of her fore and kind legs in going along. (S.)

: see أُؤْهِىَةُ.

عَبِرَتَ Frequent in returning. (T.) * Frequent in returning unto God, from one's sins; (M, TA;) wont to repent, or frequent in repenting: (Z), T, A, Mgh, Msb:) or turning from disobedience to obedience: or (S, L:) or a praiser of God; (Sa'eed Ibn-Jubeyr, TA;) by which is here meant, in the prayer of the period of the forenoon called الضَّحَى, when the sun is high, and the heat violent; hence termed صَلَاةُ الأُؤُوَأْيَنَّ; which is performed when the young camels feel the heat of the sun from the parched ground: (TA:) or obedient: (Katádeh, TA;) or one who reflects upon his sins in solitude, and prays God to forgive them: (TA:) or one who keeps, or is mindful of, the ordinances prescribed by God, حَفِيفًا, [which is thus explained by Bd and Jel as occurring in the Kur l. 31,] and does not rise from his sitting-place until he begs forgiveness of God: (‘Obeyd Ibn-‘Omeyr, T, TA: * [but this is evidently meant as an explanation of أُؤُوَأْيَنَّ together with حَفِيفًا; see the Kur ubi suprà:] or one who sins, and then returns to obedience, and then sins, and then returns to obedience. (TA.)

Act. part. n. of أُؤُوَأْيَنَّ; Returning: [&c.:] (M, Msb:) pl. أُؤُوَأْيَنَّ and أُؤُوَأْيَنَّ and أُؤُوَأْيَنَّ [q. v.]: (M, K:) or, accord. to some, the last is a quasipl. n. (M, TA.)
The coming of camels to water, to drink, every night: whence the saying,

\[\text{Do not thou come to the water, to drink, unless coming to it every night.} \] (IAar, M.) See also

A place to which one returns: (T, S, K:) a settled, or fixed, abode, or dwelling-place: (TA:) the place to which one is translated, or removed, by death: (K, TA:) the goal to which the course of life ultimately leads one; or place to which one returns in the ultimate state, or world to come. (T, TA:) The place where the sun sets. (TA:) Between them two are three day-journeys. (K.)

A camel that overcomes in vying with another, or others, in pace, or going: see an ex. voce. (T.)

The place where the water flows again into the well to supply the deficiency occasioned by drawing: i.e. the place where the water collects in the well. (TA.)

A wind blowing throughout the whole day: (M, K) or a wind that comes at night. (IB.)

Returning to one's family at, or in, the night; as also coming at night: or coming in the beginning of the night: (S:) and so, as in the following ex.:

[And whoso feareth God, verily God is with him; and the supply of God cometh to him at night, or in the]
beginning of the night, and cometh early in the morning. being here put for َبَيَّنَتْ, by a necessary poetical licence: see art.
1. َدَوَأَ It (a thing, T, S, M, or an arrow, AHn, M) was, or became, of itself, crooked, curved, or bent. (T, S, M, A, * K.) [See also 5.] آَدَّ، aor. ُدوُؤَدَ، inf. n. َدَوَأُ It (the day) receded, in the evening. (T, L.) ___ It (the evening, T, S) declined. (T, S, K.) ___ It (a thing, L) returned. (M, L, K.) آَدَتِ الطَّلَّالَ The shadows returned, and inclined towards the east. (L.) ___ آَدَ عليه He inclined towards him; or pitied him. (M.) آَدَّهُ (T, S, Msb,) first pers. آَدَّهَ (K, TA, [in the CK, erroneously, آَدَّهَ,آَدَّهُ] aor. ُدوُؤَدَ، inf. n. َدَوَأَ، (As, T, M, Msb,) He crooked, curved, or bent, it; (As, T, S, L, Msb, K;) i. e., a stick, (As, T, L,) or other thing; (L;) as also َدهَوأَ، aor. َدَوُؤَدَ، (T, S, M, &c.,) inf. n. َدوُوأَ (S, M, K) and َدهَوأَ، (M, K,) It (a load) oppressed him by its weight; pressed heavily upon him; burdened him. (AZ, T, S, A, Msb.) And It (a thing, or an affair,) oppressed, distressed, or afflicted, him: (M, L, K;) and [in like manner] َدوُوأَ، (L, K.)

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"أَوَدَهُ، (T,) as also َتَأُوَدَهُ، (L, K,) the last formed by transposition (T, L) from the second, (T,) or first, (L,) said of an affair, it pressed heavily upon him; oppressed him. (T, L, K,) You say, ما آَدَكْ فَهَوْيَ لَي آَدَّ What hath burdened [or distressed] thee, it (that thing) is burdening [or distressing] to me. (S.)"

2. َدَوَأَ see 1.

5. َدوَأَ It (a stick, T, L, or some other thing, L) became, by an extraneous operation, crooked, curved, or bent; (T, S, M, A, L, K;) as also آَدَادَ. (T, S, M, L, K: [in the CK آَدَادَ is erroneously put for آَدَادَ.]) El’Ajaj says,

"لم يَكِ يَتَأَدَدَ فَأسْسَى آَدَادَ"

[He used not to become bent, and he has become bent], making the pret. to be a denotative of state becauseْ فَدسَ is
meant to be understood, as in the saying in the Kur [iv. 92]. (S.) You say also, She
(a woman) bent in her rising, by reason of her heaviness. (T and L in art. آهند:) see آهند.

۶ آهند: see آهند.

۷ آهند: see ۵, in two places. Also He became oppressed, or burdened [by a load]. (Msb.)

آود; (T, M;) or آود; fem. آود (K;) Crooked, curved, or bent. (T, M, K.)

آود; fem. آود: see what next precedes.

آند Burdening [or distressing]. (S.) See ۱, last sentence.

مؤود Oppressed, pressed heavily upon, or burdened, by a load. (S.)

مؤود Calamities: (IAar, M, L, K;) as also مؤود, which is app. formed by transposition. (M, L;) Some say that مؤود is pl. of مؤد, and derive this word [which see in art. آهند] from آهند, aor. مؤود, meaning it oppressed him by its weight: (T, L;) or it has no sing. (IAar, M.)
The goose, or geese; and the duck, or ducks; but ٌةﱠزَوِإ is generally applied to the former of these birds; and ٌﻂَﺑ, to the latter; agreeably with a statement in the Jm, that ٌﻂَﺑ is applied by the Arabs to the small, and ٌةﱠزَوِإ to the large; (S, K;) as also ٌةَزَوْﺄَﻣ ٌضَأ a land abounding with the birds called ٌةﱠزَوِإ (Sgh, K.)
[The myrtle:] a certain kind of tree, (S, Msb, K,) well known, (S, K,) fragrant, (IDrd, M, Msb,) and evergreen, abundant in the land of the Arabs, growing in the plains and mountains, and increasing so as to become a great tree: (AHn, M, TA:) n. un. with ٌ: (AHn, M, Msb, K:) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.)
The country, or countries, had therein what is termed 
[ i.e. a blight or blast or the like, or a pest or plague or the like]. (M, TA.) And 
The wheat, or seed-produce, or thing, became affected, or smitten, with what is termed 
[ i.e. a blight, blast, taint, canker, or the like]. (T, K, Msb.) And 
[ K,] thus in a correct copy of the 'Eyn, (TA,) and 
and 
[ K,] [in the CK ] and 
[ T, K, ] [in the CK ] the last, namely, 
with the 1 termed مالة, having a quiescent letter [ i.e. ت] rendered apparent by utterance but not by writing, between it and the 
[ T, K, * [in which is a strange omission, of the words ] TA,) 
The people became affected, or smitten, with what is termed 
[ i.e. a pest or plague or the like]. (Lth, T, K,) Lth says, in this case one says 
and in one dial. 
and in several copies of his book, in one dial. 
with two distinct ف s, of which the former is with teshdeed: 
but in some copies as mentioned just before. (Sgh, TA.)

ْفآ (A blight, blast, taint, canker; disease, bane, pest, plague, or the like; any evil affection; an evil; a cause of mischief or harm or injury; anything that is noxious or destructive; a calamity;) i. q. ماعة; (S, Msb, K,) i. e. (Msb, [in the K or, ] ) an accident that mars, or corrupts, that which it affects, or befalls, or smites:
(Msb, K,) [See 1.] One says, 
[ The bane of elegance in manners, or the like, is the overpassing the due limits therein, and arrogating to oneself superiority therein, through pride; and the bane of science is forgetfulness]. (T.) And it is said in a trad.,
[ The bane of discourse is lying; and the bane of science is forgetfulness]. (TA.) And hence the saying,
[ To everything there is a bane; and to science there are banes]. (TA.)
Affected, or smitten, with what is termed ٌفوُﺆَﻣ (T, S, M, &c.) applied to wheat, (Ks, Ibn-Buzurj, T, M,) or seed-produce, (S, K,) &c. (Msb.)
اوق

: see art. وَقِیْهٖ.
اول

لآ, aor. (T, S, M, &c.,) inf. n. أول (T, M, Mgh, Msb, K) and مال (M, K) and which last is used as a subst. in relation to objects of the mind, (Msb,) and [like ذمومة] أبولولة, (TA,) He, or it, returned; syn. رجع; (T, S, M, Mgh, Msb, K;) and عاد; (T;) [and he resorted; (see an instance voce إبل to it;) (M, K;) namely a thing [of any kind; the thing, or place, whence he, or it,
originated, or came; his, or its, origin, or source; his, or its, original state, condition, quantity, weight, &c.; any place; and a former action, or saying, or the like: see رجع, by which, as the explanation of لآ, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and هنأ عمه آل (a man, M) returned, or reverted, from it. (M, K.) ___

From لآ as syn. with رفع is the phrase، فلان يؤول إلى كرم [meaning either Such a one returns to generosity], or, as كرم is used in the sense of كرم, is referable to generous, or noble, ancestors]. (TA.) [And hence the phrase، بسن بن إلى لآ [He bore a relation to him, as a member to a head, by kindred], and بن [by religion]. (Ibn-'Arafeh.) And the saying, in a trad., من للنهر فلا صام و لآل [He who fasts ever, or always, may he neither fast] nor return to what is good. (TA.) [In the Mgh, art. دهر, for آل I find أطُر; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe

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this kind of fasting to be ordained by God; or, through impotence, should become insincere; or because, by fasting all the days of the year, he would do so on the days on which fasting is forbidden. See other readings voce الدهر.])) Hence also the saying، آلت العصر الى النفاس [The blow; or stroke, resulted in destroying life; in slaying, or killing. (Mgh.)___

Hence also، الأمر الى كذا [The affair; or case, became ultimately reduced to such a state, or condition; came to such a result; came to be thus]. (Msb.)___ Hence also، طبخت الشراب فأل إلى قدرا كذا I cooked the
wine, or beverage, and it became reduced (راجع) to such a quantity. (S.) And ْعَجَر حَتِّى أَلَّإِ ٱلْثَّلْثَ أُوَلِيَّعُ He cooked it (namely نَبِذ [i.e. must, or mead, or wort,]) until it became reduced (راجع) to the third, or to the fourth: (T:) or, said of the same, (Mgh,) or of medicine, (TA,) until twice the quantity, or weight, of a became [reduced to] one. (Mgh.) ___ [Hence also, The proleptic, or anticipative, trope; as applied to a young camel before it is weaned, because it is to be weaned.] ___ [And hence also, app.,] inf. n. مَا آلُ النَّمْيِ, The thing [became reduced in quantity or size;] decreased; diminished; or became defective, or deficient. (M, K.) And ْعَمَّمَ النَّمْيِ The flesh of the she-camel went away, so that she became lean, or slender and lean, or lean and lank in the belly: (T, K,) and أَلَّإِ ٱلْثَّلْثَ أُوَلِيَّعُ (T, S, M, K,) and ظَلِّمَانُ (M, K,) is also said of tar, (T, S, M,) and of honey, (S,) and of milk, (M,) and of wine, or beverage, (TA,) and of urine, (M,) or of the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state, (T,) and of oil, (M, K,) and other things, (K,) as meaning It became thick: (T, S, M, K,) said of milk, it thickened and coagulated: (M:) said of wine, or beverage, it thickened, and became intoxicating in its utmost degree: (Az, TA:) and said of oil, it attained its full perfume, or sweetness of odour, by being well prepared or compounded. (T.) ___ ْعَلَّلَ وُلْؤُّلُ [written in the TA without any vowel-signs, app. meaning What aileth thee that thou shruggest thy shoulders? lit., drawest thyself together to thy two shoulder-blades?] is said [to a man] [when he draws himself together to them, and contracts himself]; and is a tropical phrase: so says Z. (TA,) and ْعَلَّلَ فَلاَنُ آلٌ He escaped, or became safe or secure, from such a one: a dial. var. of أَلْلَوْلُ (T, K,) of the dial. of the Ansár. (TA,) You say also, أَلْلَوْلُ, aor. يُؤُؤُلُ; (T, Msb;) or أَلْلَوْلُ, aor. يُؤُؤُلُ; (K;) meaning He, or it, preceded; went before; was, or became, before, beforehand, first, or foremost; (T, Msb, K;) and came: (Msb;) with this, also, أَلْلَوْلُ is syn.; and from it [says Az] is most probably derived أَلْلَولُ, so that its original form is أَلْلَوْلُ أُولُوْلُ أُولُوْلُ. [or, as Fei says,] hence is derived the phrase, used by the vulgar, العَشَرُ ْعَلَّلَوْلُ, with fet-h to the hemzeh [as meaning the first, or preceding, ten (nights of the month), for أَلْلَوْلُ, pl. of أَلْلَوْلُ, fem. of أَلْلَوْلُ; but this is generally regarded as being originally أَلْلَوْلُ, from أَلْلَوْلُ. (Msb.) أَلْلَوْلُ: see 2. ___ Accord. to Lth, (TA,) أَلْلَوْلُ, (M, K,) aor. يُؤُؤُلُ. 2
inf. n. (TA,) signifies *I made it* (namely, milk, M, or oil &c., K) to thicken, (M, K,) and to coagulate; (M,) the verb being both intrans. and trans.: (K,) but Az says that it is not known as trans., in this sense, in the language of the Arabs [of the classical ages]. (TA.) (S, M, Msb, K,) aor. (S) and رَيْبَالْ (S, M, K,) of which the simple subst. is رَيْبَالْ (S, Msb, * K,) He (a prince or commander, S, or a king, M, K,) ruled, or governed, his subjects; presided over their affairs, as commander or governor; (S, M, Msb, K,) and did so well: (S,) and (M, K,) namely, a people, or company of men; (K,) or, over their affairs. (TA.) It is said in a prov., (M,) قَدْ أَلَّاَفَا إِيَّاِ عَلِيَّانَ (T, S, M) We have ruled and been ruled; (T;) we have presided and been presided over. (M,) * أَلَّاَفَا مَالِهُ (T, S, M, * Msb, K,) inf. n. رَيْبَالْ (T, Msb,) He put into a good, or right, state, or condition, and managed, or tended, his مَالِهُ [meaning *cattle*]; (T, S, M, * K,) as also رَيْبَالْ [written with the disjunctive alif رَيْبَالْ], (K,) inf. n. رَيْبَالْ (S,) or he managed his camels, and his sheep or goats, in such a manner that they throve, or became in a good state or condition, by his management. (Msb,) Lebeed describes a female singer

* مُؤْتُرُثَةُ إِبِهَا مُؤْتُرُثَةُ إِبِهَا (T, S,) meaning with a stringed lute, (EM p. 169,) which her thumb adjusts; (S, EM;) from أَلَّيَتْ (T, S,) signifying *I put into a good, right, or proper, state, or condition.* (T. [But see another reading in the first paragraph of art. يوا،]) You say also أَلَّيَتْ meaning *I composed, or collected together, the thing, and put it into a good, right, or proper, state, or condition:* and some of the Arabs say أَلَّيَتْ مَالِكَ أَوَّلَ أَوَّلَ عَلَى إِبِهَا [May God compose for thee thine affair: and, by way of imprecation, لا أَوَّلَ مَالِكَ عَلَى إِبِهَا [May God not compose for him his discomposed, disorganized, deranged, or unsettled, affair; or affairs]. (T,) أَلَّيَتْ ابِهَا [الْإِبِهَا أَلَّيَتْ (T,) inf. n. أَلَّيَتْ إِبِهَا (T,) also signifies I drove the camels: (M,) or, accord. to the T, I bound the camels' udders with the (أَصْرَةَ) صُورَتِهَا (آصرة) (until the time of milking, when I loosed them. (TA.)
He returned it (namely, a thing, M) to him, or it; he made it, or caused it, to return to him, or it; syn. *رَجْعَهُ (M, K: in the CK) and *أَلْهَ (TA:). You say, *أَوْلِ الْأَرْضَ عَلَيْكَ. May God restore to thee thy stray; (T, * TA:) cause it to return to thee; (TA:) bring together thee and it. (T.) I caused him, or it, to come to such a state or condition; brought, or reduced, him, or it, thereto; syn. صَبَرْتُهُ إِلَيْهِ. See also 1, near the end of the paragraph, in two places. ___ See also 1, near the end of the paragraph, in two places. ___

The discovering, detecting, revealing, developing, or disclosing, or the explaining, expounding, or interpreting, that to which a thing is, or may be, reduced, or that which it comes, or may come, to be: (S, O, TA:) you say, *أَوْلُهُ, inf. n. *تَأَوَّلَْ; and *أَوْلُهُ, inf. n. *تَأَوَّلَْ; in one and the same sense: and hence the saying of El-Aashà:

*S

*S

*S

(S:) or *تَأَوَّلَْ حَبْهَا (so in a copy of the T: [the former word being, accord. to this reading, a contraction of *تَأَوَّلَْ; but this does not altogether agree with what here follows:)] AO says, *تَأَوَّلَْ means [i. e., the explanation of her love, or of the (poet's) love of her, and the state, or condition, to which it eventually came, is this:] (S:) it was small in his heart, and ceased not to grow until it became great; like as the little young camel [born in the season called ربَعٍ, or in the beginning of the breeding-time,] ceases not to grow until he becomes great like his mother, (T, * S,) and has a son accompanying him: (S:) [or] *أَوْلُهُ and *تَأَوَّلَْ; (M, K,) inf. n. of the former as above, (K,) when said of language, signify [he considered its end, or what it might be to which it led or pointed, and compared one part of it with another, and then explained, or expounded, or interpreted, it]: (M, K:) hence, [if the explanation in the M and K be meant to denote three distinct meanings, which I do not think to be the case,] it would seem as though *تَأَوَّلَْ and *تَأَوَّلَْ were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Ahmad Ibn-Yahyà, these two words and *مَعْنَى are all one: but *تَأَوَّلَ seems to me to signify the collecting the meanings of dubious expressions by such expression as is clear, or plain, without
dubiousness: or, accord. to Lth, it is the interpreting of language that has different meanings; and this cannot be rightly done but by an explanation which changes the expression; as also the turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Scripture and the Sunneh: for instance, in the words of the Kur [vi. 95, &c.], (TA:) or the saying be [thus explained] He produceth the bird from the egg, this is تفسير: and if [it be explained as meaning] He produceth the believer from the unbeliever, or the knowing from the ignorant, this is ِنَأْوَيْلٌ: so says Ibn-El-Kemáš: (TA:) [hence, although it may often be rendered by interpretation, like تفسير, it more properly signifies the rendering in a manner not according to the letter, or overt sense; explaining the covert, or virtual, meaning; interpreting in a manner not according to the obvious meaning:] or the reducing a thing to its ultimate intent, whether it be a saying or an action: (Er-Rághib, TA:) or signifies the discovering, detecting, revealing, or disclosing, what is meant by a dubious expression; and ِنَأْوَيْلٌ, the reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning: (L and K in art. ِفِسَرٌ, and TA in that and in the present art.:) or the former signifies the expounding, explaining, or interpreting, the narratives which occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed; and the latter, the explaining the meaning of that which is ِمُعَتَّشَأَةٍ [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration. (TA: [in which are some further explanations; but these add nothing of importance.] [Hence, ِأَوَلَ نَفْظًا, in grammar, He rendered a word, or an expression, or a phrase, in grammatical analysis, by another word, or expression, or phrase.] [Hence likewise, ِنَأْوَيْلٌ signifies also The interpretation, or explanation, of a dream; the telling the final sequel, or result, thereof: (M, K:) as in the Kur xii. 101. (M.) [It is also used [as a simple subst.] to
signify *The end, issue, result, or final sequel, of a thing; syn. عَقَة* (Bd in iv. 62 and xvii. 37; or Jel in the same places) or مِّلْمَعَ, and مِّصْرَع; as in the Kur [iii. 5].* [But none knoweth the end, &c., thereof, except God]: (A'Obeyp, T:) or this phrase means, *but none knoweth when will be the resurrection, and to what the case will eventually come,* (T, M,) when the hour shall arrive, (TA,) *except God:* (T, M:) so says Aboo-Is-hák: (T:) *and in like manner, [in the Kur vii. 51,]* حَلْيَتَالَهُم نَّبَأَتْي* means *Do they wait for aught save the result to which their case will come by the resurrection?* (Aboo-Is-hák, T, M:) or, *the result to which it will come in the manifestation of its truth by the appearance of the promises and threats of which it has told?* (Bd:) *in like manner, also, the saying,* تَأْوَلَهُمْ يُلِّدُمْوُتْهُمْ* means *The fear of God is best in respect of result;* syn. عَقَة. (TA.)

5 تَأْوَلَ فِيهِ الخِيرَ *He discovered in him the existence of good, or goodness, from its outward signs: and he sought, or looked for, good, or goodness, in him. (TA.) You say also,* تَأْوَلَتْ فِي فَلَانِ الْأَحْجِر* I sought, or looked for, recompense in (or of or from) such a one. (T.)

8 يُنَّظَرُ بِهَا *I sought the interpretation of the dream, by consideration. (TA in art. سوَأٌ.) A man's أَهْلَهُ [or family]: (T, S, M, Msb, K;) i. e. his relatives: (Msb:) his عَشِيرَة [or kinsfolk; or nearer; or nearest, relations by descent from the same father or ancestor; &c.]; from أَوْلَدْ as signifying رَجُمَهُ, because recourse is had to them in all affairs: (Har p. 578;) and his household; (S, TA;) the people of his house: (Msb:) and his followers; (S, Msb, K;) including soldiers: (S, TA:) and his أُوْلَادْ [i. e. friends, and the like]: (K:) *those who bear a relation to him, as members to a head, by religion or persuasion or kindred;* as in the Kur iii. 9 and viii. 54 and 56 &c.: (Ibn-'Arafeh:) [or in these and many other instances, it may be rendered people:] *but in general it is not used save in relation to that in which is eminence, or nobility; so that one does not say, أَهْلُهُ [like as one says أَهْلُ الإِسْكَافَ, (K:) and it is peculiarly used as a*
prefix to the proper names of rational beings; not to indeterminate nouns, nor to nouns of places or of times; so that one says, 

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أَهِلُ يَدَّ كَثَا [أَهِلُ زَمَانٍ كَثَا]ٌرَجَلٍ،ٌرَجَلٍ،ٌرَجَلٍ, like as one says, [أَهِلُ زَمَانٍ كَثَا] لِفَلَانٍ: (TA:) Ks disallows its being prefixed to a pronoun; so that one should not say, [أَهِلُ], but his opinion in this matter is not correct: it is originally لَوَأٌ, the و being changed into أٌ, (M, * Msb,) as in قَالَ [لَوَأٌ لَوَأٌ: so say some: (Msb:) or it is originally أَهِلٌ, (T, M, Msb, K,) then لَوَأٌ, and then لَوَأٌ: (K:) so say some, arguing thus from its having أَهِلٌ for its dim.: (T, Msb:)

but accord. to Ks, it assumes the form أَهِلٌ أَهِلٌ as a dim.: (T:) or each of these is its dim. (M, K.) By the لآ of the Prophet are meant, accord. to some persons, His followers, whether relations or others: and his relations, whether followers or not: (Ahmad Ibn-Yahyà, T:) or, as some say, his family [أَهِلٌ [q. v.]] and his wives: [but it seems to be indicated that what I have rendered and his wives is meant as an explicative adjunct to أَهِلٌ:] or, as some say, the people of his religion: (Esh-Sháfi'ee, T:) being himself asked who were his لآ, he answered all pious persons: (Anas, TA:) but in a trad. in which it is said that the poor-rates are prohibited to him and to his لآ, by this is meant those to whom was appropriated the fifth [of the spoils] instead of the poor-rates; and these were the genuine descendants of Háshim and El-Muttalib. (Esh-Sháfi'ee, T.) 

ٍلآ

يا أَزِيدٌ and أَزِيدٌ [O family of Zeyd]. (Mughnee, on the letter لٌ; and El-Ashmoonee on the Alfeeyeh of Ibn-Málik, section تَناَعُتُا. [See the letter لٌ.]) ___ [See also ثَمْحَٰلٌ. I. q. صَخَّرٍ [meaning The body, or corporeal form or figure or substance, (of anything, as is said in the T,) which one sees from a distance; or, in this case, often, though not always, the person, or self]; (AA, T, S, M, K;) of a man: a metaphorical application, from لآ as signifying أَهِلٌ and عَشِيرَةٌ أَهِلٌ because comprising the members and the senses. (Har p. 578.) ___ Sometimes, it is redundant, or pleonastic; [being only used for the sake of metre in verse, or to give more force to an expression;] as in the following instance:

ألِقَيْتِ مِنْ تَذَكِيرٍ لَّيْلٍ

كَمَا يَلِقَيْ السَّلَامِ مِنْ العَدَد

[1 experience, from remembrance of Leylâ, or of Leylâ's person or self; the like of what the person
bitten or sting by a venomous reptile experiences from the paroxysm of pain occasioned by the bits or sting].

(TA.) [See also another ex., voce جَابَ; and another, voce مَرَامٍ [Like شخص, it seems to be sometimes applied to Any material thing that is somewhat high, and conspicuous: and hence, perhaps, the signification next following.] ___

[app. meaning The overtopping, or higher, part, or parts, of the camel]. (M, K.) ___ A [tent of the kind called] خيمة. (M.) ___ The poles of the خيمة (M, K;) as also آلات: (K;) or آلة is the sing. of آلات and آلة آن, [or n. un. of the former and pl. of the latter,] which signify the pieces of wood خشبات (upon which the خيمة is raised, or constructed: and hence Kutheiyir likens the legs of his she-camel to four آيات of the [wood of the tree called] طَلَح. (S.) ___ The pieces of wood خشب (T, M, K) of خيمة [or tents], (M,) stripped [of the tent-cloths]. (T, TA.) ___ Also, [app. because rising from the general surface of the ground,] The extremities and sides of a mountain. (M, K. *) The سراب [or mirage]: (As, T, M, K;) or peculiarly applied to that which is in the first part of the day; (K;) as though raising figures seen from a distance (شَخْص), and making them to quiver: (TA;) or that which one sees in the first part of the day, and in the last part thereof, as though raising figures seen from a distance (شَخْص); not the same as the سراب: (S;) or what resembles the سراب: (Msb:) or, as some say, that which is in the [or early part of the day when the sun is yet low], like water between the sky and the earth, [in appearance] raising figures seen from a distance (شَخْص), and making them to quiver; whereas the سراب is that which is at mid-day, [apparently] cleaving to the ground, as though it were running water: Th says, the آل آل is in the first part of the day: (M:) As says that the آل and the سراب are one: but others say that the former is from the ضحى [see above] to the declining of the sun from the meridian; whereas the سراب is after the declining of the sun from the meridian to the prayer of the عصر; and in favour of their assertion they urge, that the former [in appearance] raises everything so that it becomes what is termed آل i. e. شخص, for the آل of everything is its شخص; and that the سراب [in appearance] lowers every شخص in it so that it becomes [as though it were] cleaving to the ground, having no شخص: Yoo says, the Arabs say that the آل is from the عدَّة [or period between the prayer of daybreak and
sunrise] to the time when the sun is very high, or near the meridian; then it is called سراب for the rest of the day:

ISk says, the آل is that which [in appearance] raises figures seen from a distance (شخوص),

and is in the ضحى [explained above]; and the سراب is that which is upon the surface of the ground, as though it were water, and is at midday: and this, I [namely Az] say, is what I have found the Arabs in the desert to say: (T:) El-Hareeree speaks of the glistening of the آل; app. using this word in the sense of سراب; for it is the latter that glistens; not the former: (Har p. 363:) the word is masc. and fem. (Msb, K.) The phrase يرفع آلآIRA, ending a verse (S, M) of En-Nábighah, (M, TA,) i.e. Edh-Dhubyane, (TA,) or El-Jaadee, (S,) [variously cited in the S and M and TA] is an instance of inversion; the meaning being [The آل raising it]: (S, TA:) or the meaning is, making the آل conspicuous more than it would otherwise be; the agent of the verb being a prominent portion of a mountain, which, being itself raised [in appearance] by the آل, has the effect of doing this. (M.) See also the next paragraph. And see آل, in art.

i. q. أَدَأَةٌ [i.e. An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling;] (S, M, K) with which one works, for himself or for another: it is both sing. and pl.: (M, K:) or, (K,) as some say, (M,) it is a pl. having no sing. (M, K) as to the letter: (M:) [but it is very often used as a sing.:] and the pl. is آلآIRA. (S, K) In the saying of 'Alee، يُسْتَعْمَل آلآIRA الدَيْنِ في طَلْب الْذِّنْبَ [lit. He makes use of the instrument of religion in seeking the goods of the present world], science, or knowledge, is meant; because thereby only is religion. (M.) ___ [A musical instrument:] a lute; a musical reed, or pipe; the [kind of mandoline called] طُنْبَور (TA.) ___ The male organ of generation. (TA.) ___ The bier of a corpse. (Abu-l-'Omeythil, S, M, K.) Thus, accord. to some, in the following verse, (S, * M,) of Kaab Ibn-Zuheyr:
[Every son of a female, though his health, or safety, long continue, is one day borne upon a gibbous bier: for the bier of the Arabs of the desert was generally composed of two poles connected by a net-work of cords upon which the corpse lay depressed:] (S, M:) or, as some say, [in a distressing state, or condition; for, they say,] حَلَّةَ آلّةٍ here signifies حَلَّةُ.

(TA.) See also آلّ, in two places, near the middle of the paragraph. A state, or condition; i. q. حَلَّةٍ [as mentioned above]:

(T, S, M, K:) pl. [or rather coll. gen. n.] آلّ. (T, S.) You say, هو بَلّةٍ سوءٍ [He is in an evil state or condition]. (S.) [I. q. Estado; difficulty; distress; &c.] (M, K.)

ٌلآ sometimes signifies The relations to whom one goes [or is traced] back in genealogy. (Ibn-'Abbád.) [See also آلّ.] 

ٌلآ You say also, رَدَّتْهُ إِلَيْهِ [I made him to go back, or revert, to his natural disposition: or, to his original state or condition. (Ibn-'Abbád.)

ٌلآ in the gen. and accus. لآ: see لآ, in art. لآ.

ٌلآ fem. of لآ: see the latter in art. لآ. لآ, لآ, and لآ: لآ, لآ, لآ, لآ, لآ, or لآ, &c.: see لآ, in art. لآ.

ٌلآ A certain idol of [the tribes of] Bekr and Teghlib, (K, TA,) the two sons of Wáïl. (TA.)

ٌلآ dim. of لآ, q. v. (Ks, T, M, K.)

ٌلآ The vessel, or receptacle, of thickening, or thick, milk: (M:) [or, accord. to the K, this seems to be termed أَبِيلٌ: see أَبِيلٌ.] or, in which wine شراب, or expressed juice, or what is pressed, or squeezed, so that its juice is forced out, or the like thereof, is made to thicken. (TA.) [Also an inf. n. of 1, which see throughout.]

ٌلآ Rule, or government: (S, Msb:) [accord. to some, an inf. n. of آلّ as a trans. verb: accord. to others,] a simple subst.

(Msb.)
and its variations &c., see art. \(\text{ وذلك}\); some, on account of difference of opinion from others respecting its radical letters, have mentioned this word in the present art. (TA.)

\(\text{ويل} : \) see \(\text{يل} \) and see also \(\text{أيل} \), last sentence.

\(\text{لي} : \) see \(\text{يل} \) and see also \(\text{أيل} \), in four places; and \(\text{إيل} \).

\(\text{أيل} \) and \(\text{أيل} \) (T, S, Mgh, Msb, K, the first and third and fourth in art. \(\text{أيل} \) and \(\text{أيل} \), (T, K,) the last on the authority of IAar, (TA,) but A'Obeyd says that it is \(\text{إيل} \), with kesr, (T,) and this is the approved form, (TA,) The `[animal called]' (K:) or the male \(\text{وعن} \) (T, S, Mgh, Msb;) i.e. the *mountain-goat*: (Msb;) accord. to some, (S,) what is called in Persian \(\text{كرون} \); (S, Mgh,) by which word Sh explains the word \(\text{إيل} \): Ish says, it is the *animal that is very wide between the horns, and bulky, like the domestic bull*: (T:) [see \(\text{بقر} \) in art. \(\text{بقر} \)] and Lth says, it is called thus because it resorts \(\text{يَوْلَ} \) to the mountains:
sometimes the \(\text{ى} \) is changed into \(\text{ج} \): the fem. is of the same three forms with \(\text{ة} \): (TA:) and the pl. is \(\text{أيل} \) [like \(\text{سِيد} \) pl. of \(\text{سِد} \)]]. (Lth, T, Mgh, Msb.) See also \(\text{أيل} \), in two places.

\(\text{أيل} \) [act. part. n. of 1 in all its senses: and thus, particularly,] *Thickening, or thick*: (T, S, M, TA;) applied to the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state; (T;) or to milk, (S, M, TA,) and to oil, and other things, such as tar, and honey, and wine, or beverage: (TA:) pl. \(\text{أيل} \): (S, M:) which last word [in one copy of the M written \(\text{إيل} \), but this I think a mistranscription,] signifies also the *remains of thickening, or thick, milk*; or, as some say, the *seminal* water in the womb: (M:) or this same word \(\text{أيل} \) has the last of these significations; and also, [as a sing. epithet,] the first of the meanings explained in this paragraph; as also \(\text{أيل} \), applied to milk; (K;) or to milk *thickening, or thick, and mixed*; not excessively thick, but in a somewhat good degree, and changed in its flavour: (AHát, TA;) or it [app. \(\text{أيل} \), as in the TK,] signifies the *vessel, or receptacle, thereof*; (K;) [a meaning assigned in the M to \(\text{إيل} \)] in which milk thickens: (TA:) Sh says that \(\text{إيل} \) signifies the milk of the \(\text{أيل} \) [pl. of \(\text{إيل} \)]; and so says AA: but AHeyth says that this is absurd; and that the right word is \(\text{أيل} \), having the signification first explained in this paragraph, i. e. *thickening, or thick*, milk:
En-Nadr says that **ﻞِإ** signifies thick urine of she-goats of the mountain; which, when drunk by a woman, excites her venereal faculty: (T:) or this last word is used to signify milk of an **ﻞِإ** which is said to strengthen in the venereal faculty, and to fatten, as Ibn-Habeeb asserts; and **أَل** which he affirms to be wrong, is a dial. var. thereof; and it may also be a quasi-pl. n. thereof: (M:) as a pl. [of **أَل**], applied to milk, **أَل** is extr. in two respects; as a pl., of this form, of an epithet not applied to an animal; and as being regularly **أَلُّمِّلَةَ** and **أَلُّمِّلَةَ** 

Verily he is a good manager, or tender, of cattle, or camels, or the like. (M, TA.)

**لَوْذَلُّم** used as a simple subst. in the sense of عَاقِبَةٌ &c.: see 2, last sentence.

**مَالُهُ** [as signifying لَوْذَلُّم *His, or its, return, or course, or transition, is to such a state or condition.*] Also, [as a noun of place &c.,] i. q. مَرْجَعٌ [as signifying A place, and a state, or condition, to which a person, or thing, returns; and, to which he, or it, ultimately, or eventually, comes]. (TA, where this is given as a signification not mentioned in the K; so that مَرْجَعٌ is not here used as an inf. n.: it is, moreover, a signification well known.) See also 2, last sentence. ____ A refuge: applied in this sense to God. (Har p. 361.)

**إِلَوْذَلُّمْ** He is ruler, or governor, of his people; a possessor of dictatorship over them, or of authority over them to judge or give judgment or pass sentence or decide judicially. (A, TA.)

**هَذَا مَتَّوَلُّ حَسْنٌ** [app. This is a good discovery made from outward signs]. (TA, where it immediately follows مَتَّوَلُّ.)

**مَتَّوَلُّ** [Sometimes it signifies Veracious: opposed to مَتَّوَلُّ. (Har p. 256.)
أولو

اولو, in the gen. and accus. اولو see أُلُو in art. اولو
اوُئُ

fem. of اوُئُ: see the latter in art.

اوُئُ. 

اوُئُ as a pl., and its var. اوُئُ, اوُئُ, اوُئُ, اوُئُ, اوُئُ, اوُئُ, اوُئُ &c.: see اوُئُ, in art.
أوم

for أُمُم ً: see art. أَم.
 وهو

1. and inf. n. أَوْنُ, aor. يؤون. 

He was, or became, at rest, or at ease; he rested in a journey. (IAar, T.) 

أَنْتُ, aor. and inf. n. as above, I enjoyed a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity. (AZ, T, S, M, K.) 

أَوْنُ, inf. n. I was, or became, grave, staid, steady, sedate, or calm. (S, K.) 

أَوْنُ, aor. I acted, or proceeded, with moderation, without haste or hurry, in pace or journeying: (M:) I went gently, softly, or in a leisurely manner: (S, K:) the inf. n. is formed by substitution [of أ for ه] from هُوُنُ. (S.) You say, أنُبّأَ أَشِيءٍ, and I was gentle, or I acted gently, with the thing; (M:) and أنَعْلَ أَنتُ في الأمر, and I was gentle, or I acted gently, in the affair: (Msb.) And أنَعْلَ أَنتُ, meaning أنَعْلَ أَنتُ في الشَّيْء. 

Act thou gently with thyself, or be thou gentle, in pace or journeying: and proceed thou with moderation, without haste or hurry: (T, S:) said in the latter sense to one who has become unsteady, or irresolute. (T.) [In like manner,] you say, أَنْوَأْ عَلَى قُدْرَكَ [app. Act thou with moderation, gentleness, deliberation, or in a leisurely manner, according to thine ability, or to the measure of thine ability; for and أَقْدَرَ are both syn. with مَقْدَارَ. (T, K.) And أَوْنُ عَلَى قُدْرَكَ. Proceed ye with moderation in your course or pace or journeying. (ISk, T.) And أنَّكَ نَأْوَأْ في الأمر. He paused, or was patient, in the affair. (M.) آوْنُ, also signifies The being weary, or fatigued; like آوْنُ. (M.) [Whether, in this sense, it have a verb, is doubtful: see its syn. here mentioned.] 

Also The putting oneself to trouble, or inconvenience, for the sake of what one may expend upon himself and his family. (M.) And hence, accord. to one [whose name is imperfectly written in the TA], the word مَأْوَنَةً, [as being originally مَأْوَنَةٍ, of the measure مَأْوَنَة، but others say that it is of the measure مَأْوَنَة, from مَأْوَنَة, Mأْوَنَة, and آوْنُ, آوْنُ] signifies the same. (M.) [See art. آوْنُ.] 

أَوْنُ see 1, in two places.
see 1.

آن and its vars.: see art. 

آن: see 1 [of which it is the inf. n.]; and see also what next follows.

آن (T, S, M, Msb, K) and آوان, (T, M, Msb, K) the latter mentioned by Ks on the authority of Aboo-Jámi', but the former is the usual mode of pronouncing it, (T) and آوان, (M). A time; a season: pl. آوانات (T, S, M, Msb, K) but Sb says جاء آوان البرد, (M) [so in a copy of that work; app. آوانات, as though pl. of آوانة; آوانة is syn. with آوانة (AA, T, K.) You say, آوانة آينة بعد آينة (in the CK آينة, K, [in the CK آينة, K,]) Such a one does that thing sometimes, leaving it undone sometimes. (S, K, *) And آوانة آينة بعد آينة I came to him times after times. (AA, T.) And آوانة signifies Time after time. (TA, from a trad.) In the saying (of Aboo-Zubeyd, L),

آوان آواناوا: طبلوا صلحوا ولات آوان (M) or آوان, (L,) [They sought our reconciliation with them, but it was not the time that reconciliation should be sought,] accord. to Abu-l- ‘Abbás, the tenween of the last word is not a sign of the genitive case, but is, as in the instance of آوان آواناوا I came at the time that Zeyd stood. (M, L, *) [Hence, آوان آواناوا At that time or season; then; like حيتنيذ.]

آوان آواناوا: see آوان; and see also آوان آواناوا.

آن [part. n. of 1:] A man enjoying a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity. (AZ, T, S, K, *) [Hence the saying,] ربع آوان خير من غلب حصاص: An easy, or a gentle, journey in which the camels are watered only on the first and fourth days is better than a laborious, or quick, journey in which they are watered only on the first and third days. (TA, [The fem. آوان, and the pl. of which is آوانات آوان] You say, بيننا وبين مكة ثلاث ليال, [آوانات آوان].
Between us and Mekkeh are three nights of easy, or gentle, journeying: (S, K: *) and ten nights of easy journeying. (S, M, K.)

and (T, S, M, Msb, K) [each] a foreign word, [i.e. Persian.] (M,) A chamber; or an apartment, (T, Msb,) or a

large [i.e. porch, or roofed vestibule, or the like], (S, K,) similar to an [or oblong arched or vaulted structure, or a portico], (T, S, M, K,) or built in the form of an (Msb,) not closed in the front, or face: (T, M,

Msb: *) [and a palace;] often used in this sense in Arabic as well as in Persian: and in the present day, the former, and more

commonly , which is Persian, is also applied to an estrade; a slightly-raised portion of the floor, generally extending nearly from the door to the end, or to each end, of a room:] pl. of the former, (T, S, K,)

because the sing. is originally (S,) and pl. of the latter, (T, S, K,) Hence, [The great porch, or the palace, of Ksirâ, or Chosroes, who is called ] (T, S, Msb,) __ Also the latter, [and app., accord. to the Msb, the former also,] Any prop, or support, of a thing: (T, Msb:) particularly, a pole of a [tent of the kind called]

[T. ] __ The [is The headstall of the bridle; and] has for its pl. (T, K,)

: see 1, and see art.
1. He said ُﻆَﻓَّ or ُوَأَ &c. [i.e. ُٰذَ!; (S, Mgh, K;) he moaned; or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q.

2. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

3. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

4. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

5. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

6. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

7. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

8. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

9. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

10. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

11. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

12. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

13. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

14. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

15. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

16. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

17. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

18. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

19. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

20. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

21. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

22. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

23. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

24. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

25. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

26. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

27. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

28. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

29. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

30. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

31. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

32. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

33. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

34. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

35. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

36. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

37. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

38. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

39. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

40. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

41. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

42. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

43. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

44. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

45. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

46. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

47. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

48. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

49. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.

50. He moaned, or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. He said ُﻆَﻓَّ or ُوَأَ &c.
return. (ISH and TA in art. اَوَى, See 2 in that art. in the present work.) You say, [Ah, or alas, on account of, or for; such a thing!:] (S, Msb;) and in like manner, اَوَهَ, [&c.], followed by اَوَه, and by ل, (S, TA,) and by عَلَى. (TA.) [See also اَوَه in art. او.] 

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[When I arise to saddle her, by night, she moans with the moaning of the sorrowful man]: (S, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. اَوَهَ: (TA:) but some recite the verse differently, saying, اَوَهَ from اَوَه meaning اَوَه (S:) and some say, اَوَه. (TA.) And hence the saying, in impiating evil on a man, اَوَهَ لَكَ [May God cause moaning to thee!], and with the ه suppressed, and with teshdeed to the و. (S.) [See also اَوَه in art. او.] And see اَوَه above. [Also] Measles: thus in the phrase, used in impiating evil on a man, اَوَهَ وَماَهَة [May God cause] measles and small-pox [to befall thee]! (K, * TA,) mentioned by Lh on the authority of Aboo-Khálid. (TA.)

A man often saying Ah! or alas! or often moaning: (Mgh:) or one who says Ah! or alas! from a motive of affection, or pity, or compassion, and fear: or mourning, or sorrowing, much, or often: (TA:) or compassionate; tender-hearted: or often praying, or frequent in prayer: (K, * TA:) or one who celebrates the praises of God, or praises Him greatly, or glorifies Him: or who praises much, or often: or who abases himself, or addresses himself with earnest supplication, [to God], confident of his prayer's being
answered: (TA:) or one having certain knowledge (K, TA) of his prayer's being answered: (TA:) or inviting much, or often, to what is good: (TA:) or skilled in the law: or a believer; so in the Abyssinian language: (K:)

occurring in the Kur [ix. 115 and xi. 77]. (TA.) See also آه.

وَأَوُ، or أُوُهَ، and see آه.

َوُنَاَهَ، or أُوُنَاَهَ، or أُوَنَاُهَ، and see آه.

َوُنَاَهَ، or أُوُنَاَهَ: see آه.

َوُ، or أُوَبَ: see آه.

[ Saying Ah! &c.: (see the verb:) and] abasing himself; or addressing himself with earnest supplication [to God]. (TA.) [See also آه.]
أوي

أوي إليه، (T, S, M, Mgh, Msb, K) and أوي إلى، (M, Msb, K) aor. أوي، (T, S, Msb,) imperative أوي (T,) inf. n. أوي، (T, S, M, Mgh, Msb, K,) with damm، (K,) of the measure فعّول، [originally أوي، (Fr, M, K,) with kesr، (K,) and أوي إليه، (S;) and أوي إليه، (M, K,) inf. n. تأوي، (K;) and أئتي، (M, K;) and أئتي، (thus [more commonly أئتي] accord. to a copy of the M,) or أئتي، (K,) like أئتي، (M, K,) both of the measure لعطف، but أئتي، (TA;) and أئتي، (M, K,) is used by some in the same sense, but rejected, in this sense, by several; (Msb;) the pronoun relating to a place of abode; (T, S, M, Msb, K,) He betook himself to it, or repaired to it, for lodging, covert, or refuge; (Mgh;) and [simply] he got him or got himself, betook himself, repaired, or resorted, to it; (T, Mgh;) he returned to it; (M;) he took up his abode in it; he lodged, or abode, or dwelt, in it. (Msb, K,) Hence, in the Kur [xi. 45], سأوي إلى جبل يسعمه من الماء [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) الأوي، (الأوي) properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

* بصوح صافية وحذب كرينة
* موتر تأتي له إبهامها

[With a morning-potation of clear wine (رحم being understood), and a female singer's straining of her chords, with a stringed instrument to which her thumb returns after the straining], he means تأتي له، of the measure تأوي، of the string which is the final radical, being elided. (M.)

[But see another reading near the end of the first paragraph of art. أوي، aor. as above, inf. n. أوي، also signifies He turned away: and hence, [it is said], إذ أوي الفتنت إلى الكهف، [When the young men turned away to the cave: though the verb may be here well rendered betook themselves for refuge]. (Har p. 246.) You say also، أوي إلى فلان (A'Obeyd, T,) or في، (as afterwards written in a copy of the T,) [I betook myself to such a one, or repaired to him, for lodging,
covert, or refuge; or I joined myself, got myself, betook myself, repaired, or resorted, to such a one: and accord. to AHeyth, signifies the same; but he did not know it to be syn. with أويت فلالنا as explained below. (T.) And أوه said of a wound: see 5. See also 4, in seven places. (T, S, M, Mgh, K) like أوه, (K, TA,) but it would have been more explicit if the author of the K had said like رمى (TA,) [as is shown by the false reading in the CK, أوه] aor. (T, S, Mgh,) inf. n. أوه (S, K) and لعفت (S, Mgh, K,) with kesr, (TA,) [originally رأو] the و being changed into ى because of the kesreh before it, (S,) or because combined with ى and preceded by sukoon [a mistake for kesreh], (IB as cited in the TA,) [in a copy of the T written أىة, and in a copy of the M and in the CK أىة] and ملأوية, (S, M, K,) without teshdeed, (S, TA,) [in my copy of the Mgh written with tesh-deed,] and ملأوية, (S, M, K,) He compassionated him; felt compassion, or pity, for him; (T, S, M, Mgh, K,) as also أوهانى, (T, K,) of the measure أتقلع. (TA.) In using the imperative form, you say, أوه, [unless this be a mistranscription for أوه,] meaning Be thou compassionate to him. (T, TA.)

2 أوه see 1, first sentence: and see 4. (ISH, T) [I drew together the horses: this meaning seems to be indicated in the T, by the context: or] I called out to the horses أوه, in order that they should return at hearing my voice: (ISH:) and in like manner one says to them أوه or أوه; (ISH, T, TA;) a well-known call of the Arabs to horses; and sometimes أوه, with a long meddeh, is said to them from afar. (T, TA.) [See also 5.]

أوه 4 أوه (T, S, M, Mgh, Msb, K,) inf. n. أوه (T, S, Mgh;) and أوه (T, S, Mgh, Msb, K;) the first of which is the [most] approved; (T;) the last used by some; (T, Msb;) both given on the authority of AZ, (S,) and of A'Obeyd, accord. to whom you say, أوه إليه, with the short أوه only; (T, M;) He, or it, gave him, or afforded him, lodging, covert, or refuge; harboured him; sheltered him; protected him; (Mgh;) he lodged him, or lodged him with himself; made him his guest; or gave him refuge or asylum, absolutely, or with himself; syn. أوه أنزلته أوه أنزلته (T, S, TA.) You say also, أوه and أوه and أوه and أوه [I took the man to me to lodge, to be my guest, or to give him refuge or asylum]. (M.) And أوه [A roof shel-tered him]. (Mgh.) And أوه أوه and أوه [I lodged the camels in
their nightly resting-place; both meaning the same. (T.) And it is said in a trad., [Praise be to God who hath sufficed us and hath brought us to a place of abode for us, and not made us to be scattered like the beasts. (TA.) AHeyth disallowed أومى as syn. with أومى; but it is correct. (T.) It is said in a form of divorce, [A house, or tent, shall not lodge, or comprise, me with thee]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) [No one will harbour the stray beast but a person straying from the right course of conduct]. (T, Mgh.) And his saying, [There shall be no cutting off of the hand in the case of stealing fruit] unless the place where the fruit is dried contain it [at the time of the stealing thereof]. (TA.) Hence, اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو. The throwing of dust, or earth, upon the wood of which charcoal is made, and covering it therewith. (Mgh.) See also 1, first sentence.

The birds collected, or flocked, together; (Lth, T, S, M, K;) as also (K;) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو. The horses drew, or gathered, themselves together: and اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو. The men did so. (T.) You say also, of a wound, اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو. meaning It drew together, for healing; and so اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو, and اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو, so in the Nawádir el-Aaráb. (T.) One may also say, اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو, without saying it with اَو، (i.e. راَو) meaning He says اَو ﺍَو ﺍَو ﺍَو. (Fr and T in art. اَو ﺍَو. [See also 2; and see art. اَو ﺍَو.]

The horses drew, or gathered, themselves together: and اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو. meaning It drew together, for healing; and so اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو, and اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو, so in the Nawádir el-Aaráb. (T.) One may also say, اَوآَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو ﺍَو, without saying it with اَو، (i.e. راَو) meaning He says اَو ﺍَو ﺍَو ﺍَو. (Fr and T in art. اَو ﺍَو. [See also 2; and see art. اَو ﺍَو.]

I asked him, or desired him, to compassionate me, or have mercy on me; syn. (T.) A poet
[And if I had asked him, or desired him, to compassionate me, he would not have compassionated me].

(T, S.)

أُوَّي dim. of أُوَٰي: see the letter أ.

أُوَٰي or أُوَوَي: see 2. أُوَٰي [the part. n. of 1] has for its pl. أُوَٰي [like one of the inf. ns. of 1]. (T, S.) The latter is applied to birds, signifying Collecting, or flocking, together; (T, S, M, * K; *) syn. متَآوِيَات (Lth, T) and متَآوِيَات (Lth, T, S, M, K.)

أُوَٰي ابن أُوَٰي, a determinate noun, (S, M,) [The jackal; vulgarly called in the present day أُوَٰي] a certain small beast. (M, K,) called in Persian أُوَٰي, (S,) or in that language [or in Turkish] أُوَٰي; it has been said to be the offspring of the wolf; but is well known to be not of the wolf-kind: (Msb;) أُوَٰي is inseparable from ابن أُوَٰي (M:) it is imperfectly decl., (T, S, Msb,) being of the measure رَفِعَأ, (S,) or regarded as such; (Lth, T;) or because it has the quality of a proper name and the measure of a verb : (Msb :) the pl. is أُوَٰي, (T, S, Msb, K,) though applying to males [as well as females], like أُوَٰي أُوَٰيدنات and أُوَٰيدنات أيَّة. (AHeyth, T.)

أُوَٰي and أُوَٰيدنات, said to be rel. ns. of أُوَٰيدنات; which see, in, art. أيَّة.

أُوَٰي, said by some to be originally أُوَٰي, أُوَٰيدنات, aى. أُوَٰيدنات, أُوَٰيدنات, أُوَٰيدنات, أُوَٰيدنات, أُوَٰيدنات; (S, M, Msb, K) and أُوَٰيدنات (M, K [but respecting these two forms see what follows]) nouns of place from the first of the verbs in this art.; (M, K;) [A place to which one betakes himself, or repairs, for lodging, covert, or refuge; a refuge; an asylum; a place of resort; (see 1)] any place to which a thing betakes itself, &c., (أُوَٰيدنات) by night or by day; (S,) the lodging-place, or abode, of any animal; the nightly resting-place of sheep or goats; (Msb)
and of camels: (Idem in art. مَأْوَى الإِبْلُ, being a dial. var. of مَأْوَى الإِبْلُ, but anomalous, (Fr, T, S, Msb,) and the only instance of the kind except مَأْوَى العَين, مَأْوَى and مَأْوَى are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kláb use, for مَأْوَى الإِبْلُ, the word مَأْوَى, in the Kur [liii. 15], is said to mean The paradise to which repair the souls of the martyrs, (M, Bd, Jel, TA,) or the pious, (Bd, Jel,) or the angels: (Jel:) or that in which the night is passed. (TA.)
He put, or set, a sign, token, or mark, by which a person or thing might be known. (M.)

He chid the camels, saying to them (inf. n., by rule, as below,) (Lth, T, M, and K in art.) or (M,) or (K,) or (K.)

He paused, stopped, stayed, remained, or tarried, (T, S, M, K, *) in the place; (M, K, *) [in the latter explained by تلبت عليه; but this seems to be a mistake, arising from the omission of part of a passage in the M, (one of the chief sources of the K,) running thus; تنليب با لمكان تلبت ومكت وتابا عليه أنصرف في تودة؛] and confined, restricted, limited, restrained, or withheld, himself. (T.) In the sense of its inf. n., [by rule اتای, originally اتایى, they said كاية, or كاية or كاية; [thus differently written in different places in copies of the T and S;] as in the ex. ليس منزلك لكم اتای or اتای or اتایه or اتایه, (Iaar, T,) or اتایه or اتایه or اتایه, (S,) i. e. Your abode, or this your abode, is not an abode of tarriance and confinement. (Iaar, T, S.) He expected, or waited for, a thing: (Lth, T:) and he acted with moderation, gently, deliberately, or leisurely; without haste; or with gravity, staidness, sedateness, or calmness; (Lth, T, K,) in the affair; inf. n. كاية, in a verse of Lebeed, means I acted with moderation, &c., as above, and paused, stopped, stayed, remained, or tarried, upon him, i. e., upon my horse: (T:) or I remained firm upon him: (TA, as on the authority of Az:) but it is explained by Lth as meaning I turned away, or back, deliberately, or leisurely, upon him. (T: and the like is said in the M.)

I directed my course, or aim, to, or towards, (T, S, M, * K,) his, (S, M,) i. e., (M,) his [or body, or corporeal form or figure or substance, seen from a distance; or person]. (T, M, K.) The following is an ex., as some relate it, of the former verb; and as others relate it, of the latter:
[Modest behaviour were more proper; if thou directedst thy course towards his person, than thy throwing dust upon the rider]: (S, TA: [in two copies of the former of which, for أَوَّلِيْنَ, I find أَوَّلَيْنَة]) said by a woman to her daughter, on the latter's relating, in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.)

أَيْ a vocative particle, (S, Mughnee, K,) addressed to the near, (S, K,) not to the distant: (Sc,) or to the near, or the distant, or the intermediate; accord. to different authorities. (Mughnee.) You say, آَيَٰ زِيدَ أَفْلِمَ [O Zeyd, advance: or, if it may be used in addressing one who is distant, ho there, soho, or holla: and if used in addressing one who is between near and distant, ho, or what ho]: (S:) and أَيْ رَبِّي [O my Lord]; occurring in a trad.: and sometimes it is pronounced آَيَ. (Mughnee.) Also an explicative particle. (S, M, Mughnee, K,) You say, آَيَ كَذَا [He means such a thing, or بَعْنِي كَذَا, آَيَ كَذَا, آَيَ كَذَا in the sense of آَيَ كَذَا, آَيَ كَذَا, آَيَ كَذَا [I have means such a thing, or I mean; or the like; for all of which, we may say, meaning; or that is]; (S:) as in آَيَ كَذَا, آَيَ كَذَا, آَيَ كَذَا [I have, that is, I have gold]. (Mughnee.) What follows it is an adjunct explicative of what precedes it, or a substitute. (Mughnee.) AA says that he asked Mbr respecting what follows it, and he answered that it may be a substitute for what precedes, and may be a word independent of what precedes it, and may be a noun in the accus. case: and that he asked Th, and he answered that it may be an explicative, or a word independent of what precedes it, or a noun governed in the accus. case by a verb suppressed: you say, آَيَ كَذَا, آَيَ كَذَا, آَيَ كَذَا [Thy brother came to me; that is, Zeyd]; and you may say, آَيَ كَذَا, آَيَ كَذَا, آَيَ كَذَا [I saw thy brother; I mean, or that is, Zeyd]; and you may say, آَيَ كَذَا, آَيَ كَذَا, آَيَ كَذَا [I passed by thy brother; that is, by Zeyd]; and you may say, آَيَ كَذَا, آَيَ كَذَا, آَيَ كَذَا [I mean, Zeyd]; and you may say, آَيَ كَذَا, آَيَ كَذَا, آَيَ كَذَا [Thou sayest, said in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.)

When it occurs after a verb following it explains a verb preceding it,] one says, آَيَ كَذَا, آَيَ كَذَا, آَيَ كَذَا [Thou sayest, said in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.)
I asked of him the concealment of it, namely, the discourse, or story; and so when
is understood, as is often, or generally, the case in lexicons; with damm to the
but if you put إذا in the place of أَيْ, you say,
with fet-h, because إذا is an adverbial noun relating to سَأَلْتُهُ. (Mughnee.) See also أَيْ, near the beginning of the paragraph,
in three places.

إِنْ is a particle denoting a reply, meaning [Yes, or يَا]; importing acknowledgment of the truth of an enunciation; and the
making a thing known, to him who asks information; and a promise, to him who seeks or demands; therefore it occurs after such
sayings as Zeyd stood and Did Zeyd stand.? and Beat thou Zeyd, and the like; as does نَعُم: Ibn-El-Hājib asserts that it occurs only
after an interrogation; as in the

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saying [in the Kur x. 54], 
[And they will ask thee to inform them, saying, Is it true?

Say, Yea, by my Lord!] but accord. to all, it does not occur otherwise than before an oath: and when one says, [Yea, by God!], and then drops the و the ال may be quiescent, and with fet-h, and elided; [so that you say, وَإِنَّ الَّذِي أَلْهَتْ وَإِنَّ الَّذِي أَلْهَتْ], in the first of which cases, two quiescent letters occur together, irregularly. (Mughnee.) Lth says, وَإِنَّ الَّذِي أَلْهَتْ is an oath, as in
meaning, says Zj, Yoar is also related to have said the like; and this is the correct explanation. (T.) [J says,] It is a word
preceding an oath, meaning [q. v.]; as in وَإِنَّ الَّذِي أَلْهَتْ وَإِنَّ الَّذِي أَلْهَتْ. (S.) [ISd and F say,] It is syn. with نَعُم, and is conjoined with
an oath: and one says also هُنَى. (M, K.)

أَيْ is a noun, used in five different manners. (Mughnee.) One of its meanings is that of an interrogative, (T, S, M, Mughnee, K,)
relating to intellectual beings and to non-intellectual things; [meaning Who? which? and what?] (S, M, K;) and as such, it is a
decn. noun: (S;) it is said in the K to be a particle; (MF;) and so in the M; (TA;) but this is wrong: (MF;) and it is added in the K that it is
indecl.; (MF;) and it is said to be so in the M, accord. to Sb, in an instance to be explained below; (TA;) but this is only when it is a
conjunct noun [like , or denotes the object of a vocative: (MF:) or, accord. to some, it is decl. as a conjunct noun also.

(Mughnee.) You say, [Who, or which, of them, is thy brother?]. (S.) Another ex. is the saying [in the Kur vii. 184, and last verse of lxxvii.], [And in what announcement, after it, will they believe?].

(Mughnee.) Sometimes it is without teshdeed; as in the saying (of El-Farezdak, M),

* تنظرت نصرًا والسماكين أيهما
* علی من الغيث استهلت مواطرة

[I looked for rain, or aid from the clouds, and the two Simâks (stars so called). Of which of them two did the rains pour vehemently upon me from the clouds?]: (M, Mughnee, K: * [in the last of which, only the former hemistich is given, with نِسَرًا (meaning the star or asterism so called) instead of نِسَرٍ);] so by poetic licence: (M:) IJ says that for this reason the poet has elided the second ى, but should have restored the first ى to و, because it is originally و. (TA. [But this assertion, respecting the first ى, I regard as improbable.]) also, is a contraction of ما, meaning أَيْ شَئٌ, so in the saying, فلان [What thing is it, O such a one?]; and [What thing sayest thou?]. (TA in art. ِبَيْنَ.) In like manner, also, is used as a contraction of أيش. (Ks, TA in art. ِجَرِيمَ.) A poet speaks of his companions as being أيش وَأَيْنَمَا, making the name of the quarter (جهة); so that, being determinate and of the feminine gender, it is imperfectly declinable. (M. [See ابن; under which head two other readings are given; and where it is said that the verse in which this occurs is by Homeyd Ibn-Thowr.]) is never without a noun or pronoun to which it is prefixed, except in a vocative expression and when it is made to conform with a word to which it refers, as in cases to be exemplified hereafter. (Mughnee.) Being so prefixed, it is determinate; but sometimes, [as in the latter of the cases just mentioned,] it is not so prefixed, yet has the meaning of a prefixed noun. (S.) When used as an interrogative, it is not governed, as to the letter, though it is as to the meaning, by the verb that precedes it, but by what follows it; as in the saying in the Kur [xviii. 11], [That we might know which of the two parties was able to compute]; and in the same [xxvi. last verse], [And they who have acted
wrongly shall know with what a translating they shall be translated: (Fr, * Th, Mbr, T, S: *) when it is governed by the verb before it, it has not the interrogative meaning, as will be shown hereafter. (Fr, T.) In the saying of the poet,

[Haneefeh (the tribe so named) shout to us when they see us. And to what place of the earth, or land, will they go for the shouting?], [أَيَأْ] is in the accus. case because the prep. إِلَى is suppressed before it. (S.) When they separate it [from what follows it, not prefixing it to another noun], the Arabs say [أَيَأْ], and in the dual [أَيَأْ], and in the pl. [أَيَأْ], and they make it fem., saying [أَيَأْ], [أَيَأْ], and [in the dual] [أَيَأْ], and in the pl. [أَيَأْ] but when they prefix it to a noun, properly so called, not a pronoun, they make it sing. and masc., saying [Who, or which, of the two men?], and [Who, or which, of the two women?], and [Who, or which, of the women?] and when they prefix it to a fem. pronoun, they make it masc. [as when they prefix it to a masc. pronoun] and fem., saying [Who, or which, of them two?], meaning women; (Fr, T;) [the latter of which seems to be the more common; for ISd says,] sometimes they said [أَيَأْ], [أَيَأْ], [أَيَأْ], [أَيَأْ] (Fr, Th, Mbr, S: *) [Who, or which, of them? referring to women], meaning [أَيَأْ]. (M.) It is said in the Kur [xxx. last verse], [And a person knoweth not in what land he will die]: (S:) but some read [أَيَأْ], [أَيَأْ], [أَيَأْ]. (Bd.) When it is used as an interrogative relating to an indeterminate noun in a preceding phrase, [أَيَأْ] is made to conform with that indeterminate noun in case-ending and in gender and in number; and this is done [alike, accord. to some] in the case of its connexion with a following word and in the case of a pause; so that, [in the case of a pause,] to him who says, [A man came to me], you say, [accord. to the authorities alluded to above,] [أَيَأْ]. [I saw a man], [أَيَأْ] [Who?]; and to him who says, [I passed by a man], [أَيَأْ] [Whom?] and in like manner, [accord. to all authorities,] in the case of its connexion with a following word; as [أَيَأْ] [Who, O young man?], and [أَيَأْ] [Whom, O young man?]: and in
the case of the fem. you say, 

[ in the nom. and accus. and gen. respectively]; and in the dual, أَيَّنَانِ and أَيَّنَانُ in the nom. case [masc. and fem. respectively], and أَيَّنَانِ and أَيَّنَانُ in the accus. and gen. cases [masc. and fem. respectively]; and in the pl., [with the like distinction of genders,] أَيَّنِينِ and أَيَّنِينُ in the nom. case, and أَيَّنِينِ and أَيَّنِينُ in the accus. and gen. cases. (I' Ak p. 319.) [Exs. in cases of pause, agreeing with the foregoing rules, are given in the T; and exs. in cases of connexion with following words, agreeing with the foregoing, are given in the Mughnee: but J gives rules differing from the foregoing in some respects; and IB gives rules differing in some points both from the foregoing and from those of J.] It is said in the S, أَيَّنُ is made to conform with indeterminate nouns significant of intellectual beings and of nonintellectual things, and is used as an interrogative; and when it is thus used in reference to an indeterminate noun, you make it to have a case-ending like that of the noun respecting which it demands positive information; so that when it is said to you, مَرْفُوٌّ يُرِجُّلُ [A man passed by me], you say, رَأَى بَنِيَّ [Who, O young man?], thus giving it a case-ending [like that of يُرِجُّلُ when it is in connexion with a following word; and you indicate the case-ending [by the pronunciation termed مْوﱡرُلَا, saying أَيَّنُ, with a somewhat obscure utterance of the final vowel,] in pausing; and if one says, رَأِئُتُ يُرِجُّلَا [I saw a man], you say, رَأِئُتُ يُرِجُّلَا [Whom, O young man?], giving it a case-ending [like that of يُرِجُّلَا, with tenween, when it is [thus] in connexion with a following word; and you pause upon the أُوْمُ, saying أَيَّنُ; and when one says, مَرْرُت بَرْجُلًا [I passed by a man], you say, مَا رَأَى بَنِيَّ, [Whom, O young man? in a case of connexion with a following word; and and أَيَّنُ in a case of pausing]: you conform with what the other has said, in the nom. and accus. and gen. cases, in the case of connexion with a following word and in that of pausing: but IB says that this is correct only in the case of connexion with a following word; for in the case of a pause, you say only أَيَّنُ, in the nom. and gen., with sukoon; and you imitate in both of these cases only when you use the dual form or the pl.: it is added in the S, you say in the cases of the dual and pl. and fem. like as we have said respecting مَن, when one says, جَآِئُوْنُ بَرْجُلًا [Men came to me], you say, يُوْنُ [Who?], with the ن quiescent; and أَيَّنُ in the accus. and gen.: but IB says, the correct
mode is to say, َنﻮﱡﻳَأ and َﻦِّﻳَأ, with fet-h to the َن in both; [meaning that this is the only allowable mode in the case of connexion with a following word, and app. that it is the preferable mode in the case of a pause;] the quiescent َن being allowable only in the case of a pause, and with respect to َن, for you say َنﻮُﻨَٰٰمُن and َنﻮُﻨَم َنِّيَأ with the quiescent َن only: it is then added in the S, you say, also, َنْﻮُﻨَم َنِّيَأ [Who? and whom?] in using the fem. [in a case of pause]; but in a case of connexion with a following word, [when referring to a noun in the accus.,] you say, َنْﻮُﻨَمَأ َنِّيَأ in the sing., and َنْﻮُﻨَم أَيَأ in the pl.; and in like manner, َنْﻮُﻨَم َنِّيَأ in the nom. sing., and َنْﻮُﻨَم َنِّيَأ in the gen. sing.; and َنْﻮُﻨَم أَيَأ in the nom. pl., and َنْﻮُﻨَم أَيَأ in the gen. pl.]: but when the interrogation refers to a determinate noun, َنْﻮُﻨَم أَيَأ is in the nom. case (with refa) only. (TA.) [See also َنْﻮُﻨَم أَيَأ, below.] ___ [In other cases, now to be mentioned, it is used alike as sing., dual, and pl.]: ___ It also denotes a condition; (T, S, M, Mughnee;) in which case, also, it is a decl. noun, applied to an intellectual being and to a non-intellectual thing. (S.) So in the saying, َنْﻮُﻨَم أَيَأ "Whichever of them treats me with honour; I will treat him with honour." (S.) So, too, in the saying [in the Kur xvii. 110], َنْﻮُﻨَم أَيَأ "Whichever ye call him, He hath the best names." (T, * Mughnee.) And in the saying [in the same, xxvii. 28], َنْﻮُﻨَم أَيَأ "Whichever of the two terms I fulfil, there shall be no wrongdoing to me." (Mughnee.) One says also, َنْﻮُﻨَم أَيَأ, meaning َنْﻮُﻨَم أَيَأ [May God accompany him wherever he goeth]. (AZ, T.) And Zuheyr uses the expression َنْﻮُﻨَم أَيَأ for َنْﻮُﻨَم أَيَأ َنْﻮُﻨَم أَيَأ "Whatever tract they travelled, or travel". (T.) The saying, َنْﻮُﻨَم أَيَأ "Whichever of me and thee be evil, may God abase him!" was explained by Kh to Sb as meaning َنْﻮُﻨَم أَيَأ َنْﻮُﻨَم أَيَأ "whichever of us two be evil;" and as being like the saying, َنْﻮُﻨَم أَيَأ َنْﻮُﻨَم أَيَأ " whom of you two be evil". (M.) And in a similar manner, the former clause of that saying, occurring in a verse, with َنْﻮُﻨَم أَيَأ after َنْﻮُﻨَم أَيَأ, is said in the T to have been explained by Kh to Sb. ___ It is also a conjunct noun; (Mughnee;) [i. e.] it is sometimes used in the manner of َنْﻮُﻨَم أَيَأ, and therefore requires a complement; as in the saying, َنْﻮُﻨَم أَيَأ َنْﻮُﻨَم أَيَأ in the house is thy brother" [He, of them, who is in the house is thy brother]: (S:) [i. e.] it is syn. with َنْﻮُﻨَم أَيَأ. (M, Mughnee.) So in the saying [in the Kur xix. 70], َنْﻮُﻨَم أَيَأ َنْﻮُﻨَم أَيَأ "Then we will assuredly draw forth, from every sect, him, of them, who is most exorbitantly rebellious against the Compassionate": so says Sb: but the Koofoeis and a number of the Basrees
disagree with him, holding that the conjunct noun ّىَأ is always decl., like the conditional and the interrogative: Zj says, It has not appeared to me that Sb has erred except in two instances, whereof this is one; for he has conceded that it is decl. when separate, and how can he say that it is indecl. when it is prefixed? and El-Jarmee says, I have gone forth from El-Basrah, and have not heard, from my leaving the Khandak to Mekkeh, any one say, [as meaning I will assuredly beat him, of them, who is standing], with damm: these assert, that it is, in the verse above, an interrogative, and that it is an inchoative, and an enunciative: but they differ as to the objective complement of the verb: Kh says that this is suppressed, and that the implied meaning is, we will assuredly draw forth those of whom it will be said, Which of them is most &c. and Yoo says that it is the proposition [بِهيم &c.], and that the verb is suspended from governing, as in the instance in the Kur xviii. 11, cited above: and Ks and Akh say that it is كُلُّ شيعة, that من is redundant, and that the interrogative proposition is independent of what precedes it; this being grounded on their saying that the redundance of من is allowable in an affirmative proposition: but these [following] facts refute their sayings; viz. that the suspension of government is peculiar to verbs significant of operations of the mind; and that it is not allowable to say, لاَّضْرِبَأ, with refa, as meaning by implication I will assuredly beat him of whom it is said, He is the transgressor; and that the redundance of من in an affirmative proposition is not correct. (Mughnee. [Some further remarks on the same subject, in that work, mentioning other opinions as erroneous, I omit. Another reading of the passage in the Kur cited above (xix. 70) will be found in what here follows.) [ISd states that] they said, اضْرَبِهِمْ أَفْضَلْ [I will assuredly beat him, of them, who is most excellent], and اضْرَبِهِمْ أَفْضَلْ [him who is most excellent]; اضْرَبِهِمْ أَفْضَلْ [meaning the same, or whichever of them, &c.]; suppressing the relative after اضْرَبِهِمْ أَفْضَلْ [Beath thou him, of them, who is most excellent], and اضْرَبِهِمْ أَفْضَلْ [meaning the same, or whichever of them, &c.]; suppressing the relative after اضْرَبِهِمْ أَفْضَلْ (M in a later part of the same art.) Fr says that when ّىَأ is governed by the verb before it, it has not the interrogative meaning; and you may say, اضْرَبِهِمْ أَفْضَلْ [I will assuredly beat him, of them, or whichever of them, says that]: and he says that he who reads اضْرَبِهِمْ أَفْضَلْ, in the accus. case, in the passage of the Kur cited above (xix. 70) makes it to be governed by َنَرَعَنَ [I will assuredly beat him, of them, or whichever of
them, is in the house]; but you may not say, [I passed by one pleasing to thee]: thus he distinguishes between the actual occurrence and that which is expected. (S.) Akh says, also, that it may be indeterminate and qualified by an epithet; as when one says, [Zeyd is a man; what a man!], meaning that he is complete, or consummate, in the qualities of men: and it is a denotative of state relating to a determinate noun; as in [I passed by 'Abd-Allah; what a man was he!]: (Mughnee:) and used in this sense, it is tropical. (Har p. 534.) [J says,] it is sometimes an epithet applying to an indeterminate noun: you say, [This is a woman; what a woman!]; and [This is the handmaid of God; what a girl, or young woman, is she!]: you say, also, [in using an indeterminate noun,] [I passed by a woman; what a woman!]; and [by two women; what two women!]; and [This is Zeyd; what a man is he!]; putting it in the accus. case as a denotative of state; and [This is the handmaid of God; what a girl, or young woman, is she!]: you say, also, [in using an indeterminate noun,] [I passed by a girl, or young woman; what a girl, or young woman!]; and [I brought thee a body-wrapper; what a body-wrapper!]: all are allowable. (S.) [In all these it evidently denotes admiration, or wonder, at some good or extraordinary quality in the person or thing to which it relates; notwithstanding that J says afterwards,] and sometimes it is used to denote wonder; as in the saying of Jemeel,
to it, notwithstanding the numbers of the slanderers, what a help will it be!]: (S:) i. e., an excellent help will be thy saying No in repelling, or rebutting, the slanderers, though they be many. (TA in art. ﴿هُم﴾.) Fr gives as exs. of its use to denote wonder the sayings, ﴿عَجَر﴾, and ﴿يَأِر﴾, [What a man is Zeyd!], and [What a girl, or young woman, is Zeyneb!]. (T.) It denotes wonder at the sufficiency, and great degree of competence, of the person [or thing] to whom [or to which] it relates. (M.) El-Kattál El-Kilábee says,

وَلَمَّا رَأَيْتَ أُنْهَىْ قَدْ قُنْتَهُ

[And when I saw that I had slain him, I repented of it; in what an hour, or time, of repentance!]: i. e., when I slew him, I repented of it, in a time when repentance did not profit: اَيْ اِن ُبَنَاء being here in

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the accus. case as an adv. n.; for, as it denotes the part of a whole, its predicament is made to be the same as that of the affixed noun, of whatever kind this may be. (Ham p. 95.) ___ It also has لَمَّا prefixed to it; and thus it becomes changed in signification so as to denote numerousness, being syn. with the enunciative ﴿كَم﴾ [How many!]; (S, K;) or syn. with ﴿رَب﴾ [as meaning many]: (Sb, M;) [and sometimes it is syn. with the interrogative ﴿كَم﴾, meaning how many? or how much? as will be shown below:] thus it is written (M,) or كَأٰيْن, (S, M, K,) its tenween being written ﴿ن﴾; (S, K;) and كَأٰيْن, (M,) or [more commonly] كَأٰيْن, (S, M, K, [in some copies of the S and K كَأٰيْن, كَأٰيْن],) like كَأٰيْن, (S,) said by IJ, on the authority of Aboo-'Alee, to be formed from كَأٰيْن, كَأٰيْن, by putting the double ى before the ، after the manner of the transposition in ﴿قَسِيم﴾ and a number of other words, so that it becomes كَأٰيْن, كَأٰيْن, then suppressing the second ى, as is done in ﴿كَيْر﴾ and ﴿كَيْر﴾, to become كَأٰيْن, كَأٰيْن, and then changing the [remaining] ى into ﴿كَيْر﴾, which becomes ﴿كَيْر﴾, and in ﴿كَيْر﴾, which becomes ﴿كَيْر﴾, and in ﴿كَيْر﴾, which becomes ﴿كَيْر﴾, and then ﴿كَيْر﴾, and it has other dial. vars.; namely كَأٰيْن, كَأٰيْن [one of the intermediate forms between كَأٰيْن and كَأٰيْن mentioned above];
(K; [in one copy of the K written ك, كي, and so accord. to the TK;]) and (M, K) of the measure of أر, and most probably formed by transposition from ك, كي, mentioned above; (M) and ك, of the measure of أم, (M, TA) incorrectly written in the copies of the K, i.e. like كع, (TA) formed by the suppression of كي, كيء; a change not greater than that from الله الى الله and الله. (M.) You say, كأين رجلًا قَتِب, كأين رجلًا قَتِب [How many a man have I met! or many a man &c.], (S, K, *) putting the noun following in the accus. case as a specificative; (S;) and كأين من رجل قَتِب; (S, K, *) and the introduction of من after كأين is more common, and better. (S. [And Sb, as cited in the M, says the like.]) You say also, لجر نّيأك [How many a man has come to me! or many a man &c.]. (Sb, M.) And بكَامِن نّيأك [For how much wilt thou sell this garment, or piece of cloth?]. (S.) Kh says that if any one of the Arabs made it to govern the gen. case, perhaps he did so by making من to be implied, as is allowable with ك: (M) [so that you may say, بكَامِن درهم أشتريت هذا For how many a dirhem didst thou buy this? for] it is allowable to make the noun that follows ك to be governed in the gen. case by من implied, when ك immediatly follows a preposition; as in بكَامِن درهم أشتريت هذا; but when it is not thus preceded by a preposition, the noun after it must be in the accus. case. (I ‘Ak p. 317.) It always holds the first place in a proposition, like ك. (Idem, next p.) ... It is also a connective of the vocative ب with the noun signifying the person or persons or thing called, when this noun has the article ك prefixed to it; (S, M, Mughnee, K;) and with a noun of indication, as ذا; and with a conjunct noun having ك prefixed to it, as ذا: (I ‘Ak p. 268:) it is a noun formed for serving as such a connective; (M, K;) and has ها affixed to it. (S, M, &c.) You say, يا أنيها الرجل [which seems to be best rendered O thou man; more agreeably with the original, O thou, the man; or, accord. to Akh, O thou who art the man; lit., O he who is the man; often written يا أنيها يوجد; (T, S, M, Mughnee, K;) and يا أنيها الرجل and يا أنيها الرجل [O ye two men]; and يا أنيها الرجل [O ye men]; (M;) and يا أنيها الرجل ونا [O thou woman]; (S, M;) and يا أنيها الرجل ونا [O ye two women]; and يا أنيها الرُّسول, يا أنيها المرأة [O ye men]; and يا أنيها الرُّسول, يا أنيها المرأة [O ye women]; and يا أنيها الرُّسول, يا أنيها الرُّسول, يا أنيها الرُّسول [O thou, this person or thing]; and يا أنيها الرُّسول [O thou who didst, or hast done, thus]. (I ‘Ak p. 267.) In the first of the exs. here given, ك is a noun of vague signification, (Zj, T, S,) denoting the person called, (Zj, T,) of the sing. number, (Zj, T, S,) rendered determinate by the vocative [:], (S,) indecl., with damm for its termination; (Zj, T, S;) and ها is a particle employed to rouse
attention, or to give notice, a substitute for the noun to which اَلرِّجَلُ is in other cases prefixed; and اَلرِّجَلُ is a qualitative to اَلرِّجَلُ, (Z), T, S,) wherefore it is in the nom. case. (S.) Akh asserts, [as we have indicated above,] that اَلرِّجَلُ is here the conjunct noun, and that the first member of its complement, namely the relative هو, is suppressed; the meaning being: يا من هو اَلرِّجَلُ; but this assertion is refuted by the fact that there is no relative pronoun that must be suppressed, nor any conjunct noun that necessarily requires that its complement should be a nominal proposition: though he might reply to these two objections by arguing that لا سيما اَلرِّجَلُ is in like manner [virtually] in the nom. case [as a conjunct noun syn. with الدْيَز, and that the first member of its complement, namely هو, an inchoative of which زيد is the enunciative, is suppressed]. (Mughnee.) The putting of the qualitative of اَلرِّجَلُ in the accus. case, as in the saying [O thou man, advance], is allowed (M, K) by El-Mázinee; but it is not known [as heard from the Arabs]. (M, K) and ابنها are also used for the purpose of particularizing; [in which case they are not preceded by يا;] as when one says, [As for me, I will do thus, or such a thing, thou man], meaning himself; and as in the saying of Kaab Ibn-Málik, related in a trad., [And we remained behind, or held back, ye three], meaning, by the three, those particularized as remaining behind [with him], or holding back. (TA.)

: see art. اَيآ: see the next paragraph.

[the former word, when alone and indeterminate, perhaps (as when determinate) without tenween, for it is-explained (with its dial. vars.) in the S and K in باب الَّالَّفِ من بينة, though it is also explained in some copies of the S in the present art.;] and اَيآُ رِجْلُ, (T, S, Mgh, K,) and اَيآُ الشَّمَسِ (T, M, Mgh, K,) and اَيآُ الشَّمَسِ (T, M, Mgh, K,) and in a copy of the S,) with fet-h and medd, (T, Mgh, K, and so in a copy of the S,) The light of the sun. (S, M, Mgh, K,) and its beauty: (M, K:) or its rays, and its light: (T;) or, as some say, اَيآُ الشَّمَسِ signifies the halo of the sun; that, with respect to the sun, which is like the دَارَةُ الشَّمَسِ with respect to the moon; i. e. the دَارَةُ الشَّمَسِ the pl. [of اَيآُ] is اَيآُ and اَيآُ [or rather the former is a coll. gen. n.:] like اَيآُ كَامُّ كَامُّ اَيآُ كَامُّ كَامُّ [in relation to اَيآُ كَامُّ كَامُّ اَيآُ كَامُّ كَامُّ] like اَيآُ كَامُّ كَامُّ اَيآُ كَامُّ كَامُّ في [EM p. 62,]
[The light of the sun has shed its lustre upon them, except their gums]. (T, S, Mgh.) And hence, by way of comparison, (M,) and (K,) and (T,) and (M,) and (K,) and (T,) and (M,) and (K,) and (T,).

The beauty of herbage, (M, K,) and brightness, (K, T, A,) in its verdure and growth. (T, A.)

أياء: see the next preceding paragraph, throughout.

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أياء: dim. of أء: see the letter أ.

أياء: dim. of أء, q. v. (T.)

أياء: see أء, in art. أء.

أياء: see art. أء. [Az says,] I have not heard any derivation of أء, but I think, without being certain, that it is from تأييد, as explained above; as though it were a noun from that verb, of the measure فعلت, like ذكرت from ذكرت; so that the meaning of أء is I direct myself, or my aim, to, or towards, thee, and thy person. (T.)

أء [a rel. n. of أن]. When you ask a man respecting his كورة [i.e. district, or city, or town], you say, الأء [The person of what district, &c., art thou?]; like as you say, in asking him respecting his قبيلة [or tribe], أء [from ممن]: and you say also, أء أنت [A person of what district, &c., art thou?]; and أء ممن (T.) [See also ممن, in art. ممن.]

أين: see art. أين. Lth says that it is used in the manner of ممن, signifying When?; and that some say its أه is radical; others, that it is augmentative: (T:) IJ says, it must be from أه, and أين, for two reasons: first, because أين denotes place; and آين, time: and secondly, because nouns of the measure فعلت, many: so that if you
name a man, it is imperfectly decl.: and he adds, that أَيْنَ means a part of a whole; so that it applies as properly to times as it does to other things: (TA:) Fr says that it is originally أَيْنَ أَوْاَنَ [at what time?]. (T.) One says, of a stupid, or foolish, person, لَا يَعْرِفُ أَيْنَ أَوْاَنَ [He knows not when]. (IB.)

أَيْنَ أَوْاَنَ: see أَيْنَ. اَوْاَنَ: see what next follows, in two places.

A sign, token, or mark, by which a person or thing is known; syn. عَلَامَةَ (IAar, T, S, Msb, K) and أَمَارَةَ: (M, K:) it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect: (Er-Rághib, TA:) it is of the measure فعلَةُ, (M, K,) originally أَيْنَ أَيْنَ, the [former] كَيُّ being changed to ل because the letter before it is with fet-h, though this is an extraordinary change: (M:) this is related as on the authority of Sb: (TA:) or it is of the measure فعلَةُ, (M, K,) accord. to Kh; (M,) originally أَيْنَ أَيْنَ, (S;) [for, accord. to J and Fei,] Sb said that its medial radical letter is و, and that the final is ك, because words of this class are more common than those of which the medial and final radical letters are both ك; (S, Msb,) and the rel. n. is كَأَيْنَ: (S;) but IB says, Sb did not state that the medial radical letter of أَيْنَ is ك, as J states; but he said that it is originally أَيْنَ, and that the quiescent ك is changed into ك; and he relates of Kh, that he allowed the rel. n. of أَيْنَ to be كَأَيْنَ, and كَأَيْنَ, كَأَيْنَ, كَأَيْنَ: (S, Msb, K,) but as to كَأَيْنَ, he says, I know not any one who has said it except J: (TA:) or it is of the measure فعلَةُ فَاعِلَةُ, (S, Msb, K,) originally كَأَيْنَ, contracted by the suppression of its final radical letter [with the preceding kesreh]: so accord. to Fr: [but see what follows (after the pls.), where this is said to be the opinion of Ks, and disallowed by Fr:] (S, Msb;) the pl. is كُلُّ أَيْنَاتٍ and كُلُّ أَيْنَاتٍ, (S, M, Msb, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. كُلُّ أَيْنَاتٍ: (M, K;) J says that one of its pls. is كُلُّ أَيْنَاتٍ; [and we find the same also in some copies of the K;] but this is a mistake for كُلُّ أَيْنَاتٍ, which is pl. of كُلُّ أَيْنَاتٍ, not of كُلُّ أَيْنَاتٍ: (IB, TA;) and this pl., being of the measure فعلَةُ, has
been adduced as evidence that the medial radical letter is ى, not: (TA:) the dim. is ى [of the measure ى] which, accord. to Fr, shows the opinion of KS, that ى is of the measure ى rendered defective by the suppression of its final radical letter, to be incorrect, because [Fr holds, in opposition to some others, that] a noun of this measure has not its dim. formed on the measure ى unless it is a proper name. (T.) They said, ى [Do thou it at the sign of such a thing]; like as you say, ى (M.) And [in this sense, as is indicated by the context in the M.] it is one of the nouns that are prefixed to verbs [as virtually governing the gen. case], (M, K, *) because of the nearness of its meaning to the meaning of time: (K:) as in the saying [of a poet],

[At the sign of your urging forward the horses, unsmoothed in their coats, or not curried; which means nearly the same as at the time of your urging &c.]. (M.) — a sign as meaning an indication, an evidence, or a proof. (TA.) — a sign as meaning a miracle; [and a wonder; for] آيات الله means the wonders of God. (TA.) — an example, or a warning; (Fr, T, M, Msb, K;) as, for instance, the case of Joseph and his brethren, related in the Kur: (Fr, T:) pl. آی (M, K) and آی (Fr, T.) — a message, or communication sent from one person or party to another; syn. رساله. (TA.) — the body, or corporeal form or figure or substance, (S, M, K,) of a man, (S,) which one sees from a distance; [as being a kind of sign;] or a person, or an individual; syn. شخص. (S, M, K,) — a whole company of people: as in the saying, خرج القوم بأيهم The people, or party, went forth with their whole company, not leaving behind them anything. (AA, S, M,) — [Hence, accord. to some, a verse of the Kur-an; as being] a collection of words of the Book of God: (S;) or a connected form of words of the Kur-an continued to its breaking off; (K, TA;) accord. to Aboo-Bekr, so called because it is a sign of the breaking off: (TA:) or a portion of the Kur-an after which a suspension of speech is approvable: (Msb;) or a portion of the Kur-an denoting any statute, or ordinance, of God, whether it be [what is generally termed] an آية, [i. e. a verse,] or a chapter (سورة), or
an aggregate [and distinct] portion of the latter. (Er-Råghib, Kull, TA. *) (ٌثقةٌ, الآيةٌ, written after a quotation of a part of a verse of the Kur-án, means آقرأ الآيةٌ, آقرأ الآيةٌ. Read thou the verse.)

ٌثقةٌ: see آيٌّ, آيٌّ in art. آيٌّ.

ٌثقةٌ آيٌّ and آيٌّ آيٌّ, accord. to Kh, rel. ns. of آيةٌ, q. v. (IB.)

ٌثقةٌ آيةٌ, or آيةٌ آيةٌ: see 5.
Aya

A'ā is a vocative particle, (S, M, K,) used in calling him who is near and him who is distant: [in the former case, like O: in the latter, like ho there, or soho, or holla:] you say, أَيَا زَيْد أَقِيل [O Zeyd, advance: or ho there, or soho, or holla, &c.]: (S:) or J is in error in saying this: it is used in calling to him who is distant: (Mughnee, K:) so say Ibn-El-Hájib, in the Káfiyeh, and ElFakhr El-Járabardee; and the latter adds, or to him who is in a predicament like that of him who is distant, being sleeping or inadvertent; the person who calls thereby being eager for the person called to advance to him: (TA:) or not used in calling to him who is near: (K:) and ه is substituted for its hemzeh; (M, K;) so that one says, حَيَّا. (M.) AZ says, I have heard them say, أَيَا زَيْد أَقِيل. (T in the ál-fákh.) [Accord. to the TA, (art. ٌ) one says also أَيَا.]

Ayya al-shams, and أَيَا الْبَيْنَات; and أَيَا, and أَيَا: see art. أَيِّا.

أَيِّا (S, M, K, &c.) and أَيِّا, (M, K,) the latter form used by some, as related on the authority of Ktr; (M:) accord. to some, (M,) a noun of vague signification, (S, M, K,) used metonymically for a noun in the accus. case, (M,) with which are connected all the affixed pronouns that denote the accus. case: you say أَيِّا [Thee] and أَيِّا [him] and أَيِّا [me] (S, K) and أَيَّا [us, &c.]: (S:) and the hemzeh is changed into و, so that you say وَياَكَ (S, M, K *) and وَياَكَ (Ktr, DJ, M, K; * and sometimes into و, so that you say وَايَكَ and وَايَكَ also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for مَعَكَ as meaning مَعَكَ; like as one says مَعَ زَيْد وَزَيْدًا, meaning مَعَ زَيْد: (K:) the كَ and هَ and كَ [&c.] are put to show the object meant, in order that the person addressed may be known from the absent [&c.]; and have no place in the analysis of a sentence, like the كَ in كَذَلْكَ and كَذَلْكَ and this is identical with the opinion of Akh: (M, TA:) thus أَيِّا is the noun, and what follows it is to denote allocation, [&c.,] and the two become as one thing; for nouns of vague signification are not prefixed to other nouns to govern them in the gen. case, nor are any of the pronouns, being themselves determinate. (S.) Ibn-Keysán says, (S,
some of the grammarians say that altogether, is a noun; and he adds, but some say (M) that the َﻚُﺑِﺮْﻀَﻳ َﻚُﺑِﺮْﻀَﻳ &c. are the nouns, and that َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َىَّ َ}
wont to become, because of the varying of the numbers of the persons using them; (M, K; [in both of which the last of the word thus rendered is rendered in a copy of the M, i. e. \( \text{ﲔﺮﻤﻀﳌا} \); in a copy of the K, without any syll. signs; and in the CK, of which readings, I have followed that found in the M; supposing the meaning to be, that \( \text{ا} \) has different endings according as it is used by one speaking to another, or by one speaking of another, or by one speaking of himself, or to, or of, two or more, and the like;}) and the \( \text{ك} \) of \( \text{ا} \) is like the \( \text{ك} \) of \( \text{ِﻚِﻟٰذ} \), inasmuch as it is an indication of allocution only, divested of the idea of its being a sign of the pronoun. (M.) Of all these varying opinions, IJ says that he has found none to be correct when investigated, except that of Akh; with whose opinion, that stated in the begining of this art. is identical [except as to the affix, which is there said to be a pronoun, not merely a particle of allocation]. (M, TA.) Zj, being asked to explain the meaning of the phrase \( \text{ُﺪُﺒْﻌَـﻧ} \), answered, [Thine essence we worship]; and said that it is derived from \( \text{ِإ} \), meaning a sign by which a thing is known: but IJ does not approve of this. (M.) [Respecting the phrase, \( \text{َﻚَﺘَـﺘﻴِﻘَﺣ} \), in which \( \text{ا} \) is used in the place of a noun in the nom. case, and which is therefore disallowed by Sb, see \( \text{اذِإ} \).] It is also used for the purpose of cautioning, or putting one on his guard. (T, S.) You say, [Beware thou of, or avoid thou, or remove thyself far from, the lion]: it is a substitute for a verb; as thou you said, \( \text{بَعَد} \): and you say also, \( \text{ِإ} \), like as you say \( \text{ِإ} \), (S:) [or \( \text{ا} \) in this case is governed by a verb understood: for] Ibn-Keysán says, when you say, [Beware thou of, or avoid thou, or remove thyself far from, Zeyd], you caution him whom you address against Zeyd, and the verb governing the accus. case is not apparent: the meaning is, \( \text{اذِإ} \); as though you said, \( \text{اذِإ} \). \[I caution thee against Zeyd; as though you said, [I caution thee, thee with Zeyd]; or as though you said, \( \text{اذِإ} \). \[Remove thyself far from Zeyd, and remove Zeyd far from thee]; so that the verb governs the word signifying the person cautioned and that signifying him against whom that person is cautioned: (TA:) [and Az says,] when you say, [I caution thee against the committing of that which exceeds the bounds of rectitude]. (T.) Kh is related to have heard an Arab of the desert say, (T, * M, the latter on the authority of Sb.,) [When the man attains to sixty years, I caution him]
against, or let him avoid, the young women]; (T, S, M;) prefixing إِيَّاَكَ وَإِيَّاَكَ زِيدَ، and putting the latter in the gen. case:

(S:) but accord. to Akh, it is not allowable to say [thus, or] إِيَّاَكَ وَإِيَّاَكَ زِيدَ. (M.) Sometimes the و is suppressed, as in the saying of the poet,

* فَإِيَّاَكَ إِيَّاَكَ الْمَرَأَةُ فإِلٌّ

* إِلَى الْشَّرِّ دَعَاءٌ وَالْشَّرِّ جَالِبٌ

[Then avoid thou, avoid thou obstinate disputation, for it is wont to invite to evil, and an attracter of evil]; meaning, i.e., إِيَّاَكَ وَإِيَّاَكَ زِيدَ: (TA.) You say [properly], إِيَّاَكَ وَإِيَّاَكَ زِيدَ: [Beware thou of, or avoid thou, doing such a thing]: but [in strict propriety] you should not say, إِيَّاَكَ وَإِيَّاَكَ زِيدَ, without و. (S.) See also art. يَا.

أَيَاَ (Lth, T, S, M, K) and أَيَاَ (M, K) or أَيَاَ (M, K) A cry by which camels are chidden. (Lth, T, S, M, K) [See 2 in art. يَاَ]
Dbx, aor. inf. n. He, (a man, AZ, T, &c.,) or it, (a thing, L,) was, or became, strong: (AZ, T, S, M, K, &c.:) and Dby, inf. n. he became possessed of strength. (AHeyth, T, L,) His coming as a guest was, or became, frequent. (A.) [See آيد.]

Dbx, inf. n. تأيد, (T, S, M, &c.;) and Dby, آيد, (T, S, K,) of the measure لعاف, (S,) inf. n. مؤيدة; (K;) or He strengthened: (S, M, L, Msb, K;) he aided, or rendered victorious. (L.) You say, آيد علي الامره He strengthened him to accomplish the affair. (M, L.)

آيد see 2.

آيد see 1.

تأيد 5 He, or it, (a thing, S,) became strengthened. (T, S, K.)

Strength; syn. صلب, (M, L, K,) and قوة [which is one of the significations of صلب, and that which is here meant]; as also آيد

[which is an inf. n.: see 1]. (S, M, K.)

آيد see آيد.

آيد Strong: (S, A, Mgh, Msb, K:) an epithet applied [to God, and] to a man. (S.) A poet says,

* رمٍ‌ُُهمِ أَصْبَبَ الكَلْيَ وَالذَّرَى
* إذا القوس وثروها آيد
* [lit. When a strong one strings the bow, he shoots, and hits the kidneys, and the tops of the humps of the camels]; meaning, when God strings [or stretches] the bow that is in the clouds, He casts fat into the kidneys and humps of the
camels, by means of the herbage that is produced by the rain. (S.) إِنَّهُ لَا يَدْعَ الدَّأَءَ وَالْعَشَا means Verily he is often present at the morning and evening meals. (A.)

ِءﺂَﺸَﻌﻟاَوِءآَﺪَﻐﻟاُﺪِّﻳََﻷِﻪﱠﻧِإ

ٌٍدٌَدِّﻳْﺆُﻣ* Anything by which a person or thing is strengthened, (M, L, K,) or guarded, defended, or protected: (T, L:) a thing by which one is protected, or veiled, or concealed: the side; shade, or shadow; or protection: a place of refuge: (M, L, K;) either side of anything, that strengthens it: (Lh, T;) anything that is in the vicinity of a thing: (T:) each wing of an army: (S, M, L, K;) earth that is put round a watering-trough or tank, or round a tent, (S, M, L, K,) to strengthen it, or to keep away from it the rain-water: (S, L;) any fortification: a fortified mountain: (M, L, K;) a mountain that is inaccessible, or difficult of access. (IAar, T.) [In the place of one signification, Golius gives cortex; having found ﺑَﺎٰﳊ in the place of ﺑَاٰﳊ An elevated tract, or a heap, of sand. (M, K.) Abundance of camels [because they strengthen their owner]. (K.) The air; syn. ﻪَوَاٰٰﳍ. (K.)

ٌٍدِّﻳْﺆُﻣ: see مُؤْﻳِدَ: and see what next follows.

ٌٍدِّﻳْﺆُﻣ: of the same measure as مُؤْمَنَ. A great, mighty, or severe, thing; (S, L, K;) a calamity: (T, S, M, L, K;) or, accord. to As, it is مُؤْيِدَ, with fet-h to the ى, and signifies anything rendered strong, or hard, or severe. (L.) [See مَاوَدَ, in art. أُوَدَ]

ٌٍدِّﻳْﺆُم and مُؤْيِدَ (the latter irreg., by rule being مَوَايِدَ, TK,) Strengthened: (S, L, K;) aided; or rendered victorious: (L:) and the former, strong, applied to a building. (M.)

ٌٍدِّﻳْﺆُم* Strengthening: (S, L;) aiding; or rendering victorious. (L:) The dim. also has this form. (S.)
The membrum virile; penis; veretrum: (TA:) pl. [of pauc.] and آبَرُ (S, M, K) and [of mult.] آبَرُ (S, K) and آبَرُ (L.)

is a phrase meaning *He had many male children.* (T, TA.)

Having a large membrum virile, or penis; (T, S, M, K;) like آبَرُ signifying having a large nose. (T.)

The [Syrian] month [corresponding to May, O. S.;] preceding حریزان, or (as written by Saadee Efendee, TA)

(So in different copies of the K.)

Iniens. (T, S, TA.)

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He despaired of it; syn. (K): a dial. var. of طين (S, TA:) or it is not so, but is formed by transposition from إيس, because it has no [proper] inf. n.; and إيس, the proper name of a man, is not to be adduced in evidence, for it is of the measure فعال, the act of giving: (Preface to the م, quoted in the TA:) if it were a dial. var. of إيس, they would say ﹾت ﹾاسيأ (M, TA:) and إيس, incorrectly written إيس, also signifies the same. (Mgh.) إيس: see إيس.

2 إيس see 4.

He made him to despair; (K;) like إيس; (S, Mgh;) and so إيس, (S * K,) inf. n. (S.) إيس and إيس [Despairing]; part. ns. of إيس. (Msb.) ___ [Hence,] إيس [and accord. to Golius ئآسآ، إيسة، both properly meaning Despairing of the recurrence of the menstrual flux;] who has not menstruated in a period of five and fifty years. (KT.)

إيس: see إيس

إيس: see 1.

إيس: see إيس.
ایش

ایش، for یا see یا یا شیء، in art. یا.
ضرع، aor. ضعف، inf. n. i. q. عاد (ISk, S, Msb, * K;) as in the phrase [He returned to the thing, i. e. to the doing of the thing; he did the thing again, or a second time]. (K.) ___ And i. q. رجع (S, M, Msb, K;) as in the phrase [He returned to his family]. (S, M.) ___ In the phrase *أَيَّضًا فَعَلْتُ ْكَذَٰلْكَ َضِعْف*، the last word is the inf. n. of *أَضْعَف* in the sense of *دَعَّر* (ISK, IDrd, S, M, Msb, *); and in the sense of رجع: (IDrd, M:) and the meaning is, [I did such a thing again, or a second time;] I returned to the doing of such a thing: (IDrd, M:) or I did such a thing returning to what had preceded. (Msb, K. *) [It also, and more commonly, signifies I did such a thing also.] When one says, *[I did that again, &c.], you say, قِدْ أَكِبِّرْتُ مِنْ أَيْضًا [Thou hast made much use of the expression] and دعَّر مِنْ أَيْضًا [Let me alone and cease from using the expression]. (ISK, S.) ___ أَيَّضٌ also signifies A thing's becoming another, or a different, thing; and being changed from its state or condition [to another and a different state or condition]: (Lth, K: *) so says Kh. (Ham p. 356.) And يَا هَا، أَضْعَفْ كَذَٰلْكَ He, or it, became such a thing. (Lth, S, M, * K.) You say, أَضْعَفَ َضَعُورَ بِيَاضًا (A, TA) The blackness of his hair became whiteness. (TA.) And Zuheyr says, speaking of a land which he traversed,

* قَطَعْتُ إِذَا مَا آَلَّ أَضْعَفْ كَانَهُ *

* سُوْفُ تنْخَّى سَاعَةً تُنْقُفْ *

*[I traversed, when the mirage, or the mirage of the morning, became as though it were swords which were removed a while, then met]. (S.)

ٌأَيْضُ and أَيِّضًا: see above, in four places.
Egypt

1

As a result, aor. inf. n. (ISK, S, Msb, * K;) as in the phrase [He returned to the thing, i.e. to the doing of the thing; he did the thing again, or a second time]. (K.;) And i. q. (S, M, Msb, K;) as in the phrase [He returned to his family]. (S, M.) In the phrase [I did such a thing again, or a second time;] I returned to the doing of such a thing: (IDrd, M;) or I did such a thing returning to what had preceded. (Msb, K. *) [It also, and more commonly, signifies I did such a thing also.] When one says, [I did that again, &c.], you say, [Thou hast made much use of the expression], and [Let me alone and cease from using the expression]. (ISK, S.) Also signifies A thing's becoming another, or a different, thing; and being changed from its state or condition [to another and a different state or condition]: (Lth, K: *) so says Kh. (Ham p. 356.) And, or, it, became such a thing. (Lth, S, M, * K;) You say, (A, TA) The blackness of his hair became whiteness. (TA.) And Zuheyr says, speaking of a land which he traversed,


[I traversed, when the mirage, or the mirage of the morning, became as though it were swords which were removed a while, then met]. (S.)

and also signifies: see above, in four places.
1. The [trees called] أراك became what is termed 

The former occurs in poetry contracted into كأكآ (ISd, Sgh.)

Numerous, luxuriant or tangled or dense, trees: (S, K) or a place where water collects and sinks into the ground producing [trees of the kinds called] أراك and similar soft trees: (Lth, K) or a collection of any trees; even, of palm-trees: (K) or, as some say, a place where [trees of the kind called] أراك grow, and where is a collection of them: or, accord. to AHN, an abundant collection of أراك in one place:

(TA:) or trees; said to be of the [kind called] أراك: (Msb:) n. un. with ذ: (S, Msb, K &c.:) IAar says, [you say,] أبكة أثل and رهط, and أصحاب أليكة قصيمة (Sh.) occurs in the Kur in four chapters: [xxv. 78 and xxvi. 176 and xxxviii. 12 and 1.13:] (Sgh:) he who reads thus means, by the latter word, the الغضة [explained above, and also signifying the thicket, or collection of tangled trees, &c.;] (S, K) or the tangled, or luxuriant, or abundant and dense, trees: (TA:) another reading is لثأب بحصة, accord.

to which, this is the name of the town [in which the people here mentioned dwelt]: (S, K) or, as some say, the two words are [applied to the same place,] like بكة: (S:) but ZJ says that another reading is allowable, and very good; i. e. أصحاب لبكة, as being originally لبكة; for the Arabs say, لبكة الأحم for لبكة الأحم قد جاءتي for لبكة الأحم جئتي, and لبكة الأحم جئتي for لبكة. (TA.)

(K, TA,) like كف, كف: (TA, [agreeably with the verb, but in the CK أياك, أياك]] is a phrase in which the latter word signifies 

[Putting forth fruit; &c.;] (K, TA:) or, as some say, it is an intensive epithet [signifying very abundant or luxuriant or tangled &c.]. (M, TA.)
a name of God; (Lth, T, S, M, K;) a Hebrew word; (Lth, S;) or Syriac: (S:) it is a dial. var. of لِإ [q. v.]: or the latter may be an Arabicized form of the former: (Az, TA:) Ibn-El-Kelbee says that مِكَالِ يُبِرَج and جِبَرْيَلَه and the like are similar to عِبَد * عَبْدُ يٰلِإ and عِبَدُ يٰلِإ. (M;) [and J says,] they are like عِبَدُ يٰلِإ and عِبَدُ يٰلِإ: (S:) so that يُبِرَج signifies servant, and is prefixed to يٰلِإ, governing it in the gen. case: (M:) but this is not a valid assertion; for were it so, such names would be perfectly decl.: (M in art. يٰلِإ:) Suh says, in the R, that يُبِرَج is Syriac, and means عِبَدُ عَبْدُ الرَّحْمَٰنِ, or عِبَدُ عَبْدُ الرَّحْمَٰنِ, as is related on the authority of I'Ab: that most persons hold يٰلِإ in this case to be a name of God: but that some hold names of this kind to be constructed inversely, after the manner of the language of the 'Ajam; يٰلِإ meaning servant. (TA. [See what is said of لِإ].)

أَيُبِرَجُ : يٰلِإ لَاء. (TA.) 

إِبْلُولُ [written by some أَيُبِرَجُ One of the Greek [or Syrian] months; (T, * M, Kzw;) the last thereof [corresponding with September, O. S.]. (Kzw.)

إِبْلَلُ : إِبْلَلُ. (Kzw.)
She had no husband; said of a virgin and of one who is not a virgin; (IAar, T, M, Mgh, K;) as also: (M:) or, as some say, signifies she lost her husband by his death, she being still fit for husbands, having in her a remaining force of youth: (T:) and you say, aor. inf. n. and and and (S, TA, [accord. to the former app. signifying the same as Am alone as explained above: or]) meaning she became bereft of her husband by his death, or by his being slain, and remained without marrying. (TA.) And Am, (T, S, Msb,) aor. inf. n. He had no wife: (T, Msb:) or he lost his wife by her death: (S, * K, * and Ham p. 650:) and he did not marry; as also. (Ham ubi suprà.) It is said of the Prophet, in a trad., (T, S) He used to pray for preservation from remaining long without a wife. (T.) And Yezeed Ibn-El-Hakam Eth-Thakafee says,

(S) i.e. Every man, the wife will be bereft of him by his death, or he will be bereft of her by her death.

(Ham p. 531.) One says also,
or, like أَعْمَتِهَا (T, S;) *I made the woman to be a widow, by slaying her husband.* (T, * S, and Ham ubi suprà.) Taäbata-sharrà says,

**فَأَمَّتْ نِسَوآتُ وَأَيَمَّتْ أَلْدَةٌ**

*[And I have made women widows, by slaying their husbands; and children fatherless].* (TA.)

4 أَلْمَّةُ المَرَأَةُ: see 2.

5 تَأَمَّتْ: see 1, in three places. The former is also explained as signifying *She became forlorn* حُوْشُتْ of her husband. (K in art. حوش.) And also, (TA,) or تَأَمَّتْ زَمَآناً, (ISK, T, S,) *She remained some time without marrying.* (ISK, T, S, TA.)

And تَأَمَّ, (Msb, K,) or تَأَمَّ زَمَآناً, (ISK, T, S,) *He remained some time without marrying.* (ISK, T, S Msb, K.)

8 أَنْتَمَّتْ, written with the disjunctive alif أَنْتَمَّتْ أَعْمَتِهَا, (M, K,) like أَعْمَتِهَا, (TA,) *I took her as my wife, she being what is termed أَمَّ [without a husband].* (M, K.)

is a contraction of أَمَّ مَا, meaning أَمَّ شَيْءٍ أَيْ: it is thus in the saying, [What thing is it, O such a one?]: and أَمَّ نَقُولُ [What thing sayest thou?]. (TA.) أَمَّ أَلْمَّةُ أَلْمَّةٌ: see in art. أَمَّ. (K.)

* أَمَّ, for أَمَّ: see art. أَمَّ.

* أَمَّ: see أَمَّ; and أَمَّ.

* أَمَّ: see أَمَّ.

A man whose wife has died: and أَيْمَانُ أَيْمَانٌ A woman whose husband has died: pl. أَيْمَانُ أَيْمَانِي [سُكَارَى] is pl. of أَيْمَانُ أَيْمَانٍ: accord. to ISK, أَيْمَانُ is originally أَيْمَانٌ أَيْمَانِي [سُكَارَى] and أَيْمَانُ are epithets applied to a man, (M, K, TA,) meaning Whose wife [and cattle] have died or perished [so that he has no wife and is vehemently desirous of milk; as shown above; see 1, last signification]: (TA:) the former relates to wives; and the latter, to milk: (S, K, TA:) fem أَمَّ.
A woman having no husband; (Lth, T, S, M, Mgh, Msb, K;) whether she be a virgin or not; (IAar, T, S, M, Mgh, K;) or whether she have married before or not; (Sgh, Msb;) as also (Msb;) [said to be] applied to one who has not married: (IAar, T;) or if not a virgin; accord. to [the Imám] Mohammad; agreeably with a reading of a trad. by which the أَمْ is distinguished from the virgin: (Mgh;) also, the former, a man having no wife; (S, M, Mgh, Msb, K;) whether he have married before or not: (S, Sgh, K;) or who has not married: (IAar, T;) pl. أَيَامِ (S, M, K) and أَيَامَ (M, K;) the latter of which is the original form; (S, M;) [or both, accord. to the Msb, are pls. of أَيَّامُ، q. v.;] and أَيَّامُ is a pl. applied to men, and أَيَامَ applied to women: and أَيَامِ, also, signifying men having no wives, is pl. of أَيَامُ for أَمْ. (TA.) Also A free woman: (K;) pl., in this sense also, أَيَامِ, used in this sense in the Kur xxiv. 32, (T, TA,) accord. to some. (TA.) And A female relation; (K;) in which sense also أَيَامِ is pl.; (T, TA,) meaning such as the daughter and the sister and the maternal aunt. (T, K.)

War is a cause of widowing to women; it slays the men, and leaves the wives without husbands. (T, S, M, Msb.)

A rich, or wealthy, woman, or one possessing competence or sufficiency, having no husband. (Sgh, K.)
He was, or became, fatigued, or tired: (T, M:) so says IAar: (T:) and As says the like: (TA, from a marginal note in a copy of the S:) [see also what I have cited from the Mughnee voce ٌنِإ, last sentence:] in proof of this, IAar cites the following ex., from a poet:

*

[We were, or have become, fatigued, by the Lord of the lean and lank-bellied youthful she-camels]: but Lth says that there is no verb derived from ٌنِآ, in this sense, except in poetry: (T:) Aboo-Mohammad says that the only instance is that cited above: (TA:) [it is not disputed that] ٌنِآ signifies fatigue, or the being fatigued or tired: (S, K:) AZ says that it has no verb formed from it; but on this point he has been contradicted: (S:) A 'Obeyd also says that it has no verb. (M:) ٌنِآ, aor. ٌنِآ, inf. n. ٌنِآ (S, M, Msb, K, &c., [but see what follows,]) also signifies Its time came; (ٌنِآ) as also ٌنِآ (Bd lvii. 15:) it was, or became, present: it came, or attained, to its time; to its full, or final, time, or state; to maturity: it was, or became, or drew, near: syn. ٌنِآ (M:) and ٌنِآ (Ham p. 455:) and ٌنِآ (Mughnee voce ٌنِآ). You say, ٌنِآ, aor. and inf. n. as above, (AZ, S,) i. e. ٌنِآ [The time has come, or has drawn near, for thee to do, or that thou shouldst do, such a thing]; like ٌنِآ: and it is formed from it by transposition: (S:) [i. e.] ٌنِآ is formed by transposition from ٌنِآ: (Msb:) or ٌنِآ is a dial. var. of ٌنِآ; not formed from it by transposition, [nor is the reverse the case,] because of the existence of the inf. n. [of each]: (M:) or ٌنِآ is formed by transposition from ٌنِآ, because the latter has an inf. n. and the former has not: so says As: for ٌنِآ does not belong to this; its meaning being only ٌنِآ and ٌنِآ: or, accord. to AZ, ٌنِآ has an inf. n., namely ٌنِآ; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khasása:) Suh, in
the R, asserts that [TA:] the assertion of El-Bekree, that \( \text{آنَ} \) is originally with [for its medial radical letter], and that it is of the class of \( \text{وَ} \), aor. \( \text{نل} \), requires consideration, and involves what is contrary to rule. (MF.) You say also, \( \text{آنَ} \), (S, M, K,) and \( \text{آنَ} \), (M, K,) and \( \text{آنَ} \), (S, K,) i. e. [Thy time, or season, came, or hath come: or drew near, or hath drawn near]. (S, M, K.)

\( \text{آنَ} \) is a noun denoting the present time; (S, M, Msb, K;) [signifying At the present time; now; for] it is an adverbial noun; (S, Msb, K;) one which, in a place where it is fitting to be used as such, may not be used otherwise; occurring in a determinate sense; (S, K;) the \( \text{آنَ} \) being inseparable from it; (IJ, M, Msb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Msb, K;) as Ibn-Es-Sarráj says, there is not one \( \text{آنَ} \) and another \( \text{آنَ} \):

(Msb:) [accord. to ISd, who quotes a long disquisition by IJ on this word,] the \( \text{آنَ} \) which is expressed in this case is redundant, because the noun is determinate without it, but it is rendered so by another \( \text{آنَ} \), which is understood, as in the case of \( \text{أَمَّسَ} \); so says IJ, following Aboo-'Alee; and his is the correct opinion: (M:) Fr says that it is a particle, compounded with \( \text{آنَ} \), which is inseparable from it; and that it is originally [or \( \text{أَوَانَ} \): or that it may have originated from the phrase \( \text{آَنَ} \) that \( \text{أَنَّ} \) \( \text{تَفَعَّلُ} \) [explained above], and is therefore mansoob, like \( \text{قَالَ} \) and \( \text{قَالَ} \) when used as nouns: but Zj disallows its originating from \( \text{آَنَ} \); and says that the right opinion is that of Kh, that \( \text{آنَ} \) is indeed. with fet-h for its termination, and that the \( \text{آنَ} \) is prefixed because the meaning is \( \text{هَذَا} \) \( \text{الْوَقْتُ} \); and this is the opinion of Sb. (T.) You say, \( \text{آنَ} \) \( \text{أَوَانَ} \) \( \text{أَفْعَلُ} \) \( \text{كَذَا} \) \( \text{كَذَا} \) [\( \text{I, at the present time, or now, do, or will do, thus, or such a thing}. \). (M.) And when you mean the kind of expression which is used in this saying, you say, \( \text{آنَ حَدَّ} \) \( \text{الْرَّمَانِينَ} \) \( \text{كَذَا} \) \( \text{كَذَا} \) \( \text{كَذَا} \) [\( \text{The term now is the limit of the two times; namely the past and the future}; thus pronounced, marfooa: so says IJ: but in the Book of Sb we read, \( \text{آنَ} \) \( \text{حَدَّ} \) \( \text{الْرَّمَانِينَ} \), with nasb: and in like manner, in the same, \( \text{آنَ} \) \( \text{حَدَّ} \) \( \text{الْرَّمَانِينَ} \) \( \text{آنَ} \) \[\text{Now is thy time}; the former with nasb and the
latter with refa. (M.) You say also, َنْﻵٱ ُناَوَأ ِذٰﻫ [This is the present time]: and َنْﻵٱ َناَوَأ ِذٰﻫ أَلَّاَنَّ, meaning I came not save at the present time, or now: with the last word mansoob in both instances. (ISh, T.) [And َنْﻵٱ ُذٰﻫ أَلَّاَنَّ and َنْﻵٱ ُذٰﻫ أَلَّاَنَّ, meaning From the present time; henceforward.] Sometimes the hemzeh [after the ل] is suppressed, and its vowel is transferred to the ل; so that you say َنْﻵٱ ُذٰﻫ أَلَّاَنَّ.

(Bd ii. 66.) And sometimes also the ل is pronounced with fet-h and both the hemzehs are suppressed; so that you say َنْﻵٱ. (S, K.) And sometimes ت is prefixed to it, like as it is to ِذٰﻫ; so that you say َذٰﻫ أَلَّاَنَّ, like as you say ِذٰﻫ أَلَّاَنَّ. (El-Umawee, A 'Obeyd. [See art. ِذٰﻫ.])

أين Fatigue. (S, K, &c.) [Whether it be a simple subst., or an inf. n., and, if the latter, whether it be an inf. n. of َنآ only in the former of the two senses assigned to that verb above, or in both these senses, is doubted: see 1, throughout.] A time; a season; syn. ِذٰﻫ; (S, M, K;) as also َنآ (M, K) and َنآ (S, K.) [See 1, last sentence.]

أين is an adverbial noun, (Msb,) an interrogative respecting a place: (S, M, Msb, K:) [signifying Where? in what place?]: Zj says that it is an interrogative particle, like َذٰﻫ: (T:) [ISd says,] it is a noun, because you say, َنآ َنآ َنآ َنآ [meaning From what place? whence?]: (M:) [and you say also, َنآ َنآ َنآ To what place? whither?:] it is always mansoob, unless you prefix the article to it, saying َنآ َنآ [which means The place where]: (Lth, T:) it is fem.; but may be made masc. (Uh, M.) You say, أين زيد Where, or in what place, is Zeyd? (S, Msb.) And أين بيتك [Where is thy house, or tent?] (M.) And أين يذهب بك, which may mean Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning أين يذهب بك َذًعَلَكَ [Where, or whither, is thine intellect taken away?]. (Har p. 574.) [And أين َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ What place does this hold in relation to that, or in comparison with that? what is this in relation to that, or in comparison with that? what has this to do with that? what has this in common with that?] It also denotes a condition: when you say, أين َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذًعَلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَкَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَّلَكَ َذَ…
Where thou sittest, I will sit, the sitting must be in one place: and \( \text{أَيْنَ} \) is added to it; so that you say, \( \text{أَيْنَ} \text{ نَقَمُ} \text{أَوْ} \text{أَيْنَ} \text{مُقَأ} \).

Wherever thou standest, I will stand. \( \text{أَيْنَ} \) also occurs used as a proper name of a particular place: thus the poet Homeyd Ibn-Thowr speaks of his companions as being \( 
\text{أَيْنَ} \text{ وَ أَيْنَ} \text{مُقَأ} \) [app. meaning In certain places: where and wherever those places were, there were my companions]: in which case it is divested of the meaning of an interrogative, and is imperfectly decl. because determinate and of the fem. gender. (M, L. [In one copy of the former, \( 
\text{أَيْنَ} \text{ وَ أَيْنَ} \text{مُقَأ} \) \( 
\text{أَيْنَ} \text{ وَ أَيْنَ} \text{مُقَأ} \text{مُقَأ} \text{مُقَأ} \).)

* * *

When we grant thee security, thou wilt be secure from others than us; and when thou obtainest not security from us, thou wilt not cease to be in a state of fear. (I 'Ak p. 300.)
part. n. of آن in both its senses. آن see
He cried out to, or shouted to, and called, (S, K, TA,) them, namely, camels, (S, TA,) and, accord. to some, horses, and men, (TA,) and him, (K, TA,) namely, a camel: (TA:) or he said to him, namely, a man, or a horse; and he called, (S, K, TA,) them, namely, camels, (S, TA,) and, accord. to some, horses, and men, (TA,) and him, (K, TA,) namely, a camel: (TA:) or he said to him, namely, a man, and a horse, [Ho! On!]: (A 'Obeyd:) and he said to him, namely, a man, [O thou man]: (K:) or he called him, (I'Ath:) and he cried out to him, or at him; or drove him away with crying or a cry; namely, an object of the chase. (TA.)

**Notes:**
- **Ho! On!**
- **O thou man**
- **Tell me, or say, more of this; say on: go on, or proceed, with this; or do more of this:** [Go on, or proceed, with this; do it;] (AZ:) and for ye say, (Lth:) but when you make no interruption after it, you pronounce it with tenween, (ISk, S, K,) and say ye say, (ISk, S,) which means [i. e. Tell us, or relate to us, something]; (Ks, Lh, (ISk, S; *)) and for this one says, by substitution of one letter for another: (Ks, Lh,) or it means [i. e. tell, or say, or do,
something more]; and هات [i. e. give, or relate, something]; (Har p. 592;) and تكلم [i. e. speak]. (Idem p. 419.) In the following saying of Dhu-r-Rummeh,

وَقَفْنَا وَقَلْنَا إِنَّ أَمَّ سَالِمَ
وَمَا بَلَى تَكَلَّمَ الدِّيَانَ البَلَافَعَ

[We stopped, and we said, Tell us some tidings: inform us (أَخْرَيْنَا being app. understood) respecting Umm-Sálim: but what is the case (meaning what is the use) of speaking to the vacant dwellings?], he has used the word without tenween, though making no interruption after it, because he intended a pause. (ISk, S.) Ibn-Es-Seree says, When you say، رأَيْهِ يَا رجل ال الحديث [Give, or relate, the story, or narrative, O man]: but if you say، رأَيْهِ with tenween, it is as though you said، رأَيْهِ حديثًا ما [Give, or relate, some story or narrative], because the tenween renders indeterminate: and Dhu-r-Rummeh meant the tenween, but omitted it through necessity. (S.) As says that Dhu-r-Rummeh has committed a mistake; the expression of the Arabs being only إيه [in a case of this kind]: ISd says, the truth is, that it is without tenween when determinate, and with tenween when indeterminate; and that Dhu-r-Rummeh asks the ruins to tell him more of a known story, as though he said, Relate to us the story, or tell us the tidings: (TA:) Aboo-Bekr Ibn-Es-Sarráj says, citing this verse, that إيه is not known in a case of this kind without tenween in any of the dialects; meaning that it is never conjoined with a following word unless it be with tenween. (IB, TA.) Page 140

أيّهَا: see what next follows.

أيّهَا [Far, or far from being believed or from the truth, is such a thing: or remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing.]: as also أَيْهَا، (S,
Having a strong, or loud, voice; and vigilant, or wary. (Ham p. 675.)
The second letter of the alphabet: called بَاء (TA in بَاء الْأَلْفِ اللَّيْثِ) the latter of which forms is used in spelling; like as are its analogues, as تَا and حَا and طَا and ظَا and فَا and هَا and بَا; 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 when they are regarded as nouns, their duals are بَيَانٌ, بَيَانٌ; and that of بَا is بَا أَبُواةٌ TA ubi suprá.] It is one of the letters termed [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of those termed شَفَهِیَّةٌ [or labial]; and of those termed دُلْقٌ [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 بَرْتِرُمْنَ لُفْتُ 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 مَوْئَلٌ, not of the classical language of the Arabs. (TA at the commencement of بَيَان الْأَلْفِ اللَّيْثِ) In the dial. of Mázin, it is changed into م (TA ubi suprá;) as in ﴿ٌﺔَﻜَم﴾, which thus becomes ﴿ٌﺔَﻜَم﴾ [the town of Mekkeh]. (TA in بَا بَاء الْأَلْفِ اللَّيْثِ 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, 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 يِزِيدُ﴾ (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 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 [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 ; but is more common than , 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 : 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 [In him is a disease; i. e. a disease is cleaving to him]: and so [accord. to some] in [I swore, or, emphatically, I swear, by God; and similar phrases, respecting which see a later division of this paragraph]. (L.) So, too, in , because meaning He associated another with God: and in , meaning I associated a [or factor &c.] with such a one. (T.) [And so in other phrases here following.] Keep thou to Zeyd: or take thou Zeyd. (TA voce اَﺬَﻜِﺑَﻚْﻴَﻠَﻋ.) Keep thou to such a thing: (El-Munáwee:) or take thou such a thing. (Ham p. 216.) Keep thou to it, i. e. [or let him keep to it, i. e. ] or thou hast taken to, or adopted and followed, or adhered to, the established way, or the way established by the Prophet, i. e. (Mgh,) or he hath taken to, &c., i. e. فِيِبَالَسَنَةِ أَخَذَتْ (IAth, TA in art.) or by this practice, or action, is excellence attained, or he will attain excellence, i.e. فِيِهِذَهِ الْحَصْلَةِ [IAth ubi suprà;) and excellent is the practise, the established way, or the way established by the Prophet, meaning (Mgh,) or and excellent is the practice, or the action, i. e. (S and K in art.) or and excellent is the practice, or the action, &c.: for here is meant to imply (TA in the present art. See also art. ) 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

[I made Zeyd to go away; or I took him away]; (Mughnee;) and hence, [in the Kur ii. 16,] [God taketh away their light]; (Mughnee, K;) which refutes the assertion of Mbr and Suh, that دَهْبَتْ بِزَيْدَ [Dhb Bt Zyd] 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, طِبْرَهُ أَطَارَ يَهْ and طَأْرَهُ أَطَارَ يَا [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, دَفْعَتْ بِزَيْدَا بِعَمْوٍ [as meaning I made 'Amr to repel Zeyd; lit. I repelled Zeyd by 'Amr], but not دَفْعَتْ [as meaning I made Zeyd to go away; or I took him away]. (TA.) ___ It also denotes the employing a thing as an aid or instrument; (S, M, * Mughnee, K;) as in كَتَبَتْ بِالْقَلمِ [I wrote with the reed-pen]; (S, Mughnee, K;) and جَرَتْ بِالْقُدوْمِ [I worked as a carpenter with the adz]; (Mughnee, K;) and ضَرِبَتْ بِالسَّيْفِ [I struck with the sword]. (M.) And hence the ب in بَسِمَ اللّهِ مَسِبَأ [I begin with the name of God]. (TA.) ___ It also denotes a cause; as in لَكُلَّا أَخْذَتْ بِذِنَابِ [Verily ye have wronged yourselves by, i. e. because of, your taking to yourselves the calf as a god (Kur ii. 51)]; and in فَكَلاً أَخْذَتْ بِذِنَابِ [And every one of these we have punished for, i. e. because of, his sin (Kur xxix. 39)]; (Mughnee, K) and in طَأَرَ بِأَشْهَكَمُ [Not any of you shall enter Paradise by, or for, or because of, his works]. (TA from a trad.) And so in لَغْيَتْ بِزَيْدٍ الْمَسْدُ [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 رَأَيْتَ بِفُلَانَ الْقَمْرِ [I saw in such a one the
like of the moon. (TA.) Another ex. of the same usage is the saying [of a poet],

\[\text{قد سُقيت آباهم بالثَّار} \]
\[\text{والثَّار قد تُشفى من الأوَّار} \]

[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 نَارٌ.) [In like manner] it is used in the sense of [which means بِسبب من أجل]] in the saying of Lebeed,

\[\text{غلب تَنَادَر بالدُّحُول كَانَا} \]
\[\text{جَنْ الْبَدِّى رَوَاسِيَ أَقْدَامِها} \]

[S] Thick-necked men, like lions, who threatened one another because of rancorous feelings, as though they were the Jinn of the valley El-Bedee, [or of the desert, (TA in art. يَداو,) 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 ﻤَا as in ذلك بأنْ أَتُحْبَس كَانُوا ذلك مَما عصوا [That was because they used to disbelieve in the signs of God]; and in ذلك مَا عصوا [That was because they disobeyed]: both instances in the Kur ii. 58. (Bd.) ___ It is also used to denote concomitance, as syn. with مع; (Mughnee, K;) as in [I bought the horse with his bit and bridle and his saddle]; (TA;) and in [When he saw me advancing with the weapon, [he fled;] or when he saw me possessor of a weapon; (Sh, T;) and in [Descend thou with security, or with greeting (Kur xi. 50)]; and in [They having entered with unbelief (Kur v. 66)]; (Mughnee, K;) being a denotative of state. (Bd.) Authors differ respecting the ب in the saying, فَسِحَّنَ حَمَّد رَبِّكَ in the Kur [xv. 98 and ex. 3]; some saying that it denotes concomitance, and that حَمَّد is prefixed to the objective complement, so that the meaning is,
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 'Ham'd is prefixed to the agent, so that the meaning is,
some asserting that it is one proposition, the 'being redundant; but others saying, it is two propositions, the 'being a conjunction, and
the verb upon which the 'is dependent being suppressed, so that the meaning is, I declare thy freedom from
everything derogatory from thy glory, 0 God, 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,
meaning Bring thou him, [i.e.] come with him, to me. (Har p. 109.)
earth became strait to them, with, meaning notwithstanding, its amplitude, or spaciousness]. (Bd.) Sometimes
the negative لا intervenes between ' and the noun governed by it in the gen. case; so that the meaning is, I came without travelling-provision]. (Mughnee and K in art. لا. ) It is also syn.
with before a noun signifying a place or a time; (Mughnee, * K, * TA;) as in جلست في المسجد [I sat in the mosque]; (TA;)
and And verily God aided you against your enemies at Bedr (Kur iii. 119); and
بسلح [We saved them a little before daybreak (Kur liv. 34)]; (Mughnee, K, TA;) and so in بسلح [T, K;) in the
Kur [lxvii. 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 ' 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 Hamâsee (Mughnee)],

* فلَبِتِي لَهِمْ قَوْمًا إِذَا رَكَبَوا

*
[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., بِدَلًا ِبِهِمْ (TA:) but some read شَيْوا ُالإِغَارْةَ [and so it is in some, app., the most correct, of the copies of the Mughnee,] for [hastened for the making a sudden attack]. (Ham, Mughnee.) So, too, in the saying، اعتضَتُ ِبُعْرَةَ خِيرًا مِنْهُ [I received, in the place of this garment, or piece of cloth, one better than it]; and لَقَبَتُ بِذَٰلِكَ بِحِجْرَةٍ [I found, in the place of Zeyd, a man of abundant generosity or beneficence]; and هذا بِذَٰلِكَ [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، اشترِتُ بِثَلَاثِ ذُرُّهُمْ [I purchased it for a thousand dirhems]; (Mughnee, K;) [and in the saying in the Kur ix. 112: ] Verily God hath purchased of the believers their souls and their possessions for the price of their having Paradise;] and كَانَ أَنَّ يُـسَرِّبَهُ بِضَعْفٍ [I requited his beneficence with a like beneficence, or with double, or more], (Mughnee,) or كَانَ أَنَّ يُـسَرِّبَهُ بِضَعْفٍ إِحْسَانَهُ [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 خَدِمَ يَطْمَعُ بِذِنَبِهِ (S and A &c. in art. وَعَدُّ) He served for; meaning in return for, the food of his belly;] and

[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، ادْخِلُوا ُالجَنَّةَ ِبِمَا كَانُتمْ تَرْمَلُونَ [Enter ye Paradise in return for that which ye wrought (Kur xvi. 34)]; for the بِ here is not that which denotes a cause, as the Moatezileh assert it to be, and
as all [of the Sunnees] hold it to be in the saying of the Prophet, [before cited and explained]; because what is given instead of something is sometimes given gratuitously; and it is evident that there is no mutual opposition between the trad. and the verse of the Kur-án. (Mughnee.) ___ It is also syn. with عَنْ; and is said to be peculiar to interrogation; as in [And ask thou respecting Him, or it, one possessing knowledge (Kur xxv. 60)]; (Mughnee, K;) and accord. to IAar in the Kur lxx. 1; (T;) and in the saying of 'Alkameh,

* فإِنْ تَسَأَّلُونَ بِالْسَّاءَلِ فَإِنَّكُمْ
  بِصِبْرٍ أَدْوَاءُ الْسَّيَاءِ خَيْرٌ

[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 [And the day when the heavens shall be rent asunder from the clouds (Kur xxv. 27)]; (Mughnee, K;) and ما غَرَّكَ بِرِبَّكَ (K) i. e. What hath beguiled thee from thy Lord, and from believing in him? in the Kur lxxxii. 6; and so in the same, lvi. 13: (TA: [but see art. غَرَّ]) or, accord. to Z, the ب in بالغمام means by, as by an instrument; (Mughnee;) or it means because of, or by means of, the rising of the clouds therefrom. (Bd;) and in like manner the Basrees explain it as occurring in فَآَسَّالِ بِهِ خَيْرًا, as denoting the cause; and they assert that it is never syn. with عَنْ; but their explanation is improbable. (Mughnee.) ___ It is also syn. with عَلَىٰ; as in (Mughnee, K;) or إن تَأْمُّئَهُ بِقَنْطَأْرِ (Mughnee, K;) or [If thou give him charge over a hundredweight or over a deenár (Kur iii. 68)]; like as is sometimes put in the place of بِعَلَىٰ as after the verb رَضْيْ (S, TA;) and so in [That the ground were made even over them], in the Kur [iv. 45], (TA,) i. e. that they were buried; (Bd;) and in مرَّتْ بِزيّدٍ [I passed by Zeyd], accord. to Akh, as before mentioned; (Mughnee, in the first division of the art. on this preposition;) and in زَيْدٍ يَّبْلِسُطْهُ [Zeyd is on the roof]; (TA;) and in a verse cited in this Lex. voce
It also denotes part of a whole; (Msb in art. بَلْعَـث, بعض Mughnee, K;) so accord. to As and AAF and others; (Msb, Mughnee;) as syn. with من (Msb, TA:) Ik't says; the Arabs say, شَرِبتُ مَاءَ كُلُّهُ, meaning [I drank of such a water]; and AZ mentions, as a saying of the Arabs, سَفَاقَ اللَّهُ مَنْ مَاءَ كُلُّهُ, meaning [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 عَبِنَا بِشَرِبِ يَدَيْ عِبَادِ اللَّهِ [A fountain from which the servants of God shall drink, in the Kur lxvi. 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 (بَرِيَّةً مَا); (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 أَمَسَحْوا بِبُسْكِمْ [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, أَمَسَحْوا بِبُسْكِمْ بَالَّدَاءَ [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 أَقُسمُ بَيْنَانِ اللَّهِ أَفْعَلْنَ [I swear by God I will assuredly do such a thing]; (Mughnee, K) and by its being prefixed to a pronoun, as in بَيْنَيْكَ لِأَفْعَلْنَ [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 بَيْنَ الَّهِ هَلَّ قَامُ زَيدَ, 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 بِلِيَّةً as denoting the end of an extent or interval; as in أَحْسَنَ بِيْنَأَلْفَ, meaning He did good, or acted well, to me: (Mughnee, K;) but some say that the verb here imports the meaning of لُطْف [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:

(Zeyd became possessed of goodness, or goodliness, or beauty); (Mughnee, K: *) or the correct meaning is [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 [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 [b here denoting emphatic praise; but you may drop it, saying, ] (Fr, TA:) thirdly, in a case of necessity, by poetic licence; as in the saying,

* * *

* * *

[Did not what the milch camel of the sons of Ziyád experienced come to thee (بأَنَذُكَ being in like manner put for (بأَنَذُكَ) when the tidings were increasing?]. (Mughnee, K,) It is also redundantly prefixed to the objective complement of a verb; as in [And cast ye not yourselves (بأَنَذُكَ meaning to perdition (Kur ii. 191)]; and in [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 (بأَنَذُكَ being understood) with your hands to perdition; or that the meaning is, by means, or because, of your hands: (Mughnee:) and ISd says that [بأَذَحُرَ in the latter, is made trans. by means of ب because it is used in the sense of (بأَذَحَرَ (TA in art بأم) so, too, in the saying,

* * *

* * *

[We smite with the sword, and we hope for the removal of grief]: (S, Mughnee:) and in the trad., [كَفَّيْنَ بِالْمَرْءِ كَذَا بَأَذَحَرَ [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 [when you say, بحَسَبَكَ [meaning A thing sufficing thee is
a dirhem; a phrase which may be used in two ways; as predicing of what is sufficient, that it is a dirhem; and as predicing of a dirhem, that it is sufficient; in which latter case, حسبتك 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, حسبتك قول السوء 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; حسبتك يصدقينا A person sufficing thee is our friend; and ناهيك بأخينا A person sufficing thee is our brother: the ب is added, as Fr says, to denote emphatic praise: so too in [I went forth, and lo, there, or then, was Zeyd]; and in کيف بك إذا كان كذا (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 [mentioned before, in explanation of ف in which of you is madness residing?]; or, as some say, ب is here syn. with ف [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 ليس, on the condition of its being transferred to the later place which is properly that of the enunciative; as in the reading of some, وجهكم ليس آثر بأن تولوا قبل المشرق و المغرب [Your turning your faces towards the east and the west is not obedience (Kur ii. 172)]; with آثر 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 ليس زيد [Zeyd is not standing]; and وما الله يعافيا عماأ تعملون [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, جزاء سيئة بسيئة [The recompense of an evil action is the like thereof (Kur x. 28)]; and the saying of the Hamásee,
[And the preventing thee from having her (referring to a mare) is a thing that is possible]; but it is more proper to make dependent upon the enunciative; [the meaning being, i.e. the recompense of an evil action is a thing consisting in the like thereof]; and to make something dependent upon the meaning being, 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 زيد that حسبك زيد is an inchoative placed after its enunciative, [so that the meaning is, Zeyd is a person sufficing thee,] because زيد is determinate and حسبك is indeterminate. (Mughnee. [See also what has been said above respecting the phrase ب درهم in treating of ب as added before the inchoative.]) It is also redundantly prefixed to the denotative of state of which the governing word is made negative; as in

\[
\begin{align*}
\text{فما رجعت خانة ركاب} \\
\text{حكيم بن المسبب منتها} \\
\end{align*}
\]

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

\[
\begin{align*}
\text{فما أتتبعت بمؤود و لا و كل} \\
\end{align*}
\]

[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, i.e. [with an object of want disappointed, or frustrated]; and in the second, i.e. ب شخص ممؤود معلوم [with a person frightened]; the poet meaning, by the ممؤود, himself, after the manner of the saying, رأيته منه أستدا.
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, لَقيتَ مَنهُ [or لَرَأيتِ مِنهُ] but when meaning to express an intensive degree of boldness, or of generosity, يَخْرُحُ مَنْهُ [or يَخْرُحُ وَمْنِهُ] but when meaning to express an intensive degree of boldness, or of generosity.

(Mughnee.) It is also redundantly prefixed to the corroborative and some hold it to be so in [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 لَنَّ, or implied in the verb, ] when corroborated by لَسْفَـنَ and لَنِّيَعَ, should properly be corroborated first by the separate [pronoun], as in قَعْمِمُ أَنْ شَفَكِمُ [Ye stood, ye, yourselves]; and because the corroborations 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: لَسْفَـنَ 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

 فأصْبحَنَ لا يَسَأَلُونَ عَنْ يَا بَأِيَّ

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 كَالِبُرِّ الْمَهْيَمِ

but in this instance, كَلُّ is generally held to be a noun, syn. with مَثَلَ. (The Lubáb, TA.) Sometimes it is understood; as in ﷲ لَسْفَـنَ and لَسْفَـنَ [i.e. لَسْفَـنَ and لَسْفَـنَ, and لَسْفَـنَ and لَسْفَـنَ. 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 خَيْر In a good state], addressed to him who says, كَيْفَ أُصِبْحَتْ [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 (بِهَا وَتَعْمَتْ has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as لَسْفَـنَ and لَسْفَـنَ, in arts.}
and there are many others, of which exs. here follow. [I am the doer of it! I am the doer of it!]. (Sh, T.) And in another trad.,

Mohammad is related, in a trad., to have said, after hitting a butt with an arrow, آنا بما آننا يا، meaning [I am the doer of it! I am the doer of it!]. (Sh, T.) And in another trad.,

Mohammad is related to have said to one who told him of a man's having committed an unlawful action، meaning [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، meaning [Who was thine accomplice?]: (T:) or [Who was the agent with thee?]. (TA.) And in another, he is related to have said to a woman brought to him for having committed adultery or fornication، meaning [Who was thine accomplice?]: (T:) or [Who was the agent with thee?]. (TA.) And similar to this is the saying، meaning [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition. (Idem p. 126.) [You also say، 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 روزين meaning تاطف، or else because they do so anomalously. (Mughnee.) [As a numeral، denotes Two.]
He said to him, (Fr, M,) or َُّٰ (K,) inf. n. (Fr, M,) [as also ِﰉَِ (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 ِﰉَِ (a child said ُلاٖ (K) [in some copies of the K written ُلاٖ and ُلاٖ, 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 ِﰉَِ has been there erroneously put for ِﰉَِ.] And ِﰉَِ (a stallion [meaning a stallion-camel]) reiterated the sound of the letter ب [or b] in his braying. (M.) [And hence, perhaps, ِﰉَِ, with medd, [or, more probably, ِﰉَِ, 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 غَسَل. (AA, T,) Also He hastened, made haste, or sped: and ُلاٖ we hastened, &c.: (marginal note in a copy of the S:) or ُلاٖ signifies he ran. (ElUmawee, T, K.)

The source, origin, race, root, or stock, syn. ُلاٖ (AA, Sh, T, S, M, K,) of a man, (Sh, T,) whether noble or
base. (AA, T.) You say, He is of generous, or noble, origin; lit., generous, or noble, of origin. (TK.) And Such a one is of [a race] the source of generosity, or nobleness. (S. [In the PS, من is here put in the place of في: but في is often used in phrases of the same kind and meaning as that above, in the sense of من.]) IKh cites from Jereer, *في يُؤَبَؤَّبَ وَيَعِبرَ الكَرمَ* [Of a race the source of glory, and the very heart of generosity, or nobleness]: but Aboo-'Alee El- Kálee quotes the words thus; *في ضُبْطِيِّ المَجَدَ وِ يُؤَبَؤَّبَ الكَرمَ* [which may be rendered, of a race the source of glory, and the very root of generosity]; whence it appears that يُؤَبَؤَّبَ is a dial. var. of يُؤَبَؤَّبَ 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 يَخْبُوحَ. (TA.) ___ [Hence, perhaps,] Page 145

The pupil, or apple, or the image that is seen reflected in the black, (عبر AA, T, or إنسان K,) of the eye. (AA, T, K.) Whence the saying, هو أَعْزَ عَلَى مِن يُؤَبَؤَّبَ عَنّي, [He is dearer to me than the apple of my eye; a saying common in the present day, with the substitution of إنسان for يُؤَبَؤَّبَ]. (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 يُؤَبَؤَّبَ, and بَيْنَاء, (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 مِسْمُورَ. (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 يُؤَبَؤَّبَ.]) ___ 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] \( \text{ﻞْﺤُﻛ} \) is kept: but it will appear, in art. \( \text{يا} \), that this is [perhaps] a mistranscription for \( \text{سئل} \). (TA.)

: see R. Q. 1, in two places: and see \( \text{سئل} \).

: see \( \text{سئل} \), in two places.
باب

باب أبو في: see أبو أب in art.
1. (S, M, K) aor. ـ (M, K) He sunk, or dug, (S, M, K) a well; (S, M;) as also ابتُئَرَ ابتُئَرَ. (M, K) ـ Also, aor. as above, inf. ابتُئَرَ. He dug a [hollow such as is termed] ـ (AZ, S, M;) in which to cook. (AZ, S;) ـ Also, (T, S, M, K) aor. as above, (M, K) and so the inf. ابتُئَرَ; (M;) and ابتُئَرَ ابتُئَرَ ; (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 ابتُئَرَ ابتُئَرَ. (T.) ـ You say also, ابتُئَرَ خيراً؛ (T, M, K;) and ابتُئَرَ ابتُئَرَ. (T,) 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 ُختَم signifies the same. (T, TA.)

4. ابتُئَرَ فالانَاً He made, or he assigned, or appointed, (جعلـ) for such a one, a well. (K.)

8 ابتُئَرَ see 1, in three places.

يَبْئِرَ (T, S, M, &c.) and ـ (Msb,) of the fem. gender, (S, M, Msb, K,) and ابتُئَرَ، (M,) A well: (M, TA:) pl. (of pauc., S, Msb) أُبْئِرُ (S, M, Msb, K and (by transposition, Fr, Msb) أُبِئْرُ (Fr, Msb, K and (by transposition, Yaakoob, T, S, M) أُبِئْرُ (T, S, M, Msb, K;) and pl. of pauc. [of ُبَئْرِ] أُبِئْرِ (Msb.) The dim. is ُبَئْرُ. (Msb.)

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

ُبَئِرَ، ـ بئر: see ُبْئِرَ، ـ بئر: and see ُبِئِرَ، ـ بئر.
A thing stored, or laid up, for a time of need. (T, S, M, K.)

A well-sinker; or well-digger. (T, M, K.)
and remains in the pl. because it is substituted for  in the sing. E. (TA.)
He was, or became, mighty, or strong, in war or fight; courageous, or valiant: (K;) or very mighty or strong in war or fight. (AZ, S.) He was, or became, in a state of distress; straitened in his means of subsistence, or in the conveniences of life; (M, Msb;) in a state of poverty: (M, A, Msb, * TA:) or in a state of pressing want: (S, K, TA:) or in a state of trial, or affliction: (M;) or [in like manner,] distress, or poverty, or misfortune, or calamity, (TA,) befell him. (IAar, S, * M, TA.) He 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 a pret. verb, imperfectly inflected, (S, K,) like نَعَم (S,) [having only one variation of form, namely, the fem. application, (S, K,) i. e. from أصاب بؤسًا فلان [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 آل, this is always in the accus. case: but when the n. has the article آل, it is always in the nom. case: (TA:) you say, بؤس الرجل زيد [Very evil or bad, or superlatively evil or bad, as a man, is Zeyd; and being a specificative]: (K:) and بؤس المرأة زيد [Very evil, &c., is the man, Zeyd]; and بؤس الرجل زيد [or more commonly بؤس الامير in this case also, Very evil, &c., is the woman, Hind]. (S.) Some argue that it is a noun,
from the saying, because it has a prep.; but this is explained as elliptical, and meaning, [Excellent is the journeying upon an ass of which it is said Very evil, &c., is the ass]. (I' Ak 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, شيتا, as a specificative; as in the Kur ii. 84, بسما آشروا به أنفسهم, &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' Ak ubi suprà.) [For further illustration, see .]

4

5

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

8 (M, A,) and , (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.)

9 Might, or strength, (S, A, Msb, K,) in war or fight: (S, A, K) courage; valour, or valiantness; prowess. (M, K,) War; or fight: (M, Msb;) as also يبض (M) and ببض (TA:) pl. of the first, آبض (Msb.) Hence, (M,) Fear; (M, TA,) in the saying, لا ببض عليك, (M, TA, *) and بلك (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 , (TA;) I. q. ضرر [Harm, injury, &c.: so in the phrase فكذا, There is, or will be, no harm, &c.; and in , There is, or will be, no harm in such a thing]. (Har p. 311.) It is said in a trad., لا يباض بالغني لمن آلمه [There is no harm in wealth to him who is pious].
(El-Jámi' es-Sagheer of Es-Suyootee.) also occurs for سَ also occurs for ϥ سَْ; the being suppressed, agreeably with analogy; not altered by permutation. (M, TA.) ___ Punishment: (S, A, K:) or severe punishment; (TA:) as also يِسْتِيْس, in measure like كَتَفٌ. (IAar, TA.) ___ See also يِبُوس, in two places.

سَؤُب (also written يِبُوس, with the suppressed, Msb) Distress; straitness of the means of subsistence, or of the conveniences of life; poverty: (M, Msb, * TA:* or a state of pressing want: (S, K:) or misfortune; calamity: (A:) and يِبُوسَ يِبُوسِيَ and يِبُوسَ يِبُوسُيَ (K, TA) and يِبُوسَ يِبُوسُيَ (M, A) and يِبُوسَ يِبُوسُيَ (TA) and يِبُوسَ يِبُوسُيَ (M, TA) [all of which, except يِبُوسَ يِبُوسُيَ and يِبُوسَ يِبُوسُيَ, are said to be inf. ns. (see يِبُوسِ يِبُوسُيَ) signify the same as يِبُوسَ يِبُوسِيَ and يِبُوسَ يِبُوسُيَ are both from يِبُوس [with which they are syn. accord. to authorities indicated above]; (Zj, IDrd, TA;) the former is contr. of يِعْنُم, (S, TA,) and in like manner the latter is contr. of يِعْنُم (TA:) the latter is of the measureِ فَعَلْاَلِ without any أَفْعَلِ, because it is a subst.; like as يِعْنُمِ أَفْعَلِ occurs among subs. without any أَفْعَلِ, as in the instance of يِعْنُمِ أَحَمَد (Akh, S:) or يِبُوسَ يِبُوسُيَ signifies a state of trial or affliction, and is a subst.; and يِبُوسَ يِبُوسُيَ and يِبُوسَ يِبُوسُيَ signify the same, but are inf. ns.: (M:) and يِبُوسِ يِبُوسُيَ is syn. with [like يِبُوسَ in the first of the senses explained above]; (S, TA;) and يِبُوسَ [meaning distress, or difficulty]: (TA:) or it signifies misfortune, or calamity: (A, K:) like يِبُوسَ يِبُوسُيَ; (A:) and so يِبُوسَ يِبُوسُيَ (S, K:) or rather this last signifies misfortunes, or calamities; for it is pl. of يِبُوسَ: i. e., a pl. of pauc.; not of يِبُوسَ: as J asserts it to be; for the pl. of pauc. of يِبُوسَ is يِبُوسِ (IB, TA:) but may be used as pl. of يِبُوسَ [بَسْأَة (Fr, in S, voce ضَرْأَة, q. v.) [See exs. of these two pls. in what follows.] You say يوم يِبُوسَ a state of distress, or poverty, &c., and a day of ease and plenty]. (S, TA.) And يِبُوسَ لَهُ [May distress, or poverty, &c., befall him]: a form of imprecation. (Sb, M, TA.) And يِبُوسَ أَبَنْ أَسْمَى (Sb, S) app. an expression of pity [meaning Alas for the distress, &c., of Ibn-Sumeiyeh!]. (TA, from a trad.) And يِبُوسَ لَهُ [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: (As, S, K, in art. الغور:) or it is applied to him who is suspected of a thing: (IAar, TA;) or يِبُوسَ أَبَنْ أَسْمَى the name of a certain
water, which belonged to the tribe of Kelb, and the words of this prov. were said by Ez-Zebba, when Kaseer turned aside from the plain road, and took the way to ُﺮْـﻳَﻮُﻐﻟا ُنﻮُﻜَﻳ (Ibn-El-Kelbee, S, K, in art. غور(ابوس) is in the accus. case by reason of یکون understood.

(Mughnee.) [See Freytag's Arab. Prov. ii. 94.] ElKumeyt also says,

* قَالُوا أَسْأَءَ بَنْوَ كُرَزْ فَقَلَتْ هُمْ عِسَى الغَوْرِ بَيْنَ الْأَيَّامِ وأَغَوْرِ

[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]: ُبَيْنَ الْأَيَّامِ وأَغَوْرِ is here pl. of ُبَيْنَ الْأَيَّامِ (IB, TA.) [In the S, the last words are written ُبَيْنَ الْأَيَّامِ in one copy: in another, ُبَيْنَ الْأَيَّامِ وَأَغَوْرِ: both of which are app. wrong.] See also ُبَيْنَ الْأَيَّامِ Calamities; misfortunes. (K.)

Places. ُبَيْنَ الْأَيَّامِ: see ُبَيْنَ الْأَيَّامِ, in three places.

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

One ُبَيْنَ الْأَيَّامِ is the latter, in two places. Mighty, or strong, in war or fight; (A;) courageous, or valiant. (S,
agreeably with a general rule applying to words of this description, (M,) and (M,) or being, (TA:) with the changed into ٍسْؤُـﺑوُوَذ (M.) A vehement punishment: (S, M, K:) so in the Kur vii. 165. (TA.)

*Distressed; straitened in his means of subsistence, or in the conveniences of life:* (Msb:) or poor: (A, Msb: *) 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:) occurs as its pl.; (M, TA;) or is for ٍسْؤُـﺑوُوَذ (M.)

The former also signifies Strong. (K, TA.) And hence, (TA,) *The lion.* (K, TA.)

The most vehement refusal. (Th, M.)

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

بها : ما يأتَ لَهُ.
and باء: see the letter ب, and arts. باء and باء
Of, or belonging to, or relating to, 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, Hároot 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 . (K, TA.) In the original language of the place above mentioned, Babel is a name of [The planet Jupiter]. (TA.)

: see above.
Chamomile; or chamomile-flowers: both called by these names in the present day]: a certain herb, of several different colours; yellow-flowered, and whiteflowered, and purple-flowered: (Avicenna [Ibn-Seena] i. 139:) i. q. (S, Msb, K, all in art. افتحوان) i. e. the افتحوان is the پاینونه with the Persians: (Msb in that art.:) or the flower of the افتحوان (S in art. قرض) or of the yellow افتحوان (TA in art. قرض) when it has become dry: (S, TA, both in art. قرض) 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.)
Bagā', also pronounced  `bagā`, without ʕ, (IAar, S, Msb, K,) but the former alone is mentioned by Th in the Fs, and is the chaste word, (TA,) arabicized, from the Persian  bagā, (S,) a sort, or species, (S, K,) of food, or viands. (S.) Hence the saying, اجعل الباجات  bagā wa`agā [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 ʕ 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]  الجزأ and  سكباج and  زرحا  and السفإ  and سكباج and  جاوجأ ] 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,  اَجْعَلُهَا بَاجَا وَاحِدا [Make thou them to be one sort]. (TA.) The pl. is  تاَجاَبْكِس and  تارِز and  تاءِدِفْسإ and  جاوجأ (Msb, TA.)  اَديحاو  جاوجأ  جاوجأ  جاوجأ  جاوجأ  جاوجأ  جاوجأ  جاوجأ  جاوجأ  جاوجأ  جاوجأ  جاوجأ  جاوجأ  جاوجأ (Msb, TA,) meaning [I will assuredly make the people, all of them, to be] one body or assemblage,  بَاجَأ signifying a state of assembling, or collecting together: (Kz, TA:) or [of] one uniform way or mode or manner, (Msb, TA,) as El-Fihree says in the Expos. of the Fs, on the authority of ISd in the book entitled El-`Awees; (TA;) i. e., in respect of gifts, or allowances: (Msb:) accord. to IAar, it is from  جاوجأ signifying a uniform line of road. (TA.) You say also,  الْنَاسُ  بَاجُوا وَاحِدا The people are [as] one thing. (TA.) And  هُمْ فِي أَمْرٍ  بَاجِ  جعل الكلام بِاجا وَاحدا They are [in one and the same, or] in an equal, or a uniform, case. (K.) And  جعلت الكلام بِاجا وَاحدا He made the speech, or language, to be [uniform, or] of one mode, or manner. (TA.) And  اجعل هذا الشيء بِاجا وَاحدا Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISk.) And  اجعل الأمر بِاجا وَاحدا Make thou the affair, or case, [uniform, or] one uniform thing. (Fr.)
commonly pronounced in the present day, from the Persian, a word of well-known meaning, often mentioned by the author of the K, [in explaining the words of the and ,] but not in its proper place in the lexicon. (TA.) [It signifies The , , or egg-plant; both the black, distinguished by the epithet, and the white, distinguished by the epithet. And the , or , also called love-apple, and so by the Arabs, ; and golden apple, ; and tomato; and distinguished from the former species by the epithet, and by the appellation.]

Xanthium.]
A certain beast of prey, (M, K,) well known; (K,) a certain animal, (Msb,) namely, the [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; 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, Msb:) or a certain Indian animal, stronger than the lion, between which and the lion and leopard, or panther, (M, K,) exists hostility (معاداة); when it attacks the leopard, or panther, (K,), 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, (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: (Msb:) pl. ببر. (S, Msb, K,)
The parrot; a certain well-known bird; (Msb;) a certain green bird, (Sgh, K, TA,) well known; (TA;) the bird called in Persian طوطی، 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 نعامة and جماعة، for the word applies to the male and the female, so that one says ببغاء ذكر [a male parrot] and ببغاء أنثى [a female parrot]: and the pl. is صحراوات [or ببغاوات], like as صحراة is pl. of صحرا. (Msb.)
"\(\text{إِنْتَهَيَتُ} \), (Lth, T, S, M, &c.,) aor. — and —, (S, M, Msb,) 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 عَلَّمْهُ in relation to drinking, aor. and —, and —, and —, and —, and —, and —, and —; the last having but one form [of aor.]; (S;) inf. n. بَتْ (Lth, T, S, M, A, &c.:) and بَتْ (M,) inf. n. اَتَتْ (Mgh, K:) He cut it off, severed it, separated it, or disunited it, (Lth, T, S, M, A, * Mgh, * Msb, 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.) 

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 اَتَتْ as signifying he became so is there said to be quasi-pass. of those two verbs when it has this sense. Hence, [The journey caused him to become cut off, &c.]. (A.) And سَاقَ بَتْ السَّمْرَ [He urged on his beast so that, or until, he caused it to become cut off, &c.]: (A:) and بَتْ بِعِيْرَهُ [He caused his camel to become cut off, &c., (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.) __ [He made the divorce of his wife, or of the woman, to be absolutely separating, (Lth, T, Mgh, Msb, TA,) so as to cut her off from return. (Msb.) Lth, with whom AZ agrees, has erred in asserting that بَتْ is intrans. and أَتَتْ trans.: (T, TA:) both are trans. and intrans., (T, Msb, TA,) as En-Nawawee asserts in the Tahdheeb el-Asmà wa-1-Loghât. (TA.) You say, بَتْ (T, Mgh, *), and بَتْ (T, Msb, TA,) i. e. The single divorce cuts the matrimonial tie, or bond, of the woman, (مَقَعَتِ عَصْمَةَ النِّكَاحِ, T, Mgh, *) when the period during which she must wait before contracting a new marriage has ended. (T.) [See also بَتْ (T, S, M, A,) inf. n. بَتْ; (M;) and أَتَتْ; (T, S, M;) He (the judge, T) decided the judgment, or sentence, against him. (T, S, * M.)
decided against him by the testimony, [or pronounced the testimony decisive against him.] and
compelled, or constrained, him to admit it. (M.) ___.

He gave his testimony decisively: (Msb.) ___.

I know, or declare, decidedly, not [merely] thinking it, that he said thus. (Saheeh of
Muslim.) ___.

He made the intention decided; or fixed it decidedly: (A.) It is said in a trad.,
(T, S, Mgh,) or ___.

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 daybreak, and thus cut it off from the time
in which there is no fasting, namely, the night: the intention is termed [and [الع]} because it makes a division
between non-fasting and fasting: (T, TA:) ___.

And it is said in another trad., ___ because it is a marriage not [absolutely or lawfully] decided, [being] made definite as to duration. (TA.) ___.

He made to have, or take, effect; he executed, or performed; (Har p. 210;) and so the phrase, ___.

He made his oath to have, or take, effect; he executed, or performed, it. (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. (M:) or,

as As says, (T,) ___.

which last form of the verb is disallowed by As, but both are correct accord. to Fr, (T, S,) meaning one who is drunk, who does not, or will not, [i. e. cannot.]

decide an affair: (As, T, S, K.) See also 7. ___.

(Msb,) His oath bad, or took, effect; was executed, or performed; syn. (M:) it was, or proved, true:
He was, or became, lean, or meagre. (M, K.) [See ﴿۰۴﴾ of ل، ﷽] inf. n. ﴿۰۴﴾ aor. ﴿۰۴﴾, inf. n. ﴿۰۴﴾. (Msb:) a phrase mentioned by AZ, and, if correct, not needing any explanation. (M.) [See ﴿۰۴﴾ of ل، ﷽ above.] ﴿۰۴﴾, aor. ﴿۰۴﴾, inf. n. ﴿۰۴﴾, if correct, not needing any explanation. (M.) ﴿۰۴﴾, aor. ﴿۰۴﴾, inf. n. of ﴿۰۴﴾ also signifies The selling, and the weaving, a [garment of the kind called] طیلس‌ان or ﴿۰۴﴾, q. v.]. (KL.)

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.) ﴿۰۴﴾ They furnished him with [garments called] ﴿۰۴﴾ or travel-ling-provisions. (M, K.) ﴿۰۴﴾ Give thou to them [garments called] ﴿۰۴﴾ pl. of ﴿۰۴﴾, q. v.]. (TA, from a trad.)

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

It was, or became, cut off, severed, separated, or disunited, (Lth, T, S, M, Msb, 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 ﴿۰۴﴾, (Lth, AZ, T, M, Msb,) aor. ﴿۰۴﴾, and ﴿۰۴﴾, (M, [so accord. to a copy of that work, but it seems to be indicated in the Msb (see 1, near the close of the paragraph,) that it is only, in this case,] inf. n. ﴿۰۴﴾; (Lth, AZ, T, M, K;) and ﴿۰۴﴾, (T, Msb, TA,) inf. n. ﴿۰۴﴾; (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, Msb, TA;) so says En-Nawawee, as mentioned above: see 1. (TA.) You say, ﴿۰۴﴾ of such a one, and his tie, or bond, of union became severed from him]. (T, TA,) [See ﴿۰۴﴾ also from his property.) ﴿۰۴﴾ 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 ﴿۰۴﴾ you say, ﴿۰۴﴾ ﴿۰۴﴾ He journeyed until he was unable to proceed &c. (A, Mgh, TA.) [See also ﴿۰۴﴾ His ﴿۰۴﴾ 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.)

inf. n. of 1, q. v. (Lth, T, S, M, &c.) [It is sometimes used as an inf. n.; as also بَنَةٌ and بَناتٌ, explained in the M as syn. with قَطْعٌ; and sometimes, as is often the case with inf. ns., in the sense of the act. part. n. of its verb, namely بَنّيُّ, trans. and intrans.; as also بَناتٌ; both of which are masc. and fem., because originally inf. ns.; but بَتْ has also بَنّيّةٌ for its fem. The following are exs.]

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 فَلَان صِدَاقَةٌ بَنِّيّةٌ تَصَدَّقَ [in one copy of the T simply بِنَّيّةٍ] 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 صِدَاقَةٌ بَنِّيّةٌ. (M,) طَلِقَّهَا. (Mgh, K,) and بَنَاتٌ, (K,) and البَنْيَةُ, (T,) and طَلِقَّهَا بَنِّيّةٌ, (Lth, T, Msb,) طَلِقَّهَا بَنِّيّةٌ (T, S, M,) طَلِقَّهَا بَنِّيّةٌ بَنَّيّةٌ. (TA,) [in one copy of the T simply بِنَّيّةٍ] He divorced her by a separating divorce; (K,) by a divorce cutting her off from returning: and such a divorce is also termed طَلِقَّهَا: (Msb,) 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 طَلِقَّهَا ثَلاَثَةً بَنِّيّةٌ. (As, T, S, M, Msb,) and بَنَاتٌ, (M,) He divorced her by three divorces so as to cut her off from returning: (M, Msb:) or by three divorces cut off from himself [so as to be irrevocable]: (S:) or by three divorces cutting off [from returning]. (TA,) حَلَفَ بَنِّيّةٌ, and بَنَاتٌ, and بَنَاتٌ, [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 طَلِقَّهَا بَنِّيّةٌ, (Mgh, * Msb,) and بَنَاتٌ, (TA,) he swore an oath that was, or proved, true. (Msb,) 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 handmill:] the contrary way is termed شَرَّا: (AZ, T, S:) or طَلَّحَ بَنِّيّةٌ signifies he began in the turning [of the mill] with the left
A kind of [q. v.] ٍنَّاسب, (Lth, T,) or a [garment of the kind called] ٍجَاسٍ, (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 ُرَضْخَأ, 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] َوَرَبٍ, and of wool; (M, Mgh;) and thus described in the Kifáyet el-Mutahaffidh: (TA:) or a ٍنَّاسبٍ of [the material termed] َخَزٍ, (S Mgh, K,) and the like: (S, K:) pl. ٌتَوْتَتٍ, (Lth, T, S, Mgh,) or ٌبَتَاتٍ, (M,) but the former occurs in trads. [&c.], (TA,) and [pl. of pauc.] ٌتَوْتَتٍ, (TA,) and ٌبَتَاتٍ. (M.)

ٌبَتٍ، (S, M, K,) as also ٍبَتٍ، (S, K,) the latter mentioned by IF, (Msb,) 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. [ٍبَتٍ، (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, Msb, K;) 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 َلٍّا. (M.) It is said in a trad., [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, (ٌبَأَبٍ، (M, e. k,) that he said Juweyriyeh: I do not [merely] think. (Saheeh of Muslim.)

ٌبَتٍ، in seven places. (M, e. a.) A man is said to be ٍبَتٍ، meaning On the point of [accomplishing, or deciding.] an affair. (S, A, K.) A rájiz says,

* ٌتَوْتَتٍ ْوَحَاجَةٌ َكُتَبٍ ْعَلَى ْبَنَائٍَا

[Many a needful affair I was on the point of accomplishing]. (S.) Travelling provisions: (S, M, A, K;) and
requisites, equipments, or furniture; syn. أَبْنَةٌ (S, K:) pl. أَبْنَاتٌ (S, K:) A verse of Tarafeh cited voce بَعْضَ اَلْبَيْنَة يُؤْخِذُ منْكَم عَشْرَ الْبَيْنَاتَ [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.)

See what next follows.

A maker; (S,) or seller, of the kind of garment called بَتْ. (S, Mgh, K.)

Cut off from [the possession of] reason, or intellect, by drunkenness: (AHn, M:) or drunken: (K:) and stupid, or foolish: (S, K:) and أَحْقَمُ بَتْ 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 أَحْقَمُ بَتْ بَتْ, meaning أَخْسَارَ, أَلْبَاب, like as one says، أَحْقَمُ.

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[A woman absolutely separated by divorce, so as to be cut off from return: originally مِتَوَّنَة (Mgh, Msb.)

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. مَتَّعُوْتْ تْلَاوْقُهَا (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 (ظُهُرَ) having
broken down, or stopped from fatigue, or perished. (TA.)
Beet

1. (T, S, M, &c.,) aor., (M, Mgh, Msb,) inf. n. ُ�ّـتَـ (T, S, M, &c,) and (T.) He cut, or cut off, a thing before it was complete: (S, A, L, Msb,) or he cut, or cut off. (M, Mgh, K,) in any manner: (M,) or he cut off (a tail or the like, T) entirely, or utterly: (Aboo-Is-hak, T, M, K,) ُّـتَـ (K,) aor. and inf. n. as above; (TA;) or (M, L,) He cut off his tail: (K,) or he cut, or amputated, his tail in any place: (M, L,) ُّـتَـ (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, *) ُّـتَـ (T, S, M, K,) inf. n. ُّـتَـ (S, Msb,) He (any beast, M) had his tail cut off: (S, Msb, K,) or [had either the whole or a part of his tail cut off;] had his tail cut, or amputated, in any place. (M.)

2. ُّـتَـ see 1, in two places. (Hence,) ُّـتَـ (S, K,) i. e., without offspring, or progeny. (TA.)

3. ُّـتَـ see 7.

4. ُّـتَـ see 1, in two places. (Hence,) ُّـتَـ (S, K,) i. e., without offspring, or progeny. (TA.)

5. ُّـتَـ see 7.

6. ُّـتَـ see 1, in two places. (Hence,) ُّـتَـ (S, K,) i. e., without offspring, or progeny. (TA.)

7. ُّـتَـ see 7.

8. ُّـتَـ see 1, in two places. (Hence,) ُّـتَـ (S, K,) i. e., without offspring, or progeny. (TA.)

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

A tail cut off entirely. (T, L.) Any beast (M) having the tail cut off: (T, S, A, Msb, 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. بَثْرَةٌ; with which متورَةٍ is syn.: (Mgh, Msb:) pl. بَثْرَةٌ. (A, Msb.) A certain malignant, or noxious, serpent: (K;) or a short-tailed serpent: (Mgh; and EdDurr 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 thought 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. خَاسِرَ. (M, K.) One from whom all good, or prosperity, is cut off. (M.) Having no offspring, or progeny: (Aboo-Is-hák, T, S, IAth, K;) as also أَبِئَرّ (M, K) and مَنْتَرِيّ. (IAth.) [The dim., أَبِيَّر اَلْبُطْخ, 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 أَبِئَرّ خَطْبَةٌ بَثْرَةٌ [q. v.] in which the speaker does not praise God nor bless the Prophet: (S, A, K;) particularly applied to a certain خَطْبَةٌ أَبِئَرّ of Ziyád. (S, A.) رَكْعَةٌ performed instead of the complete performance of the prayer called رَكْعَةٌ الْوُتَر: or a رَكْعَةٌ cut short, or cut off, after the completion of one رَكْعَةٌ, when both were to have been performed. (TA.) The ass (al-عَبَر) and the slave: (ISK, S, A, K;) so called because of the little good that is in them: (ISK, S;) each is called أَبِئَرّ. (K.)

Short; (M, K;) as though cut off from completion. (M.) See also أَبِئَرّ. 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 A: or quick to
cut, or sever, the ties, or bonds, between him and his friend. (IAar.)
(S, K) aor. —, (K) inf. n. (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.) —, aor. —, He prepared, and made, the beverage called —. (Ibn-'Abbád, K) [See —.] ___

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

— (S, Mgh, K) and — (S, K) [Hydromel, or] of honey, (S, K) that has become strong: (K) — 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 —, inf. n. of —, 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 —, and is from honey; and that of the Abyssinians is —. (Aboo-Moosà El-Ash'aree.) [See —.] See also —.

— A horse long in the neck, and at the same time strong in its base: fem. with ً: (As, S, K;) or long in the neck. (IAar.) You say also — عَتْـبَأ يَعْـبَأ (ISH, TA) and — (TA) A strong neck: or an excessively long neck: (TA;) or a thick and fleshy neck: (ISH;) and — [in like manner] signifies full, applied to a — رسُغ, [app. here meaning a pastern], (K;) accord. to Lth, who cites, from Ru-beh, the phrase — رسُغ أَبْنَع: but IB thinks that the right reading is — جِبِلًا أَبْنَع [a full neck]. (TA.) ___ Also A tall man: (L, TA;) in this sense, accord. to the K, —، which is a mistake: (TA;) fem. with ً: (L, TA;) ___ And Strong
in the joints, applied to a body, (Lth, K,) and to a man; as also ‫ أَﺑْـﺘَُﻊ‬: (K:) fem. of the former with ‫ة‬: (TA:) and of ↓ the latter,

ُ‫ﺑَـﺘْـﻌَﺂء‬: and pl. of the latter, ‫ﺑُـْﺘٌﻊ‬. (K.)
‫ ﺑُـﺘَُﻊ‬pl. of ُ‫ﺑَـﺘْـﻌَﺂء‬, fem. of ‫أَﺑْـﺘَُﻊ‬, q. v.
‫ ﺑِﺘٌَﻊ‬: see ‫ﺑِﺘٌْﻊ‬.
ٌ‫ ﺑَـﺘﱠﺎع‬A vintner, in the dial. of El-Yemen. (TA.) [See ‫ِﺑﺘٌﻊ‬.]
‫ َ ﺗٌِﻊ‬: Strong. (TA.)
‫ أَﺑْـﺘَُﻊ‬: see ‫ﺑَِﺘٌﻊ‬, in three places. It is also a word used as a corroborative: you say, ‫[ َﺟﺎُؤوا أَْﲨَﻌُﻮَن أَْﻛﺘَـﻌُﻮَن أَﺑْـﺘَـﻌُﻮَن‬They came, all
ْ َ‫اﻟَﻘْﻮمُ أ‬
of them, or all together]: (S:) and ‫ﻛﺘَـﻌُﻮَن أَﺑْـﺘَـﻌُﻮَن أَﺑْﺼَﻌُﻮَن‬

َ‫[ َﺟﺂء‬the people, or company of men, came, all

ُ ‫[ َﺟﺎُؤوا‬they came, all of them, all together]:
of them, or all together]: (AHeyth:) and ‫ﻛﻠﱡُﻬْﻢ أَْﲨَﻌُﻮَن أَْﻛﺘَـﻌُﻮَن أَﺑْـﺘَـﻌُﻮَن‬
these words which follow

‫ اﲨﻌﻮن‬being imitative sequents to it, not occurring save after it [in the order above]: (O, K:) or one may

begin with whichsoever of them he will, after it. (Ibn-Keysán, K.) And [the fem. is

ُ‫ﺑَـﺘْـﻌَﺂء‬:] you say ُ‫ﺼﻌَﺂء‬
ْ َ‫اﻟَﻘِﺒﻴَﻠﺔُ ُﻛﱡﻠَﻬﺎ َﲨْﻌَﺂءُ َﻛﺘْـﻌَﺂءُ ﺑ‬

ُ‫[ ﺑَـﺘْـﻌَﺂء‬The tribe, all of it, all together: in the CK, erroneously, ُ‫( ُﻛﺜْﻌﺂء‬with damm and ‫ )ث‬and ُ‫ﺼﻌﺎء‬
ْ ُ‫ ﺑ‬and ُ‫]ﺑُـﺘْﻌﺎء‬. (K.) And
[the pl. of

ُ‫ ﺑَـﺘْـﻌَﺂء‬is ‫ ﺑُـﺘَُﻊ‬, originally ‫ت‬
ٌ ‫ﺑَـﺘْـﻌَﺎَوا‬:] you say ُ‫اﻟِﻨَّﺴﺂء‬

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َ ُ‫[ ُﻛﱡﻠُﻬﱠﻦ ُﲨَُﻊ ُﻛﺘَُﻊ ﺑ‬The women, all of them, all together: in the CK, erroneously, ‫ﺼٌﻊ ﺑُـﺘٌَﻊ‬
َ ُ‫ُﲨٌَﻊ ُﻛﺘٌَﻊ ﺑ‬, though it is
‫ﺼُﻊ ﺑُـﺘَُﻊ‬
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

ّ‫ُﻛﻞ‬, 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
palace pleased me, all of it, or altogether], and

ْ ‫[ أَْﻋَﺠﺒِﲎ اﻟَﻘ‬The
‫ ك ت ع‬before the rest. (TA.) Fr mentions the phrases ‫ﺼُﺮ أَْﲨََﻊ‬

َ‫[ اﻟﱠﺪاُر َﲨْﻌَﺂء‬the house, all of it, or altogether], with the accus. case, as denotative of
2


state; but does not allow أجمعونَ، nor جمع أجمعونَ to be used otherwise than as corroboratives: IDrst, however, allows أجمعينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., أجمعونَ فصلوا جلوسا أجمعينَ. [And pray ye sitting, all of you, or all together]; though some make أجمعينَ [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said، أعنيكم أجمعينَ [I mean you, all of you, or all together]. (K.) [But see أجمع.]
**KB**

1. "\( \text{kitab} \)" is the root of the verb "to cut," "to sever," or "to cut off." It occurs in several forms:
   - aor. "kitab," (S, K,) inf. n. "he cut it," "he severed it," or "he cut it off." (TA)
   - "kitab," (K,) inf. n. "he cut it entirely," or "from its root." (TA)

2. "\( \text{kattab} \)" means "cut it out; he laid hold upon it and pulled it towards him so that it became severed from its root and plucked out." (Lth, TA)

3. "\( \text{kattab} \)" as in "it became cut; or became severed, or cut off, (S, * K,) entirely, or from its root; (TA)" and in like manner, (K,) "it became plucked out." (Lth, TA)

4. "\( \text{tank} \)" is a noun meaning "a piece, or portion, of a thing, cut off, or severed." (S, K) Hence the saying of the poet, (S,) namely, Zuheyr, (TA)

5. "\( \text{fik} \)" is a noun meaning "a piece of the world." (TA)

6. "\( \text{takal} \)" is a noun meaning "a portion at the commencement of the night." (TA)

7. "\( \text{fik} \)" is a noun meaning "a portion of the night." (TA)

8. "\( \text{kattab} \)" as in "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. [i. e. A portion at the commencement of the night,]"
latter parts of the night, accord. to the S and K in art.; 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.)

: see what next follows.

\( \text{بُنَوْل} \) (applied to a sword, S) Sharp, or cutting; (S, K;) as also \( \text{بُنَوْل} \) (K:) [but the latter is an intensive epithet, signifying very sharp; or cutting much, or keenly]: the pl. [of the former] is \( \text{بَنَوُلَا} \). (TA.)
1. (T, S, M, &c.,) aor. — , (S,) or — , (Msb,) or both, (M, K,) inf. n. (Lth, T, S, &c.,) He cut it off, or severed it; (M, Msb, K;) as also (M, K,) inf. n. (M, K,) aor. — , (S,) or — , (Msb,) or both, (M, K,) inf. n. He separated it (Lth, T, S, M, Msb, K) from another thing. (Lth, T, S, M, K.)

1. [Hence,] He made the performance of the [or minor pilgrimage] to be obligatory, by itself. (A, TA.) And He made the [or minor pilgrimage] 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.) [but accord. to analogy, this should rather be] He (a man) was, or became, wide between the shoulders. (T.)

2. see 1, in two places: and see also 5: and [Hence,] He was, or became, alone. (TA.) Also, (S,) or — , (M, K,) and (S, * K,) inf. n. 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 [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 [xxiii. 8].

3. (T, S, M,) for — , (T,) You say also, He applied himself exclusively to the service of God. (Msb.) [Hence,] said of a woman, She adorned and beautified herself. (TA.)

4. It was, or became, cut off, or severed: (S, M, K,) as also (M, K,) You say, The shoot, or offset, of the palm-tree was cut off, or severed, from its mother. (M, K, a copy of the M, probably a mistranscription,)}
He strove, laboured, or exerted himself, and made much progress, in his journeying, or pace. (TA.)

8

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.) 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. َﻞَﺘْـﺘْـﺑِإ see 7. You say also, طَﻠَفْــتهَا طَلْفْــتهَا بَيْـتٌ بَيْـتٌ; (S;) And طَلْفْــتهَا بَيْـتٌ بَيْـتٌ; (TA,) He divorced her by a separating divorce; or by a decided and irrevocable divorce; (see art. حَـلفَ يِـمينًا بَيْـتٌ;) the last word being a corroborative of that next preceding it. (TA.) And حَـلفَ يِـمينًا بَيْـتٌ He swore a decided [or an irrevocable] oath. (M, TA. [See also a similar phrase voce ُﺖَﺑَآَءَيَآ]) Also Truth; or true: whence َﻞَـﺘْـﺑَـتٌ in truth; or truly.

A shoot, or an offset, of a palm-tree, cut off from its mother-tree, and independent thereof; as also ُُلَوْـتَـبَـتٌ, (As, T, S, M, K,) and بَيْـتٌ. (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. أَلَّا, applied to the Virgin Mary; (M, K;) as also بَيْـتٌ: (M, K;) with the art. أَلَّا, it is applied also to Fátimah, the daughter of Mohammad, because she was separated from the [other] women of her age and nation by chasteniness and excellence and religion and [other] grounds of pretension to respect: (Ahmad Ibn-Yahyá, T, K: *) or it signifies, (S,) or signifies also, (K,) a woman detached from worldly things, and devoted to God; (S, K;) as also بَيْـتٌ and بَيْـتٌ. (Ibn-‘Abbád, K.)
in three places. Also *slender*; (Ham. p. 589;) applied to a waist; (Ham, TA;) as also *مِبَتِيل* (TA.) A tree having its racemes pendulous. (K. [See also *مِبَتِيل*]) A watercourse (Ibn-'Abbad, M, K) in the lower part of a valley. pl. *بَتِيل* (M, K.)

*بَتِيل* see *لُوَتَـبََـب*, 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. *بَتِيلَانِانْ عَمْرَة* بَتِيلَاءِ مُرَّ عَلَى بَتِيلةٍ مِنْ رَأْيِهِ, and [He proceeded according to] an irrevocable determination or resolution. (Ibn-'Abbad, K.)

fem. *بَتِيلَاء*: for the latter, see what next precedes. *A minor pilgrimage* not conjoined with another. (K.) And *بَتِيل* applied to a man, Wide between the shoulders. (T.)

*بَتِيل* (As, T, S,) or *بَتِيلة* (M, K, TA, [in the CK, erroneously, *بَتِيلة*],) the first being [in the opinion of ISd] pl. [or rather coll. gen. n.] of the second, like as *تَرَزم* of *تَرَزم* (M,) A paintree *بَذُرَة* 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-Habeeb, TA;) or of which the racemes are pendulous. (TA. [See also *بَتِيل*])

*بَتِيلة* applied to a woman, Beautiful, elegant, or pretty; (K;) as though her beauty were divided into portions (قلَعْْ بَتِيلٌ, i. e. *قَلْعَة*), 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, applied to a camel: (M, K:) not applied as an epithet to a man: (S, M, K:) or signifies distinct in make from the generality of women; excelling them therein: (Aboo-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.)

Cut off, or severed. (S.) [And hence,] An irrevocable determination or resolution. (TA.)
But, (Lth, T, S, M, A, K,) aor. — (Lth, T, M, L, K) and —, (M, L, K,) the latter [anomalous, and therefore] thought by MF to be a mistake, arising from confounding ﺛَـبَّ ( ) with ﺛَـبَّ, he not knowing any authority for it except the K, (TA,) inf. n. ﺛَـبَّ; (Lth, T, M, L,) and ﺛَـبَّ, (M, L, K,) the latter [anomalous, and therefore] thought by MF to be a mistake, arising from confounding ﺛَـبَّ with ﺛَـبَّ, he not knowing any authority for it except the K, (TA,) inf. n. ﺛَـبَّ; (S, M, K,) inf. n. ﺛَـبَّ; (TA;) and ﺛَـبَّ, (K,) or this has an intensive signification; (S,) and ﺛَـبَّ, (S, K,) inf. n. ﺛَـبَّ; (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, ﺛَـبَّوُا ﺛَـبَّ, or dispersed, the horses, or horsemen in the hostile incursion. (T, M, * A, L) And ﺛَـبَّ ﻣَنَأ ﺛَـبَّ (the Sultán) spread, or dispersed, the army in the provinces. (Msb.) And ﺛَـبَّ (the hunter, A, L) spread, or dispersed, his dogs (T, A, L) ﺛَـبَّوُا ﺛَـبَّ, or dispersed, and multiplied, from them two, many men, and women. (T.) You say also, ﺛَـبَّوُا ﺛَـبَّ, (aor. ﺛَـبَّ, inf. n. ﺛَـبَّ, Msb,) God spread, or dispersed, mankind, or the beings whom He created, in the Kur [iv. 1.], means And spread, or dispersed, and multiplied, from them two, many men, and women. (T.) You say also, ﺛَـبَّوُا ﺛَـبَّ, The carpets were spread. (T.) And ﺛَـبَّوُا ﺛَـبَّ, or dispersed, the discourse, narration, or information. (Msb.) And, accord. to IF, ﺛَـبَّ, (aor. ﺛَـبَّ, inf. n. ﺛَـبَّ, Msb,) 1 I revealed, or showed, to him what was in my mind. (A.) And ﺛَـبَّوُا ﺛَـبَّ, (aor. ﺛَـبَّ, inf. n. ﺛَـبَّ, Msb,) I revealed, or showed, to him my secret, or the secret: (S, K;) or ﺛَـبَّوُا ﺛَـبَّ, (aor. ﺛَـبَّ, inf. n. ﺛَـبَّ, Msb,) I acquainted him with my secret: (T, A;) and ﺛَـبَّوُا ﺛَـبَّ, (aor. ﺛَـبَّ, inf. n. ﺛَـبَّ, Msb,) He acquainted he acquainted
him with the discourse, narration, or information. (M.) And he complained to him of his state, or condition. (M, in art. شقر.)

He spread, or disseminated, the news, tidings, or information, much: (S:) or i. q. ينثى, q. v. (K.)

He spread, or disseminated, the news, tidings, or information, much:

Between them two is a mutual revealing of secrets: see 1; last sentence but one. 

They revealed secrets, one to another: see 3. (K, in art. ثBlocking.)

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, إنثا الحبل The horses, or horsemen, spread, or became dispersed, or dispersed themselves, (M, L;) in a hostile incursion. (L;) And إنثا الجراد في الأرض The locusts spread, or became dispersed, or dispersed themselves, in the land. (M, A, L.)

He asked him, or petitioned him, to reveal it to him. (M, L, K.)

He inquired respecting the affair or event, scrutinized it, and sought information respecting it. (T, L)

Scattered, strewn, dispersed, and separate, (As, S, K;) one from another: (As, S:) or separate, or disunited, not being packed, or not compact:

(A:) or not well packed, (S, M;) so that they are separated, or disunited: (M,) or scattered; not in the bag or
other receptacle; like ثَﻓُث (M) ثَرُثُ ثَرُثُ like ماء غور (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.) حضرين بنى, occurring in a trad., means My grief, or sorrow, became violent, or intense. (TA.)

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

Scattered dust: so in the Kur [lvi. 6]. (T.) Swooning (K) from grief, or sorrow. (TA.)
1. (Mgh, Msb.) aor. — and —, (Msb.) inf. n. بَنَقُ, (Mgh, Msb.) He made an opening for the water by breaking through the bank, or the dam that confined it. (Mgh, Msb. *) And بَنَقُ الْنَّهَر, inf. n. بَنَقُ, (Lth, K) and بَنَقُ, (K, TA,) in some of the copies of the S [and in the CK] بَنَقُ, but this is wrong, though Ru-beh has used it by poetic license, (TA,) and بَنَقُ, (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 بَنَقُ, (K,) inf. n. بَنَقُ the latter not commonly mentioned. (TA.) And بَنَقُ السَّلِّم مَوْضِع كَذَا, بَنَقُ, aor. —, inf. n. بَنَقُ and بَنَقُ, on the authority of Yaakoob, The torrent broke through, and clave, such a place. (S.) See also 7. بَنَقُ, (K,) aor. —, inf. n. بَنَقُ and بَنَقُ, (TA,) The eye shed tears quickly. (AA, K.) بَنَقُ الرَّكْبَة, (AZ, K,) aor. —, (AZ, TA,) inf. n. بَنَقُ The well became full, and abundant in water. (AZ, K,) بَنَقُ, aor. —, [inf. n., by rule, بَنَقُ] It (seed-produce) became affected with the disease termed بَنَقُ. (TA.)

2. بَنَقَ see 1.

7. بَنَقَ It (water) had vent; or it poured out, or flowed forth; (S, Msb, * K;,) or it ran, or flowed, of itself, without the breaking through of a dam or the like. (Mgh.) [For بَنَقُ, in the S, Golius appears to have found بَنَقُ, which is a mistake. The Christians, as Golius has observed, use this verb to denote the procession of the Holy Spirit.] بَنَقُ The torrent came upon them without their expecting it, or thinking it. (K, * TA,) And بَنَقَ الْمَلَأِ, بَنَقُ عَلَيْهِمْ The water came upon them. (TA,) بَنَقُ عَلَيْهِمْ بِالْكَلَّامِ He came upon them with speech without
their expecting it. (K, * TA.)

The land became abundant in herbage, or fruitful. (TA.)

An opening made for water by breaking through the bank, or the dam that confined it: (Mgh, Msb: *) 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. [JK, K.] Also the former, A disease that affects seed-produce, occasioned by rain. (TA.)

see: see. 

A well full, and abundant in water: (K.) And [pl. of [pl. of app. Waters flowing forth abundantly]. (TA.) (Hence,)

He is abundant in generosity. (K.)
1. ḫẖẖ.

[1] He rejoiced; or was joyful, glad, or happy; (S, A;) as also ḥẖẖ.: (S, Mgh, K:) and ↓ the latter signifies also he magnified himself; and gloried, or boasted: (Mgh:) or, accord. to Lh, this verb signifies he gloried, or boasted; and vied with others, or contended with them for superiority, in beauty, or goodliness, in respect of something; as also ḥẖẖ: or, as some say, he magnified himself: and ḥẖẖ is said to signify he was, or became, great in his own estimation. (TA.) You say also, ḥẖẖ, (S, Msh, K;) aor. ↓, (Msh, K;) inf. n. ḥẖẖ; (S, K, TA;) and ḥẖẖ, (S, Msh, K;) aor. ↓; (Msh, 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 ḥẖẖ: and ḥẖẖ and ḥẖẖ: (TA:) or he gloried in it, or boasted of it; and so ḥẖẖ. (Msh.) And ḥẖẖ, (inf. n. S, K,) I rejoiced him; made him joyful, &c.: (S, Mgh, K;) or, as some say, magnified him: (TA:) and ḥẖẖ, aor. ↓, I magnified it; namely, a thing. (Msh.)

2. ḥẖẖ.

(2) It (a thing, or an affair, TA) rejoiced him; made him joyful, glad, or happy; (A, TA;) as also. (TA.) And ḥẖẖ. (inf. n. ḥẖẖ: S, K,) I rejoiced him; made him joyful, &c.: (S, Mgh, K;) or, as some say, magnified him: (TA:) and ḥẖẖ, aor. ↓, I magnified it; namely, a thing. (Msh.)

3. ḥẖẖ.

see 2.

4. ḥẖẖ.

see 1, in five places.

5. ḥẖẖ.

Women, or the women, vie, or contend for superiority, one with another, in beauty, or goodliness, and in glorifying, or boasting. (A, TA.)

6. ḥẖẖ.

see 1.
Rejoicing, glad, or happy; as in the phrase, \[ I am rejoicing in such a place \]; and so

Joyful; [an intensive epithet] applied to a man. (TA.)

Great in estimation; applied to a man: pl. 

[a pl. of which the sing. is app. meaning, accord. to analogy, \textit{A cause of joy or gladness or happiness}. You say, \[ I experienced from it, or him, the causes of success, and the causes of joy &c. \]. (A, TA.)

see .
1. **傑َد**

ٌدﻮُُﲜ (S, L, K) and ٌﺪﻴِﺠْﺒَـﺗ (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.) ___ ُﻞَﺑِﻹا *The camels kept to the place of pasturing.* (L, K.)

2. ٌدﻮُُﲜ (S, L, K) see 1, in two places.

*A company, or an assembly, of men: and a hundred, and more, of horses: (L, K:) on the authority of El-Hejeree: (TA:) pl. ٌدﻮُُﲜ (L.)

ٌةَﺪَْﲜ 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 ٌبَٰٰدَْۃَجٰد the true, or real, state or circumstances thereof; the positive, or established, truth thereof; from ٌبَٰٰدَْۃَجٰد. (A.) You say, ٌكِﺮْمَأ *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 ٌهِﺪْﻨِﻋ َﻚِﻟٰذ ٌةَﺪَْﲜ (S, K,) with fet-h, (S,) *He possesses the knowledge of that.* (S, K.) And hence, (S,) ٌهِ�ِเหมาะَۃَجٰد َو ٌبَٰٰدَْۃَجٰد, (S, K,) contr. of ٌبَٰٰدَْۃَجٰد (A in art, ٌبَٰٰدَْۃَجٰد) or, as in the books of proverbs, ٌبَٰٰدَْۃَجٰد, (A,) ٌبَٰٰدَْۃَجٰد (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, ٌبَٰٰدَْۃَجٰد (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 (L:) or the person who will not depart from his saying: (K:) [there explained by the words لَمْ عِنْ فُؤُولِهِ, but the TA supplies some apparent omissions in this explanation, making it to agree with that which here immediately precedes it, taken from the L; and adds that, in some copies of the K, عن فُؤُولِهِ is erroneously put for عن فُؤُولِهِ: also, that he who remains in a place knows that place:] or, accord. to some, signifies dust, or earth; so that أَصِبْحَتُ الأَرْضُ بَجْدَةً means I am created of its dust, or earth. (TA.) Also A [desert, such as is termed] صَحْرَآءَ, (K.) Kaab Ibn-Zuheyr uses the phrase بَجْدَةً as meaning Its male chameleon; the pronoun referring to a desert (فَلَاحٍ) which he is describing. (TA.) And you say of a land covered with black locusts, أَصِبْحَتُ الأَرْضُ بَجْدَةً (The land became, or has become, one desert, destitute of vegetable produce]. (L.)

بَجْدَةٍ A striped garment of the kind called كَسَاءٌ (S, A, L, K,) being one of the kinds of كَسَاءٍ worn by the Arabs of the desert: (S, L:) or, of which the wool has been spun, or twisted, in the manner termed يَرْسَىٰٰ [app. a mistranscription for يَرْسَىٰ فِي الْغَرْمِ in art. يَرْسَىٰ], and woven with the instrument called تَصِينٌ: pl. بَجْدَةٍ: a single oblong piece thereof is called جَفْلٌ, of which the pl. is جَفْلَةٌ. (L, TA.) Also A kind of tent, of [the soft hair called] بَجْدَةٍ. (Ibn-ElKelbee, TA voce بُيَتٌ, q. v.)

بَاجَدُ Remaining, staying, abiding, or dwelling.

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in a place; (L) settled, or remaining fixed, in a land. (A.)
1. **J مجر**

*aor. مجر, (M, K,) inf. n. مجر, (S, M, A) 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 belly became full of milk, (K,) or pure milk, (TA,) and of water, and he was not satiated; (K,) as also مجر: (TA:) or he drank much milk, or water, and was hardly, or not at all, satiated. (Lh, TA.)

See مجر, in three places.

**ل مجر**

A swelling, or inflation, of the belly; as also مجر: (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 مجر and مجر: (TA:) a wonderful thing: (K:) a calamity, or misfortune; (S;) as also مجر (TA) and مجر (S, K) and مجر (K) pl. of مجر, or pl. pl., being app. pl. of the pl. of pauc. مجر, and pl. pl. (as though pl. of the pl. مجر, T) مجر, (K,) and pl. of مجر (S, K) and of مجر (K) مجر, (TA) You say مجر أُمجر A great, terrible, or momentous, thing or case. (TA.) And جبرَو جبرَهَلَاق He said a foul and a wonderful thing. (TA.) And إنْ جبرَهُ عُنْ بَابُ جبرِي Verily he brings to pass calamities, or misfortunes. (A.)

And Lقيت منه البجاري جبر 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 the البحر in the place of البجاري. (L. See جبر.) [See also جبر.] مجر inf. n. of 1 [q. v.]. (M.) See also مجر.
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.)

Prominence, or protrusion, in the navel: (Mgh:) or largeness of the belly: pl. ٌتاَﺮََعجب. (Yáqoot, TA.) [See what next follows.]

A tumour, or swelling, or an inflation, in the navel; the like of which in the back is termed: (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 ٌةَﺮْﺠُعه: (ISd, L:) or the navel, (L, K,) of a man and of a camel, (L,) whether large or not: (L, K,) and a knot in the belly: (L, K,) or a knotted vein in the belly; the like of which in the back is termed: (L,) and (as some say, L) a knot in the face, and in the neck: (L, K,) pl. ٌةَﺮََعجب. (L) [See also ٌةَﺮْﺠُعه.] [Hence,] ذكر عجرة وجره 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 أَفْضَتِ إِلَيْكَ عجرة وجره I have revealed to thee my vices, or faults; meaning, my whole state or case. (S,) And أَخْبَرَهُ بعجره وجره I acquainted him with my vices, or faults, which I conceal from others, by reason of my confidence in him. (As,) And أَشَّكُو إِلَى الله عجره وجره, 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, عجره.] It is said in a prov., عبر ججر ججر نسي يجير, خبره, 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 (Az, TA.)
see بُرَرِ، in three places.

see بُرَرِ، in two places.

بُرَرِ is an imitative sequent to بُرَرِ. (Fr, S, K.) Accord. to AA, it signifies Abundant, or much, wealth: [or rather this seems to be the meaning of the phrase مَالُ بُرَرِ: for it is added,] and in like manner [it is used in the phrase], A place inhabited, peopled, well stocked with people and the like, or in a flourishing state, and large, or ample.

(TA.)

بُرَرِ: see بُرَرِ.

بُرَرِ: see what follows.

بُرَرِ 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. بُرَرِ: (S:) pl. بُرَرِ (S, K) and بُرَرِ (S, K) and بُرَرِ (S, K) and

Large in the belly: pl. as above: and بُرَرِ 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 بُرَرِ, occurring in a trad., in which the tribe of Kureysh are described as بُرَرِ: or أشحة بُرَرِ: or أشحة بُرَرِ: or بُرَرِ may here mean hoarders and acquirers of wealth. (L.) One says also بُرَرِ a full [receptacle of the kind called] حقيقية بُرَرِ صرر بُرَرِ full purses; and كيس أَعْجَرْ بُرَرِ [or أَعْجَرْ بُرَرِ?]: but they did not say, بُرَرِ [or أَعْجَرْ بُرَرِ?]; nor كيس أَعْجَرْ بُرَرِ: though analogy does not disagree to it: it is from بُرَرِ signifying prominence in the belly. (Har p. 639.) And أرض بُرَرِ, or Ground, or land, that is elevated, (K, * TA,) and hard. (TA.) Also signifies The rope of a ship; (K;) because of its greatness in relation to ropes in general. (TA.)
Biṣṣūn

1. حَبَّةٌ نَّاَكَمَةُ (S, A, Msb, K) aor. — (S, Msb, K) and — (A, K) inf. n. بَيَسَسُ (Msb, 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, Msb) or فَجَّرَهُ (Msb) or شَفَّهُ (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 بَيَسَسُ, inf. n. بَيَسَسِبْتُ, 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. بَيَسَسُ see 1.

5. بَيَسَسُ see 7, in three places.

7. بَيَسَسُ It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent; it poured forth; (S, A, Msb, K) [it burst forth:] from a cloud or clouds, and from a spring; (A,) and from a rock; (Kur vii. 160;) as also بَيَسَسُ (S, TA,) and بَيَسَسُ, syn. of the first, (S, A, K, * TA,) and last, (S,) or of the last, بَيَسَسَ (S, A, TA) [properly signifying it poured forth copiously]: (A, TA:) أَنْفَجَرَ بَيَسَسً (S,) signifies particularly the welling forth [of water] from a spring: or it has a general application: (K:) and بَيَسَسُ signifies cracking in a water-skin, or stone, or earth, so that water issues from it. (TA.) You say, السَّحَابُ بَيَسَسَ [The clouds pour with rain], (TA,) And بَيَسَسَ أَنْتَا بَيْدَ [He brought us crumbled bread moistened with broth, which streamed with seasoning:] meaning, by reason of the abundance of grease [in it]. (A, TA.)

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, مَاءٌ بَيَسَسُ (Msb, TA) [clouds pouring forth rain]; (TA:) and [so] مَاءٌ بَيَسَسُ (pl. of مَاءٌ بَيَسَسُ) [a copious spring]. (K, * TA.)
see بجيس, in two places.

بجيس pl. بجيس: see بجيس.
1. **bjal**

He (a man) was, or became, such as is termed **bjal and**

2. **magnified, honoured, &c.** f\(g(K. \text{aor. } \text{bjal \text{and } bjal}; \text{inf. n. } \text{bjal and } \text{bjal}; \text{He was, or became, in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life.} \text{K.) And He was, or became, joyful, glad, or happy.} \text{K.) He bled him (namely, a horse, or a camel,) by opening the vein called} \text{al-bjal: so accord. to analogy; like \text{bjal, meaning he bled him by opening the vein called} \text{wadj,} \text{&c. means He had not been bled in the} \text{ajmle.} \text{TA.)}**

3. **ajmle**

He magnified, honoured, revered, venerated, or respected, him: (S, Msb, K:) or he said to him **bjal, meaning Sufficient for thee** (\text{husb}) \text{is the place [or condition or rank] which thou hast attained.} \text{K.)**

4. **ajmle**

It sufficed, or contented, him. (S, K.) **It rejoiced him.** (TA.)

**bjal**

\(\text{bjal is a noun (Mughnee) } \text{syn. with } \text{bjal and } \text{bjal; with } \text{bjal and } \text{bjal; with } \text{bjal and } \text{bjal.} \text{Mughnee, K. *) You say } \text{bjal and } \text{bjal, meaning } [\text{My sufficiency, or a thing sufficing me, i. e. sufficient for me, is such a thing:} \text{S, Mughnee, K.}] \text{It is said in the Ham, p. 145, as on the authority of Akh, that they do not say } \text{bjal; \text{but this is a mistranscription for } \text{bjal, as will be seen from what follows:} \text{and, using it as a verbal noun, (Mughnee, K,)} \text{but this is rare, (Mughnee,) you say } \text{bjal and } \text{bjal, meaning } [\text{It suffices me, or will suffice me}]; \text{Mughnee, K} \text{and } \text{bjal, meaning } [\text{It suffices me, or will suffice me}]; \text{Mughnee, K} \text{and } \text{bjal, meaning } [\text{It suffices me, or will suffice me}].\)
suffices thee, or will suffice thee?]: (K:) or, accord. to Akh, they say كَلِكْ, like as they say, كَلِكْ; but not قَطْنِي, كَلِكْ (S:). or the ن in كَلِكْ is absolutely necessary accord. to him who says that كَلِكْ is a verbal noun; and accord. to him who says that this word is syn. with حِسْب, the ن is allowable. (MF.) [See, under the words قَطْنِي and كَلِكْ, what is said respecting قَطْنِي and كَلِكْ.] In the saying of Jábir Ibn-Ra-lán Es-Simbisee,

لَمَّا رَأَتُ مِعْشَرًا فَقَلَتْ حَمُوْلِهِمْ
قالَتْ سَعَادُ أَهْذَا مَالُكُمْ يَا لا

[When she saw a company whose beasts of burden were few, So'ád said, Is this your property, sufficing you?] meaning, when she saw the fewness of our camels: the last word occupies the place of a denotative of state, and is made to end thus by poetic license: Abu-l-'Alà says that this word may be put in the accus. case as meaning not exceeding what I see; or it may be for يَجِلَ, after the manner of some of the Arab’s who are related, by Akh and others, to have said غَلَامَا for غَلاَمَيْ. (Ham pp. 299 and 300.) [See also 2: and see كَلِكْ.] It is also a particle, (Mughnee,) meaning نَعْمَ [Yes; yea; or even so].

(Mughnee, K.)

ْمُﻬُـﺘَﻟﻮَُﲪْْلْا تَأَرْتَا اًﺮَﺸْﻌَمْْا تاَرُمْْا مُﻜُلَّامْا ذَأْهَأْ دَﺎَمَّاذَأْا تَلَاَقْ

Calumny, slander, or false accusation: or this is with damm (K;) i.e. يَجِلَ; (T, TA;) meaning a great calumny &c.; (K, * TA;) and Az thinks that this may be a dial. var. of يَجِرَ, with which it is syn.; because ل و ر are interchanged in many instances. (TA.) __ A wonderful thing; syn. عَجَبٌ (K.) ذَوْ الْبَحْلَةْ 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 (K;) is that [state or condition] wherein I am: (O, TA:) from a saying of Luk- màn Ibn-‘Ád; (O, K;) as is also ذَوْ الْبَحْلَةْ, which denotes praise. (O, TA.)

ْمُﻬُـﺘَﻟﻮَُﲪْْلْا تَأَرْتَا اًﺮَﺸْﻌَمْْا تاَرُمْْا مُﻜُلَّامْا ذَأْهَأْ دَﺎَمَّاذَأْا تَلَاَقْ

A goodly, or beautiful, from 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, "Verily he has a goodly, or beautiful, form &c." (Sh, TA.)

[See the end of the next preceding paragraph.] ___ A small tree: pl. جلالات. (K.)

__\_

Verily he has a goodly, or beautiful, form &c.]: (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 جَالَة. (Mgh.)

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

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 Yaakoob says, on the authority of Abu-l-Ghamr El-Okeylee, having much fat; applied to a man and a she-camel and a he-camel. (S.) Also Joyful, glad, or happy. (K.)

A certain vein, (S,) a thick vein, (K, Ham p. 417,) of the horse and of the camel, (S, TA,) in the thigh and the shank, (Ham ubi suprà,) or in the kind leg or the fore leg, (TA,) corresponding to the أَكْمَلَ (S, K) of man: (S:) pl. (Ham ubi suprà, TA.) You say, فَصَدَأَ جَالَة [He opened his جَالَة]; i. e., the horse's or the camel's. (TA.) And one says of a swift horse, [He is lax in the جَالَة]. (Ham ubi suprà.)
(L) first pers. aor. (ISk, S, L, K) and ISd says, I see, or think, that Lh has mentioned تبحح, which is extr. with respect to rule, (TA,) inf. n. (ISk, S, L,) and first pers. (AO, T, S, K,) but the former is the more chaste, (T, TA,) aor. (ISk, S, L, K,) and بيح and بيح, [which last is contr. to analogy,] (L,) inf. n. (ISk, S, K) and تيح and تيح and تيح and تيح and تيح; (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 تبحح, العود, meaning [The lute] was rough [in sound: see تبحح]. (A.)

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

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 تبحح: see R. Q. 2, in two places.

R. Q. 2 تبحح: (K,) and تبحح الدار, (TA,) He was, or became, [established] in the middle, or midst, [which is the best part,] of the [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 تبحح to be from الباحة [q. v.,] not from a reduplicative root. (TA.) تبحح also signifies He was, or became, settled, or established, in authority and power; (syn. نمغنا) 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 تبحح. (K, TA.) Also He took a wide, ample, or a large, range. (A.) [Hence,] The rain became of wide extent, and had influence upon the land. (TA, from a trad.) And تبحح العرب فِ لعاقا The Arabs were copious, or took a
wide range, in their dialects. (A.) And He became in an ample state of glory, honour, or dignity: (TA.) An Arab of the desert said, of a woman in labour, [app. I left her obtaining delivery by the hands of the midwives]. (AZ, TA.)

He became in an ample state of glory, honour, or dignity.

(Arab) And

ِﺪْﺠَﳌاِﰱﺢﺒﺤﺒﺗ

He became in an ample state of glory, honour, or dignity.

(TA) An Arab of the desert said, of a woman in labour, [app. I left her obtaining delivery by the hands of the midwives]. (AZ, TA.)
the country]. (S.) [It is said in the A, that this word, as syn. with ٌﻂَﺳَو, in relation to an abode or the like (دار), is tropical; but I see no reason for this, unless by ٌﻂَﺳَو be meant the best part.]

ٌﻂَﺳَو, applied to a man, (S, L, K,) or ٌﻂَﺳَو الصوت, (A,) Having a hoarse, rough, harsh, or gruff, voice: (L, K;) fem. ٌمَّحاض.; with which ٌمَّحاض is syn.: (S, K;) pl. ٌمَّحاض. (S.) ٌمَّحاض is not allowable. (S.) ___ And ٌمَّحاض applied to a lute (عُود), Rough (K, TA) in sound. (TA.) ___ Also The base, or thick, chord of a lute; syn. ٌمَّحاض; because of its rough sound. (TA.) ___ A [gold coin of the kind called] دينار (K, TA;) because of its harsh sound [when one rings it]. (TA.) A ٍفٌدا [or gaming-arrow] (S, K, TA) by means of which lots, or portions, are divided: (S, TA;) pl. ٌفٌدا: (S, K;) or such an arrow that has no sound. (TA.) Khufáf Ibn-Nudbeh says,

* قَرَوْا أَضِيافَهُم رَجْحًا لِبَيْحَٰٰ
* يَعْشُ بِفَضْلِهِنَّ لِحُبٍّ سَمِّر

[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, رَجْحًا 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.) ___ كَسْرٌ أَبْحُ [A portion of a limb, &c.,] having much fat. (TA.)
The verb \( \text{حَبَت} \) aor. (S, Msb, K) inf. n. [حَبَتة, (K) or حَبَتة (Msb, A)] It (a thing) was, or became, unmixed, free from admixture, or pure: (S, K) [and] he was unmixed, or pure, in race, lineage, or parentage: (Msb, A)

The verb \( \text{حَبَت} \) inf. n. [حَبَتة, (Msb, TA) He drank water, or the water, not upon [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 باَرتَّاب He drank the wine, or beverage, pure, without any mixture: (A:) And باَرتَّمَه [He (a camel) ate of the shrub called] رَمْث without any other pasture: (in art. باَرتَّمَه) He fed his beast with ضَرْيِع, (i.e. dry herbage, TA,) and the like, unmixed [with other pasture]: (K:) And باَرتَّمَه الْوَدُّ 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 باَرتَّمَه القَتَانَ He fought with earnestness and energy, unmixed with lenity: (A, TA) And باَرتَّمَه فَلَانًا (inf. n. as above, TA) He acted openly, or undisguisedly, with, or towards, such a one: (K, TA)

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: (Ahmad Ibn-Yahyà:) unmixed, or pure, in race, lineage, or parentage: (S, A, Msb;) applied [for instance] to an Arab, (S, A;) and to an Arab of the desert: (TA:) originally an inf. n.; (Msb;) [and therefore] the same as masc. and fem. and dual and pl.: but if you will, you may use حَبَتة 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 شَرَبَ حَبَت Unmixed wine or beverage: (S:) and حَمْرَ حَبَت [unmixed wine and wines].
Bread without anything else [to season it], He ate the bread without any seasoning or condiment or savoury food, and the flesh-meat without bread. He presented to him food without any seasoning or condiment. He anointed himself with ointment unmixed with any perfume. [Unmixed, or unadulterated, and therefore] strong [-scented,] musk. Vehement, or intense, cold; [as though unmixed with any degree of warmth;] syn. the last word is an imitative sequent. (TA in that art.)
Thakht, aor. Thakht, inf. n. Thakht, 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 (L, TA:) thus each is made trans. by itself: and authors often say, Thakht [meaning he searched, or inquired, into it; investigated, scrutinized, or examined, it]: (TA:) one says, Thakht in the earth he dug up the earth; and thus it is used in the Kur v. 34: (Msb:) but accord. to the usage commonly known and obtaining, (TA,) you say, Thakht, (S, A, L, Msb, K,) aor. as above, (L, Msb, K,) and so the inf. n.; (L, Msb;) as well as Thakht; (L;) and Thakht; (T, S, L, K;) [in some copies of the K Thakht, which is said in the TA to be a mistake; and Thakht; (see above;)] and Thakht; (T, L, K;) and Thakht; (L, K;) and Thakht; (L, K;) [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, Msb, * K;) namely, a thing, (S, L,) or an affair, or event. (Msb.) You say also, Thakht Thakht He examined his brother respecting his secret. (A in art. Thakht.)

Thakht, inf. n. Thakht, 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.] (A in art. Thakht.)

Thakht, see 1.

Thakht, They searched, or inquired, into each other's secrets. (A in art. Thakht.)
He played with the dust, or earth, termed حَجَّةَ; or at the
game called حَجَّةَ. (K.) In a copy of the K, the verb is here incorrectly written حَجَّةَ. (T.A.)

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. (T.A.)

A certain game with حَجَّةَ, i.e., dust, or earth. (L, K.) You say, حَجَّةَ. (L.)

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. (T.A.) حَجَّةَ. (K,) or حَجَّةَ. (L,) thus
written in the Fālik, and if so, حَجَّةَ is an intensive epithet, applying alike to a masc. and a fem. noun,

like حَجَّةَ; (T.A;) or, accord. to some, حَجَّةَ (L,) pl. of حَجَّةَ; (T.A;) a name of The chapter of the Kur-ān called حَجَّةَ. (L, K,) and حَجَّةَ [chap. ix.;] given to it because it inquires respecting the hypocrites and their secrets. (L.)

A secret: whence the prov., حَجَّةَ. (T.A. [But
in the S, in art. حَجَّةَ, q. v., we find حَجَّةَ; and so in Freytag's Arab. Prov. i. 159.])

Dust, or earth, (Azh, K,) which is scraped up from what is searched for therein. (Azh, T.A.) See حَجَّةَ.

[act. part. n. of 1; Scrapping up dust or earth: &c.] [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 بَذَلْفَهَا [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)

But it is not this. pl. بَحَثٌاتِ (L)

A place, and a time, of scraping up or digging; of searching, inquiring, investigating, scrutinizing, or examining: pl. مَبَحَثٌاتِ (KL.) You say, تَرَكْتَهُ مَبَحَثَ البَقَرَ [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.)
Q. 1. (Inf. n. تبَحَث) He took, drew, or pulled, a thing out, or forth; and uncovered it, laid it open, or exposed it; (Abu-l-Jarráh, S; K;) as also. (Abu-l-Jarráh, S.) It is said in the Kur [c. 9], accord. to one reading, تبَحَث ما في الفَنَاء، meaning [When that which is in the graves is taken forth and uncovered; i. e.,] when the dead are raised to life; syn. تَبِعت; and it is not improbable that تبَحَث may be composed of ثَحَث and أَثُر [app. a mistranscription for أَثَر], accord. to the opinion of those who hold that quadriliteral and quinqueliteral words are composed of two. (TA.) ___ He searched, or sought, for, or after, a thing in the dust or earth, or the like; syn. تَبِعت [which Ibr D thinks may be a mistake for تَبِعت], (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 also. (Fr, S.) It (milk) curdled, or coagulated, and formed little clots of curd; syn. تَقْطَعَ وَتَقْبَبَ, (S, K.)

Q. 2. (Inf. n. تبَحَث) It (a thing, S) became separated, disunited, scattered, dispersed, or dissipated. (S, K)

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. (TA.)
1. *ﺮﲝ* (TA) [aor. , ] inf. n. (K) *He slit; cut, or divided, lengthwise; split; or clave; (K, TA;) and enlarged, or made wide.* (TA) Hence the term *ﺮﲝ* [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.) Hence the term *ﺮﲝ* [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.) Hence the term *ﺮﲝ* [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.)

2. *(S, M, Msb, K,)* *He slit* *(a camel's, S, M, A, Msb, and a sheep's or goat's, M)* *ear,* *(S, M, A, Msb, K,)* *in halves, or in halves lengthwise,* *(M, TA,)* *widely;* *(B,)* and in like manner, *he slit his* *(a camel's)* *ear widely:* *(B,)*

3. *(S, M, Msb, K,)*

4. *(Yaakoob, S, M, K,)* *(Opposed to *َﺮَـﺑَأ.* )

5. *(S, A, * K,)* *(The land abounded with places where water stagnated. (T, K, * In the latter, *ﺎَﻬُﻌِﻓﺎَﻨَﻣ* is put by mistake for *ﺎَﻬُﻌِﻗﺎَﻨَﻣ.* See *ةَﺮَْﲝ.* )* *He found water to be salt; not easy, or pleasant, to be drunk. (K, TA, * In some copies of the K, for *ْﻎُﺳَﻳ* *ْﱂ,* we find *ْﻊِﻨَﺗَْﳝ* *ْﱂ,* which is evidently a mistake.)*

6. *(M, K,)* *(from the phrase, *ِﰱ) (TA,)*

7. *(S, A, K,)* *(TA,)*

8. *(S, A, K,)* *(TA,)*

9. *(S, A, K,)* *(TA,)*

10. (A, TA,)
It (a place) became wide, or spacious, like the sea: (A:) it spread wide; became expanded; (K;) as also [See also ﻞﺤﺒﺗ. ﺖﲪر. (TA.)] [See also ﺖﲪر, خطيب, [i.e. a speaker, an orator, or the like.] A) expatiated in speech; was, or became, diffuse therein. (M, A, K.) See also S, in two places.

** البحر** [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 ﻝﺒر; (S, A;) so called because of its depth (S, TA) and large extent; (S, Msb, TA;) from البحيرة; (A;) or because its bed is trenched in the earth; see 1: (TA:) or a large quantity of salt water; only; (K;) and so called because of its saltiness: (El-Umawee, 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 ﺖﲪر is the place of confluence; so called because trenched in the earth: (T, TA:) pl. [of pauc.] ﺖﲪر and [of mult.] ﺖﲪر, ﺖﲪر and ﺖﲪر, (S, Msb, K.) The dim. is ↓ ﺖﲪرأ and ↓ ﺖﲪرأ and ↓ ﺖﲪرأ (S, Msb, K.) The dim. is ↓ ﺖﲪرأ and ↓ ﺖﲪرأ, 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,ِوَأُﺮْﺤَﺒﻟاَﻮُﻫَﺎَﱠﳕِإَتْﺮُﺟِﻞْﻴﱠﻠﻟاَىِدﺎَﻫَٮُﺮْﺠَﻔﻟا, 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 البحير, البحير, ﺖﲪر, instead of البحير: (TA. [See art. ﺖﲪر.]) Also سALT; 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, Msb, B;) that runs like the sea, or a great river; or like the sea, or a great river, when it rolls wave over wave. (Niftaweheh:, TA.) A generous man; (K, TA;) one who takes a wide range in his beneficence, bounty, or kindness; who abounds therein. (TA.) You say,اًﺮَْﲝٍﺪْﻳَﺰِﺑِﺖﻴِﻘَﻟ [I found, in the place of Zeyd, a man of abundant generosity or beneficence]: ﺛاََّدتْيَزَدُ ﺖﲪر. (The
Lubāb cited in the TA voce (ب.ـ) And رَآيت منيه بِخرا [I found him to be a man of exceeding generosity]; a phrase expressing an intensive degree of generosity: and رَآيت منيه بِخرا [signifies the same]. (Mughnee in art. ب.ـ) __ 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. رَيف: (Aboo-'Alee, K;) and the dim. بَخْرُ is used in the same sense; or, by poetic licence, for بَخْرِه . (TA.) So in the Kur [xxx. 40] ظَهَرَ الْفِسَادُ فِي الْبَرِّ وَ الْبُحَرَ [Corruption hath appeared in the desert, or deserts,

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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 بَر) 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. ب.ـ) 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 بَخْرٌ. Also، (S, K;) or بَخْرُ الرَّحمُ (A, Mgh,) The bottom (عمق، S, A, Mgh، K;) of the womb; fundus uteri: (S، A، Mgh، K;) whence blood of a pure red colour، (S،) or intensely red، (Mgh،) is termed بَخْرُانُ (S، Mgh) and بَخْرِه (S، K، TA) __ A wide tract of land: so accord. to Aboo-Nasr: but in one place he says، a small valley in rugged land: pl. بَحْرٌ. (TA.) __ A land، country، or territory، belonging to، or inhabited by، a people; syn. بَلدَة. (S، K،) One says، هَذَهُ بَخْرُنا This is our land، &c.; syn. أَرْضَنا. (S،) It occurs also in the dim. form بَخْرِه، as in the Towsheeh of El-Jelá. (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، هَذَهُ بَخْرُنا This is our town، or village: and the pl. بَحْرٌ they apply to cities، as well as towns، or villages. (TA.) __ Low، or depressed، land: (IAar، K،) occurring also in the dim. form بَخْرِه،. (TA.) __ A
meadow; or a garden; syn. (T, TA:) or one that is large, (K,) and wide. (TA:) ___ A place where water stagnates. (Sh, K.) ___ The pl. is (as in some copies of the K, or this is a coll. gen. n. of which بحرة is the n. un.,) or (as in other copies of the K and in the TA,) or (as in the CK,) and بحرة, (K,) and بحرة بحرة (S, K,) and بحرة بحرة, as in the Expositions of the Tesheel, &c., (MF,) and بحرة بحرة, (K,) and بحرة بحرة, (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.) ___ بحرة, without tenween, is a compound denotative of state; not, as some say, consisting of two inf. ns.: and sometimes بحرة is added; in which case each of the three words is with tenween, decl.; and they do not form a compound. (MF. [But see بحرة.])

Of, or relating to, or belonging to, the sea, or a great river; rel. n. of بحرة. (S, K.) ___ A seaman; a sailor; (TA;) as also بحار and بحارية, 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, مل signifies west; because that sea lies on the west of Palestine.]

راح, 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 sheikh Dáwood El-Antákee, cited in the TA.) [Pl. راح.] They say, بحاورى يام و (This is the day of a crisis of a disease): بحاورى being anomalous: (S, K,) [perhaps from بحاورى 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 بحاورى and بحاورى meaning the vehemence of heat in [the month of] بحورى. (S.)
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, (S, M, Msb, 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: (Msb:) both from البظر signifying the bottom of the womb: (S:) the former is a rel. n. therefrom, (A, IAth, Msb,) in which the ٌةَﲑَِﲝ and ٌمَد are added to give intensiveness to the signification, (IAth,) or to distinguish it from the rel. n. of البظر [in its most common sense]: (Msb:) or it is a rel. n. of البظر [in its most common sense], because of its abundance. (IAth. ) and ٌمَد, (TA,) and ٌمَد, (IAar, TA,) Intense red. (TA.)

A she-camel having her ear slit: (S, * A, Msb, 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 مَلْسِلْنَة; (Fr, S, Mgh, Msb, 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 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, * Msb;) 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-'Arafeh: (TA: [but it appears from the explanation in the Msb, 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,
and she was left at liberty to pasture, and to go to water, and her flesh, when she died, was made unlawful to the women of the Arabs, but was eaten by the men: or one that was left at liberty, without a pastor: or, as some say, syn. with šasa’tah. 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: or a she-camel that had brought forth five young ones, the last of which was a male, in which case her ear was slit, and she was exempted from being ridden and from carrying and from being slaughtered, and not prevented from taking of any water to which she came, nor from any pasturage, nor even ridden by a weary man who, having become unable to proceed in his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, might chance to find her: (Aboo-Is-hák the Grammarian, TA: [and the like, but less fully, is said in the Mgh:])) or, applied specially to a ewe, or she-goat, one that, having brought forth five young ones, had her ear slit: or the pl. is Hàrib and Hàrib; i. e., say they, a heifer abounding in milk: (Aboo-Is-hák the Grammarian, TA: [in the CK, for Hàrib is put Hàrib:])) it also signifies a she-camel (L) abounding in milk: (L, K: the pl. is Hàrib.) the latter a strange form of pl. of a fem. sing. such as Hàrib; and said to be the only instance of the kind except Shortcut to the pl. of حمره, meaning having her ear cut off. (TA.) It is said in a trad., that the person who instituted the practices relative to the Hàrib and the طاعم, 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.)

A small sea; a lake: as though they imagined the word حمره [as syn. with حمر]: otherwise there is no reason for the حمر. (M, TA.) See also حمر: and see حمر, in two places.

بحر: see بحار.

بحر: see بحار.

بحر: see بحار, in three places.
The vehemence of heat in [the Syrian month of] زﻮﱡَﲤ or زﻮَُﲤ [corresponding to July, O. S.]: (S, K:) [pl. of the former بُواحیر] بُواحیر both are [said to be] post-classical words: (S:) but they are [classical words,] arabicized; for they occur in verses of the kind called زَﺟَر of some of the [early] Arabs. (MF.)

The moon. (Aboo-' Alee, K.)
which it signifies,] \textit{He} (a camel [in a state of excitement]) brayed, (\text{S, K}) so that his [or faucial bag] filled his mouth: (\text{S}:) or, as some say, \textit{began to bray}. (\text{TA}.) [Hence, perhaps,] \textit{He} (a man) said [or began to bray] [\&c.]. (\text{TA, and Har p. 556.}) And [hence,] \textit{He rejoiced in my company}. (\text{Har ubi suprà.}) And \textit{He said} [or \&c. to the man. (\text{S})]

\text{ḇx}, (\text{S, A, K, \&c.,}) [in some copies of the K written ḇx which is wrong, for it is] like ḇl, (\text{A,}) [i. e.] like \text{f}ḏ (\text{TA}) [perhaps, as I have suggested above, from the sound made by a hecamel in a state of excitement,] a word used on the occasion of praising; (\text{S, A;}) on praising one from whom has proceeded a good and wonderful action; (\text{Har p. 142;}) on approving a thing; (\text{T, S, Msb, K;}) on being pleased with it, or having one's admiration excited by it; (\text{A, K;}) or on the occasion of glorying and of praising; (\text{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; (\text{TA;}) and in a case of expertness, or skilfulness: (AHei:) it means نعَمَ الفعل and نعَمَ الرجل \text{f}خم [great in estimation is the thing, or affair, or event, or case!]: (K:) MF observes, [probably from finding ḇx in the place of ḇx 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, ḇx, (\text{K,}) and ḇx, (\text{Msb, K,}) with kesr for its invariable termination, (\text{Msb,}) and ḇx, and ḇx; (K, TA; [but
in the CK, in the place of بَخَيْبَيْنَ, we find بَخَيْبَيْنَ)] without tesh-deed, (T, Msb,) in most cases; (Msb;) but also with teshdeed, (T, S, A,) like a noun; so that one says, بَخَيْبَيْنَ and بَخَيْبَيْنَ [&c., meaning I say excel-lent! &c., to thee]: (S:). and one repeats it, (S, A, K, &c.,) for the sake of emphasis; (S, A;) saying, بَخَيْبَيْنَ, (IAmb, S, A, K, &c.,) with the خ quiescent like the ل in لِلْهُ and بَخَيْبَيْنَ, (IAmb,) and بَخَيْبَيْنَ, (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 بَخَيْبَيْنَ, (S, * A, * R, K,) and بَخَيْبَيْنَ, (K,) and بَخَيْبَيْنَ. (R.)

A camel that fills his mouth with his [or faucial bag] when he brays. (S.)

Camels to which one says بَخَيْبَيْنَ; being pleased with them: (ISd, TA:) or largebellied camels; (K;) as also بَخَيْبَيْنَ, which is formed from the former by transposition; from بَخَيْبَيْنَ, or بَخَيْبَيْنَ, 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.)
He beat, struck, or smote, him; (JK, K;) namely, a man. (JK.) [See also *кахتهُ.]

The overcoming another with an argument or the like; or reducing him to silence, through inability to reply; i. q. 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 صلَّى عَلَى التَّبِيِّخَتَ [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.)

Fortune; or particularly good fortune; syn. جُدُدُ (S, A, K,) and حَقَّظٌ (Msb, TA:) a foreign, or Persian, word, (Msb,) 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.)

A species of camels; (S, * Msb;) the Khurásánee [or Bactrian] camels; (K;) begot between an Arabian she-camel and a ظَائفُ (which is a large two-humped camel brought from Es-Sind for the purpose of covering); (TA;) long-necked; (Nh;) [large and strong, accord. to Ibn-Maaroof; and two-humped, accord. to Leo Africanus: the Mauritanian Arabs call thus all camels promiscuously; but accord. to the more common use of the word are to be understood hairy camels, fit for winter-work; generally of Turhumán or Bactrian breed; distinct from the Arabian, which are accustomed to bear burdens in winter and summer: (Golius:)] they are also called خَتَبَةٌ: (K;) n. un. خَتَبَةٌ (S, Msb;) fem. خَتَبَاتٌ: (S:) pl. خَتَابَتٌ (S, Msb, K,) imperfectly dec. (S,) and خَتَابَاتٌ (K, TA [in the CK خَتَابَاتٌ]) and خَتَابَاتٌ (K) and you
may say [with the article] 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 حَفَظَ, meaning حَفَظْتُ, is not. (Msb.)

and حَفَظَ: see حَفَظُتْ; for the latter, in two places.

Fortunate; possessed of good fortune; (A, K, TA;) as also ضَخَّمَة. (S, A, K.)

One who acquires, as his permanent property, camels such as are termed حَفَظَ (K; and one who makes use of such camels. (TA.)

ضَخَّمَة: see ضَخَّمُ.
Q. 1: see what next follows.

Q. 2: (L) inf. n. 

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; (TA;) or with a twisting of the back, (Fr, in TA, voce 

and with extended steps. (Bd ibid.) You say also, 

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)

Elegant, or beautiful, in gait and in body; (L, K: in [some of] the copies of the K, instead of , is erroneously put 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 [see Q. 2.: (JK, L:) the former epithet is also applied to a camel: (L:) the fem. of the former is with . (JK, L)

a subst. signifying The gait denoted by [inf. n. of Q. 2]: (JK:) [and so whence the phrase] . (S, L)

Such a one walks in the manner termed . (S, L)

: see what next precedes.
The cooking-pot sent up fume, vapour, steam, or an exhalation. (Msb, K. *) She perfumed [or rather fumigated her own or another's person or clothes &c. with perfume. (A.)

It (a thing) caused him to have a stinking mouth [or breath. (K, TA.)

He fumigated himself with perfume or the like; (TA;) with perfume. (S, A, K.)

One says, [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.)

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 . (TA.)

[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. خُنْرَاتٍ. (Msb.) Also the stench of a noiseless emission of wind from the anus. (TA.) See also خُنْر. 

Incense, or a substance for fumigation; syn. (Msb) that with which one fumigates himself: (S, A, Msb, K) aloes-wood used for that purpose. (TA in art. Msb, K) Arthanita, or sow-bread; the common cyclamen; also called مَلِحْمُوَّة; the latter name, accord. to Gollus, on the authority of Zeyn El-Attár, given to it by the Syrians; a certain plant, (K) originally called عَطْرَانْثَانَا; 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.)

Having a stinking mouth [or breath]: (S, Msb, K) fem. خُنْرَةٍ: and pl. خُنُرَاتٍ. (Msb.)

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.)

A vessel for fumigation; a censer; syn. مَبِهْرَةٍ [q. v.; pl. مَبِهَّرَاتٍ]. (Msb in art. جم.)

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

Affected by the fumes of wine &c.; or affected with pain and headache occasioned by wine, or with the remains of intoxication. (IAar, K.)
1

** هََксٌ ٍہَسََبَ ٍہَسََبَ He diminished it; lessened it; made it deficient, or defective: (S, A, Msb, K:) or he made it faulty. (Msb.) You say, هََكسَ الكِيَالَ الكيَالَ The measurer made defective measure. (A.)

And of a just sale, لَا يَبْخَسَ فِيهِ وَلَا شَطْطَّ 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, هََكسَ حقَّهِ 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 [lxii. 13], إَنْ يَا خَبْسَ لَا يَفْخُسَ التَّأْسِ أَشْيَاءً هُمُ 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.)

6

تِمَّهُسَوا They defrauded one another in a sale. (K.)

** هََكسٌ ٍهَسََبَ Deficient; defective. (S.) It is said in the Kur [xii. 20], وُسْخَ وَلَا تِمَّهُسَ فِيهِ 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. هََكسٌ ٍهَسََبَ. (JK, TA.) Also, (TA, as from Ibn-Málik,) or هََكسٌ ٍخَسَسٍ [which is more probably the correct form,] a rel. n. from هََكسٌ ٍهَسََبَ 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.)

** هََكسٌ ٍهَسََبَ see هََكسٌ ٍهَسََبَ.
Any one who acts wrongfully, or unjustly. (TA.) It is said in a prov., (S, A, K;) so runs the prov.; but accord. to Th, (S,) you may also say (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 cheaste a woman: is not this wrongful conduct (؟) whereupon he replied in the words above, which became a proverb.

(Th, K, * TA.)
(S, A, Mgh, Msb, K, &c.,) aor. n. (S, Mgh, K,) inf. n. (S, Mgh,) He put out his eye; syn. فَقَأَهَا, (Mgh,) and (A, Mgh:) or he pulled out his eye [altogether, i. e.,] with its bulb: (S, K: [in the former, Most of them say: in the latter, not so well, (S, Mkh;) or he put his finger into his eye: (Msb:) Yaakoob says that you should not say خَصَس; (S;) and so says ISk: (TA in art. خَصَس:) but accord. to As, as related by Aboo-Turáb, you say خَصَس, خَصَس and خَصَس, all as meaning he put out his eye; syn. فَقَأَهَا: (TA:) and IAar says that خَصَس and خَصَس signify alike: (Msb:) the former of these two is a dial. var. of the latter; (TA in art. خَصَس:) and signifies he put it out (فَقَأَهَا) with his finger or some other thing: (Lh, As, and K in art. خَصَس:) but خَصَس is the better word. (Lh, IAar, Msb.)
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 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,]

He killed himself with grief, (S, Msb, K, TA,) or with wrath, or rage. (Msb, TA.) They exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA.) I exerted for thee myself and my good advice, or counsel, laboriously, earnestly, or with energy: (TA:) and He acted sincerely towards him, and took extraordinary pains, in giving him good advice, or counsel. (K, TA:) He confessed, or acknowledged, to him the right, or due, and humbled himself to him: (S, K, TA:) or you say, meaning he submitted himself to me, and gave the right, or due, freely: (Msb:) and I became submissive and obedient, and made confession, or acknowledgment, to him: or, accord. to the A, signifies he made confession, or acknowledgment, with the utmost submissiveness. (TA.)

He related his information, or news, truly to such a one. (K,) Also, He dug the well until its water appeared. (Ks, K,) And hence the saying of 'Āśeh, speaking of 'Omar, 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.)
n. (TA.) He exhausted the strength of the land by sowing,

tilling it continuously, and not giving it rest for a year. (K, TA.)

A certain vein, or nerve, (عرق) in the صلب [or back-bone], (Z in the Fáïk and Ksh, and K,) 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 Fáïk and Ksh, (TA,) it is different from the قفا, with ن, which is the white cord in the interior of the bone of the neck, extending to the back-bone: but IA th says, I have searched long in lexicons, and in books of medicine and anatomy, but have not found قفا, with ب, mentioned in any of them.

(TA.)

فَعِّلْكَ بَاَخْعُ نَفْسَكُ, in the Kur [xviii. 5], (S,) means And may-be thou wilt hill 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.)

[More, and most, effectual to kill, and destroy]. (K voce أَخَنُعُ, q. v.) 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.)
1. He had that affection of an eye which is termed, explained below. (K.) [And,] accord. to ISd, عارط، and i. q. his eye became blind; or became wanting; or sank in its socket: the more approved form is عارط، with fet-h [to the medial radical]: and it is also explained as meaning [it was put out; or was blinded; &c.]: (TA:) or, accord. to the Mj, عارط، signifies the flesh [app. meaning the bulb, which is also termed the شحمة,] of the eye disappeared: and the epithet applied to the eye in this case is عورما. (Mgh.) عورما, aor. n. عورما, i. q. [He put out his eye; or made it to sink in its socket]; (Lth, S, K;) as also عورما: أفنها: (TA:) or the former, (Mgh,) and ↓ the latter, (AA, K, TA,) i. q. [the put it out; or blinded it; &c.]. (AA, Mgh, K.)

2. see 1, in two places: and see also 7.

3. The eye fell out from its place; or became displaced; as in the K. (TA.)

4. [app. inf. n. of عورما: and, as a simple subst.,] The worst, or most unseemly, kind of عورما [or blindness of one eye, or loss thereof, &c.], and that in which there is most [of the foul matter termed] غمص، [in the CK, for أكهره غمصا; and so I find in the JK:] or the state in which the edge of one's eyelid (شفر عينه) will not meet the black, or part surrounded by the white: (Lth, K;) or blindness of one eye (عورما) 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.)
، and with ٌﻖَْﲞَأ ميخوق العين، in three places.

، and ٌﻖَْﲞَأ باخق العين، in two places.

ٌﻖَْمخاط 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. (TA:) [or having that affection of an eye which is termed نَعَفُفَةٍ] and in like manner نَعَفُفَةٍ applied to a sheep or goat for sacrifice on the occasion of the pilgrimage signifies عوراَء 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 نَعَفُفَةٍ and نَعَفُفَةٍ باخق، i. q. عوراَء An eye that is blind; &c.; (K;) see also 1. ميخوق العين، see ٌﻖَْمخاط.
1. 

\( \text{مَلَْNibla} \) (JK, S, Msb, K,) aor. ـ، inf. n. 

\( \text{مَلَْNibla} \) (JK, Msb, K,) and \( \text{مَلَْNibla} \), aor. ـ، inf. n. 

\( \text{مَلَْNibla} \) (Msb, K,) He was, or became, niggardly, tenacious, stingy, penurious, or avaricious: see 

\( \text{مَلَْNibla} \), below. (K, TA.) You say, 

\( \text{مَلَْNibla} \), (S, TA,) and 

\( \text{مَلَْNibla} \), He was, or became, niggardly, &c., of such a thing. (TA.) And 

\( \text{مَلَْNibla} \) [He withheld, with niggardliness, from him]: and 

\( \text{مَلَْNibla} \) [he was niggardly to him]. (Bd and Jel in xlvii. last verse.)

2. 

\( \text{مَلَْNibla} \) (S, K,) inf. n. 

\( \text{مَلَْNibla} \) (K,) He attributed, or imputed, to him 

\( \text{مَلَْNibla} \) [or niggardliness, &c.]: (S:) or he accused him thereof: (K:) or he called him 

\( \text{مَلَْNibla} \) [or niggardly, &c.]. (TA.)

3. 

\( \text{مَلَْNibla} \) He found him to be 

\( \text{مَلَْNibla} \) [or niggardly, &c.]. (S, Msb, K.)

4. 

\( \text{مَلَْNibla} \): see what next follows.

\( \text{مَلَْNibla} \) and 

\( \text{مَلَْNibla} \), (both of which are properly inf. ns.,] (JK, S, K,) and \( \text{مَلَْNibla} \), (Ks, Msb, K,) which is a simple subst., (Msb,) and 

\( \text{مَلَْNibla} \) (K) and 

\( \text{مَلَْNibla} \) (TA) and 

\( \text{مَلَْNibla} \) (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 

\( \text{مَرَْKmar} \) (K, TA) and 

\( \text{مَرَْKmar} \); 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: 

(Msb:) and in the law, the refusal of what is incumbent, or obligatory. (Msb, TA.)

\( \text{مَلَْNibla} \): see what next precedes.

\( \text{مَلَْNibla} \): see 

\( \text{مَلَْNibla} \) and see also 

\( \text{مَلَْNibla} \).
A single act, or instance, of خَال [or niggardliness &c.]. (JK, TA.)

: see خَال.

A cause of, or a thing that incites to, خَال [or niggardliness &c.]: (K:) a word of the same class as مِبخَل and مِجَل and مِفَازة and مَهْلَكة. (TA.) So explained as occurring in the trad., (TA,) [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. خَال.)

: see مِبخَل.
He parted his legs, or straddled, (S, M, K,) in the stocks, or otherwise. (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,) namely, from the thing. (M.)

I will defend thee from that thing, or event, by repelling it, or averting it, from thee. (M, L)

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.)

He (a man) was, or became, wide between the thighs, (ISk, T, S, M,) 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,) namely, a man) 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.)

He furnished his camel's saddle with what are called ٌداَدِﺑَ، (S,) and ٌداَدِدَ، (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. (IAar, T.) [See also 3.] He (a man) was, or became, weary, tired, or fatigued: (IAar, T, M, K:) or he drowsed, or slumbered, while sitting,
without sleeping. (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 ﻤُﻮَﻘِﻔْﻨُـﻳ, is erroneously put ﻤُﻮَﻘْـﺒُـﻳ (TA. [In the CK, ﻤُﻮَﻘْـﺒَـﻳ.]) Accord. to IAar, ﺑَدَادَ ﺑِهِ He bartered, or exchanged commodities, with him; syn. ﻤُﻬَـﻨْـﻴَـﺑ ﺑِهِ ﺑِهِ from the saying, ﺑِهِ ﻤُﻬَـﻨّـﻳ, this is the like of it: (L:) from IAar. (M.) [See also ﺑَدَادَ.] 

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, ﺑِدَادَ ﻤُﻬَـﻨَـﺑ ﺑِهِ ﺑِهِ I divided among them, in shares, the property and the food. (IAar, T.) [Hence, ﺑِدَادَ ﻤُﻬَـﻨَـﺑ ﻤُﻬَـﻨَـﻳ (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. 'Obeyd, T.) [See also ﺑَدَادَ.]
separately]. (M, TA. [The author of the former adds, I know not, in discourse, أَبْدَدَتْهِ فِرْقَتْهُ: but this is not what I Aar means.]) __

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.) __

He extended his upper arms, separating them from his sides, in prostrating himself in prayer. (T, A, Mgh, L.) __

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.) __

He prolonged his look. (T, L.) And He prolonged his look at him, or it; as one does when he sees a thing that he dislikes. (T, L.)

5 تَبْدَدَ 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 تَبْدَدْ, for its inf. n.] likewise signifies the being separated, disunited, &c. (AA, T.) __

They divided a thing among themselves in lots, shares, or portions, (K,) equally. (TA.) __

They divided a thing among themselves in lots, shares, or portions, (K,) equally. (TA.) __

They divided a thing among themselves in lots, shares, or portions, (K,) equally. (TA.) __

They divided a thing among themselves in lots, shares, or portions, (K,) equally. (TA.) __

It (an ornament) occupied the two sides, (A,) or the whole, (K,) of the bosom of the girl. (A, K.) [See an ex. voce جُلَيف.]

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 لَقِواْ بَيْدَادْهُم (K:) or this latter signifies they met their numbers, to each man a man. (T, S.)

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.) __

The two wild beasts come upon both sides of the man. (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, بَيْدَدُهُمْ أَبْنَاهَا, بَيْدَدُهُمْ أَبْنَاهَا. (T, S.)
10

He was, or became, alone; independent of others; (S, M, L, Msb, K;) in the first and last expl. by ﺟَنَّدَ; and in the others, by ﺟَنَّد. (L,) without any to share, or participate, with him; or he had none to share, or participate, with him: (Msb:) ﺑَيْنَ; i. e. he had it, or kept it, to himself, exclusively, with none to share with him in it: (K:) and ﻰَذَآ ﺑَيْنَ [in such a thing]: (S, L;) and ﺑِرَاٰبِهِ [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 ﺑِاَذُآ ﻰَمُرْ [in a thing, or an affair]: (L, Msb;) and ﺑِاَذُآ [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., ﻰَكَذَا ﺳَوِيَ أنَّ ﱡٰ ﺡَوَاءُ هَذَا الْأَمَرُ ﱡٰ ﻰَشَابُدُ ﱡٰ عَلَـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~
IAth, K;) of anything: (M, K;) [or] the last signifies a piece, or portion, separated, disunited, or dispersed: (Ham p. 823:) the pl. of بِدَدٌ is بِدَداَم; and of بِدَدٌ; (IAar, T, M;) and of بِدَدٌ. (IAth, and Hamp. 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. (S, L, TA:) it is said to have this signification. (S.) [In the copies of the K, the نعوض is put in the place of العوض: but this is said in the TA to be a mistake.] بِدَدٌ is also an arabicized word, from بِتٍ, (T, S, M, K;) [in a copy of the M, بِتٍ,] which is Persian; (T, S;) meaning An idol; (IDrd, S, M, K;) pl. بِدَدُ and بِدَدُ (S, K) and بِدَدُ: (K:) and (or accord. to some, Page 162

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

ٌدَدُ and ٌدَدُ: (T, K) and ٌدَدُ (K;) A like; a fellow; an equal. (T, K,) You say, بِدَدٌ وهو بِدَدٌ He, or it, is the like, &c., of him, or it. (T.) And ٌدَدُ هو بِدَدُ They two are likes, or fellows, or equals. (TA.) And ٌدَدُ They art not my like, or fellow, or equal, that thou shouldst speak to me. (TA.)

ٌدَدُ: (T, K) and ٌدَدُ: (K,) and ٌدَدُ: (TA,) 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, ٌدَدُ: (T, K,) and ٌدَدُ: (K,) Which is indecl., with kesr for its termination because it deviates from its original form, i. e., the inf. n. بِدَدٌ 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 (Lh, M, K,) the last indecl. with fet-h for its termination, (TA,) and (Lh, M, K,) also indecl., with fet-h, (TA,) and composed in the same manner as (Lh, M, TA,) and (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 The people, or company of men, became separated, in a state of dispersion. (S,) And 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.] It is said in a form of prayer, [O God, slay them one by one, and reckon them by number]: (M:) or or, accord. to one recital, pl. of the meaning being [reckon them by number, and] curse them, or slay them, with a cursing, or slaughter, distributed among them by shares. (Mgh.) مَمَّا قَوْمُ يَدَادَ يَا قَوْمُ يَدَادَ means O my people, take each one of you his adversary, or opponent [with whom to fight]. (As, T, S, K. *) Here يدَادَ 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, (As, T,) which signifies The going forth to encounter another in fight, or to single combat; as in the saying, لوَ كَانَ الْبَدَادَ لَمْ أَطَأْوَنَا 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, نَفْوَأُ بَدَادَهُم, explained above: see 6. See also بَدَادَ. And see 3.

* * *
animal's back from being hurt thereby: there is one such on each side: (T:) or, of a horse's saddle, and of a قُطْب (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 بَتَـق (K;) or the بُدِّدَان وَبُدُّدَان are two bags خَرِيطَتَان, 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 بَتَـق رَجَلْهُ he parted his legs: (S:) [see also بَتَـق:] or the بُدِّدَان of a قُطْب are two things like provender-bags, 'which are stuffed, and bound with strings, or cords, to the pieces of wood called the تَفْلُظ and ءﺂَﻨْﺣَأ (T:) or they are, to the بَتَـق, like the رَجَل, except that they do not appear before the تَفْلُظ, being only within [it]: (M:) [see also بَتَـق:] pl. [of pauc.] أَبْدَادَا (T, S) and [of mult.] بَتَـقَاد. (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.)

بَدَّد: see بَدَّد, in three places. Also A saddlebag; syn. خَرْج: (K;) [and] بُدِّدَان a pair of saddle-bags; syn. خَرْجَان. (S.) ___ See also بَدَّد, in two places. Also A wide [desert such as is termed] فَالَّا بَدِيدَان [a desert, or waterless desert,] in which is no one. (T, L. [In a copy of the former written بَدِيدَان.)

بَدَٰدَة: see 3.

بَدَيدَة: see بَدَيدَة.

بَدَّد: 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 بَدَدَان (S,) because the saddle separates them; (IAar, M;) and if so, بَدَد is of the measure مَفْعُول in the sense of the measure فَاعِل; or it may be a possessive epithet [meaning دَوَّرَ بَدَد] (M, L,) You say, هو حسن البداد على السرح, 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.)

أَبْدَادَ: 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: (Aboo-Málik, T;) fem. ُبَذَآَ أَلَّا (S;) which also signifies a woman (M, L) large in the [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.) ُءآﱠﺪَﺑِـ (or T, S, M, K,) having one part far from another: (M, K:) and wide in the breast: (Aboo-Málik, T:) fem. ُءآﱠﺪَﺑِـ which also signifies a woman (M, L) large in the [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.) ُءآﱠﺪَﺑِـ 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 Aboo-Nukheyleh Es-Saadee,

* أَئِذَا مُذَهَّبِ مِنْشَةَ الأَبْدَلَ *

is incorrect, and should be thus,

* بدَآَأَ مُذَهَّبِ مِنْشَةَ الأَبْدَلَ *

[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 Aboo-Sahl El-Harawee have observed before the author of the K.

(TA.) ___ Also A horse [or any quadruped (see ُبَذَآَ أَلَّا)] 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. ُبَذَآَ أَلَّا, a cow having her fore legs far apart. (S.) [Hence, ُءآﱠﺪَﺑِـ in the CK ُرَتْيَمُ أَلَّا ] 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.) ___ َكَنَفُّ بَذَآَأِ بَذَآَلَ A broad shoulder-blade, the sides of which are distant, one from another: (M, L)

* طَيْرُ أَبَاَدَ * ُبَذَآَلَ (Fr, S, K,) and ُبَذَآَلَ (K, TA,) [in the CK ُبَذَآَلَ] erroneously written by J ُبَذَآَلَ, (K;) [but see what follows; like ُبَذَآَلَ and ُبَذَآَلَ;] Birds in a state of dispersion. (S, K;) In the following verse of ُعَدَتِرَةَنَدْطُر ُبَذَآَلَةَدُدَةَ "Kā'ama Ahl ُعَدَتِرَةَنَدْطُر مَّيَيْرُونَيْ نَحْرًا طَيْرًا ُبَذَآَلَةَدُدَةَ."
[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 Yaakob, and thus in the handwriting of Az, (TA,) the last two words should be طير البناديد, the latter with ن, and governed by the former in the gen. case, the rhyme being with kesr: (K:) so says Aboo-Sahl El-Haraweel. (TA.)

[They went away in a state of dispersion. (M, L, K.)]

* see أياديد, in two places.

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

* أميد سوالك العالمين

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, ما لك منه بذ، [thou hast no means, or way, of separating thyself from it, or avoiding it ]. (M, L.)

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

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

: see أياديد, in two places.
بدأ

(He began with it:) he made it to have precedence, or to be first; gave precedence to it; syn. (Mgh, Msb:) in the dial. of the Ansár, is used in this sense of (M;) or (without); (IktT, TA;) [and] and (M;) and (M;) and (M;) and (M; 

And he began with their bags, before the bags of his brother. And is sometimes used in the sense of ; whence, in the Kur ix. 13, and their, it was, began with you the first time; i. e., as Bd says, by acting with hostility, and fighting.] You say also, 

He began, or did a first time, or the first time: then repeated, or did a second time. (Az, TA in art. And also signifies It (a thing) began; began to be; originated; or came into existence. (Msb) [See also 5.] 

And the thing; commenced it; set about it; as also ; 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 and ; (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, , 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 ; I will begin with them (meaning his guests) by sporting and jesting; like the phrase in the Kur ix. 13 cited above: but different from these is the saying in the Kur xxxii. 6, 

And He began the creation of man from clay.] The saying, , means [But if the beast, or bird, of prey has begun the seizing of him, or the biting of him]; the noun that is prefixed to the pronoun being suppressed. (Mgh.) You say also, That was in the beginning, or first, of
He originated the thing; brought it into being or existence; made it, or produced it, for the first time, it not having been before; God created, or brought into existence, mankind, or the created beings: both signify the same. (M, Msb, K:) both signify the same. (S.) *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?* (M) You say also, meaning in each instance: or it may be a negative; and here is Iblees; i.e., Iblees createth not, nor raiseth to life after death. (M) You say also, *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;* signifying what is said for the first time; and what is said for the second time, afterwards: (TA:) or he says not anything; (A in art.) and he has no art, artifice, or cunning. (IAar, TA in art. and A in the present art.) *He dug the well [for the first time]:* see [Msb.] *He went forth from a land to a land, or from his land:* as also. (T, K,) *He* (a man, S, M) *had the small-pox:* (AZ, As, T, S, M, K:) or the *small-pox:* but he adds, some say, *the small-pox itself:* (M:) the epithet applied to a person affected therewith is. (AZ, As, Lh, T, S, M.) *He fell sick.* (IAth, TA.) In a trad. of 'Āisheh occur the words, *In the day in which the Apostle of God fell sick:* and IAth says, *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.)

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. [as also بَدْئٍ] said of a man. (M.) ___ And He put forth his second teeth; said of a child; (M;) and of a colt. (TA voce أَحِرَّ, q. v.)

5 He, or it, began, or made a beginning. (KL.) [See also 1. Gollius mentions, but without giving the authority, and without the vowel-signs, the saying, بِهَاتِ القَصَةَ مِنْ ذُي تَبَدَّلَتْ تَبَدُّيَت, stating only that it is in the passive form; as meaning Relate thou the story, or history, from the beginning.]

8 ابتداً see 1, in seven places. ___ ابتداً بوعد He made him a promise in anticipation; without his asking it of him. (M in art. انف.)

*وَلَوْ عَبْدًا غَيْرَ شَقِيقًا
بَأَسُ أَلَّا وَلَهُ بَدِينًا

[In the name of God, and with it we begin; and if we worshipped any other than Him, we should be miserable]: see art. بدئ. (TA. [This verse is also cited in the S in art. بدئ, where, in one copy I find it as above; in another, with بدئ instead of بدئ.)] And you say, (T, S,) and (M,) and (M,) and (S, M,) and (M,) and (S, M, K,) and (M, K,) and (S, M, K,) and (M, K,) and (S, M, K,) and (M, K,) and (S, M, K,) and (M, K,) and (AZ, TA,) It is for thee to begin, (S, M, Msb, K,) before any other, in shooting or casting, &c.: (S:) as to the البِدَأَة, mentioned above, accord. to Mtr [and Fei], (TA,) it is a vulgar word, (Mgh, Msb, TA,) as IB and several others have stated, (Msb, TA, *) a corruption of البِدَأَة, (Mgh, Msb,) signifying the first; as also البِدَأَة; and (Msb;) but IKtt says that it is a word of the dial. of the Ansár; [see 1:] and he cites the following verse of Ibn-Rawáhah:

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In the name of God, and with it we began; and if we worshipped any other than Him, we should be miserable. (TA. This verse is also cited in the S in art. بدئ, where, in one copy I find it as above; in another, with بدئ instead of بدئ.) And you say, (T, S,) and (M,) and (M,) and (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.)

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. عودة, 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, رجعت عودة على بديئي، meaning I returned like as I had come.

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(Sb ubi suprà.) Also First, or former; preceding all others, or preceding another; as also البدء بديئ, and البدء الابدئ, being syn. with الأول بديئ, the former word being the act. part. n. of بدئي, which is of the dial. of the Ansár, as mentioned above, and the
latter being indecl., with fet-h for its termination, (TA, [in the CK the latter word is written بِذَاُّ بَأْذَّٰ، بِذَاُّ بَأْذَّٰ،] and بِذَاُّ بَأْذَّٰ، (CK) and بِذَاُّ بَأْذَّٰ، (M, K) and بِذَاُّ بَأْذَّٰ، (S) and مِنْبَأْذَّٰ بَأْذَّٰ بِذَاُّ بَأْذَّٰ، (T, Fr) and مِنْبَأْذَّٰ بَأْذَّٰ بِذَاُّ بَأْذَّٰ، (Fr, T, S, K) and مِنْبَأْذَّٰ بَأْذَّٰ بِذَاُّ بَأْذَّٰ، and بِذَاُّ بَأْذَّٰ، (K, TA, [in the CK the latter word is written بِذَاُّ بَأْذَّٰ،}) and مِنْبَأْذَّٰ بَأْذَّٰ بِذَاُّ بَأْذَّٰ، (CK,) and مِنْبَأْذَّٰ بَأْذَّٰ بِذَاُّ بَأْذَّٰ، (K) and مِنْبَأْذَّٰ بَأْذَّٰ بِذَاُّ بَأْذَّٰ، (S, K, TA, [in the CK the last word is written بِذَاُّ بَأْذَّٰ،]) and مِنْبَأْذَّٰ بَأْذَّٰ بِذَاُّ بَأْذَّٰ، (Fr, T, S, K,) and مِنْبَأْذَّٰ بَأْذَّٰ بِذَاُّ بَأْذَّٰ، (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 اَفْعَلْهُ حَالَةً كَونَكَ بَادَنَا, i. e. مَسْتَنَدَا بِهِ [lit. do thou it in the state of thy being beginning it]. (TA.) [In like manner,] you also say, بِذَاُّ بَأْذَّٰ, and [more commonly] بِذَاُّ بَأْذَّٰ, At first thought; or on the first opinion: (Lh, M:) [and بِذَاُّ بَأْذَّٰ, and بِذَاُّ بَأْذَّٰ] signifying the first, and beginning, of the idea, thought, opinion, or judgment; or what is perceived before considering well or thoroughly: (M:) [and بِذَاُّ بَأْذَّٰ] alone signifying a first idea, thought, opinion, or judgment; as is implied in the A, voce قُرْنُرْص, q. v.: hence, فُعْلَهُ قَبْلَ الْرَايِ, and آَنَتْ بَادِئِ الْرَايِ تَرَّدُ الْعَلْمَانَ, and بِذَاُّ بَأْذَّٰ, i.e. Thou at first thought, &c., desirest to wrong us: and one says also, بِذَاُّ بَأْذَّٰ, without; meaning on the occasion 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. بَأْذَُو]: it occurs in the Kur xi. 29: (M:) AA alone there read بِذَاُّ بَأْذَّٰ, with; all the other readers pronounced it without ء (TA.) Also A chief, or lord, (S, M, Msb, 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. بَأْذَُو. (M.) A poet (namely, Ows Ibn-Maghrà Es-Saadee, TA) says,

* ثَلاَثَاءُ إِنْ أَتَاهُمْ كَانَ بَأْذَُوٌ.
* وَبَأْذَُوْهُمْ إِنْ أَتَاهُمْ كَانَ ثَلاَثَاءُ.
[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 بَدَأَةٌ, 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. مَفَصَّلِ. (AA, T, M;) and so مَفَصَّلِ. (AA, T, M;) the pl. [of pauc.] of بَدَأَةٌ is بَدَايَاتٌ (S, M, K) and [of mult.] بَدَايَةٌ; (S, K;) the former of which is the more common: (TA:) or this is pl. of بَدَأَةٌ. (AA, T.) The shares abovementioned [as commonly divided for the game called يَمْرُ السَّرِّ q. v.] are ten; namely, the two haunches, the two thighs properly so called, the two thighs commonly so called (i.e. the tibiæ), the two shoulders, and the two arms; which last are the worst, because of the many veins [therein]. (TA.) See also بَدَأَةٌ.

بَدَأَةٌ : see بَدَأَةٌ; second sentence.

بَدَأَةٌ : see بَدَأَةٌ, or بَدَأَتْ, voce بَدَأَةٌ.

بَدَأَةٌ : see بَدَأَةٌ, in thirteen places. Also The beginning, or outward course, of a military expedition; opposed to رِجْعَةٌ, 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.) Also, كَانَ ذَلِكَ فِي بَدَايَةٍ, and بَدَايَةٌ, (K,) and بَدَايَةٌ, (M, TA,) and بَدَايَةٌ, (Lh, M, TA,) and بَدَايَةٌ, (TA,) and بَدَايَةٌ, (Lh, M, K,) but [ISd says,] I know not how that is, (M,) and مَبَدَايَةٍ (Lh, M, and so in some copies of the K,) or مَبَدَايَةٌ, (so in other copies of the K,) thus in the بَدَايَةٍ 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, بَدَايَةٌ, with damm, (K,) A certain plant; (M,) a black thing, resembling a
truffle (كَمْ)، of which no use is made: so says AHn. (M.)

ءْدَب، second sentence: and see بدأ، in two places.

ءْدَب، second sentence: and see بدأ

ءْدَب، second sentence: and see بدأ

ءْدَب، second sentence: and see بدأ

ءْدَب

ءْدَب، with medd; [Excrement from the anus; as also بدأ] a subst. from أبدأ، as meaning بُنِبَأ. (M.)

ءْدَب، as signifying First, or former; in eight places. ___ Also, applied to a thing, or an affair, i. q. بدأ، (S, and so in a copy of the K,) or بدأ، (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, Msb, TA;) and strange, or extraordinary, as not being after the similitude of any former thing. (TA.) ___ [Hence, as is implied in the Mgh,] بدأ، A well newly dug; (T, Mgh, Msb;) i. q. بدأ،; (M;) or dug since the era of Ellslám (S, K;) not ancient; (S, Mgh, Msb;) as also بدأ،: (S:) the former epithet [in this sense] is generally pronounced بدأ، withoutء: (T:) the well thus called is one dig in a waste land that has no owner: (TA:) AO says, (TA,) this epithet, and بدأ،، are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed خَفْقَة، because it was Ismâ'eel's, and was filled up or covered over [after his time]: (T, TA:) the term لِمْبَلْ 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 حَرْم of a well such as is termed بدأ، [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, S: [but see حَرْم]) the pl. is بدأ،: (M:) and AO says that بدأ،، is pl. of بدأ، applied to a well, and is syn. with لِمْبَلْ [a pl. of لِمْبَل which I have not found elsewhere] and ركَالِمْ، being formed by transposition of letters from بدأ،، which is for بدأ،، as for بدأ،; the د and ك being transposed, the word becomes بدأ،، and this, by a rule of permutation, becomes بدأ،. (TA.)
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. بده] pl. of the first, (TA.) [And all app. signify The faculty of extemporizing; like (q. v.) &c.] You say, فلان ذو بدائه جيدة, i. e. بدائه حسنة, [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.)

[act. part. n. of 1]: see بداء, in nine places.

: see 1, in two places.

[originally noun of place and of time from 1; A place, and a time, of beginning, &c.] See بدأ. [Also A principle, or first rule, of a science &c.: pl. مبدئ. And The primary import of a word; opposed in this sense to غاية.]
beginning, not after the similitude of anything pre-existing. (Nh.) And He who createth mankind, and who returneth them after life to death in the present world and after death to life on the day of resurrection. (TA in art. عود, عِودٌ) A man who has gone on warring, or warring and plundering, expeditions, time after time, and is experienced in affairs: (A 'Obeyd, and K) 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 مبتدأ، see its verb (4); and see أَحْفَرَ.]

مَبْدَأَةٌ: see بِدَاةٌ، مَبْدَأَةٌ .

مَبْدُوءٌ [pass. part. n. of 1; Begun, &c.] See بِدَاةٌ.

مِبْتَدِأٌ: see بِدَاةٌ. [In grammar, as correlative of خَيْرٍ, An inchoative.]
ٍرِدَب

1

ٌرَﺪَﺑ

, aor. — , inf. n. ُرِدَب

, Inf. n. ٌرْﺪَﺑ

, 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 Rághib.) See also 3, in six places. — It (fruit) attained to maturity. (TA, from a trad.) [See also 4.] — I went forth to make water. (A.)

ٌرِدَب

ٌبَرْذَب

, 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 ُﻩِرَدْبَأ ُﺖْﺟَرَﺧ

, (M, K,) aor. — ; and ُﻩِرِدَب

He hastened with another, or vied or strove with him in hastening, to it [or to do or attain or obtain it]: (Mf.) [But it is often immediately trans. without its denoting such effort.] One says, ُﻩِرِدَب

He hastened to do it [&c., as explained above]; meaning, a thing that he desired, or wished for: (TA:) [and ُﻩِرِدَب signifies the same; or he hastened with it: and the former signifies also he betook himself early to him or it:] and ُﻩِرِدَب

, (aor. ُﻩِرِدَب) as also ُﻩِرِدَب

employed the fulness of his power, or force, to hasten [to it]: (TA:) and ُﻩِرِدَب

, and ُﻩِرِدَب

, (aor. ُﻩِرِدَب) as inf. n. ُﻩِرِدَب

, (TA, 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. ُﻩِرِدَب

, and ُﻩِرِدَب

, a saying, and an action, proceeded from him hastily, without premeditation: see ُﻩِرِدَب

. It is said in a trad., ُﻩِرِدَب

Strive ye to be before decrepitude with good works; i. e., to perform them
before decrepitude). (El-Jāmī es- Sagheer.) And in another, [Strive ye to be before daybreak with the prayers termed ; i. e., to perform them before daybreak]. (Idem.) And in another, [Hasten ye with, or to perform, the prayer of sunset before the rising of the star]. (Idem.)

You say also, [Such a one hastens in consuming the property of the orphan before the latter is of full age]. (A.) And [He hastened to be before the orphan's attaining to full age in expending his property]; said of a guardian; i. q. (K:) and thus, in the Kur [iv. 5], means hastening to be before their attaining to full age in expending their property. (Bd, * Jel.) And [He strove with him in hastening, or strove to get before him, to the goal]. (A.) And [He strove in hastening, or strove to get first, to the goal]. (Hamp. 46.) And [They vied, or strove, one with another, in hastening to a thing, or an affair; trying which of them would be first]. (T.)

4 ابدر He had the full moon rising to him, (S, M, K,) or upon him: (A:) a verb similar to أَبَدَرَ, أَبَدَرَهُ; (A:) or he journeyed during a night of full moon. (T, K.) It (an unripe date) became red. (TA.) [See also 1.]

see 3.

6 ابتدروا 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, ابتدروا إلی أخذ السلاح, (TA,) and ابتدروا السلاح (S, TA,) They hastened together, &c., to take the weapons. (S.) And [They hastened together; or vied, or strove, one with another, in hastening; to attain power, or eminence, or nobility]; as also ابتدروه. ابتدروا أمرك (A.) ند هذا ما يبتدد منه [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 ابتدد see 3, in four places; and see 6, in two places. ابتدد عيناء My eyes flowed with tears. (TA, from a trad.)
Q. Q. 1 He heaped up wheat. (K.)

र्दय (S, A, Msb, K, &c.,) originally an inf. n., (Msb,) The full moon; (M, A, Msb, K;) as also ौ (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 ौ 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 ौ: or, as Er-Râghib thinks to be most probable, it is itself a primitive word: (TA:) pl. ौ (M, A.) Hence, ौ (IAar, T:) 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. [precocious]. (T, K;) [In this sense, an epithet; and so its fem. ौ (q. v.), applied to an eye.] ___ A cover; or a dish or plate; syn. ौ (Ibn-Wahb, K:) because resembling the full moon, being round: so Az thinks. (TA:) ___ See also ौ, in two places.

ौ, applied to an eye (ौ), Quick-sighted; or that sees before others: (AS, T, S, K, TA:) or that sees before [the eyes of] other horses; applied to a horse's eye: (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 ौ, (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 ौ (Ibn-Wahb, K,) and for clarified butter, ौ: and for clarified butter, ौ (AZ, S:) pl. of the former, (M) ौ and ौ (M, K;) the former said by El-Fârîsee to be the only instance of the kind except ौ pl. of ौ, and ौ pl. of [or this may be pl. of ] (M.) [But the assertion of El-Fârîsee is incorrect (see ौ,] unless it be meant to apply only to sound words; and in this case, at least one addition
should be made, namely pl. of قصعة. 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 deenárs: (K:) pl. بادرات, (TA,) and pl. of pauc. بادرات. (T.)

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

Rain that is before (قيل), or a little before (قيل), or in the first part of (قيل), winter: (K, accord. to different copies: the second reading is that followed in the TA.) 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.)

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

A word of the dial. of El-'Irák, (A 'Obeid in art. ريد in the TA,) A place in which wheat, (S, Mgh, K,) or grain, (Msb,) is trodden out. (S, Mgh, Msb, 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. كادس, (M, Mgh, K,) and عرومة: (Mgh:) Kr restricts it to wheat. (M.) Accord. to the Towsheeh, it is [A place] for [drying] dates. (TA in art. جرن.)

Hastiness of temper; passionateness: (S:) or a hasty saying, or action, that suddenly proceeds in the CK from one in anger: (M, A, * Mgh, * Msb, * K:) and a slip; a mistake; an error; (S, Msb:) 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. بأدوار, (S, A.) You say, آشي عليك بادرته I fear for thee his hastiness of temper; or
passionateness: (S:) or what may hastily proceed from him in his anger. (A.) And slips, mistakes, or errors, on an occasion of his being angry, hastily proceeded from him. (S.) And signifies what hastily, or suddenly, befalls one, of evil, or mischief. (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. You say, Such a one has a good intuitive knowledge, &c. (TA.) The point of a sword. (M, K.) The extremity of an arrow, next the head. (A.) The head of a plant; (M;) the first part thereof from which the earth cleaves asunder. (M, K.) The first that appears of the [plant called] . (M.) The leaves of the [herb called] . (K.) The best, and freshest in growth, of the [plant called] . (M, K.) Also, (M, K) or , 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 shoulderjoints: (A;) or the former, (K) or its dual, (M,) of a man, the two portions of flesh that are above the and below the : (M, K;) or the dual, [relating to a camel, signifies] the two sides of the [or callous lump on the breast]: or two veins on either side thereof. (M.) The first, or fore parts, of the horses appeared [or suddenly came in view]. (Msb.) A sum such as is termed aggregated, made up, or completed: the latter word is a corroborative; like the latter in and in . (Ksh and Bd in iii. 12,) and in . (Ksh ibid.) applied to a boy: see .
1. **بدع**

بدع : see 4, in two places. بدأ, aor. — , inf. n. بدأ, He became superlative in his kind; or it became so in its kind; (Ks, K;) in good or in evil. (Ks.) بدأ, aor. — , He was, or became, fat. (As, K.)

2. **بدع**

بدع, (S, K;) inf. n. بدأ, He attributed to him, imputed to him, charged him with, or accused him of, innovation, or what is termed بدأ; expl. by بدأ [which means بدأ]. (S, K.)

3. **بدع**

بدع, (S, K;) inf. n. بدأ, He produced, or fetched out, by his labour in digging, the water of the well; (IDrd, K;) and بدأ, He produced; or made it to be for the first time, it not having been before. (IDrd.) بدأ, (S, * K, * TA.) The man introduced an innovation, or what is termed بدأ [the object being understood] as also بدأ, ابتدع The poet produced a new saying, or new poetry, not after the similitude of anything preceding. (S, * K, * TA.) 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 رد, (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 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 The man's camel which he rode became fatigued, or jaded: (S:) or (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 ] It is said in a proverb, [When thou sekest what is vain, or false, thou wilt be prevented from attaining thine object]. (TA.) Such a one prevented such a one from attaining his wish, (by ) 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.) His argument, or plea, or the like, was, or became, vain, or false, or ineffectual: (Aboo-Sa'eed, K:) or was, or became, weak. (A, TA.) And His argument, or plea, &c., was rendered vain, or ineffectual. (Aboo-Sa'eed, K, * TA.) [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, [his intention] is put in the place of فضله و إجابة بوصفه (his bounty, and the obligation which he has imposed, his power of description); and in the K, إجابة is omitted; (TA:) said when one thanks another for his beneficence, acknowledging that his thanks are inadequate to his beneficence. (K.) He determined, resolved, or decided, upon pilgrimage, and upon journeying. (TA.) They beat him, or struck him. (TA.)
He turned innovator. (O, K.) Ru-beh says,

َْاَعَوْطَأَ، ِِٰﻟﻠﻪ َﺖْﻨُﻛَْنِأَ، َْاَعْﺪَﺒَـﺗَْنَأَِّﻖَﳊاََﻪْﺟَوََﺲْﻴَﻠَـﻓَ، (S, K.)

If thou be, towards God, the pious, the very obedient, it is not the right way that thou shouldst turn innovator. (TA.)

He reckoned it [i.e. new, wonderful, unknown before]. (S, K.)

A novelty; or thing existing for the first time: (K;) and i. q. بِدَعَ и. q., مبتدعٌ, 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. أَبْدَاعُ. (Akh, S.) You say, فِلَانِ بِدَعٌ فِي هَذَا الْأَمْرِ (S, Msb,) i. e. بِدَعٌ, مبتدعٌ, (S,) meaning Such a one is the first doer in this affair; the first who has done it. (Msb.) And hence the saying in the Kur [xlvi. 8], قَلْ مَا كَنْتُ بِدَعٌ 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 as being [a sing. epithet] like مَيْقُ; or for مَيْقَةً [in which the latter word is pl. of the mase. ميَقَاتُ]. (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 ء: pl. of the mase. مبتداعة مبتداعة مبتداعة مبتداعة [a pl. of pauc., which is also, as is said in the L, applied to women,] and بَدْعَةٌ [a pl. of mult.;] and pl. of the fem. بَدْعَةٌ A man liberal in disposition; syn. غَمُرَ. (IAar, K.) A full body. (K.)

It is also pl. of بَدْعَةٌ [both as a subst. and] as fem. of بَدْعُ. (K.)

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 اِختِلَاف اَمْرْ بِدْعَةٍ, (Mgh, Msb,) and خَلْفَةٍ اِختِلَافِ اَمْرْ بِدْعَةٍ: (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 بَدْعَةٍ مِمَّاْحَةٍ [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 Khakeefeh's seclusion of himself from the promiscuous classes of the people: (Msb:) there are two kinds of بَدْعَةٍ هَدْي [an innovation of a right kind], and بَدْعَةٍ ضَلَالُ [an innovation of an erroneous kind]. (IAth.)

ٌﻊﻳِﺪَﺑٌ, i. q. ٌعْﺪِﺑٌ, which see in three places, (S, Msb,) and ٌمِبْدِعٌ; [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, َجَعَتَا بَأَمْرٍ بِدْعَةٍ Thou hast done a new thing; a wonderful thing; a thing unknown before: and جَعَتَا أَمْرٍ بِدْعَةٍ signifies the same as َجَعَتَا بَأَمْرٍ بِدْعَةٍ. (TA.) And َجَعَتَا رَجَاءٍ بِلْبِدْعَةٍ (S,) or َجَعَتَا بَأَمْرٍ لْبِدْعَةٍ (K,) said of a poet, (S, K,) He produced a new saying, or new poetry, not after the similitude of anything preceding. (TA.) And حَيْلَ بِدْشَبٍ 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 زَمَامُ بِدْعَةٍ A new nose-rein of a camel. (TA.) And ِرَكَّٰنٍ بِدْعَةٍ A newly-dug well. (TA.) [See also ِبِدْعَةٍ.] And بِدْعَةٍ بَدْعَةٍ 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.,
Verily Tihámeh 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. بَدَع. (K) Also i. q. [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 قَادِر in the sense of قَادِر. (TA.) [See also بَدَع.

You say, ضرألاو تاَوٰمْسلا عِدَبُ اللَّهَا God is the Creator of the heavens and the earth, not after the similitude of anything pre-existing. (Aboo-Is-hák, S. *) And hence عِدَبْلَا 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.)

[ A new, and an admirable, or a wonderful, thing; and especially such in speech, or language, in poetry, and in answering, or replying: pl. بْدَأْع: see an ex. voce بْدَأْعه. ]

بَدْع: see بَدِيع.

مَبْدَع: see بَدْع and بَدِيع, each in two places.

مَبْدَع: see بَدْع and بَدِيع, each in two places.
بدل

1، inf. n. بدل: see 2, in three places.

2 بدل 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 بدل، (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. بدل، (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 الحاَم 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 Bدل الله السيَّات [God changed the evil deeds into good deeds]; the verb being doubly trans. by itself because it has the meaning of جعل and صير. (Msb. [But see what follows.]) In the S، بدلت الشيء يغمره، without explanation,] inf. n. بدل بدل [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، بدلت الحاَم 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 بدل، (Msb,) which is used in the sense of بدلت جسَّات [as shown above]; (Mbr, T, TA;) for instance, where it is said، بدلله ﷺ أن ين طلقكَ أن بديله أروحا خيرا منك [May-be, his Lord, if he divorce you, will give him in exchange wives better than you]; accord to one
An ex. of the latter of these two verbs in the sense of the former is the saying in the Kur [xxv 70], [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], [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, [God gave him in exchange for fear; or in lieu of fear, security]. (S.) [And He gave him in exchange for it, or in lieu of it, such a thing; see Kur xxxiv. 15. And He gave him in exchange for it, or in lieu of it, such a thing; see Kur vii. 93 and xvi. 103. ]

[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 اُخْبَرَهُ مَنِّهُ بِدَلًا, I find اُخْبَرَهُ (a dial. var. of اُخْبَرَهُ) 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, اُخْبَرَهُ مَنِّهُ بِدَلًا he took it as a substitute for it: in the M, immediately before, اُخْبَرَهُ مَنِّهُ بِدَلًا is given as the explanation of the phrases اُخْبَرَهُ, and اُخْبَرَهُ, and اُخْبَرَهُ, and اُخْبَرَهُ, and اُخْبَرَهُ: see 10.]) You say also, [I exchanged the garment, or piece of cloth, for another; or made it to be a substitute for another;] and اُخْبَرَهُ signifies the same. (Msb. [But the latter phrase has more frequently another meaning, explained below: see 10.])
as meaning *He changed it into, or substituted for it, such a thing,* and *I changed* as meaning *he changed it from, or substituted it for, such a thing,* is more common than *بدَّلَهُ,* which is used in the same sense; as *بدَّلَهُ* is also; for

AO applies the term [in lieu of the more common term *مِبَّدِلَة*] to a letter that is *changed* from another letter, as in مَدَّهَتَهُ for مَدِّهَتَهُ; and this shows that *بدَّلَتُهُ* is trans. [and signifies *I changed,* &c.]. (Az, TA.)

**3** يَلَدَبَتْ and يَلَدَبَتْ مِبَادَلَةٌ signify the same, (S,) namely, *The act of exchanging with another or others.* (PS.) You say, بدَّلَهُ, inf.

ن. يَلَدَبَتْ and يَلَدَبَتْ بِمِبَادَلَةٍ [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, Msb, * in explanation of the former inf. n.;) and a brother in the place of a brother.

(Lth, T.) And يَلَدَبَتْ 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.) يَلَدَبَتْ, ending a verse of El-Kulákh, means for whom we would take a substitute: El-Marzookee says, it is for تَلَدَِبَتْ بِهِ النَّاسِ [for whom we would make an exchange with the people]; the preposition being suppressed. (Ham p. 465.)

**4** يَلَدَبَتْ, inf. n. *يَلَدَبَتْ* see 2, in five places.

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

*فَبَدَلَتْ وَالَّذِي ذُو تَبَدَّلَ* 

the meaning is, ذُو تَبَدَّلَ [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** تَبَدَّلَ see 3, in two places.

**10** يَتَبَدَّلَ, استبدل الشيء He took a substitute, or a thing in exchange, for the thing. (M.)

You say, يَتَبَدَّلَ, and يَتَبَدَّلَ, استبدل الشيء *He took the thing [as a substitute, or in exchange, for another; or*}
the place of another. (S.) And [He took a garment, or piece of cloth, in the place, or in lieu, of a garment, &c.]; and [a brother in the place, or in lieu, of a brother]. (Lth, T.) It is said in the Kur [li. 58], Will ye take in exchange that which is worse for that which is better? (Jel. [See also other exs. in the Kur ix. 39 and xlvi. last verse.]) And [Whoso adopteth infidelity in lieu of faith]. (Kur ii. 102. [See also other exs. in the Kur iv. 2 and xxxiii. 52.]) ___ See also 2, last sentence but one.

بدل: see the next paragraph, in four places.

بدل and بدلة, (Fr, T, S, M, Msb, K,) like خلف and شبه, (Fr, T, S,) and شبه and شبه, 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'Obeayd,]) and بدلة (S, M, Mgh, Msb, K,) all signify the same; (S, M, Msb, K,) namely, A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; syn. خلف, (M, K,) and خلف; البديل من الشيء [and بدلة meaning the substitute for the thing; &c.;] (M, K;) i. e., another thing: (S:) pl. بدلة, (IDrd, Msb, K,) which, as pl. of بدلة, has few parallels. (IDrd, TA.) Sb says, [making a distinction between بدلة and بدلة], you say, i. e. Verily Zeyd is in thy place: but if you put بدلة in the place of بدلة, you say, i. e. إن بدلة بديل Zeyd; and a man says to another, Go thou with such a one; and he replies, 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, بدلة من بدلة [and بدلة من بدلة], meaning Instead of, in the place of, in lieu of, or in exchange for, such a thing. (Kull.) [And بدلة أن بدلة Instead of thy doing thus.] ___ 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 إِبْدَال. (M:) accord. to Abu-Ibakâ, as stated by El-Munâwee, 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 (ElKhaleel), 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 بَذِيلٌ and بَذِيلٌ, (T,) or بَذِيلٌ, (IDrd, S,) The
letters of substitution; those which are substituted for other letters; not those which are substituted in
consequence of idghâm. (M.) [The letters included under this appellation differ accord. to different authors: see De Sacy's
Gram. Ar. 2nd ed. i. 33.] ___ بَذِيلٌ, (Kr, M, K) and بَذِيلٌ, (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 إِبْتَدَالٍ (M, K.)

A seller of eatables (A Heyth, T, K) of every kind: thus he is called by the Arabs; (A Heyth, T;) because he changes
one sale for another; selling one thing to-day and another to-morrow: (AHât, TA:) the vulgar say, بَقَالٌ. (A Heyth, 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. لدِج) Therefore [Hence,] جدُلٌ is a phrase used as
meaning This is flimsy opinion. (TA in the present art. and in art. جدُل, [but in the latter without the جدِل, on the authority of
AHeyth.)
ٌمِّدَّلُ: see 2.

ٌمِّدَّلُ: see 2.
1. **Nada**

\(\text{T, S, M, Mgh, Msb, K,}\) aor. \(\rightarrow\); \(\text{T, S,}\) and \(\text{Nada,}\) aor. \(\rightarrow\); \(\text{T, S, M, Msb, K,}\) inf. n.

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2. **Nada**

\(\text{T, S, M, c.,}\) of the former, \(\text{ISk, T, c.,}\) and \(\text{Nada,}\) \(\text{T, S, M, K,}\) also of the former, \(\text{ISk, T,}\) or of the latter, \(\text{S,}\) and \(\text{Nada,}\) \(\text{M, K,}\) accord. to AZ, \(\text{T,}\) and \(\text{Nada,}\) \(\text{M, K,}\) or is the inf. n. of the latter verb; \(\text{Msb,}\) said of a man, \(\text{ISk, T, S,}\) and of a camel; \(\text{Msb,}\) and \(\text{Nada,}\) \(\text{and Nada,}\) said of a woman, \(\text{AZ, T, M, K,}\) and of a \(\text{Nada,}\) q. v.; \(\text{Zj, T, c.;}\) \(\text{He,}\) and she, was, or became, big, bulky, big-bodied, or corpulent; \(\text{ISk, T, S, Mgh, Msb, K,}\) abounding in flesh; \(\text{T,}\) fat: \(\text{Zj, T, M,}\) or the former verb has this last signification, that of fatness; and the latter verb is syn. with \(\text{Nada,}\) q. v. \(\text{Ham p. 158.}\) [See also \(\text{Nada,}\) below.]

\(\text{Nada,}\) inf. n. \(\text{T, S, M,}\) \(\text{Nada,}\) was, or became, aged, \(\text{T, S, M, Mgh, Msb, K,}\) and weak: \(\text{M, K,}\) or he was, or became, heavy by reason of age; as also \(\text{Nada,}\) \(\text{Ham p. 158.}\) \(\text{He clad a man with a Nada,}\) i. e. a \(\text{Drur}\) [or coat of mail]. \(\text{K* TA.}\)

\(\text{Nada,}\) [properly an inf. n.; see 1:] \text{Fatness and compactness; as also Nada,}\) \(\text{S,}\) ___ \text{And Fat; i. e. the substance termed.\text{Sham,}\text{(M, TA.)} It is also a pl. of Nada: (T, S, c.,) ___ and of Nada. (M, TA.)}

\(\text{Nada,}\) The body, without the head and arms and legs; \(\text{M, Msb, K,}\) so says Az: \(\text{Msb,}\) or the body without the arms and legs: \(\text{Mgh,}\) or the part from the shoulder-joint to the posteriors [inclusive]: \(\text{TA [as from the Mgh, in my copy of which it is not found];}\) or the \(\text{Jmsd,}\) [generally meaning the body together with the members] of a man; \(\text{S,}\) often applied. to the whole of the \(\text{Jmsd,}\) \(\text{Az, TA,}\) and in the Kur x. 92 it is said to mean the body without soul: \(\text{S,}\) pl. \(\text{Nada,}\) \(\text{M, Msb,}\) whence the phrase, mentioned by Lh, \(\text{Elha hajjima alNada,}\) [meaning Verily she is beautiful in respect of
the body], as though the term [بدنان was applied to every portion of her. (M.) [بدنان is originally بنا بنا, meaning

Copartnership in bodily labours for the acquirement of gains. (Msb.) And hence, The part of a shirt, (Mgh, Msb,) and of a [garment of the kind called] جبة, (Mgh, Msb) that lies against the back and the belly; [i. e. the body thereof,] without the sleeves and the خاريج [or gores with which it is widened]: (Mgh, Msb:) pl. as above. (Msb.)

Also A short [coat of mail], (S, M, K,) of the measure of the body: (M:) or it is [coat of mail] like a [درع,] except that it is short, only such as covers the body, with short sleeves: (T:) or, as some say, any [درع: (M:)] and so it is said to mean in the Kur x. 92 by IAAAR (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] جبة; 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 paragraph by the conjunction او: (M)]) to these he specially applies it in one instance: pl. as above. (M.) Also An old, or aged, man: (K:) or so [بدنان. (T, S, M.) [In like manner, and بدن and بدن 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 [بدنان: (S:) [in the present day, بدن is applied to the wild goat of the Arabian and Egyptian deserts and mountains; the capra jaela of Hamilton Smith; called by some an ibex; as is also تبتل, properly تبتل, properly تبتل] pl. [of pauc.] بدن [in the CK, erroneously, بدن] and [of mult., which is extr. [with respect to rule], on the authority of IAAAR. (M, TA.)

The rájiz says, describing a bitch (S, M) and a mountain-goat, (M, TA,)

(S, * M, * TA,) [I had said, when El'-Ikáb appeared, and El-Hikáb 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: [The lineage, or parentage, of a man, and his grounds of pretension to respect or honour. (M, K.)]

بـﺎـﻘـﻌـﻟا is the name of a bitch, and بـﺎـﻘـﳊا 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 بـﺎـﻘـﳊا for a signification of البــدـن.] 

A she-camel, (T, S, M, Mgh, Msb, K,) and a male camel, (T, M, Mgh, K,) and a cow: (T, S, M, Mgh, * Msb, K,) and a bull, (M, K,) accord. to some, (Msb,) or properly the first of these, (Mgh, Msb,) and the second, (Mgh,) but made by the Sunneh to apply to a cow also, (Mgh, * Msb,) that is slaughtered at Mekkeh, (S,) or that is, (M, K,) or may be, (T,) brought thither for sacrifice: (T, M, K;) so called because they used to fatten them, (S,) or because of their greatness, or bulkiness: (T, Mgh, Msb:) not applied to a sheep or goat: (T, Msb, TA:) En-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. بــدـنات, (T, Mgh, Msb,) a pl. of pauc., (Mgh,) and بــدـن, (T, S, M, Msb,) or بــدـن, (Mgh, K,) or both, (M, Msb, TA,) the former being a contraction of the latter, which seems to be pl. of بــدـنين: (Msb:) one should not use بــدـن as a pl. of بــدـن; though they used to say خشب and أجم &c. (M, TA.)

[ Of, or relating to, the بـدـن, or body; corporeal. ___ See also بـدـن.] 

بــدـن, in four places.

بــدـن, applied to a man, Big, bulky, big-bodied, or corpulent: (ISk, T, S, M, Mgh, Msb, K,) as also بــدـن, (Msb, K,) and بــدـن, (M, K,) [and بــدـن:] and fat; as also مــبـدـن: (T, M;) or heavy in body: heavy by reason of age: and بــدـن signifies fat: (Ham p. 158:)] 

is likewise applied to a woman, (S, M, Msb, K,) as are also بــدـن, (M, Mgh, K,) and بــدـن, (S, K,) and بــدـن: (T, M;) the pl. is بــدـنين (M, Msb, K) and بــدـن, (M, TA) and بــدـن (Msb, K,) the first of these being pl. of بــدـن, (M, Msb,) and so the second; (M;
and the third being pl. of بَذَنْ نَ. (Msb.) See also بَذَنْ نَ.

مُبَذَنْ نَ, and with ۃ: see بَذَنْ نَ, in three places.

مُبَذَنْ That becomes fat quickly, with little fodder [or food]. (M, K.)
1. بدَبَّ (JK, S, Msb, K) aor. — (S, Msb, K) inf. n. بدَبَّ (JK, S, Msb,) He, or it, came upon him, or happened to him, suddenly, unexpectedly, or without his being aware of it; surprised him, or took him unawares; (JK, S Msb, K,) as also بدَبَّ (JK, Msb:) the former verb has this signification said of an affair, or event. (S, K,) And بدَبَّ (S, K,) aor. as above, (K,) and so the inf. n., (JK, TA,) signifies بدَبَّ (JK, T, S, K,) i. e. He met him, or encountered him, with a thing, or an affair, or an action, (TK,) suddenly, unexpectedly, or without his being aware of it: (T, TA:) or he began with him by it, or with it; syn. بدَبَّ (K,) the بدَبَّ (TA:) and بدَبَّ (S, K,) inf. n. بدَبَّ (S, K,) aor. as above, (K,) and so the inf. n., (JK, TA,) signifies بدَبَّ (JK, T, S, K,) i. e. He met him, or encountered him, with a thing, or an affair, or an action, (TK,) suddenly, unexpectedly, or without his being aware of it; surprised him, or took him unawares; (S, K;) with it. (K.) ___ See also 2.

2. بدَبَّ, inf. n. بدَبَّ, He answered, or replied, quickly: (IAar, TA:) and بدَبَّ he answered, or replied, or he spoke, extempore; without premeditation. (Har p. 64.)

3. بدَبَّ see 1, in two places.

4. هم يتبادلون بالشعر (S, TA) They two dispute, or contend together [extemporaneously, or extemporizing, with verses or poetry]. (TA,) ___ See also 8.

5. ابتذاده الخطبه (K, TA) He extemporized the discourse, or sermon, or oration; spoke it, or composed it, extemporaneously, impromptu, without premeditation. (TA,) And هم يتبادلون الخطبه (K, TA) They extemporize discourses, &c.: here the measure نَفَاعَل* has not its proper quality [of denoting participation in the manner of contention, though it has in a phrase mentioned before]. (TA.)
and 

and

see

in two places.

(S, K) and 

(Sgh, K) and 

(JK, S, K) and 

(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. ٍﺐِﺪَٔ) ___ 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 

signifying [the remaining part of the running, or an after-running, or] a running after a running. (TA.) You say, [He has a first running and an after-running, differing, the one from the other]. (Az, TA.) And [He overtook him in the first part of his running]. (Z, TA.) ISd thinks that in all these cases the is a substitute for ( TA.) [Hence, ] [properly Fleet in the first part of his running; meaning] a man who takes by surprise with large bounty: (TA, in art. ٍﺐِﺪَٔ) ___ See also the next paragraph. in three places.

see: (K) in which ISd thinks the to be a substitute for ء, (TA,) It is for thee to begin; (K) and so (M, Mbr, TA art.) (TA.) (K) He answered, or replied, on the first of his being taken unawares. (TA.) is mentioned by Freytag, but on what authority he does not say, as meaning Unpreparedly, suddenly, or unexpectedly; and so by Golius, as on the authority of J, but I do not find it in the S in the present article.] And signifies He saw him suddenly, or unexpectedly. (TA.) And Suddenly formed, unpremeditated, judgment or opinion. (Msb.) ___ and 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 [TL:] [or] the former signifies the faculty of judging rightly at the first of an unexpected occurrence: [intuition, or intuitive perception:] accord. to 'Alee-Ibn-Dháfir El-Haddád, it signifies primarily [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 is quicker than (TA.) You say, (K) He has a faculty of judging rightly at the first of an unexpected occurrence. (TA.) And (K, * TA, in art. أﺪﺑ) see. (K, TA.) You say, (K, TA,) in speech, or language, and poetry, and in answering, or replying: but here it is not improbable that the ḥ may be a substitute for the ع. (TA.)

[This is known among the intuitive notions of intellects; i. e., intuitively]. (K, * TA.) It seems to be pl. of [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 ḥ may be a substitute for the ع. (TA.)

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 ضروري [and opposed to نظرى]; and sometimes it means such as does not require anything whatever after the intellect has directed itself; so that it is more particular than ضروري: (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.)
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.)
It appeared; it became apparent, open, manifest, plain, or evident: (T, S, M, Msb, K:) and ىّﺪﺒﺗ [signifies the same; or he showed himself, or it showed itself; (see an ex. in art. شَجَّ, voce شَجَّ, last sentence;) or] he, or it, came in sight, or within sight. (KL.) ___

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. ِشْشَا, (S, K, and Har ubi suprà,) or appeared to him, (M,) [respecting the affair, or case,] different from his first opinion, so that it turned him therefrom: (Har ubi suprà:) or there appeared to him, respecting the affair, or case, what did not appear at first: (Msb:) accord. to Fr, ٌءآَﺪَﺑ ِﱃ اَﺪَﺑ means another opinion appeared to me: accord. to Az, ٌءآَﺪَﺑ ِﱃ اَﺪَﺑ means my opinion changed from what it was. (TA.) Esh-Shemmâkh says,

*

يَرَٞكَ وَ الْمَوْعِدُ حَقَّ وَ فُقَوْهُ

بدَأ كَ لَ كَ فِي تَلْكَ الْقَلْوُصَ بَدَأَ

* [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.)

*

تم بدأ لهُم من بعد ما رأوا أَلَآياتٍ لِيسجَّنَهُهُ, in the Kur [xii.35], means تَم بدأ لهُم بدأوه وقالوا ليسجَّنَهُهُ, [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 ليسجَّنَهُهُ, being a proposition, cannot be the agent: so says Sb. (M.) بدأ الله أن يقتلهم, occurring in a trad., means God determined that He
would slay them: for, as Ith says, 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,] and this may not be attributed to God: but as is said by Suh, in the R, one may say, [of God,]

Do thou thus as long as it seems fit to thee: see, a verse of El-Ahmar cited voce. (TA.) [ISd says,] may be used as meaning, which is the contr. of ; but AZ says, with fet-h, except on the authority of AZ alone: (S:) As says that and are with kesr to the but AZ says the reverse, i.e. with fet-h to the and kesr to the ; (T:) both are also explained as signifying the going forth to the and some mention , with damm; but this is not known: (TA:) like wise 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 . (S, K.) It is said in a trad., from the tents or houses into the open country. (T.)
The land produced, or abounded with, i.e. truffles: (K, * TA:) or had in it truffles. (TK.) ___ And The land had in it, meaning dust, or earth. (K, * TK.)

He showed, or made apparent, a want that occurred, or presented itself, to him. (TA.) [See ًةَءآَﺪﺑ.

He sent forth a horse [or beast] to the place of pasture [app. in the ُهاد, or desert]. (TA, from a trad.)

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 ًةَءآَﺪﺑ: He showed open enmity, or hostility, [with another:'] syn. ُبادَا ُبادًا ُبادًا ُهادًا. (S, K; *) as also ًةَءآَﺪﺑ: they showed open enmity, or hostility, one with another; syn. ُبادَا ُبادًا ُبادًا ُهادًا. (S.) You say also, ُبادَا ُبادًا ُبادًا ُهادًا. (A and TA in art. ُﺢﻔﺻ). And ُهادَا ُهادًا ُهادًا ُهادًا, said of water, means It showed its bottom, by reason of its clearness. (L in art. ُمَكَد.) See also 3. ًةَءآَﺪﺑ: He measured, or compared, them both together, each with the other. (A, TA.)

He made it apparent, open, manifest, plain, or evident; he showed, exhibited, manifested, evinced, discovered, or revealed, it; (S, M, Meb, K;) and it has been said [correctly, as will be seen below,] that ًةَءآَﺪﺑ signifies the same. (MF, TA.) It is said in a trad., ُبَعِثَ اللّهُ ُبِّبَتِكَ ُهَيْلَعَ ُمَقَن ُهَتَحْفَصَ َمَلَأَنََ ِدْبَـيَ ْنَم, i.e. Whoso showeth, 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.)

also means He showed open enmity, or hostility, with him. (A and TA in art. ُفَعَّرَ ُهادًا ُهادًا ُهادًا ُهادًا. (S.) ًةَءآَﺪﺑ: He deviatedst, or hast deviated, from the right way in thy speech. (S.) ___ See also 1.

: see 1, in two places. In the common dial. of the people of El-Yemen, it signifies He ate the morning-meal; syn.
Also He affected to be like, or imitated, the people of the بادية [or desert]. (S, K.)

The excrement from the anus (M, K) of a man. (M.) [And ٌءآَﺪَﺑ، بالله, from ٌءْآَﺪْﺑَأ signifies the same.] ___ A joint (مفصل) of a man; (AA, M, K;) as also ٌءْﺪَﺑ for ٌءآَﺪَﺑ. (AA, M, K.)

أَﺪَﺑ for أًﺪَﺑ: see ٌوْﺪَﺑ, in two places.

And Dust, or earth. (K.)

Either side of a valley. (AHn, M, K.)

[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 بدو, (S, M, K;) extr. [with respect to rule], (M, K;) for by rule it should be ٌءْدَوَي (ETebreezee, TA;)
or it is an irregular rel. n. from ٌءْدَوَي بِدَوَوَي and بِدَوَوَي are similar rel. ns., (M, K;) from بِدَوَأ, as syn. with بدو.
and, agreeably with rule; or the former of these two may be a rel. n. from بدأ, 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, البداوة 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 البداوة accord. to the opinion of As and others; and is held by Th to be the chaste form: (TA:) but بدأ 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 بدوان, and vulg. بدوانان. See also بدأ, often applied to a man as syn. with بدأ.] بدوان : see بدأ, in three places.

بدأ [An opinion that occurs to one, or arises in the mind; and particularly one that is different from a former opinion:] a subst. from بدأ in the phrase بدأ له في الأمر. (Msb.) See 1, in four places. One says also, هو ذو بدوان 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 suprà,) and sometimes in dispraise: (Kzz in Har ubi suprà:) بدأ is pl. of بدوان [which is therefore syn. with ظواطن Like as ٌءآداب is pl. of ظوان.] بدوان is pl. of ظوان. (IDrd, TA, and Har ubi supra.) One says likewise أبو البدوان أبو البدوان, meaning The father [i. e. originator] of opinions that present themselves to him. (IDrd, TA.) And السultan ذو عدوان ذو عدوان وذو بدوان (S, [in which the context indicates it to mean The Sultan is characterized by deviations from the right way:)] but accord. to SM, it is) a trad., meaning the Sultan ceases not to have some new opinion presenting itself to him. (TA.)

بدأ, in the common dial. of the people of ElYemen, signifies The morning-meal; syn. غداء. (TA.)

بدوان : see بدأ, in three places. Also, بدوان, q. v. in art. بدأ, (TA,) A well: (T;) or a well that is not ancient: (TA:) pl. بدوانان, formed by transposition from بدأ, (T.) بدوانان What appears, or becomes apparent, of wants, or needful things: pl. بدوانات; for which one may also say, بدوانات.
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.]

The former also signifies *The first that appears, or becomes apparent, of a thing.* (Lh, M, K.) [See بَادَىَّةً.]

**بَادَىَّةً** and **بَادَىً** see بَادُّ. The former also signifies *The first that appears, or becomes apparent, of a thing.* (Lh, M, K.) [See بَادِيَّةً.]

**بَادِيَّةً** and **بَادِيً** see بَادُّ. Appearing, or apparent; or becoming, or being, apparent, open, manifest, plain, or evident. (Msb.)

[Hence,] بَادِّيٰةُ الْرَأْيِ. 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 Kur xi. 29; (Zj, S;) where only AA read it with hemz: (TA:) if with hemz, it is from بَادُّ and means *at first thought, or on the first opinion.* (S; and Lh in M, art. بَادُّ:) see بَادِيَّةً. For بَادَيُّ, or بَادَيَّةٌ بَادُّ, and بَادَيَّةٌ بَادُّ, &c., see بَادُّ, in four places. بَادَيٰةٌ is sometimes used as a name for Calamity, or misfortune: it consists of two nouns made one, like بَادُّبِرَكُْ بَادُّعَم. (S.) بَادِيَّةٌ also signifies A man going forth to the *بَادِٰيَةٌ* [or desert]: (M, *Msb, K, *TA:) or one who is in the بَادِٰيَةٌ, dwelling in the tents, and not remaining in his place: (TA:) pl. بَادُونُ and بَادٰبٰرُ [in the TA erroneously said to be بَادِيِّهٰدَي]: (M, K;) and بَادُو is a quasi-pl. n. of بَادٰبٰرُ; (M, TA;) or is for بَادٰبٰرُ أهُلُ بَادٰبٰرٰ, meaning people who go forth to the desert; (M;) or it means dwellers in the desert, or people of the desert: (MF:) بَادِٰيَةٌ also signifies the same as بَادُونُ, i.e. people migrating from the constant sources of water, and going forth to the desert, seeking the vicinity of herbage; contr. of بَادُٰرٰبٰيَةٍ; and بَادَيَّةٌ [or بَادُٰبٰيَةٍ] is pl. of بَادِٰيَةٌ. (T.)

بَادِٰيَةٍ: see what next follows.

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A desert; so called because of its being open, or uncovered; (TA;) **contr. of** بَدْوُ (M, K;) as also بَدْوُ (S, * M, Msb, K;) and بَدَاةَ, (M, K;) or بَدَاةَ, (T,) [thought by SM to be the correct form because found by him in the M, in which I find بَدَاةَ,] and بَدَاةَ، said to be used as syn. with بَدَاةَ in a verse of Lebeed cited among the exs. of the preposition بِ, p. 142, (TA,) and بَدَاوَةَ (M, K;) and بَدَاوَةَ (M;) [of which the last two and the second (namely، بَدْوُ) 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 مَبَادِي، which is syn. with مناَجِعِ، **contr. of** مَحَاضِرٌ، and pl. of مَبَادِي، (T,) this last signifying the **contr. of** مَحَاضِرٌ: (S:) the pl. of مَبَادِي (T, Msb.) See also بَدَاةَ، pl. مَبَاذِي، pl. مَبَاذِي، See also بَدَاةَ، pl. مَبَاذِي، مَبَاذِي，etc.
I began with the thing; or made it to have precedence, or to be first; (M, K;) of the dial. of the Ansár: (M:) the people of ElMedeeneh say, بدّت, بدّت، (accord. to different copies of the S,) in the sense of بدّت. (S:) [the right reading seems to be بدّت; for] IKh says, none says بدّت in the sense of بدّت، except the Ansár: all others say، بدّت and بدّت; when the hemzeh is suppressed, the ٰد is pronounced with kesr, and therefore the hemzeh is changed into ٰ. (IB, TA.) [See a verse of Ibn-Rawáhah cited voce بدّت.]

بدّةِ said by Mtr to be a vulgar word, and by IB to be erroneous, but by IKtt to be of the dial. of the Ansár: see art. بدّةِ [voce بدّت، second sentence, in two places]. (TA.)
[1] (M,) sec. pers. [2] (S, Mgh, K,) aor. [3] (L, K,) inf. n. [4] (S, M, Mgh, K) and [5] (M, Mgh, K) and [6] (K,) or [7] (K,) or [8] (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,) [or this may be a simple subst.,] He overcame him; (T, S, M, L, K;) he surpassed him in goodliness or beauty, or in any deed: (T, L:) he outstripped him. (M, L.) He outstripped, or surpassed, and overcame, the speakers. (L.)

[3] 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] He took his (i. e. his own) right, or due. (K.)

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

[perhaps from the Persian بَدَ] A man slovenly with respect to his person, and poor. (IAar, T, L,) And بَدَ, البَدَ, 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) A man having evil fortune. (Kr, M, L) A threadbare, and shabby, or
mean, state of apparel. (M) An evil state or condition. (S, TA) Dates that are separate, each one from another, not sticking together; like (IAar, M) or that are
scattered. (K) Single; sole; that is alone, or apart from others: (IAar, K) and so
أَيْدِيَ أَحَدٍ (K) In his state of apparel is slovenliness, and threadbareness, and shabbiness, or meanness. (T) also, (sometimes written in the TT
but without vowel-signs,) signifies Slovenliness with respect to one's person; or neglect of cleanliness. (T, L, K)
And for the former, see also
بَيَانَةً. Also Any one overcoming, or surpassing. (M, L)
1. (T, M, K) with and without ʾ, (Mgh,) aor. —, (T,) inf. n. ُءآَﺬَﺑٌاءَ and ُءآَﺬَﺑٌاءَ (M, K,) the former written in one copy of the K ُءآَﺬَﺑٌاءَ, and the latter in some copies written ُءآَﺬَﺑٌاءَ (TA;) and ُءآَﺬَﺑٌاءَ, and ُءآَﺬَﺑٌاءَ (K,) aor. of both — (TA;) and some say ُءآَﺬَﺑٌاءَ, aor. inf. n. ُءآَﺬَﺑٌاءَ; (TA;) or, accord. to the Msb, only ُءآَﺬَﺑٌاءَ is with ʾ, and the others are properly written ُءآَﺬَﺑٌاءَ and ُءآَﺬَﺑٌاءَ; (TA;) ُءآَﺬَﺑٌاءَ (M, K,) aor. of both ُءآَﺬَﺑٌاءَ; (TA;) and some say ُءآَﺬَﺑٌاءَ, aor. ُءآَﺬَﺑٌاءَ, and ُءآَﺬَﺑٌاءَ (TA;) and some say ُءآَﺬَﺑٌاءَ, aor. ُءآَﺬَﺑٌاءَ, and ُءآَﺬَﺑٌاءَ (TA;) He (a man) was, or became, foul, unseemly; or obscene, (T, M, K, TA,) in tongue; (TA;) evil in speech. (T.) And ُءآَﺬَﺑٌاءَ, aor. —, inf. n. ُءآَﺬَﺑٌاءَ, and ُءآَﺬَﺑٌاءَ, He behaved in a lightwitted, weak, stupid, or foolish, manner; or ignorantly, towards the people, or company of men; and uttered foul, unseemly, or obscene, language against them; and so though with truth. (Msb.) ُءآَﺬَﺑٌاءَ 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;) see 3. ُءآَﺬَﺑٌاءَ, (T, S, M, K,) aor. —, (T,) inf. n. ُءآَﺬَﺑٌاءَ, (T, S,) also signifies He dispraised it; discommended it; (T, M, K;) namely, a thing: (M:) and be 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 ُءآَﺬَﺑٌاءَ, (T, S, M, Msb, *) 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, Msb;) 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, ُءآَﺬَﺑٌاءَ ُءآَﺬَﺑٌاءَ, (T,) One says also, ُءآَﺬَﺑٌاءَ, He dispraised, or discommended, the pasture of the land. (S, M, K,) And in like manner, ُءآَﺬَﺑٌاءَ, (T, K,) He did not praise the place. (TA;) ُءآَﺬَﺑٌاءَ, (T,) inf. n. ُءآَﺬَﺑٌاءَ, (T, K,) in some copies of the K without ʾ, (TA;) and ُءآَﺬَﺑٌاءَ, (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 مُفَاحِشَةٍ. (T, K.) You say, يَادَأَهُ فِي ذَٰلِكَ [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 مَفَاحِشَةٌ, notwithstanding the final faucial letter]. (TA.) And Esh-Shaabee says, إِذَا عَظَمَتْ النُّسُوَّةُ فَإِنَّهَا يَدَأَهُ وَيَدَأَهُ [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 يَدَأَهُ here signifies مُفَاحِشَةٍ: (T:) the meaning is, that there is much يَدَأَهُ and يَدَأَهُ, i. e. مَنَاجِةٌ, therein. (TA in art. ﻟَاوَاذَبٌ.) [But there, in the place of ﻟَاوَاذَبٌ I find ﺗَوَاوَاذَبٌ; and in the TA in the present art., ﺑَدَأَهُ.] Also He contended with him in an altercation. (T.)

ابْدَأَ ٤ He uttered foul, unseemly, or obscene, speech or language. (TA.)

بَدَأَهُ A man foul, unseemly, or obscene, (T,)

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M, K, TA,) in tongue; (TA;) evil in speech. (T.) [See also art. ﺑَذَوْ ] A place in which is no pasture: (K): أَرْضٌ ﺑَذِئْعَةٌ a land in which is no pasture. (S, M.)
**بذخ**

١. بذَخَ، aor. —، inf. n. بذَخـ، (Msb;) and بذَخَ، [aor. — and —، (see what follows,) inf. n. بذَخـ، (L;) It (a mountain) was high, or lofty. (L, Msb.) ___ And hence, (Msb;) بذَخَ، (S, Msb, K;) aor. —، (K;) inf. n. بذَخـ، (S, K;) and بذَخ، aor. — and —، but the former is the more approved, inf. n. بذَخـ، (L;) He was, or became, proud, and lofty, or haughty; (S, Msb, * K;) as also خذَبت، (S, K;) he exalted himself above others, (L, TA,) as also بذَخَ، (A,) by his speech, and his glorying, or boasting. (L, TA.) ___ And بذَخ، aor. —، inf. n. Bذَخـ، (L;) a camel brayed in the most vehement manner, (L, TA,) and put forth his تْقِشْقِش، [or faucial bag]. (TA.) بذَخ، aor. —، inf. n. بذَخـ، He split, clave, rifted, slit, or rent, a thing. (Msb.)

٣. بذَخَهُ He vied, or competed, or contended, with him in glorying or boasting, or in glory or excellence, or for superiority in nobleness. (L, TA.)

٥. بذَخَ، see ١، in two places.

**بدَخ**

بدَخَ، see ١. 

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

بدَخَ، see ١.

بدَخـ بذَخ، عَظِيمِ، (K.)

بدَخَ، : see what next follows, in four places.

بدَخـ بذَخ بذَخ، High, or lofty; (JK, A, Msb;) applied to a mountain: (JK, Msb;) [and] a high, or lofty, mountain; an epithet in which the
quality of a subst. is predominant: (L, TA:) pl. بَذَّاخَاتٍ (JK, S, A, L, Msb) and the former pl. applied as an epithet to mountains. (S, A, K.) [Hence,] بَذَّاخَ (JK, L, K, A) [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 بَذَّاخَ, like as (JK, L,) and بَذَّاخَ (JK, K, L,) [both fem. forms]: (JK:) and the former pl. applied as an epithet to mountains. (S, A, K.) B a large-bodied, or corpulent, woman; (S, K,) as also بَذَّاخَةٍ. (TA.)
بذر

1. بذر, (T, S, A, Msb,) aor. بذر, (T, Msb, K,) *He sowed* seed; (S, TA:) *he cast* grain upon the ground to sow it; (Msb:) *he cast* grain upon the ground, scattering it; (A:) *he scattered* seed (T, MF) upon the ground; as also بذر, [but app. in an intensive sense,] (MF,) inf. n. بذر, (T, MF) and بذر: (T:) this is the primary signification. (MF.) Also, (M,) inf. n. as above, (M, K,) *He sowed* land; (M, L, K;) and so بذر, (M, L,) inf. n. بذر. (L, K.) Also, (M,) inf. n. as above, (M, K,) *He scattered,* or dispersed, (M, K,) a thing; (M;) and so بذر, [or rather he scattered, or dispersed, much,] inf. n. بذر, (M, A,) inf. n. as above, (M,) *God scattered,* or dispersed, mankind (M, A) in the earth. (A.) بذر, (M, A,) inf. n. as above, (M,) *He disseminated, scattered,* or diffused, talk, or speech, (Msb, TA,) بذَر الكلَّام. He disseminated, scattered, or diffused, talk, or speech, (Msb, TA,) بذَر الكلَّام. He disseminated, scattered, or diffused, talk, or speech, (Msb, TA,) بذَر الكلَّام. He disseminated, scattered, or diffused, talk, or speech, (Msb, TA,) بذَر الكلَّام. *He divulged what was secret; he revealed what he had heard.* (T, L.) بذر, بذر, (L, K,) aor. بذر, (T, L) [aor. بذر,] inf. n. بذر, (T, L,) inf. n. بذر, He talked much; was loquacious. (M.)

see 1, in four places. بذر, inf. n. بذر, also signifies *He was extravagant in expenditure;* and so بذر, inf. n. بذر, (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,screens is here put for خربه: in the M it is أفسدة]) 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: (Msb:) or in a way that did not behoove: it includes the meaning of أسرف in common, or conventional, acceptation, and is used in the proper sense of this latter verb: or, as some say, بذر, 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 إسراف denotes excess with respect to quantity, and is ignorance of the values of the right objects. (MF.)

[See also [بادارة.]

بادر ٣ see 2.

تبادر ٥ It became scattered or dispersed; or much scattered or dispersed. (A.) ___ It (talk, or speech,) became much disseminated or scattered or diffused. (Msb.)

بادر (S, M, Msb, K, &c.) and بادر, (M,) the former either an inf. n. used as a proper subst. or of the measure فعل in the sense of the measure معقول, (Msb,) Grain that is set apart for sowing; (Lth, M, K;) any seed, or grain that is sown; as also بزر: (Kh, Msb;) or grain such as wheat, that is sown; distinguished from بزر, which is applied to the seed of sweet-smelling plants and of leguminous herbs: and this distinction commonly obtains: (Msb:) 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 بادر 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. بادر and (M, K:) ___ [Hence,] بادر signifies also Progeny; (T, M, K;) and so بادر. (M, K;) One says, أن هؤلاء بادر سوء Verily these are a progeny of evil, or an evil progeny. (T, A. *)

بادر: see بادر.

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

also بادر: see بادر. بادر and بادر and بادر, (K,) A man who talks much; loquacious; (M, K;) and so بادر: (IDrd, M) and بادر. (M:) irrationally; or vainly; or frivolously, loquacious; a great
babbler: (TA.) ___ See also [Wheat, or food, in which is increase, redundancy, exuberance, plenty, or abundance. (T, * M, L, K. *)]

What is false, vain, or ineffectual; syn. (Seer, M, L, K;) like the radical idea denoted by it is that of dispersion. (M, L)

A man who divulges secrets; (S, M, A,) as also, of which the fem. is with: (L:) or one who cannot keep his secret: (T, K:) pl. of the first. (T, S, M.) Also, both the first and second, A calumniator; a slanderer: (K, TA:) pl. of the former as above. (TA.)

is [said to be] an imitative sequent to; (M, K,) like 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 , as signifying Scattered, or dispersed, like in the sense of , &c.; and that for this reason it is used as a corroborative of .] See also

increase, redundancy, exuberance, plenty, or abundance, in wheat, or food. (Lh, * T, * M, L, K. *) You say, Wheat, or food, in which is much increase, &c. (T, TA.) ___ See also

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

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 مبذّر and مبذّر and مبذّر and مبذّر (TA.)

Land that yields increase. (A.)

Many; much; abundant: (K, TA:) water that is abundant; or blessed with abundance, plenty, or increase. (A.)
بِذَق

بِذَق : see بِذَق, in two places.

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

بِذَق : see above. It is also an imitative sequent to حَذَق. (K.)

بِذَق [meaning A pawn in the game of chess is from بِذَق; (TA;) which latter signifies footmen, as opposed to horsemen, (AO, K, TA,) and is an arabicized word, from the Persian, (AO, TA,) originally بِذَق the pl. of بِذَق is بِذَق; (TA;) for which a poet uses بُذَوق, as though he suppressed the ى [in the sing.], making بِذَق to become بِذَق : (Ibn-Buzurj, TA:) or, accord. to El-Khärzenjee, (JK, TA,) بِذَق signifies a guide in a journey; as also بِذَق: (JK, K, TA;) or [in the CK and] small and light or active: (K, TA;) or, as in the Tekmileh, (TA,) short and light or active: (JK, TA;) and its pl. is بُذَوق. (JK, K.)

بِذَق : see بِذَق.
1 لﺬَﺑْ , aor. ـهَلَﺬَﺑْ, (S, M, * Msb, K) and ـهَلَﺬَﺑْ , (M, K) inf. n. ـبَذْلْ, (S, M, Msb, K,) He gave it, and was liberal, or bountiful, with it; he gave it liberally, bountifully, unsparingly, or freely; (S, Msb, 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: (Msb:) ـبَذْلْ is the contr. of ـعْﻨَمْ. (M.) [Hence,] ـبَذْلِْيِنْاَطْأَـفْ ـهُتْلَأْـسْ ـهُنْيِمْ I asked him, and he gave me what he was able to give. (TA.) [And ـهَسْـفَـنْ ـهَلَﺬَﺑْ. 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 ـبَذْلْ جِهْدْ, and ـبَذْلْ ـجِهْدْ, 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 ـبَذْلْ، ـبَذْلْ وَـنْوَـصَ، ـبَذْلْ وُذَـسَرَـفَ 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. ـشِهَدَ, and ـشَهَدَ: see ـفِرْسَ ذُو صُوْنَ وَأَبْتَذَالَلَ.) ـحَـضُرْ أَبْتَذَالَلَ, a horse that has a running pace (حصر) which he has reserved for the time of need, and a run (عَدُو) less quick which he has performed freely, or without reservation (وُدَـعِو). (T.) [In the K these phrases are given in a mutilated state, and with a mutilated explanation.] And ـبَذْلْ صَوْنَهُ خَيْرَ مِنْ بَذْلْهُ His interior state, or disposition of mind, is better than his apparent state &c. (TA.) ___ See also 8.

5 تَبَذَّلْ He neglected the preserving of himself or his honour or reputation [from disgrace]; i. q. ـتَرَكَ النَّصَـوْنَ (S) or ـتَرَكَ النَّصَـوْنَ (TA;) he was careless of himself or his honour or reputation; contr. of ـنَصَـوْنَ; (Msb in the present art.;) as also ـتَرَكَ النَّصَـوْنَ. (Msb in art. صوْن.) You say, ـكَـمَـوِّـمَـوِّ لَ مِـبَذَْـلْ [He was generous, and was not careless of his honour or reputation]. (M and L in art. صوْن.) ـوْفَـرِبَ (ـتَبَذَّلَ فِي عَمَّلٍ كَذَا, and ـتَبَذَّلَ فِي عَمَّلٍ كَذَا, He employed his own self in
the doing of such a thing. (T.)

is the contr. of صيغة راميهمه (M, K,) [i.e.] 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. (S, Msb;) he wore it (a garment) in times of service and work; as also بنلله; (Msb, TA;) or, as Koot says, [aor. ٌ and ٌ] inf. n. ُهَنَـﺗِا signifies he did not preserve it, lay it up, take care of it, or reserve it; namely, a garment. (Msb.) See also 5, in two places. You say also, اتحذّب عدوه 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. ُهَنَـﺗِا signifies he did not preserve it, lay it up, take care of it, or reserve it; namely, a garment. (Msb.) See also 5, in two places. You say also, اتحذّب عدوه (He a horse) performed his run freely, or without reservation; opposed to صانه.

(T.) See 1.

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

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

ٌبِـذَّلَـةٌ: see what next follows, in two places.

ٌبِـذَّلَـةٌ A garment that is worn (T, S, Msb) in service, or work; (S, Msb;) that is not preserved, laid up, taken care of, or reserved; (T, M, K;) as also بنلله (Msb) and ُمِبِدَْلَّ, (T,) or ُمِبِدَْلَّ, (S, M, K,) the pl. of which is مِبَـذَّلَـةٌ: (S:) and an old and worn-out garment; (TA;) as also بنلله and ُمِبِدَْلَّ; (M, K;) the pl. of which is mentioned on the authority of AZ, but is disapproved by Alee Ibn-Hamzeh, who asserts it to be without ء: (IB, TA:) sometimes has بنلله as pl. (TA.) You say, جاءت نا اتَّبَذَّلَةٌ فِي ثِيابِ بِذَّلَّةٍ, i.e. [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 بنلله and ُبِـذَّلَـةٌ are dial. vars., both as inf. ns. (see 8) and as proper subs.]) The word بنلله, with fet-h, and with the unpointed د, applied by the vulgar to [a suit of] new clothes, is a mistake for ُبِـذَّلَـةٌ.
and this is correctly a name for old and worn-out clothes. (TA. [But this is doubtful; for بذلة 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, 

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.)

بَذَلَن

b. 

q. بذلة [inf. n. of 1, The act of giving liberally; &c.]. (TA.)

بَذَلَن

A man wont to give property liberally, freely, or willingly; or who so gives it much, or frequently; as also بذل [T, TA] (and app. مبادل , مماثل , of which the pl. occurs in the following saying]. They are very liberally disposed to the exercise of beneficence, or bounty]. (TA.)

بَذَلَن

Any one who gives [liberally;] freely, or willingly. (M.)

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مَبَذَلَن

: see بذلة, in two places.

مَبَذَلَن

: see مبادل, in three places.

مَبَذَلَن

pl. مباديل. see بذل.

مَبَذَلَن Held in mean estimation: as in the saying, مَاله مصون و عرضه مبادل [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.) ___ 

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

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.
ٌءآَﺬَﺑ

ٌءآَﺬَﺑ (S, M, Msb, K) and ُءآَﺬَﺑ (T, S, M, &c.,) aor. لِدَو, (T, S, &c.,) inf. n. لِدَو (S, M, Msb, K) and لِدَو (K,;) the latter is the original form, but the ء is elided, as in ُءآَﺬَﺑ, inf. n. of لِدَو, (S,) or لِدَو is an inf. n. of the verb لِدَو, but that of لِدَو لِدَو; (IB;) and some say, لِدَو, (T,) which is a dial. var. of the former, (Msb,) aor. لِدَو, inf. n. لِدَو (T in art.; لِدَو;) He (a man) was, or became, foul, unseemly, or obscene [in tongue]; (T, S, M, &c.,) evil in speech; (T in art.; لِدَو;) as also لِدَو, (T, M, K, in that art.,) and لِدَو, (Msb and K in art. لِدَو;) and لِدَو (K in that art.:) and لِدَو he uttered foul, unseemly, or obscene, speech or language. (TA.) And لِدَو, (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. (Msb;) And لِدَو also signifies He (a man) was, or became, evil in disposition. (TA.)

ٌىِﺬَﺑ

ٌىِﺬَﺑ (T, M, Msb, K,) or ناَلٌا لِدَو (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: (Msb:) fem. with ء لِدَو: (S, Msb:) and pl. لِدَو (T.)
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]: (Msb:) he was good, just, righteous, virtuous, or honest: (T, Msb:) [or he was amply, largely, or extensively, good or beneficent:] and he was true, or veracious. (M, Msb, K.) [Authorities differ as to the primary signification of this verb, and as to the subordinate meanings: see below.] You say also, (Msb, TA,) and (S, M, Mgh, Msb, K,) first pers. and (T, A, Mgh, K) and (Fr, T, S, M, K,) aor. and (M, Msb) and (M, K) or (T, A, M, Msb, K,) inf. n. (S, M, K) and (K, ) or (Msb,) He was true, or veracious, (S, Mgh, Msb, K, TA,) in his saying, (Msb, TA,) and in his oath. (S, Mgh, Msb, K,) and (Fr, T, S, M, K,) aor. inf. n. (S, M, Msb, K) and (M, K,) or (Msb,) 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 عَقْر: (S, M, A, K;) he treated, or behaved towards, his father with good obedience, and with
genleness, or courtesy, striving to do the things that were pleasing to him, and to avoid what were
displeasing to him. (Msb.) And [hence, app., for accord. to the A it is tropical.] بر خالقه (S,) or بر
زيه (A,) aor. بر, (S, A,) inf.
ُهَـبَر (T, S, M, K;) and تَبَرَ (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
ٌقﻮُﻘُﻋ (Msb.) And [hence, app., for accord. to the A it is tropical.
ُهَـبَر (S, K; *) or 
ُهَـبَرَ (A,) aor. بر, (S, A,) inf.
ُرِبَ (T, S, M, K;) and 
ُهرّﱪﺗ (S, K; *) He obeyed his Creator, or his Lord;
أَذَكَِب (Msb.) or أَذَكِبَ (S, A:) means
He recompensed him, or rewarded him, for his obedience. (B, TA.) 
اَذَكِبَ (T, S, Msb,) aor. بر, (T, S, Msb,) inf. n.
ُرِبَ (T, S, M, K;) and was pious towards
ٌقﻮُﻘُﻋ (Msb.; occurring in the S and K in
explanation of أَذَكَِبَ) 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 بر لله حَجَّة, (T, S, Msb,) aor. بر, (Msb,) inf. n.
ُرِبَ (S,) or برَرَ (Msb,) God accepted his pilgrimage; (S, Msb;) as also أَذَكَِبَ بر لله حَجَّة (T, S, M, Msb;) the latter alone is allowed by Fr:
ُرِبَ (M, TA;) [though بر for حَجَّة and عمله, mentioned above, are well known; as is the pass. part. n. مَبَرَر, which see below:] and one
says, [in like manner,] بر لله عمله. (M.) [God accepted his deed, or work, as good; approved it]. (M.) See also 4, in
three places. بر (T, K;) inf. n. بر (S, K;) He drove sheep or goats: (IAar, S, K;) or he called them. (Yoo.) [See also بر below.]
ُرِبَ (S, K;) 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.
He executed, or performed, the saying, and the oath, truly. (M, A, Mgh, Msb, K.) Accord. to El-Ahmar, one also says, God verified his oath. (TA.) inf. n. signifies he assented not, or consented not, thereto. (T, TA.)

He overcame them: he subdued them, or overcame them, by good or other actions; (TA;) by actions or sayings; (TA;) as also, he was refractory, or stubborn, and overcame them. (TA, from a trad.) You say, (A.) And

He overcame his adversary. (IAar, M.) He rode, or journeyed, upon the land. (ISk, S, A, K.) Opposed to

He affected, or endeavoured to characterize himself by, i.e. filial piety, &c.]

Thou hast abstained from crime, or sin, or the like, in our affair, or business, or case. (T, TA.)

They practised mutual [meaning kindness, or goodness and affection and gentleness, and regard
for each other's circumstances. (S.)

R. Q. 1

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 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.)

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: (Msb:) true, or veracious: (M, Msb, K;) and both signify also abounding in [or filial piety; &c.]: (K:) the former is [said to be] a stronger epithet than the latter, like as عدل is stronger than عدل. (B:) [but its pl. shows that it is not, like عدل, originally an inf. n.: it is a regular contraction of بر, like as بر is of بر.] the fem. of each is with ﺊ: (Lh, M:) the pl. (of the former, S, M, Msb, or of the latter, B) is برء; and (of the latter, S, M, Msb, or of the former, B) ﺊبرة: (S, M, Msb, 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, ﺚآ ﻣأ ﺦأ ﺔأ ﻣأ ﺔأ, and ﺦأ, and ﺒأ, and ﻣأ، ﺊأ، ﺊأ، ﻣأ، and ﺒأ, 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 The mother is maternally affectionate to her child, or offspring]. (S.) And A man who behaves towards his kindred with kindness, or goodness and affection and gentleness, and regard for their circumstances. (T.) And A man who treats with goodness and affection and gentleness, and rejoices, or gladdens, his brethren: pl. ﺝأ. (S, * K, * TA, in art. سروت. And ﺝأ, ﺒأ، ﺒأ، ﻣأ، and ﺒأ،) True, or veracious, in a saying, and in an oath. (Msb.) And [A true oath; or an oath that proves true]. (Ham p. 811.) 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:) is not so used. (IAth.) It is said in a trad., وَتَسْحَبُوا بِالأَرْضِ فَإِلَيْهَا بَرَأُوكُمْ أَبَاورُ (IAth.;) 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.) بر Land; opposed to خَرْ (as meaning sea and the like): (S, Msb, K:) from بر 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, بر و خَرْ By land and by sea.] ___ A desert, or deserts; a waste, or wastes. (T, TA. [See also بر, voce إِبْرَيْ.] So, accord. to Mujáhid [and the Jel] in words of the Kur [vi. 59], وَبَعُوْمَ مَا فِي الْبَرِّ وَالْبَحْرِ And He knoweth what is in the desert, or deserts, and the towns, or villages, in which is water; (T, TA,) or which are upon the rivers. (Jel.) [So too in the phrase نُطَابَ الْبَرِّ The plants, or herbage, of the desert or waste; the wild plants or herbage. And حَيْوَانُ 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 خَرْ 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 كَنْمَلُ (Lth, T) meaning I sat outside the house; (A;) and خَرَجْتَ (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, أَرِيدُ حَوْا وَبَيْدُ، بَرْ I desire concealment, or secrecy, and he desires publicity. (A.)

بر Wheat; and the grain of wheat; syn. قَمْحَة، (S, * Msb,) or حَنْطَة; (M, K;) but it is a more chaste word than قَمْحَة: حَنْطَة قَمْحَة (M:) pl. of بر; (S, M;) or [rather] بر is the n. un. [signifying a grain of wheat, like قَمْحَة]: (IDrd, Msb:) the pl. of بر (K;) هو أَقْصَرُ من بر 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,)
"He, or it, is shorter than a grain of wheat." (A, TA.) And you say, أَطْعَمْنَا آَبَنَا بَرَةُ He fed us with bread. (A.)

بر inf. n. of 1: (T, S, M, &c.) it is said by some to signify primarily Ampleness, largeness, or extensiveness; whence بر as opposed to حَرَّمٍ: 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-Shihâb [El-Khafâjee, MF:)] or بر, as opposed to حَرَّمٍ, [or as signifying a wide tract of land, (Bd in ii. 41,) is the original of بر (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 بر,] and Bd on the same passage, and B, K, TA,) to men; (TA;) or comprehending every kind of goodness: (Ksh and Bd ubi suprà:) 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 suprà:) or every deed that is approved: (Ksh and Bd in ii. 172:) and particularly obedience to God: (T, S, M, &c.: [see also بر:)] [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. (Msb;) and إحسان; as also میثاق and میثارات and میثابات. (Har p. 94.) In the Kur [ii. 172], where it is said, "لَكْنَ الْبَرُّ مِنْ أَمَّنِ بِاللَّهِ" [i.e. But the pious, or obedient to God, is he who believeth in God;] (T, M, Ksh, Bd, Jel;) and some read "لَكْنَ الْبَرُّ مِنْ أَمَّنِ بِاللَّهِ" (Ksh, Bd, Jel;) or the meaning is, "لَكْنَ الْبَرُّ مِنْ أَمَّنِ 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,) لا يُعْرَفُ هُراً مِنْ بَرَّ، 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: (ElFezáree, 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 بر, also, has the signification here assigned to بر: (K, * TA:) or from the alberira (A’Obeid, T, K:) i. e. the crying of sheep from the crying of goats: (A’Obeid, T:) or the cat from the rat, or mouse: (Iaar, T, M, K:) and بر also signifies the [species of rat called] جرد: (Aboo-Tálib, T, K:) or a small animal resembling the rat or mouse: (M:) and the young of the fox. (K.) ___ Also Good, as a subst., not an adj.; syn. خير; (Sh, T, Mgh, Msb, K;) which comprises all that has been said in explanation of بر (Sh, T, Mgh) as used in the saying of Mohammad, ﷺ [Keep ye to truth; for it guides to good, or to a good, or right, state]: some render it in this instance by الخير; and some, by الصلاح. (Sh, T.) It signifies also The good of the present life, consisting in spiritual and worldly blessings, and of that which is to come, consisting in everlasting enjoyment in Paradise: so in the Kur iii. 86: (T:) or [simply] Paradise. (K.) ___ Also The heart; or the mind. (K.) So in the saying, هو مطيع البر [He is quiet, or at rest, in heart, or mind]. (TA.)

برة a subst. in the sense of البر, (S, M, K,) meaning Obedience [&c.]; (K:) determinate, (S, K,) being a proper name; for which reason, combined with its being of the fem. gender, it is imperfectly decl. (M.) [It is opposed to فجر. See a verse of En-Nábighah in the first paragraph of art. حمل.]

بر [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 كيات, and smaller in its clusters; having a round,
small, hard stone, a little larger than the جمَّص; its cluster filling the hand: (AHz, M:) n. un. with ٌ. (AHz, S, M, Msb.)

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

**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,**Uncultivated land; without seed-produce, and unfruitful; without green herbs or leguminous plants and without waters; contr. of ٌﺔَﻳِّﺮَـﺒﻟا.** (IAar, M, K.) **And, simply,** ٌﺔَﻳِّﺮَـﺒﻟا, (S, M, A, Msb, K,) and ٌﺖﻳِّﺮَـﺒﻟا, (A’Obeyd, IAar, Sh, S, K,) the latter a variation of the former, the ى becoming made quiescent, and the َة therefore being changed into َت, as in ٌﺖَيِّﺮَـﻔِﻋ, originally ٌﺖَيِّﺮَـﻔِﻋ, (S,) a rel. n. from ٌيرَب (Sh, T, Msb,) **A desert; a waste; a spacious tract of ground without herbage; syn. ٌسَكَكَيْت (S, M, A, Msb, K:) [see also ٌيرَب:] or a tract nearer to the desert (ٌلَبَر) than it is to water: (Sh, T:) [but some write the latter word ٌبَرَت ; and it is said that ٌبَرَت (T and K in art.,) of the same measure as ٌسَكَكَيْت, (K in that art.,) signifies flat, even, or level, land: (T, K:) or a barren, flat, even, or level, land: a poet says,**

*beryt أرض بعدها برىت *

[A barren, flat land, after which is a second barren, flat land]: (T:) ISd says that بَرَت, in a poem of Ru-bëh, [from which the ex. given above is probably taken,] is of the measure ٌبَرَت فَعَلْت from ٌلَبَر; and that art. بَرَت is not the place in which it should be mentioned: (TA:) Lth says, ٌبَرَت is a noun derived from ٌلَبَر; the ى becoming quiescent, and the َة becoming an inseparable ت, as though it were a radical letter, as in the case of ٌتَيِّﺮَـﻔِﻋ, which thus becomes ٌتَيِّرَـﻔِﻋ: (T, TA:) the pl. of ٌبَرَت is بَرَات, and that of ٌبَرَات is بَرَات. (S.)
as signifying *A possessor of*, i.e. *wheat*, though agreeable with prevailing analogy, is not allowable, not being sanctioned by usage. (Sb, M.)

External; or outward: apparent; public. (T.) Hence the saying of Selmán, (T, A, K) *Whoso maketh his inner man* (علانئته) *(to be good, God will make his outward man* (حِلحْصَأ) *(to be good. (T.)* *is a rel. n., irregularly formed, (K,) from بِرْب* signifying elevated ground, open to view; and *جوانِي* from جوُن, from جِنوُن, signifying any low, or depressed, part of the ground. (T.)* *You say, افتتح الباب البراق* *(He opened the outer door: (A.)

, (S, K,) or البربر (Mgh, Msb,) [a coll. gen. proper name, of which the n. un., or rel. n., is بريجري, ] a foreign word, (S,) [probably of African origin, the primary form of which is the source of βαρβαρός &c., arabicized; (Msb;) or, as some say, from بِرْب in speech; (TA; [see R. Q. 1;]) and البربر (S, M, Msb, K,) the pl. of البربر, (K,) or of البربر, (Meb,) [or of البربر, agreeably with what follows and with analogy, ] the ُ 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 البربر;] (S;) *A certain people, (S, M, Mgh, Msb, K,) of the inhabitants of El-Maghrib [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 البربار, sing. بريجري, 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.]
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: (K: and Br: and K: signifies one who talks much and unprofitably. (Fr.)

The lion; as also: (K:) because of the confused noise that he makes, and his aversion and anger. (TA:)

A bucket that makes a noise (M, K) in the water. (M:)

What is termed [i.e. coarselyground flour; &c.], (M, CK, [in MS. copies of the K, and of the S also, خشيش, which is evidently a mistranscription,]) of wheat. (S, M, K:)

fem. with ی: see بار, in five places.

[accord. to analogy signifies More, and most, pious &c.: see بار. 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, 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 أفضح, we find أضحص.

One who overcomes. (TA:)[See 4:]这就 means Verily he is a prudent, or sound, manager of that; syn. ضابط لِه. (M, K.*)

: see بار.

, applied to a pilgrimage, Sinlessly performed: (Sh, T, Mgh:) or characterized by the giving of food and by sweetness of speech; as explained by Mohammad himself: accepted: rewarded. (TA:)[Thou art accepted, or approved, and rewarded] and [Go thou accepted, or approved, and rewarded] are forms of benediction: the former, of the dial.
of Temeem; أَنتَ being understood: the latter, of the dial. of the people of El-Hijáz; أَذْهَبْ being understood. (M.) ___ Applied to a sale, *Truly and honestly executed.* (Sh, T, Mgh.)

See: المَرْبَعِ.
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,] بَرَرَ, (T, Msb,) aor. — and برَرَ, (Msb;) inf. n. برُرَ, (T, Msb;) or برَرَ, inf. n. برُرَ, with damm; and the people of El-Hijáz say برَرَ, inf. n. برُرَ, with fet-h: (S:) accord. to As, ضَرْرَا نَم يِرَبَ, and أَرَبَ (, T, Msb,) aor.; and ئوَرَبَ, aor. ئوَرَبَ, (Msb;) inf. n. ئوَرَبَ (, T, Msb:) or ضَرْرَا نَم يِرَبَ, inf. n. برُرَ, with damm; and the people of El-Hijáz say برَرَ, inf. n. برُرَ, or برَرَ, or برَرَ, or برَرَ, or بَرَرَ, or بَرَرَ, or بَرَرَ, or بَرَرَ, of the dial. of Temeem; and بَرَرَ, of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بَرَرَ; and the rest of the Arabs say بَرَرَ: (T:) or بَرَرَ [alone], said of a sick man, aor. — and —; and ئوَرَبَ, inf. n. برُرَ [probably a mistranscription for برُرَ] and ئوَرَبَ: or, accord. to Lh, the people of El- Hijáz say برَرَ, برَرَ, inf. n. برُرَ and ئوَرَبَ [i. e. برَرَ and ئوَرَبَ]; and the people of El-Áliyeh, برَرَ, (T,) aor. —, inf. n. برُرَ and ئوَرَبَ; and Temeem, برَرَ, (T,) aor. —, inf. n. برُرَ and ئوَرَبَ: (M:) or برَرَ, (K,) said by IKtt to be the most chaste form, (TA,) aor. — , (K,) agreeably with analogy, (TA,) and — , (K,) said by Zj to be the only instance of a verb of the measure فعل with ، for its last radical letter having its aor. of the measure يِرَبَ, [though others mention also شَرَبَ, aor. يِرَبَ, and هَنَا, aor. يِرَبَ, and سَهَنَا, aor. يِرَبَ] and asserted to be a bad form, (TA,) inf. n. برُرَ and ئوَرَبَ; and برَرَ, (K,) not a chaste form, (TA,) aor. —; and ئوَرَبَ, (K,) a chaste form, (TA,) and the most common of all,] aor. — , inf. n. برُرَ and ئوَرَبَ, (K, TA,) or برُرَ, (K, TA,) or برُرَ, (K, TA,) or ئوَرَبَ, (K, TA,) or ئوَرَبَ (, 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. نَفَحَ (, 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 بَرَرَ, or برَرَ, The wound healed; or became in a healing state: of frequent occurrence.] And بَرَرَ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. — and — , the latter extr., (M, K,) or rather it is very strange, for IKoot says that بَرَرَ, and ئوَرَبَ, are the only instances of this kind, (TA,) inf. n. برُرَ (M, K) and ئوَرَبَ (Lh, M, K) and برُرَ, (M,) or برُرَ, (K, TA,) or
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. voice.] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.] You say, I was, or became, free from the fault, defect, imperfection, blemish, or vice; 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 [or them]; or in a state of immunity with respect to it [or them]; i. e., exempt from the demand thereof. (Msb.) And I was, or became, clear , or quit, to thee, of thy claim, or due, or right; or exempt from the demand thereof;] as also. (M.) And I was, or became, have become, clear, to thee, of having or taking, or of having had or taken, any part with such a one; or, irresponsible to thee for such a one:] (AZ, T, S: * [in one copy of the S, I find the phrase, 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 by , with which it may be rendered he shunned, or avoided,) syn. and 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 and gave warning; syn. and (T.) Hence, in the Kur [x. 1], A manifestation of excuse, and a warning, from God and his apostle. (T, Fr, T, S, M, K,) or the, (Msb,) aor. ; (T, M, &c.,) inf. n. the, (T, S, M, K) and the, (AZ, Lh, M, K) God created mankind, or the beings, or things, that are created, syn. the, (Fr, T, M, Msb, 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 is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in the, (Fr, T, M, Msb, K,) or the, (Msb,) [both sufficiently
explained above]; or by production [therefrom], as in [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,] Before our creating it, if we refer to مصيبة preceding it; but, as Bd says, it may refer to this, or to the الأرض, or to the نفس: (M:) but ِنآ has a more particular application than ِنآ; the former being particularly applied to the creation of animate beings, with few exceptions: you say, [God created, or produced, man, or the soul, and He created the heavens and the earth]. (TA.) [To this verb, or perhaps to ِنآ, or to both, ِنآ is the Hebrew equivalent, properly (though not necessarily always) signifying he created out of pre-existing matter, or he fashioned.]

2ُهأّﺮـﺑ, inf. n. ِتْبِئْرَـت: see 4, in four places. [Hence,] لا the that denies in a general manner, absolutely, or to the uttermost; i.e. the لا 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.)

3ُهأر, (T, S, M, Mgh, K,) inf. n. ِمِبْأَرَأَبَم (T, M, Mgh) and ِبْرَأَب (M,) He made him (his copartner) 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 copartner, S, O), the latter doing the same. (S, O, K.) And ِتْأَرَأَبُجْلَة I became free, clear, quit, or irresponsible, to the man, he becoming so to me. (M.) And ِمِأَرَأَبُأَمَرَأَهَة, (T, M, K,) or ِأَرَأَبُأَمَرَأَهَّة, (S,) inf. n. as above, (M,) He compounded, or made a compromise, with the woman (or his wife, S) for their mutual separation; (M, K,) i.e. he divorced her for a compensation [which she was to make him, such as her giving up a portion of her dowry remaining due to her, in order that they might be clear, each of the other]: it occurs also [without ِه] in art. ِتْأَرُب. (TA.)

4ُهأرُب (God, S, M, K) [recovered him, or] restored him to convalescence, (M, K,) [from the disease, sickness, or malady]. (S.) ِنآَرَأَب كَأَرَأَبَأ and أَرَأَب كَأَرَأَب (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, I made him, pronounced him, or held him, to be free from the fault, defect, imperfection, blemish, or vice. (Msb.) It is said in the Kur [xxxii. 69], (M) But God showed him to be clear of that which they said. (Bd.) You say also, 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: (Msb:) and and , inf. n. [I acquitted him of that which he owed me:] (S:) and [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.) [in the T (as on the authority of Aboo-'Amr Esh-Sheybânee)] [آبى] أرأى 

He entered upon [the night, or day, called] the night, or day, q. v. (K.)

see 1, in three places. 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.]

We separated ourselves, each from the other. (TA.) [See 3.]

, (T,) or , (Msb,) 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. , (Msb:) or , (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 

said of a woman: (El-Munáwee, TA;) but the lawyers make a distinction between [which are made syn. in the M and K]: see the latter word. (TA.) ___ And (T, S, Mgh,) or (M, Msb, 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, Msb.) ___ Hence, (Mgh,), (Z, Mgh, Msb,) or (T,) He searched, searched out, or sought to find or discover, the uttermost of the thing, or affair; (Z, Mgh, Msb, TA,) in order that he might know it, (Mgh,) to put an end to his doubt. (Z, Mgh, Msb, TA.) You say, (Mgh,) 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 (T, S, M,) He searched the uttermost of such a land and found not his stray beast]. (TA.) It is said in the Expos. of the Jámi‘ es-Sagheer that (Mgh,) 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.)

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

* بَرَاءٍ مَثْلَ الْفَسْيَلِ المَكْمَمٍ *

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

The first night of the [lunar] month; (El-Máźinee, T, S, K;) called thus, (S,) or (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: (As, T, K;) or the last day thereof: (IAar, T, K;) a fortunate day; every event happening
therein being regarded as a means of obtaining a blessing; (IAar, T;) but most hold that the last day of the month is
termed (TA;) as also (K;) or this is the first day of the month: (IAar, T, TA:) pl. (Th, M.)

Free, (Msb,) منه from it; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Msb;) 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, (Msb,) or a claim, or due, or right; (Mgh;) as also (Fr)
فرال (., Th, M.)

You say, منه and منه (S;) and منه, (Fr, T, S,) i.e., منه [We are clear; or quit, of you]; (Fr, T;) i.e.:
in a state of immunity with respect to it; namely a debt, or a claim, or due, or right; (Mgh;) as also (Fr)
فرال (., Th, M.)

Imperfectly decl., with one of the two hemzehs suppressed, (M,) and منه (S, M, K) and منه (T, S, K) the last two
anomalous: (TA:) the fem. of منه (T, S, M, K) and منه (T, S, M, K) and منه (T, S, M, K) the last two
[We are clear; or quit, of you]; (Fr, T;) i.e., منه [We are clear; or quit, of you]; (Fr, T;) i.e.:
الخاله منه and منه (S;) and منه (M,) and منه الحن منلك البراء (T, M) and منه [We are clear; or quit, of you]; (Fr, T;) i.e.,
Aboo-Is-hák; and As says the like of what Fr says. (T.) It is said in the Kur [xiii. 25], "Verily I am clear of
that which ye worship"; (T, M,) or منه, (Fr, T, S,) or منه; accord. to different readers. (Bd.) منه
accord. to different readers. (Bd.) منه occurs in several places in the Kur.

(M.) Accord. to IAar, 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 منه, in two places.

A writing of [i.e. conferring] immunity or exemption: from منه and منه, of which it is the inf. n.:
with medd: is [pl. of برأة, and both of these are] vulgar. (Mgh.)

The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. the الخلق, pronounced without ٓء; (T, S;) originally with ٓء, like مَرْبَةٌ, 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 فعله, meaning خلفهم; (Fr, T;) or, if derived from الأرض [earth or dust], it is originally without ٓء: (Fr, T, S;) pl. برياتُ and برياتُ. (S in art. يري). برياء, (K,) or برياء 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 يرياء: (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. يرياء, (M, K,) like as صحاب, صحاب, accord. to Lh, so that he holds it to be pl. of يرياء, like as جياع, جياع, is pl. of صحاب, صحاب, and يرياء, (M,) is sometimes written and pronounced يرياء [in all its senses]. (Kz.) See also برياء البارى, applied to God, The Creator; (T, S, Msb;) 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.)
The passage, or conduit, of water, called [q. v.], made of baked clay: (K:) or [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.)
[The Persian lute;] a certain musical instrument (Lth, Msb) of the عجم [or Persians]; (Msb;) i. q. عود: (Lth, K:) an arabicized word, (K,) from بریت, (IAth,) or بریت; meaning the breast of the duck, or goose; because of its resemblance thereto; (K;) for بر in Persian, signifies the breast; (TA;) [and بیت or بطٌ, like the Arabic بطٌ, 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.)
of the lion, (AZ, T,) and of any animal of prey, (AZ, As, T, S, M, K,) and of birds, (As, S,) [The toe; i.e. what corresponds to the إصبع of a man; (AZ, As, T, S, M, K;) [in the Lex. of Golius, as on the authority of the S, and in that of Freytag, idem quod أَفْلَة in homine; but this is a mistake, app. occasioned by a mistranscription in a copy of the S;] and the مَلْبَب is its claw, i.e., nail: (AZ, As, T, S:) or the paw (کف, (M, K,) altogether; (M,) with the أصابع [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 طَّفَر of man: Th says, of man, it is [termed] the طَّفَر; of animals having the kind of foot called خِف, the حافر; of solidhoofed animals, the منسم; of cloven-hoofed animals, the طلف; of beasts and birds of prey, the مَلْبَب; and of birds that do not prey, and of dogs and the like, the بَلَامْث; 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] ضِب, (S, M,) and of the rat, or mouse, and of the jerboa: (M:) and is, in the pl. form, (M, TA,) which is بَلَامْث, (T, S, M, TA,) metaphorically applied, by سَيْدِه Ibn-Jueiyeh, to the fingers of a man gathering honey [deposited by wild bees in a hollow of a rock]. (M, * TA.) بُرَّثُنُ الأَسْمَد 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.) بُرَّثُن seems to signify the same as بَرَّثُن or بِرَّمُن: for] Temeem are termed in a trad. the بَرَّمُن and بَرَّمُنة of the tribes of Mudar; and El-Khattabee says that it should be the بَرَّمُنة, i.e. [The claw, or] the claws; meaning thereby their impetuous valour, and strength: but مَلْبَب may be a dial. var. of بَرَّمُنة, or the م may be substituted for the ن for the purpose of assimilation [to بَرَّمُنة]. (TA.)
(in the Ham p. 352 بَرْجَم) is the sing. of بَرْجَم (S, Mgh, Msb, K) 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 signifies all the finger-joints; (A'Obeysd, K;) as also [a mistranscription for روَاجِم] (TA): (A'Obeysd, TA:) or the parts of the fingers that are protuberant when one clinches his hand: (Ham ubi suprà:) or the backs of the finger-bones: (K;) or the finger-joints (S, Mgh) that are between the أَشْجَع and the روَاجِم; (S;) i.e. (S, Mgh) [the middle knuckles; (see وَجَلْف) the heads of the سَلَامِيَّات, (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 سَلَامِيَّات; and their inner and outer sides are termed the روَاجِم: (Msb:) accord. to the T, the wrinkled parts at the joints of the fingers; the smooth portion between which is called وَجَلْف: or, as in another place, in the backs of the fingers; the parts between them being called the روَاجِم: in every finger are three بَرْجَم, 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 ﴿بَرْجَمُ ﺍَﻟْأَخْدُ ﺑَرْجَمٍ﴾, meaning

The seizing

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with the hand, is one requiring consideration [as of doubtful character]. (Mgh.) [See also بَرْجَمٍ. ]
is syn. with [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, I will not go away, or depart, or withdraw, (أَلَا أُنزِحُي، and أَلَا أُنزِحُي،) until thou accomplish my want: from, inf. n. بَرَحُ، he went away, or departed, from the place; syn. زَالَ منهُ: and to be distinguished from the phrase in the Kur [xviii. 59, similar as to words,] mentioned below. (Mgh.) You say, بَرَحُ مَكَانُهُ، (S, A, L, K,) aor. بَرَحُ (L, TA, and Ham p. 250) and بَرَحُ (L,) or بَرَحُ (as in a copy of the TA,) He went away, or departed, from his place; (S, L, K, and Ham ubi suprà;) and he became in the بَرَحُ [or wide, uncultivated, or uninhabited, tract.] (S, L, K,) And ما بَرَحُ مَكَانُهُ، He did not quit his place. (Msb.) And بَرَحُ [alone], aor. بَرَحُ، It (a thing) went away, or departed, (أَلَا زَالَ,) from its place; (Msb;) as also بَرَحُ (L,) In the phrase لَا بَرَحُ [There is, or shall be, no quitting of place, or going away, or departing], the noun is in the accus. case, as in لَا زَالَ: but it is allowable to put it in the nom. case, so that لَا is used in the manner of بَلْ (S, K;) as in the following saying of Saad Ibn-Málik, [in the TA, in one place, Ibn-Náshib,] in a poem of which the rhyme is with refa, (S, IAth,) alluding to El-Hárith Ibn-'Abbád, who had withdrawn himself from the war of Teghib and Bekr the sons of Wáil:

(IAth, TA:)

*فَانَأْ أَبِنَ قَيْسٍ لَا بَرَحُ مِنْ نَزَالَْ أَبِنَ قَيْسٍ*  

[Whoso fleeth from its fires, (i.e. the fires of the war;) let him do so: but as for me, I am the son of Keys: to me there is not, or shall not be, any quitting of place]. (S, IAth. [See also Ham p. 250, where, for من فرُنْ، we find من فرَنْ، whoso turneth away.]) [Hence,] بَرَحُ بِالْرَّابِ The wind carried up, raised, or swept up and scattered, [lit. went away with,] the dust. (Msb.) [Hence also, accord. to some,] بَرَحُ الخِفَاءِ، (T, S, K, &c,) and بَرَحُ، (Ibn-
The state of concealment departed, or ceased: or what was in a state of concealment became apparent; 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. خفي:) or, lit., the low ground became high and apparent; meaning what was concealed became revealed: (Har pp. 1334:) the first who said it was Shikk the Diviner. (IDrd, TA.) ___ [Using it as a non-attributive verb,] you say, لا أرح أفع ، (لأ أزل) to do that: (S, A: *) and [he ceased not to do thus; or] he persevered in, or kept to, doing thus: (Msb:) and [Zeyd ceased not to be, or he kept, or continued, standing]: in this case, the verb is of the category of ءانك (Mgh;) relates to time; and requires a predicate: and its inf. n. is . (Ham p. 250.) Hence the saying in the Kur [xviii. 59], لا أرح حتي أبلغ معج البحرين, but the predicate is suppressed: it may be [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 لا أزال أسير [I will not cease journeying]: (Bd, Jel:) or here may mean I will not depart (لا أزم) 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.]) (S, K,) aor. ، (L, TA, [but it is implied in the K that it is ، which is contr. to rule,]) inf. n. ، بروح. 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: (Aboo-'Amr Esh-Sheybánee, IF, L, Msb, in art. منح:) [the former appears to be accord. to the usage of the Hijázees; and the latter, accord. to that of the Nejdees, in general: see contr. of منح] contr. of منح: (S.) aor. ، منح، (K,) inf. n. ، برح، (TA,) He was angry: (K.) When a man has been angry with his companion, one says، ما أشد ما برح عليه [How violently angry was he with him?]. (L)
The fever affected me with its severity, violence, or sharpness, termed حَرَّبَ (TA.)

Hence, (TA,) from حَرَّبَ, inf. n., 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 حِرَّبَ (TA:) he annoyed him, or molested him, by distressing importunity or pressing: (T, TA:) and he punished, tormented, or tortured, him. (TA.) حِرَّبَ 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.) May God remove from thee البرَّ حَرَّبَ [i. e. difficulty, distress, affliction, &c., or the difficulty, &c.]. (A, TA.)

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, ما أَبْرَحْ هَذَا الأَمْرَ 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.) حِرَّبَ also signifies He exceeded the usual bounds, degree, or mode. (As, S, * TA.) You say, أَبْرَحَتْ كَرَمًا, and لَوْمًا, (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.

See 1.
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. 135;) and annoyance, or molestation, by distressing importunity or pressing; a subst. from 2: (T, TA;) and ابن برح, [and app. ابن برح, also,] a calamity, misfortune, or disaster; or a great, or terrible, thing, affair, or case; (TA;) as also ابن برح, and ابن برح, pl. بنات برح, and ابن برح, (K;) pl. برح. (TA.) [See also ترب.]

You say, لقيت منه برح, I experienced from him, or it, [great] difficulty, distress, affliction, or adversity; [great] annoyance, molestation, or hurt; (S, A, * K; *) a phrase having an intensive signification, (K, TA,) like مرحبا برح, and so لجل بأيل. (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, لعنتك برح, [May great difficulty, &c., befall thy two eyes!]. (TA.) You say also, لقيت منه برح, (S, A,) and لقيتي منه برح, (S,) I experienced from him, or it, difficulties, distresses, afflictions, or adverse events; and calamities, misfortunes, or disasters: (S:) and, in the same sense, لقيتي منه البرحين, and ابنه البرحين, (S, K,) and ابنه البرحين, (K;) or, accord. to some copies of the K, لقيتي منه البرحين, and ابنه البرحين, and ابنه البرحين, as duals; but the former reading is the more correct: (TA:) [MF disapproves of the form ابنه البرحين, and it is not mentioned in the L; but the dual form ابنه البرحين is there mentioned:] it seems as though the sing. of ابنه البرحين or ابنه البرحين was برح, and that the pl. is formed by the termination نون to compensate for the rejection of the ظ; as is virtually the case in برح شرك على رأسك, [Calamity is, or be, a snare upon thy head]. (TA.)
The best of anything: (TA:) and [particularly] one of the best of she-camels: (S, K:) or, of he-camels: (T:) pl. بَرْحَة.

(T, S, K.) You say, هَذِه بَرْحَة مَن الْبَرْحَة, (S, K, *) or This is a she-camel, (S, K, *) or he is a camel, (T,) of the best of camels. (T, S, K.)

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

Severity, violence, or sharpness, (As, A, TA,) or vehement molestation, (S, K,) of a fever (As, A, S, K) &c.: (S, K:) [a paroxysm; used in this sense by modern physicians:] and vehement distress of mind arising from the oppression caused by inspiration or revelation; such as is said to have affected the Prophet; [but most probably a paroxysm of that species of catalepsy which physicians term ecstasy:] occurring in a trad. (TA.) You say of one suffering from fever, when it is intense, أَصَابَتهُ الْبَرْحَاء [The paroxysm, or severe fit, has befallen him]. (TA.)

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.) حَبَّل بَرْحَة 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, جَاعَنا بِالْأَمْر بَرْحَا and جَاءَ بِالْأَمْر بَرْحَا و بِالْبَشَّر صَرَاحَا [He told us, or did to us, the thing] plainly [or openly]. (S.) And جَاءَ بِالْأَكْفَر بَرْحَا و بِالْبَشَّر صَرَاحَا [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.) (El-Mufaddal, S, A, &c.) and with damm and without tenween, (AZ, El-Mufaddal,) a name of The sun: (S, A, &c.) determinate [and the former indecl.]: the sun is so called because of the spreading of its light, and its conspicuousness; or, being applied to the sun when it sets, means like as, a name applied to a hunting-bitch, means. (TA.) You say, *Dar ِّمْلََكَتْ بِرَاحٍ* The sun set [or declined from the meridian]. (A, TA.) For this phrase, occurring at the end of a verse cited by Ktr, Fr reads ِّمْلََكَتْ بِرَاحٍ being pl. [or rather a quasi-pl. n.] of, 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, ِّمْلََكَتْ بِرَاحٍ means the sun had almost set: the two readings and are mentioned by A'Obeyd and Az and Hr and Z and others: AZ says, ِّمْلََكَتْ بِرَاحٍ, with tenween, and, without tenween. (TA.) [See also ِّمْلََكَتْ in art. حور.] 

*See also: بُرُوحِْ* 

Also The croaking of the ِّمْلََكَأ [or crow, of whatever species, as raven, carrion-crow, &c.]. (L.) [Hence, ِّمْلََكَأ] so in the K: in the S, ِّمْلََكَأ; 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:] The ِّمْلََكَأ [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 ِّمْلََكَأ. (TA.) See also ِّمْلََكَأ. قول ِّمْلََكَأ A saying by which one pronounces a person to have said, or done, right. (L.)

ِّمْلََكَأ, (S, K, &c.,) as also ِّمْلََكَأ and ِّمْلََكَأ, (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:
The Arabs [who apply the epithet in the latter sense] regard the حير as an evil omen, and the حنان 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-Sheybánee and L in art. حنان): the people of Nejd hold the حنان to be a good omen; but sometimes a Nejdee adopts the opinion of the Hijázee [which is the contrary]. (IB in that art.) The first of these epithets is also applied to a bird as meaning Inauspicious; ill-omened. (A.) It is said in a prov., نم حيرلادعتنحانل ل (TA) i. e. [Who will be responsible to me] for a fortunate, or lucky, event, after an unfortunate, or unlucky? (K in art. حنان:) 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 حير، and its being said to him, They will present themselves to thee in the manner of such as are termed حانة. (TA.) And in another prov. it is said، ورلأ حيربك ووه:leni إم إثا 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، فعلة بارحة: i. q. شرة [i. e. A manner of twisting contrary to that which is usual: see شرة]. (A.) And [perhaps] This is an action that has not happened rightly. (A.) [Hence,] and perhaps: برح لعينك بارح: and [perhaps] لقيت منه برحإمارحا: and برح: see برح. (A.) [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 afflicting, or adverse, and a wonderful, thing, or event; (Ham p. 135;) 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. براح: (S, K, &c.:) or the براح 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 summer* [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 *al-wuwar* [pl. of *nuwa*, q. v.;] as mentioned by AHn; but he repels their assertion. (TA.)

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

(S, A.) [In modern Arabic, *Yesterday*; as also *al-bara*.] It has no dim. formed from it. (Sb, in S, in art. *Sma*; and TA.) You say, *lajjatiba* [I met, or met with, him, or it, last night, or yesternight]: and *lajjatiba alawi* [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 generally pronounced *lwala*, agreeably with a peculiarity of the dial. of the people of El-Yemen, or of Telyi and Himyer, by the substitution of *l* for *m*; see art. *lam*]. (S) From daybreak to the time when the sun declines from the meridian, one says, *lama bala in my sleep (such a thing)]; but when the sun has declined, one says, *lama bala* [I saw last night, or yesternight]: (AZ, Th: [and the like is said in the Mgh and Msb:]); or one says, *kan kata wa kata* [Such and such things happened to-night] until the sun is somewhat high and the day has become bright; but after this, one says, *lama bala* [It happened last night, or yesternight]. (Yoo, Seer.) The Arabs say,

*wa amsh lila bi laraha*

*wa amsh lila bi laraha*

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 Taraf e; used as meaning how like is the child to the father! and applied to [any] two things resembling each other. (Har p. 667.)

ُحَﺮْـﺑَأ is formed [from ُحَـرْـب] 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 أُحْنَحُ, having no proper verb. (L) You say، هَذَا أُحْرَثُ عَلَىٰ مَن ذَٰلِكَ (A, * L, Msb *)

This is more difficult, distressing, or afflicting, to me than that. (L, Msb. *) And اَﺬٰﻫ ﻋُلَمُت ﻋَنْ أُحْرَثَمُ ﺃَذٰﻫ (A, * L, Msb *) And ﻋَنْ ذٰٰﻟِكَ ُحَﺮْـﺑَأ This affair, event, or case, is more difficult, or distressing, than this. (S.) And اَﺬٰﻫ ﻋُلَمُت ﻋَنْ أُحْرَثَمُ ﺃَذٰﻫ (A, * L, Msb *) And ﻋَنْ ذٰٰﻟِكَ ُحَﺮْـﺑَأ [They slew them with a most severe slaughter]. (S.)

ُﺢِّﺮَـﺒُم is said by some to be sing. of ُﺢِﺮَﺑ and ُﺢِﺮَﺑ, 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:)

I am importuned, or pressed, with annoyance, or molestation. (A, TA.) [See the verb (2).]

and ُﺢِﺮَﺑ 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.]
the name of لقاح, q. v., is also applied, (K,) which is known by the names of عود الصليب, and [names now given to the peony], and called by MF البر, [or the wild apple, but perhaps this is a mistranscription for البر] 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 السلم, (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] برش 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 لقاح is the يروخ: 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. (Kzw, voce لقاح.)
The latter verb is also used transitively, as will be shown below. (Msb.) ___ 

[Hence,] His bed, or place of sleep, became cold; meaning he went on a journey. (A.) ___ 

It 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 ___ , (MF,) aor. , (Mgh,) inf. n. , (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 ) became still, and without briskness. (TA, from a trad.) You say, [He became frightened, and remained motionless in his place; meaning and hence,] he became amazed, or stupified. (A.) And The pain in his eye became allayed, or stillled. (L.) And Our affair; or case, became easy. (TA, from a trad. [See also ]) Also, inf. n. , [which see below,] He slept. (T.) ___ And hence, It remained, or became permanent, or fixed, or settled. (T.) So in the saying, There did not remain, or become permanent or fixed or settled, in my hand, thereof, anything. (T, L. *) You say also, He remained safely a captive in their hands. (A.) And He became a permanent captive, remaining in their hands, not to be ransomed nor liberated nor demanded. (L.) And 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 [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.
You say, My right, or due, became incumbent, or obligatory, on such a one, and established against him. (M, * A, * TA.) And 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. (S.) And 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. and inf. n. He was, or became, weak; and so became, weak, and so became, weak and languid, from leanness or disease: (M:) or weak in the legs, from hunger or fatigue. (Ibn-Buzurj, T.) And (A, K,) aor. and inf. n. He was, or became, lean, or emaciated; (A, K;) and so became, lean, or emaciated; (S,) He made it, or rendered it, cold, chill, or cool: (S, &c.:) but the latter has an intensive signification [he made it, or rendered it, very cold, or very cool]: (Msb:) or both signify, (K,) or the former signifies, (M, TA,) he mixed it with snow: (M, K;) one does not say ابرده ابرده, except in a bad dialect. (S.) (A, K,) aor. and inf. n. as above, M,) and so became, and so became, The night affected us with its cold. (M, K,) And it affected us with its heat. (Ibn-Buzurj, T.) And (A, K,) aor. and inf. n. as above, (M,) (S, Msb, K,) aor. and inf. n. as above, (M,) and so became, (S,) I gave him to drink a draught that cooled his heart: (S, M,) or he applied the cooling collyrium to his eye, (T, * S, M, * Msb, K, *) and
allayed its pain. (M.) The following words, cited by IAar,

* بِرْدُوا غَوْرَبٍ أَبْنَيّ حُدَبِّ

[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, لَا تَبْرَدُ عَنْ فَلَان 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ 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 ٍنَﻼُﻓْ نَع ْدِّرَـبُـتْ َﻻ Do not thou allevi
thou until the mid-day heat shall have become assuaged, and the air be cool. (M, and L in art. ___.)

He gave him to drink what was cold, or cool. (M, K.) You say also, سقيته فابردت له, meaning I gave him to drink what was cold, or cool. (A’Obeyd, S.)

He brought it cold, or cool. (M, K.) See first sentence.

And see 2. See also 1, in four places; last three sentences.

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. ___.

He became weakened. (TA.)

He washed himself with cold water: (S:) and likewise, (S,) or, (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

he washed himself with water, or with the water. (T.)

He let loose his tongue and used it like a file against him. (A.)

in the saying, 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 T’Ab, it there means the coldness, or coolness, of beverage. (T.) You say, The hail prevented sleep. (A.)

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 برد signifying sleep.])

And see also * [Hence,] بردى، لَا بردى، بردى.

A kind of garment; (S;) a kind of striped garment: (M, K) accord. to some, of the description termed...
variegated: (M:) or particular kinds thereof are distinguished by such terms as (Msb:) also, (as a coll. gen. n., TA,) garments of the kind called [pl. of جماعة] which are wrapped round the body: (K;) one of which is called (M, K;) or, as Lth says, the درب is [a] well-known [garment], of the kind called درب and the وشی is a garment of the kind called درب, four-sided, black, and somewhat small, worn by the Arabs of the desert: (T, S, Mgh, * Msb, * TA:) or this latter (the درب) is a striped garment of the kind called شملة: (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, درب: (T:) [the modern درب, 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 درب of Mohammad is described as about seven feet and a half in length, and four and a half in width, and in colour either أخضر or أصفر, 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 درب is (M, K) and (S, M, K) and (IAar, T,) or this last is pl. of درب, (S, M,) and درب, like as قرط is pl. of قطر, or this, also, is pl. of درب, like as قرط is pl. of درب, (M.) ذو درب, as opposed to درب, (S in art. غم, (so in copies of the K, in the TA درب, (so in a copy of the A,) [There happened between them two the rending of درب of the fabric of El-Yemen, accord. to the reading in the K, or of costly درب, 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 درب which are درب of El-Yemen, are not rent save on account of some great, or severe, thing, or affair. (K.) درب هما في أخاس means They two do one deed; or act alike; (IAar, M;) and resemble each other, as though they were in one: (IAar, M;) or they two have become
near together, and in a state of agreement. (K in art. q. v.) He, or it,
deprieved the wine of its colour: (A.) And, (T.) or, (S.) The two wings [of the locust, or of
the species called]. (T, S.) And, A certain sort of milk. (K.)

Brād Hail; what descends from the clouds, resembling pebbles; (M, Msb;) frozen rain; (Lth, T;) what is called
Sāḥab Brād and ḫab al-ma‘ām (Msb) [i.e. the grains, or berries, of the clouds: a coll. gen. n., of which the n.
un. is with ًة, signifying a hailstone].

Brād Possessing coldness or coolness: an epithet applied to the [plant called]
Sāḥab Brād, (T, S, M, K,) and Ḳurayd, (S, K,) Clouds containing hail (T, S, M, K *) and cold. (T.) You say also Sāḥabah Brād A cloud containing hail
(T, S, M, A *) and cold; (T;) but not Sāḥabah Brād A cloud containing hail (M.)

Brād : see Brād, and see also خالصا She is purely thine; (Fr, A‘Obeyd, T, S, M;) syn. خالصا: (M:) A‘Obeyd explains it by خالصا: (T, S, M,) not in the fem. form (TA,) on the authority of Fr. (T.)

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(A‘Obeyd, M,) or He, or it, is known to me. (A‘Obeyd, S, M,) a proper name applied to The ewe. (K.)

Brād : see Brād, in five places.

Brād (T, S, M, A, &c.) and Brād (T, M, K) Indigestion; a malady arising from unwholesome food: (S, M, A, L, Msb,
K;) or heaviness of food to the stomach: (IAar, T, L,) so termed because it makes the stomach cold. (T, L, Msb.) It is said in a trad., [The origin of every disease is indigestion]. (T, S, M, * A.) Also, the former, The middle
of the eye. (K.)

Brād An ague; i.e. a fever attended by a cold fit, (K,) or by shivering. (TA.)
A well-known kind of plant, (S, M, * K,) of which the kind of paper termed قرطاس is made; (TA in art. قرطاس, q. v.;) [namely, papyrus; and] of which mats are made; (Msb;) [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. (M, TA.) Hence, قطن البدري. 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-Maaroof.) [Also, a rel. n. from the same, meaning Of, or belonging to, or resembling, the plant so called. Hence the saying، She has a shank like a papyrus-stalk. (A.)

بردى One of the most excellent sorts of dates: (S, Msb:) an excellent sort of dates, (AHn, M, K,) resembling the بنى or a sort of dates of El-Hijáz. (TA.)

بردن [Feeling cold or chilly or cool: fem. with ة: perhaps post-classical; for I have not found it mentioned in any of the lexicons.]

برد : see بارد. Also Weakness of the legs, from hunger or fatigue. (Ibn-Buzurj, T.) [See also 1.]

برود : see بارد. Likewise Beverage that cools the heat of thirst. (T.) [Also, (T, L, K,) and مبرود, (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 برود or برود [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, Msb;) also termed برود العين. (T, S,) A garment without nap: (K,) and a garment that is not warm nor soft. (TA.)
A mule appointed [for the conveyance of messengers] in a رَبَاطٍ [or public building for the accommodation of travellers and their beasts, or in a سَكَّة, which is a house or the like specially appropriated to messengers and the beasts that carry them: thus it signifies a postmule: afterwards, it was applied also to a posthorse, and any beast appointed for the conveyance of messengers]: (Mgh:) [this is what is meant by the words in the S and K, ﴿اِرْبِيدَ مَرْنَب﴾:] it is a word of Persian origin, (Z in the Fâvak,) arabicized, from ﴿مُدَهَدَه دم﴾ (Z in the Fâvak, and Mgh,) i. e. docked, or having the tail cut off; for the post-mules ﴿رَبَاطَ مَلَاغِب﴾ had their tails cut off in order that they might be known: (Z in the Fâvak:) [or perhaps it is from the Hebrew ﴿دَرَف﴾, a mule:] or it is applied to the beast appointed for the conveyance of messengers (دَارِبَةَ الْبَرِيد) because he traverses the space called ﴿رَبَاطَ﴾ [defined below: but the reason before given for this appellation is more probable: it is like the Lat. veredus]: (T, Msb:) pl. ﴿رَبَاطََّ﴾ (Z, Mgh, Msb) and ﴿رَبَاطَ﴾, which is a contraction of the former, like as ﴿رَايْلَ﴾ is of ﴿رَايِل﴾. (Z.) You say, ﴿يَلَعَ رَبَاطَ﴾, such a one was borne on the postmule or post-horse. (S.) Imra-el-Keys speaks of a ﴿رَبَاطٍ﴾ 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 Fâvak, and Mgh:) or messengers on beasts of the post: (M, K:) or a messenger that journeys with haste: (A:) or [simply] a messenger: (S, Msb, K:) pl. as above. (M, * Z.) Hence the saying, ﴿فَرَبَاطَ﴾ ﴿بَيْدِ الموت﴾ Fever is the messenger of death: (T, Msb:) because it gives warning thereof. (T.) Hence also applied to The animal called ﴿فَرَبَاطَ﴾ (الغَرَافِق), (said to be the jackal, ﴿صَاحِب الْبَرِيد﴾: The master of the messengers that journey on post-mules or post-horses). (S.) [And خَيْلٌ ﴿بَرِيد﴾, 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, Msb; *) the space, or distance, between each سَكَّة and the سَكَّة next to it; the سَكَّة being a structure of either of the kinds called ﴿رَبَاطَ﴾ and ﴿بَيْت﴾, or a ﴿رَبَاطَ﴾ [explained above], in which the appointed messengers lodge; (Z in the Fâvak) 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, Msb, K;) i.e.
four parasangs, or leagues: (Mgh, TA:) [for] the space, or distance, between each station termed سكة and the next to it is
either two parasangs or four; (Z in the Fâık:) the distance of twelve miles is [also] termed سكة البريد: (T:) the pl. is as above. (T, Z.) A journey of four برد, or forty-eight miles, renders it allowable to shorten prayers; which miles are of the Háshimee 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:

*فَدِنتُك عَـبَـبَ الـيَوْمُ أَمَيْ وَ خَالِقَ وَ نَافِئَ النَّاجِيِّ إِلَيْكَ بِرِيَدَـهَا

[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.)

Filings; (M, Mgh, K;) what falls from iron [&c.] when filed. (S.)

*برَدَة*A vessel which cools water: (M, K;) or a كُوْرَة [app. meaning either a stand, or a shelf, upon which mugs (pl. of كُوز, كُوز)] are placed; erroneously in the K كُوْرَة, كُوْرَة, and كُوْرَة, 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، بُنَيْتِ كَيْرَانَهُم عَلَى الَّبِرَدَةَ Their mugs passed the night upon the الَّبِرَدَة. (A, TA.)

*برَدَة*Cold; chill; cool; (S, Msb;) applied to water [&c.]; (M, K;) as also برد and برد, (S, M, K;) and برد, (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,] عَـيْشَ بَـرِدِّ وَـيَـثُـرُدُّ الّبِرَدَة An easy and a pleasant life, or state of life. (ISK, * T, * M, A, L, K.) And بَـيْلَةٌ بَـرِدِّ الْعَـيْشَ، [the latter written in the TT] A
night of easy and pleasant life. (M, L.) And حَمْوُ بَارِدٍ. A hot wind that is constant, continual, permanent, settled, or incessant. (S, L.) ___. And لَيْ عَلَيْهِ أَلْفٌ بَارِدٍ. 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. *) ___. And بَارِدُ العَظَامُ, جِئَاءُ فَلَانُ بَارِدًا شَمَهُ. Such a one came in a lean, or an emaciated, state: in the contr. case, one says, حَارُ العَظَامُ, حَارَاءُ شَمَهُ. (A, TA.) ___. And بَاردٌ [بارد] also signifies Blunt; applied to a sword and the like: see 1. ___. And, contr., Sharp: for you say, مُهْنَافُ بَوارِدٍ [pl. of بَارِدَة, meaning] Sharp, or cutting, swords: (TA:) or slaying swords. (S.)

سُرْوَ الْبَارِدَةُ. Spoil acquired without fatigue: (IAar, T;) also termed غَنِيَّةَ بَارِدَةً; 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. (IAar, T.)

أَبْرَدُ، أَبْرَدَةٌ. [More, and most, cold, or chill, or cool.] ___. [Hence,] الْبَرَدَانُ والْأَبْرَدَانُ, The morning, and the morning-shade:

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between daybreak and sunrise, and the evening, between sunset and nightfall; (T, S, M, K;) also called العْصْرُانِ (S, K) and الصَّرْفُانِ (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 بَرْدٌ ثُورُ أَبْرَدٍ. A bull upon which are spots, or patches, of white and black: (S, M;) of the dial. of El-Yemen. (M.) ___. And الأَبْرَدَةُ, The leopard: fem. with حَيْشَةً: (T, K: [but in the TT, the fem. is written like the masc.]) pl. الأَبْرَدَةُ. (T, K.) The female is also called الخَيْشَةُ. (T.)

أَبْرَدةٌ, (S, M, &c.,) with kesr (S, Mgh, K) to the ش and the ر (Mgh, TA,) [in the CK إِبْرَدَة] 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, إِنْقَبَةٌ.
Verily it (the morning, L) is cold to-day; and another says to him, It is not cold: it is only the coldness of the damp earth. (S, L)

You say, ارض مبردة طرح. (S, L) [pass. part. n. of 4].

We came to thee when the heat had become allayed. (T.) Also One sending, or who sends, a برد (i.e., a messenger on a post-mule or posthorse, or messengers on post-mules or post-horses). (S)

A file; (M;) syn. سوهان; (M, K;) which is a Persian word: (M:) pl. مبارد. (Msb.) [Hence, جعل لسانه عليه مبردة.]

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-Jâbir voce ﷺ.]

A cause of coldness or coolness. You say, هاذا الشيء مبردة للبدن. This thing is a cause of coldness, or coolness, to the body]: and As relates that he said to an Arab of the desert, What induceth thee to take a sleep in the morning while the sun is yet low? and he answered, إنها مبردة في الصيف مسخنة في الشتاء. [Verily it is a cause of coolness in the summer; and a cause of warmth in the winter]. (S, A)

Made, or rendered, cold or chill or cool: (S, Msb, K;) [and مبردة signifies the same in an intensive manner:] applied to water [&c.: or signifying mixed with snow: see مبردة. (K.)] A tree deprived of its leaves by the cold. (AHn, M.) 

Land, or ground, hailed upon: (M, K;) or snowed upon. (A, TA.) See also برود.
بردعة

بردعة : see بردعة.
A maker of بَرِذْعَٰى, pl. of بَرِذْعَٰ. A rel. n. similar to أَتَّمِاطِي. (TA.)

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 جَرْس 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 بَرِذْعَٰ is a saddle like the رَحْل and بَتْق. (TA voce) رَقَف, q. v.) also signifies Land which is neither hard nor soft: (K:) pl. as above. (TA.)
He (a horse) went in the manner of the \( \text{نَذْﺮَـﺑ} \), q. v. (T, M, K.) He (a man) was, or became, heavy, or sluggish: whence IDrd thinks \( \text{نْوَذْﺮِﺑ} \) 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: \text{expl. by} \( \text{َﺮَﻬَـﻗ} \) and \( \text{َﺐَﻠَﻏ} \); but I think that the right reading may be \( \text{َﺮِﻬُﻗ} \) and \( \text{َﺐِﻠُﻏ} \), meaning he was, or became, subdued, &c. :) said of a man. (TA.)

\( \text{ٌنْوَذْﺮِﺑ} \) [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:] a \( \text{ُدَايَة} \), (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, \( \text{ُدَايَة} \): (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 ‘Irâkeeyeh of Es-Sakhâwee:) 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-Bâjee, TA:) or a Turkish horse; opposed to Arabian: (Mgh, Msb:) or a pacinghorse; syn. \( \text{ٌناَﻮَﻫَر} \) \( \text{ٌجَﻼِْﳘ} \) (TA voce \( \text{ٌجَﻼِْﻫ} \) fem. with \( \text{ة} \); (Ks, S, M, Mgh, Msb, K;) sometimes; but without \( \text{ة} \) it is applied to the female as well as the male: (IAmb, Msb:) pl. \( \text{ٌبَراَذْﻴَن} \) (T, S, Mgh, K.)

\( \text{ٌمِرَذْﺒُن} \) An owner of a \( \text{ٌبَراَذْﺒُن} \): (K;) or a rider thereon. (TA.)
(S, A, Msb, K) aor. — , (S, TA) inf. n. (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,) he voided his excrement, or ordure. (Mgh, Msb.) You say, he went, or came, or passed, out, or forth, into the field 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,) he voided his excrement, or ordure. (Mgh, Msb.) You say, he went, or came, or passed, 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 ṣeer (Sgh, K,) ___ [It was, or became, prominent, or projecting: often used in this sense.] ṣeer (Msb, K,) inf. n. ṣeer (Msb,) He (a man) was, or became, such as is termed ṣeer (Msb, K:) and in like manner, ṣeer (Msb,) inf. n. as above, she (a woman) was, or became, such as is termed ṣeer (A.)

(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 ṣeer ابز الكتاب or ṣeer ابز الكتاب signifies he put forth, or produced, the writing, or book; syn. (TA:) and [as it often signifies in the present day,] published, it; syn. (K, TA.) [See also 4 below.] It is said in the Kur [xxvi. 91 and lxix. 36], meaning And Hell shall be uncovered. (A.) ṣeer رأكيه ___ [He (a horse) saved his rider: (K) See also 1. ___ [Hence,] ṣeer البعث السحاق (S, Msb,) or ṣeer البعث السحاق (K) inf. n. ṣeer (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 [as it often signifies in the present day,] published, it; syn. (A.) ṣeer لازم الغاية ___ [He (a horse) passed beyond the goal]. (A.) Hence, ṣeer في العلم, inf. n. as above, He surpassed, or excelled, his fellows in knowledge. (Msb.) And [simply] ṣeer He surpassed his companions (S, K) in excellence,
or in courage. (K.) And [He surpassed, or excelled, his fellows, or his opponents]. (A.) See also 4, last signification.


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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. 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. as also استرزة. (K.) See also 2, in two places. (TA.)

5. see 1, in two places.

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

10. see 4.

A man characterized by pleasing or goodly aspect, and by intelligence: fem. with ذ: (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, Msb:) of great dignity or estimation: (Msb:) fem. with ذ: (A, Msb:) pl. fem. (A:) or, as also...
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, (بِفَضْلِهَا,) but this is app. a mistranscription, or, as some say, in whose abstinence from what is unlawful and indecorous, (TA,) and his judgment, confidence is placed: (K) and (بِرَاءةٍ,) a woman whose good qualities or actions, or whose beauties, are apparent: (K) or open in her converse; syn. (مَتَاجِرةٍ,) or, as in some correct lexicons, disdainful of mean things; syn. (مَتَاجِرةٍ,) or of middle age, (كِهْلَةٍ,) who is not veiled or concealed like young women: (TA,) or of great dignity or estimation: (AO, TA,) or who goes or comes forth to people, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent: (TA,) or who abstains from what is unlawful and indecorous, and goes or comes forth to men, and talks with them, and is advanced in age beyond those women who are kept concealed: (Mgh, Msb,) or open in her converse, (مَتَاجِرةٍ,) of middle age, (كِهْلَةٍ,) 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-EzZubeyr.)

بَرَاءَةٍ: بَرَاءَةٍ

بَرَاءَةٍ: بَرَاءَةٍ

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بَرَاءَةٍ: بَرَاءَةٍ

A field, plain, or wide expanse of land, (S, Msb, K,) without trees; (Msb;) as also (بَرَاءَةٍ); but this latter form is rare: (Msb;) or an open tract of land destitute of herbage and trees and without hills or mountains: (Mgh, Msb;) or a place in which is no covert of trees or other things: (Fr, S;) an open 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 الْبَرَاءَةِ He went forth to satisfy a want of nature. (A,) And (إِذَا أُرِادَ الْبَرَاءَةُ أَبَعَدَ) [When he desired to satisfy a want of nature, he went far off]: a trad.; respecting which El-Khattábee says that the relaters of traditions err respecting the word, pronouncing it
with kesr, for براز is an inf. n.: but (SM says that) authorities differ as to this point. (TA.) ___ It is further said, براز, (Mgh, Msb,) or براز (S, K,) is metonymically applied to Excrement; human ordure: (S, Mgh, Msb, K,) the feces of food. (S.)

braz: see براز, in three places.

braz: act. part. n. of بِرَز [q. v.]. ___ Wholly, or entirely, apparent or manifest. (TA.) ___ أرَضَ بَارَةَ 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.)

برَز: see what next follows.

برَز (Sh, IAar, A, Msb, K) and بَرَز (Sh, IAar, K,) the latter of which is incorrectly written in [some of] the copies of the K بَرَز (TA,) Pure gold: (Sh, Msb, K,) or an ornament of pure gold: (IAar:) the former an arabicized word [app. from the Greek ὀβρυζον, as also the latter]: (Msb:) of the measure بَرَز, the ء and ى being augmentative. (IJ.)

مزروز [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. مبزروز, (S;) [as also متبرز, occurring in the TA in art. جوز.] كَانَ مِبَّزَرُوُز (K,) and مِبَّزَرُوُز (S, Msb, K,) A writing, or book, put forth, or published; syn. منشور: (S, K;) or made apparent, shown, or manifested: (Msb:) ↓ the latter anomalous; (S, Msb;) being from مِبَّزَرُوُز (Msb;) and AHát disapproved it; and thought that it might be a mistake for مِبَّزَرُوُز, meaning written; but it [is said that it] occurs in two poems of Lebeed: (S;) in one of these instances, however, for المِبَّزَرُوُز, some read المِبَّزَرُوُز, (Msb,) and AHát disapproved it; and Sgh says that he found not the other instance in the poems of Lebeed: IJ says that المِبَّزَرُوُز is for المِبَّزَرُوُز (TA,) You say, قد أعطَوْنِ كِتابَ مِبَّزَرُوُز They had given him a writing, or book, published; i. e., منشورا. (TA.)

مِبَّزَرُوُز: see مبزروز, throughout.
see مميز. مميز.
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 Iv. 20: pl. ِبَرَازَخ. (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.) __ ِبَرَازَخُ الإِيمَانِ 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,)
Q. 1 He (a man) was affected with the disease termed مَـسْرَـﺑ (S, Mgh, Msb, K;) as also مَـسْرِـﺑ (Mgh, TA.)

A certain malady, or disease, (S, Msb, K;) well known, (S, Msb,) attended by delirium: (K;) [in the present day, this term is applied to the pleurisy]; as also ذَاتُ الجَـنْب; 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; (Msb,) 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:

(Msb, TA:) also pronounced مَـسْرَـﺑ (ISk, Msb:) i. q. مَـم (M, TA:) it is an arabicized word; (IDrd, Mgh, Msb;) or seems to be so; composed of بر and مَـس, 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 مَـسْرَـﺑ given above]: so says Az. (TA.)

مَـسْرِـﺑ, with kesr, (K,) vulgarly pronounced with fet-h to the مَـسْرِـﺑ (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 رِبَة; and so is the third; but this is generally left for seed: when dry, it is termed دِرِيس: if his words have not been perverted by copyists, F explains it as]

the grain of the طْﺮُـﻗ (but I think it probable that this is a mistranscription, for خَيْرُ الفَرْط, i. e., the best of the (species of trefoil, or clover, called طْﺮُـﻗ) resembling the طْﺮُـﻗ, or superior to this latter in size, or quality (K;) the طْﺮُـﻗ resembles the طْﺮُـﻗ, [written in the TA without the vowel signs,] but is superior to this latter in size, or quality (Ahn, TA:)}
it is one of the best kinds of herbage for horses and the like, which fatten upon it. (TA.)

(M, [and thus written in copies of the K,]) with kesr to the ر [as well as the ء], accord. to IAar, (M,) [and] with fet-h to the س; (K) or [app. ٌﻢِﺴﻳِﺮْـﺑِإ (M;)] and [app. ٌﻢَﺴﻳِﺮْـﺑِإ (M;)] with damm to the س; (K;) or it has three dial. forms; accord. to ISk, it is ٌﻢَﺴﻳِﺮْـﺑِإ [app. ٌﻢِﺴﻳِﺮْـﺑِإ (M;) and [app. ٌﻢَﺴﻳِﺮْـﺑِإ (M;) and [app. ٌﻢَﺴﻳِﺮْـﺑِإ (M;)] 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 ٌﻞِﻠﻴِﻌْﻓِإ with kesr, but there are instances of ٌﺞَﻠﻴِﻠْﻫِإ and ٌﻞَﻔﻳِﺮْﻃإ; as q.v. and ٌﻢَﺴَﻴَﺮْـﺑِإ; 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 ٌﻊَـﻓٌّELY with kesr to the [former] ل, but with fet-h, as ٌﺞَﻠﻴِﻠْﻫِإ and the second form is ٌمَـﺴَﻴَﺮْـﺑَأ, with fet-h to those three letters; and the third is ٌمَـﺴَﻴَﺮْـﺑِإ, 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 ٌمَـﺴَﻴَﺮْـﺑِإ 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 ٌمَـﺴَﻴَﺮْـﺑِإ: (Msb in art.); حرير: (Mgh and Msb in that art.:) or dressed silk; syn. 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 Jema et-Tefáreek;) [and it is also said that] قر is the same as ٌمَـﺴَﻴَﺮْـﺑِإ: (K in art.)

) or a kind thereof: (S in that art.;) or that whereof ٌمَـﺴَﻴَﺮْـﺑِإ 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] ٌمَـﺴَﻴَﺮْـﺑِإ [i. e. ٌمَـﺴَﻴَﺮْـﺑِإ] (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 إِسْحَاق &c., which were arabicized in their determinate state, and are not used by the Arabs indeterminately. (S.)

أَبْرِيسَمَى أَوِ اِبْرِيسَمَى A manufacturer [or seller] of أَبْرِيسَمَى. (TA.)

أَحْسَبْ مُسْرَبٌ A man affected with the disease termed مُسْرَبٌ (Mgh, Msb, Kъ) as also مُسْرَبٌ. (Msb, TA.)
شَﺮُبَأ

شَﺮَـبَأ

أَبَرَشَ

†شَـاَشَرَـبَأ

شَـاَشَرَـبَأ

۹شَـبَأ

۰شَـبَأ

9َشَـبَأ

9َشَـبَأ

شَـبَأ

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شَـبَأ
year, in which is abundance of herbage (Ks, K) of various colours; (Ks;) as also رِمَشَاء and رِمَشَاء. (TA.)
(M, Msb,) He (a man, S) was, or became, affected with [or leprosy (see برض below)]. (S, M, Msb, K.) [See also شرسب.

2 ُهَسْأَر

(M, Msb,) inf. n. يِرْبَـت

He shaved his head. (Ibn-'Abbád, A, Sgh, K.)

3 ُضْرَﻷا

(K,) He brought up the land before it was ploughed, or tilled. (Ibn-'Abbád, Sgh, K.)

4 ُضْرَﻷا

He begot a child that was [or leprous]. (K.) God rendered him, or caused him to be or become, [or leprous]. (S, K.)

5 ُضْرَﻷا

He (a camel, A, TA) found no pasture in the land without depasturing it; (Sgh, K;) left no pasture in the land. (A.)

A certain small reptile [or leprous hue, as its name برض indicates; so applied in the present day]; (TA;) and أبو برض, (M,) or برض أبو, (TA,) is a surname of the same. (M, TA.) [See also برض; and see ماسب.

A lizard of the species called gecko, of a leprous hue, (Ibn-'Abbád, Sgh, K. [In the CK, is put by mistake for في البير, which may be a vulgar pronunciation; and if so, this may be the reason why the author of the K has added, contra. to his usual rule, with fet-h.]

[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.)

i. q. (ISh) pl. (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 (K,) ___ Also, the sing., An aperture in clouds, or mist, through which the face of the sky is seen. (M, TA.)

A shining, or glistening; syn. (A, K) and (A.) Also A certain plant, resembling the [or cyperus], (AA, K,) growing in channels of running water: (AA.)

dim. of (A, K) and (A.) Also is also the name of A certain bird, otherwise called [so written in the TA, without any syll. signs,] accord. to IKh, and mentioned in the K in art. (TA.)

A certain small reptile (K, TA,) smaller than the ; when it bites a thing, the latter is not cured. (M, TA.) [See also and see .]

[Leprous; having the disease called (S, M, K:) fem. (S, Msb:) pl. (M, Msb, TA) and (S, Msb;) the former word being decl., prefixed to the latter as governing it in the gen. case; (S, Msb;) and (S, M, Msb, K,) the former word 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 (S, M, Msb;) as in some copies of the K in art. (S, Msb;) i. q. [The species of lizard described above, voce .] (M, and so in the JK and K in art.)
or such as are large, of the غَزَو [whereof غَزَتَة is the n. un.]: (A, Msb:) or [one] of the large [sorts] of the غَزَو; (S, K:) determinate, as a generic appellation: (S, TA:) As says, I know not why it is so called: (TA:) [the reason seems to be its leprous hue: see برَصَ] 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 سَمَامَا أَبْرَصُ وَغَزَو [TA:] and the pl. is وَغَزَو أَبْرَصٌ, (S, M, A, Msb, K,) having no dual form nor pl.; (M;) or, (K;) or sometimes, (Msb,) or if you will you may say, (S,) without mentioning سَمَامٌ أَبْرَصُ; (S, M, A, Msb, K;) and the pl. is أَبْرَصٌ ذَلِكَ سَمَامَة وَغَزَو [S, Msb, K;) and the pl. is أَبْرَصَ ذَلِكَ سَمَامَة وَغَزَو [M, A, Msb, K,) without mentioning سَمَامٌ أَبْرَصُ; (S, Msb, K;) the last of these pl. being as though formed from a rel. n., [namely, أَبْرَصُ ذَلِكَ سَمَامَة وَغَزَو,] although without [the termination] ة, like as they said [for the pl. of the rel. n. ذَلِكَ, namely, ذَلِكَ سَمَامَة وَغَزَو.] (M.) ___

The moon. (A, Sgh, K.) [So called because of its mottled hue.] You say, حَيَاةُ حَيَاةُ أَبْرَصٍ ذَلِكَ سَمَامَة وَغَزَو [I passed the night, none but the moon cheering me by its presence]. (A, TA.) ___

A serpent having in it, (K,) i. e., in its skin, (M, TA,) white places, distinct from the general colour: (M, K, TA,) 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.)
Q. 1

He placed a long stone (brâël) in the fore part (zâf) of his watering-trough. (Lth, K.) (He gave him a brâël, or bribe; he bribed him. (K.) And brâël He was bribed. (TA.)

Q. 2

He received a [brâël, or] bribe. (K.)

A long stone: pl. brâêle. (Seer:) or a broad stone: (TA in art. brâm:) 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 (tesqu.) [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 (tesqu.) [explained above]. (TA.) Also, (K,) accord. to Sh, (TA,) A pickaxe, or stonecutter's pick; syn. mulûr: (Sh, Msb, K:) pl. as above: accord. to IAar, what is called in Persian [app. a mistranscription, or a dial. var., of sêkânâ]. (TA,) A bribe; syn. râbûshâ: (Msb, K:) app. mentioned in the K as an Arabic word; and if so, the pronunciation with fet-h to the b is a vulgarism, since there is no such measure as. 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 mulûr; because therewith a thing is got out; (Msb,) and so El-Munâwee asserts it to be: (TA:) pl. as above. (Msb, K,) Hence the phrase, He tipt 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, [Bribes render victorious false allegations]: (Msb, TA:) a prov.

(Msb.)

A man having a long head. (A in art. ز.)
He ascended, or ascended upon, the mountain. (TA.) ___ And He was, or became, superior to his companion; he excelled him; (IAar;) he overcame him. (K.) تُرَجَّعَّ, (S, Msb, K,) aor. ﷴ ; (Msb, MS, PS,) [accord. to the TA, which is followed in the TK, ﷴ , which is evidently a mistake] and تُرَجَّعَ, aor. ﷴ ; (S, Msb, K;) and تُرَجَّعَ, aor. ﷵ ; (Sgh, K,) inf. n. تُرَجَّعَ, (M, K,) which is of تَرَجَّعَ, (TA,) and تَرَجَّعَةُ, (S, M, Msb, K,) which is of تُرَجَّعَ [and is the more common]; (Msb, TA;) He excelled in knowledge, or courage, or other qualities: (Msb:) or he excelled his companions in knowledge &c.: (S, K:) or he was, or became, accomplished, perfect, or complete, in every excellence, and in goodliness. (M, K.)

He gave what was not incumbent, or obligatory, on him; he gave supererogatorily: (K:) or he gave gratuitously, unasked, or unbidden: (TA:) as though he affected تَرَفَّعَةَ [or excellence therein, and generosity. (Z, TA.) And He did, or performed, the thing, or affair, disinterestedly; not seeking, or desiring, a compensation. (Msb.) And حَدَّرَ [He engaged unbidden, or disinterestedly, in war against unbelievers]. (Msb in art. طَعَ.)

Anything overtopping. (IAar.) ___ Excelling in knowledge, or courage, or other qualities: (Msb:) or excelling his companions in knowledge &c.: (S, K:) or accomplished, perfect, or complete, in every excellence, and in goodliness: (K:) fem. with ¢. (K:) And تَرَرَّعَةَ, applied to a woman, (IAar,) Excelling in goodliness, or beauty; and in intelligence. (IAar, K,) And تَرَرَّعَةَ, applied to a girl, Goodly, or beautiful. (TA.) ___ A case, a state, or condition, or an affair, exalted, or of high estimation; (TA;) goodly, or comely. (K, TA.) ___
A certain [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 بَلْس, or the like, has been omitted by a copyist; for it is said in art. سَعَاد, (q. v.,) on several authorities, to be not of the Mansions of the Moon.])

This is larger, bigger, or more bulky, than he, or it. (K, TA.)

He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unasked, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. (S, K.)
Q. 1 The tree put forth its [pl. of ٌمﻮُﻋْﺮُـﺑ, (S,) or its ٌمِﻋاَﺮَـﺑ, (M, K.) ٌمُﻋْﺮُـﺑ: see what next follows. ٌمﻮُﻋْﺮُـﺑ and ٌمُﻋْﺮُـﺑ, (S, K) and ٌمُﻋْﺮُـﺑ, (K) The calyx of the fruit, or produce, of a tree: (K:) and blossoms, or white blossoms, syn. ٌرْﻮَـﻧ, (K TA,) before they open: (TA:) or flowers, (S, and Msb in explanation of the first word in art. ٌمُﻋْﺮُـﺑ, or the flower of a tree, (K,) before the opening thereof: (S, Msb ubi suprà, K:) pl. ٌمُﻋْﺮُـﺑ, (S, TA.) also signifies The heads, or tops; or round, high, slender tops; or peaks; ٌعَرْмышлَّ, (AZ, K:) of mountains: (AZ, TA.)

ٌمُﻋْﺮُـﺑ: see ٌمُﻋْﺮُـﺑ, in two places.
(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

except

and

like

for there is no word of the measure

[but each of these two forms requires proof;

like the Hebr., which, accord. to Gesenius, is undoubtedly from an Æthiopic root signifying to spring, to dance; The flea;] a
certain insect

(TA;) well known: (K:) [a coll. gen. n.: n. un. with 0:] pl. بُرَاغِبَـثٌ. (S.)
**قارب**

(\(\text{S, Mgh, K}\)) aor. (\(\text{Mgh, K}\)) or this is a simple subst., (\(\text{S}\)) and (\(\text{K, TA}\), but in

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the CK (\(\text{S}, \text{Mgh}, \text{K}\)) shone, gleamed, or glistened. (\(\text{S}, \text{Mgh, K}\), TA.) Also said of a cloud, aor. as above, inf. n. (\(\text{Mgh, K}\), TA.) The sky lightened; (\(\text{Msb, K}\)) as also (\(\text{TA}\)) in art. (\(\text{S}\)) or lightened much before rain; as also (\(\text{TA}\)) in art. (\(\text{Msb}\)) or (\(\text{K}\)) said of a man, (\(\text{JK, Msb, K}\)) or (\(\text{S}\)) He threatened; (\(\text{JK, S, K}\)) or he threatened with evil; (\(\text{Msb}\)) or he threatened and menaced; or he frightened (\(\text{S}\) and \(\text{K}\) in art. (\(\text{TA}\)) and (\(\text{S}\)) signifies the same; (\(\text{JK, Msb, K}\)) and so (\(\text{K}\)) or, accord. to \(\text{As}\), and (\(\text{S}\) and \(\text{Msb}\)) are not allowable. (\(\text{TA}\), and \(\text{S}\) in art. (\(\text{TA}\)), q. v.) But (\(\text{TA}\)) in art. (\(\text{TA}\)) inf. n. (\(\text{Msb, K}\)) said of a woman, (\(\text{K}\)) or (\(\text{S}\)) means She beautified (\(\text{S}\) and \(\text{A}\) in art. (\(\text{K}\)) and (\(\text{K}\)) and adorned herself, (\(\text{S}, \text{K}\)) as also (\(\text{TA}\)), (\(\text{occurring in the K in art. (\(\text{TA}\)) and (\(\text{S}\)) with its syn. (\(\text{TA}\)) and showed, or presented, herself, (\(\text{A}\) in art. (\(\text{K}\)) in to me: (\(\text{A}\) in art. (\(\text{TA}\)) or she exhibited her beauty intentionally: (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) in art. (\(\text{TA}\)) and (\(\text{K}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say, (\(\text{TA}\)) and (\(\text{TA}\)) means the same, (\(\text{Lh, K}\)) inf. n. (\(\text{Lh, TA}\)) and so (\(\text{TA}\)) you say,
The asterism of the Pleiades, [rises in the sky. (Lh, TA.) ٌتَّﻗِرَـﺑ، (S, K) or بَرَق، (K) The eye or eyes, or his eye or eyes, glistened, (S, K) being raised, or fixedly open: (S:) or became raised, or fixedly open: occurring in the Kur [bxv. 7], accord. to one reading: (Fr, TA:) or the eye, or his eye, became open by reason of fright. (TA.) ٌتَّﻗِرَـﺑ, (S, K) has a different meaning, which see below. (S.) ُتَّﻗِرَـﺑ، (Lh, S, K) or بَرَق, (K,) The eye or eyes, or his eye or eyes, glistened, (S, K) being raised, or fixedly open: (S:) or became raised, or fixedly open: occurring in the Kur [bxv. 7], accord. to one reading: (Fr, TA:) or the eye, or his eye, became open by reason of fright. (TA.) ٌتَّﻗِرَـﺑ, (S, K) or بَرَق, (K,) or the latter has [only] a meaning explained above; (S:) inf. n. ٌتَّﻗِرَـﺑ, (K) (S, K) which is of the former verb; (S:) accord. to the K, بَرَق; but this is wrong; (TA:) and [of the latter verb,] ٌبَرَقٍ (Lh, K) The eye or eyes, or his eye or eyes, became dazzled, so as not to close, or move, the lid, or lids: (S, K) or became confused, so as not to see. (K) بَرَقٍ بَرَقٍ (S, Bd,) or بَرَقٍ بَرَقٍ (K,) aor. ـ; (S, K) and بَرَقٍ، aor. ـ; (K) or the latter has [only] a meaning explained above; (S:) inf. n. ٌتَّﻗِرَـﺑ، (K) which is of the former verb; (S:) accord. to the K, بَرَق; but this is wrong; (TA:) and [of the latter verb,] ٌبَرَقٍ (Lh, K) The eye or eyes, or his eye or eyes, became dazzled, so as not to close, or move, the lid, or lids: (S, K) or became confused, so as not to see. (K) بَرَقٍ بَرَقٍ signifies also His eye or eyes, or his sight, became weak: whence بَرَقٍ فَرَقَّ فَرَقَّ فَرَقَّ فَرَقَّ فَرَقَّ فَرَقَّ فَرَقَّ فَرَقَّ فَرَقَّ فَرَقَّ فَرَقَّ F* His two feet became weak. (TA.) Also بَرَقٍ alone, (TA,) inf. n. بَرَقٍ, (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) بَرَقٍ بَرَقٍ said of a skin, aor. ـ; (JK, K) inf. n. بَرَقٍ، (JK) so in the O, in which, as in the K, the part. n., being بَرَقٍ بَرَقٍ, indicates that the verb is like فَرَقَّ فَرَقَّ (TA:) and بَرَقٍ، (K,) so in the L, (TA,) aor. ـ, (K,) inf. n. بَرَقٍ and بَرَقٍ; thus in the L, which indicates that the verb is like فَرَقَّ فَرَقَّ (TA:) It became affected by the heat so that its butter melted and became decomposed, (As, JK, K) and did not become compact. (K) بَرَقٍ طَعَامًا بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ بَرَقٍ B* He poured upon the food, (JK) or put into it, (S, * K) somewhat, (JK) or a small quantity, (S, K) of olive-oil (JK, S, K) or of clarified butter. (S, K) And بَرَقٍ بَرَقٍ بَرَقٍ B* He made his food [somewhat] greasy for him with clarified butter. (TA,) And بَرَقٍ بَرَقٍ B* Pour ye
upon the water a little olive-oil. (S.) aor. بَرَّقَتْ الْعَدْنَمْ, (S, K) inf. n. بَرَقَ, (S) The sheep, or goats, had a complaint in their bellies from eating the قَوْرَـﺑ (S, K) and in like manner, the camels. (TA.)

2 He glistened with his eyes by reason of looking hard, or intently. (JK, TA.) *

And بَرَقَ بعَيْنِيْهُ 2 (JK) or بَرَقَ بِبَصَرِهِ (TA.) He opened his eyes wide, and looked sharply, or intently. (Lth, S, K.) said of a woman: see 1. And بَرَقَ He decorated, or adorned, his place of abode. (El-Muärrij, K.) ___

* And بَرَقَ He journeyed far. (El-Muärrij K.) ___

He persisted, or persevered, in acts of disobedience. (El-Muärrij, K.) ___

The affair was unattainable, or impracticable, to me. (K.)

And بَرَقَ 4 (Abū-Nasr, S, K) or بَرَقَ بِبَسَيْفِهِ (JK) said of a man. (Abū-Nasr, JK, S,) He made a sign with his sword [by waving it about so as to make it glisten]. (Abū-Nasr, JK, S,) ___ And بَرَقَ 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 أَبْرَقَ الْخَرِيفْ as meaning They (women borne in vehicles upon camels) saw the lightning of [the season, or the rain, called] the خَرِيفْ. (AAF, TA.) ___ He was smitten, or assailed, or affected, by lightning. (S, K.) [app. Fright, or fear, made him to be confounded, or perplexed, and unable to see his right way: see بَرَقَ.] (TA.) ___ [And hence, perhaps,] اَبْرَقَ الصَّيْدَةَ He roused the game, or chase. (K.)

And بَرَقَ 5 (TA.)

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

[Lightning:] what gleams in the clouds. (TA.) or, from the clouds; from بَرَقَ in the first of the senses explained
above), said of a thing, inf. n. بَرَقٍ and بَرِيقٍ (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]:

(Mujahid, K:) or a whip of light with which the angel drives the clouds: (T'Ab, TA:) sing. of بَرَقٍ, i.e., of the pl. of the clouds: (S, K:) or it has no pl., being originally an inf. n. (Bd ubi suprà.) بَرَقٍ خَلَبٌ بَرَقٍ خَلَبٌ بَرَقٍ خَلَبٌ and بَرَقٍ خَلَبٌ signify That [lightning] which is without rain. (S. [See also art. خَلَب])

Lizards of the species called بَرَقٍ [part. n. of بَرَقٍ: 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.)

[app. an inf. n. of un., signifying A flash of lightning]. (M, TA in art. وَبَص.) A fit of confusion, or perplexity, affecting one in such a manner that he is unable to see his right course. (K, * TA.)

A quantity of lightning: (Bd in xxiv. 43, TA:) pl. بَرَقٍ ; (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 بَرَقٍ, also pronounced بَرِيقٍ. (Bd ubi suprà.) Rugged ground in which are stones and sand and earth mixed together; (S, 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 (بَرَقٍ بَرَقٍ بَرَقٍ): (TA;) as also بَرَقٍ أَبْرَقٍ and بَرَقٍ أَبْرَقٍ (أَرَضٍ بَرَقٍ بَرَقٍ بَرَقَةٍ): (S, K, TA:) or a portion of such land بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ, which consists of tracts containing black stones mixed with white sand, and which, when spacious, is termed بَرَقٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ: (JK:) [and] a mountain mixed with sand; as also بَرَقٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ (I'Aar, TA:) the pl. of بَرَقٍ بَرَقَةٍ (K, TA) and بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ بَرَقَةٍ.
and that of براق is براق (JK, S, K,) after the manner of a subst., because the quality of a subst. is predominant in it; (TA;) and that of براق is براق (As, IAar, S, K,) The براق of the

country of the Arabs are more than a hundred; and are distinguished by particular adjuncts, as براق and براق أ (S, K,) after the manner of a subst., because the quality of a subst. is predominant in it; (TA;)

One says براق as one says ضب كدية (S) [The colour denoted by the epithet براق in a mountain, a mixture of blackness and whiteness: see حقباء, voce أحقب] Paucity of grease or gravy (JK, TA) in food. (TA.)

Shining much in the body: (JK, K;) applied to 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 براق of which it is a pl.]

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

براق A certain beast which Mohammad rode on the night of the ascension [to heaven]; (S, Msb, * K;) or which the apostles ride in ascending to heaven; resembling a mule; (Msb;;) 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.)

براق a she-camel raising her tail, and feigning herself pregnant, not being so; as also براق a she-camel Putting her tail between her thighs, making it to cleave to her belly, not being pregnant: (IAar, TA;) pl. of the first براق (TA;) and of the second براق. (S, K,) The Arabs say، مباريق و دعومن من تكذابك و ناتاملك شولان البروق [Let me
alone and cease from they lying and thy sin like the she-camel's raising of her tail and feigning
herself pregnant when she is not so); 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. برق is also applied to
scorpions, as meaning Raising their tails like the she-camel termed برق (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 ۱: (S, K;) it was
described by an Arab of the desert to Āhn as follows: a feeble, juicy plant, having slender branches, at the heads
of which are small envelopes (فماعيل صغير) 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 [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 بريق 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 سباعط [so I render لما قصبة مثل السباعط, but I thing that the right
reading is, لما قصبة مثل السباعط 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, بريق من بريق [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 prove. (S.) And ضعف من بريق [Weaker than a barwakah]. (TA.)
A shining, gleaming, glistening, glitter, lustre, brilliancy, or splendour. (S, K, TA.)

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. (JK, S, L, K:) with which *بَرَق* is syn., (L, TA,) applied to food (S, TA) in which is put a little olive-oil or clarified butter: (S:) or signifies the grease in a cooking-pot: and water with a little olive-oil poured upon it: and *بَرَق* is its pl. (JK.)

Shining, gleaming, or glistening, much, or intensely. (TA.) See also *بَرَقَة*، فَنَّى بَرَقُ النَّانِيَاءِ، (TA:) and *بَرَق*، (JK:) A certain plant also called *خَنْطَشَىْ* [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 *قَهَب* [q. v.]. (K.)

*بَرَق* Shining, gleaming, or glistening. (Mgh.) ___ Clouds (سَحَابَةُ) having, or containing, [or emitting.] lightning. (S.) You say also سَحَابَةُ بَرَقْةٍ، A cloud having, or emitting, lightning: (S, TA:) and سَحَابَةُ بَرَقْةٍ signifies the same [but in an intensive manner: see *بَرَقْة*]. (TA:) ___ *بَرَقْة*، (JK, Ham p. 306;) applied to swords and other weapons. (Ham ubi suprà.) Hence the trad. of 'Ammâr, اِلْجَنَّةَ بَرَقَّةً، *بَرَقَّةَ،* (JK,) meaning, in warring in the cause of God. (JK.) You also say، رَأَيْتُ بَرَقَّةً، *بَرَقَّةَ،* (Lh, TA,) meaning I saw the shining, or glistening, of the weapons. (Lh, TA,) ___ See also *بَرَقَّة*.
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 بُوْرَقٍ;) [or this is a particular kind thereof, as appears from what follows: accord. to Golius, nitrum and aphronitrum: but] it is of four kinds; [or the water-kind], and جبلي [or the mountain-kind], and [or Armenian], and مصري [or Egyptian], which is the [q. v., i. e. natron]: (K;) the best thereof is the [ارمني] and this is said to be meant by the term when it is used absolutely: this is called also بُوْرَقٍ الصاغة [a term now applied to borax, as is بُوْرَق alone, and ملح بُوْرَق الصاغة], because it polishes silver well [or because of its use in soldering]: the dust-coloured kind thereof is called the بُوْرَق of the bakers, or makers of bread: the نترن 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 [الغرقي] 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. بُوْرَق. (JK.)

A seller of بُوْرَق [or بُوْرَق]. (TA.)

A rope [حل] having two colours; (S, O;) twisted with a black strand and a white strand: (JK:) and in like manner, (JK,) a mountain [جبيل] in which are two colours, (K, TA,) black and white: (TA;) and (so in the S,) anything in blackness and whiteness together: (S, K,) You say عَنْدَ بِرَقَاءٍ تَيْسَ أَبْرُقٍ [A black and white he-goat and she-goat]: (S, K,) and شَأْنَةٌ بِرَقَاءٍ a ewe whose white wool is cleft, or divided, by black flocks [or streaks]: (K:) and بِرَقَاءٍ بَلَقَاء applied to sheep or goats are like بَلَقَاء and بَلَقَاء applied to beasts of the equine kind, and and بُقَعَاء; (Lh, TA,) is also a name given to An eye; (S, M;) because it has blackness and whiteness mingled in it: (M, TA;) dual بِرَقَائَان. (TA.) And بِرَقَاءٍ 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 برق in seven places. ___ أرق also signifies A certain bird. (Tekmileh, K.) ___

And [the pl.] برق is used as a name for The [locusts, or crickets, termed] جنادب. (IB, TA.) Also A certain Persian medicine, good for the memory: (Sgh, K.)

A Persian word, (S, Msb,) arabicized, (S, Msb, K,) originally آب رئي (CK in a MS. copy of the K and in the TA, incorrectly, آب رئي]

[A ewer, such as is used for wine, and also such as is used for water to be poured on the hands; each having a long and slender spout, and a handle:] a well-known vessel; (TA;) a vessel having a spout having a long and slender spout, and a handle: (Mgh, and Bd and Jel in lvi. 18) and a handle: (Bd and Jel ibid:) accord. to Kr, a كوز; and so says AhN in one place; but in another he says that it is like a كوز: (TA;) [it is somewhat like a كوز with the addition of a spout:] pl. يرآي (S, Msb) [and sometimes participant كوز]. A sword such as is termed براق; (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 تلائم [or places differing in colour from the rest, and, app., glistening]: (K;) thus, accord. to Az, in a verse of 'Amr Ibn-Ahmar: but correctly, accord. to Sgh, it has there the first of the significations explained in this sentence: and it is said, also, that سيف براق signifies a sword having much lustre, and much diversified with wavy marks or streaks, or in its grain. (TA.) ___ A woman who is beautiful, and splendid, or brilliant, (Lh, JK, K, TA,) in colour [or complexion]: (Lh, TA;) or, as some say, who shows her beauty intentionally. (TA.) [See also براق (voce براق:)].

ايرق dim. of يرآي q. v. (S, K.)

إبرق, (IDrd, S, K, &c.,) sometimes with the conjunctive ب، (TA,) Thick دياج [or silk brocade]: (Ed-Dahhak, S, K, and so Bd and Jel in xvii. 30, &c.:) or made [or interwoven] with gold: (K;) or closely-woven, thick, beautiful دياج
made [or interwoven] with gold: (TA:) or closely-woven cloths, or garments, of silk, like دیباج (IDrd, K:) or thick silk: (IAth, TA:) or a red thong cut from an untanned skin (قدّة حمراء), as though it were [composed of] pieces of bow-strings, or chords: (Ibn-' Abbád, K:) it is an arabicized word, (IDrd, S, K,) form إِسْتِرْثُة, (IDrd, K,) which is Syriac; (IDrd, TA:) or from the Persian, (S, TA,) in which دیباج and إِسْتِرْتِمَة and إِسْتِرْتِمأ are particularly applied to signify thick دیباج, and then the latter is arabicized by substituting ق for the ه: so says Esh-Shiháb El-Khafájee:
or the ی and س and ت are augmentative, and it is mentioned in the present art. in the S and K as though this were the case, agreeably with the form of its dim., which is said by J and in the K to be أَبْرَقَ; for in forming the dim., a word is reduced to its root.

(Arabic text follows, translated into English.
Q. 1

*He variegated it with divers, or different, colours; (S, TA;) from* 祀ِقَرْبِ, the bird so called: (S:) or he adorned him, or it. (A.) [See also 祀ِقَرْبِ, below.] Hence, He embellished his saying. (Har p. 235.)

Q. 2

*He adorned himself (A, K) with various colours. (K.) You say, Had this been so. He adorned himself with various colours for us: (K) or with various colours of every kind. (TA.) And she assumed various colours: or she varied in dispositions: syn. The house, or chamber, or tent, became variegated. (TA.) And The countries became adorned with various colours; from ًُّبَأِِِْْشِقَرْب. (TA.)

*A certain bird, (S, K,) different from that called ًُّبَأِِِْْشِقَرْب, (K, accord. to the TA, [for we there read طَائِرَ أَخَر; the bird so called ًُّبَأِِِْْشِقَرْب having been mentioned before; but in the CK, in the place of أَخَر, we find أَخَر أَخْضَر, i. e., green;) of small size, (S, TA,) that assumes various colours, of the kind called حُرْصُمُرْ, (TA,) like the sparrow, (S, TA,) and called شَرْشَور (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 ًُّبَأِِِْْشِقَرْب. (TA.)

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

*A certain bird that assumes various colours; (S;) a small wild bird, like the فَنَفْذِقَ or hedge-hog, but is probably a mistranscription for حَرْصُمُرْ, or lark, the upper part of whose feathers is dust-coloured (أَغْبَر, as in the K, accord. to the TA), or white (أَغْبَر, 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, Kc) or a certain bird that is found in the trees called "اعضاء"، and the colour of which is between blackness and whiteness, having six (Ikh:) a certain variegated bird. (TA in art. "ابو براقش".) [Hence, "ابو براقش".] He is varying, or variable, in dispositions. (A, TA.)

The neighbour that is variable in his actions; like "براقش". (IAar Ta in art. "براقش".)
Q. 1 **BRQ**

He attired him with a **BRQ** and he attired the woman with a **BRQ** (TA,

He veiled his beard with a **BRQ**; He assumed the guise of such as wear the **BRQ**; (TA;) i.e. [he became effeminate, or a catamite]. (K, TA.) A poet says,

*ألَّمُ تَرِ قِيسَ قِيسَ عِبَلالَ بَرَّقَتَ* 

*خِاطَأ وَبَعَتْ نِبَلَا بِالمَغَازِلَ*

[Dost thou no see that Keys, Keys-'Eylan, have veiled their beards, and sold their arrows for spindles?]. (TA.) He struck such a one with the staff, or stick, between his ears, (K, TA,) so that it became like the **BRQ** upon his head. (TA.)

Q. 2 **TRQ**

He attired himself with a **TRQ** and she (a woman) attired herself with a **TRQ** (Msb.) **TRQ** : see what next follows.

**TRQ** (IAar, S, Mgh, Msb, K) and **TRQ** (IAar, S, Msb, K,) but some disallow this latter, (Msb,) and **TRQ** (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; (Msb;) 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.:) if correct, is a more particular term: (Mgh:) the pl. is بِرَقَة. [See نَقَبُ [البرق] The curtain of
the door of the Kaabeh.] See also بِرَق.

: see what next follows.

, (S, K, * TA,) imperfectly decl., (S, TA,) and , (Fr, Az, Ibn-'Abbád,) of a rare form, like هَجْرَع (Fr, Az, *) or وَجْرَع
, (K, * TA,) but perhaps this last is a mistranscription, for , (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

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IF; and he says, the ب is augmentative, the radical letters being ق ر، for every heaven is termed بِرَق، and the heavens
[together] are termed بِرَق (TA:) or the lowest heaven is termed بِرَق (S, TA,) [See an ex. voce بِرَق. [برق: بِرَق: بِرَق.

فرَس مِّبرَق، (Mgh,) A horse having what is termed غَرَة مِّبرَق (TA:) or a horse having the
whole of his face white. (Mgh.) And غَرَة مِّبرَق A sheep, or ewe, having the head white. (S, K.)

A blaze, or whiteness, on the face of a horse, occupying the whole of his face, except that he looks (for which يَنْظَر
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.)
1. (S, Msb, K) aor., (S, TA) inf. n. بَرَكَةٌ (S, Mgh, Msb, K) and بَرَكَ (K) said of a camel, (S, Mgh, Msb,) i. q. [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 i. e. breast; (Msb;) he threw his i. e. breast, upon the ground; (TA;) and in like manner, (TA, and so in some copies of the K) inf. n. كْرَبَ The ostrich lay upon its breast. (TA) And بَرَك is also said of a lion, and of a man. (K voce ضّبّر.) [Of the latter, one also says, بَرَكَ عَلَى رَكْبَتِهِ He fell, or set himself, upon his knees; he kneeled.] The بَرَكْ عَلَى رَكْبَتِهِ 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 stifle joints]. (Mgh.) Hence, i. e., from the verb said of a camel, inf. n. بَرَكَ (TA,) He, or it, (i. e. anything, S,) was, or became, firm, steady, steadfast, or fixed; continued, remained, or stayed; (S, K;) in a place: (TK:) [and so, app., with — for its aor.; for] you say, بَرَكَ لَلْقَتَالِ, aor. — , [He was, or became, firm, &c., for the purpose of fighting,] and in like manner بَرَكَ, aor. — . (TA.[See also a similar signification of 8.]]) 2. It (the night) was, or became, long, or protracted; as though it did not quit its place. (A and TA in art. نَعَس.) See also 8, in two places.

2. also signifies The praying for بَرَكَةٌ (S, K, TA,) for a man, &c. (TA.) You say, بَرَكَ عَلَيْهِ, inf. n. بَرَكَةٌ to him, (Fr &c., God bless thee! &c.). (TA.) And بَرَكَ عَلَيْهِ الطَّعَامَ He prayed for, or invoked, a blessing on the food. (TK.)

3. He kept, or applied himself, constantly, or perseveringly, to it; (Lh, K) namely, an affair, (TA in art. حَفْظٍ) or commerce, or traffic, &c. (Lh, TA.) بَرَكَ عَلَيْهِ or or بَرَكَ عَلَيْهِ فِيْكَ &c., (Fr, S, Msb, K,) and بَرَكَ عَلَيْكَ, (S, K,) and بَرَكَ عَلَيْكَ, (Fr, S, K,) inf. n.
مبارك، (TK,) [God bless, beatify; felicitate, or prosper, thee:] God put in thee, (TA,) give thee, make thee to possess, (T, K,) برکة [i.e. a blessing, good of any kind, prosperity or good fortune, increase, &c.]. (TA, TK.) برک ایلُحَمَّد و علی آل محَمَّد (in a trad., TA,) means Continue Thou, or perpetuate Thou, (O God,) to Mohammad and to the family of Mohammad the eminence and honour which Thou hast given them: (K, TA:) [or still bless or beatify, or continue to bless or beatify, Mohammad &c.: though it may well be rendered simply bless or beatify &c.:] Az says that it is from برک said of a camel, meaning he lay down upon his breast in a place and clave thereto. (TA.) And الله بیارک فیک in another trad., means [O God, bless us] in the state to which death will bring us. (TA.) The Arabs say to the beggar، بورک فیک [Mayest thou be blest; and, in the present day، الله بیارک فیک 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 بورک a noun: a poet [in Har (app. Sheerees, not Shereesh, El-Adawee), in the TA Aboo-Fir'own,] says، *تَنَّظِم أن بُورُکَ یَکُفَّنِی* اوَا نَتْرُف *یَهِیف فِیک*، وَهَل &c., meaning He blessed him; i.e. he prayed God to bless him. [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 تَنَّظِم و خَرَجَت، we find بَبُعُب و خَرَجَت، غَدَوت.]) ___ [You also say of a man، بارک فیه، and ۚ، وَهَل، &c., meaning He blessed him; i.e. he prayed God to bless him.] ___ See also 6. 

4 ابرکه He made him (namely, a camel,) to lie down [or kneel and lie down] upon his breast. (S, K.) You say، ۚ، ۚ، ابرکه 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. (S.) See also 8. [How blessed is he, or it?] is an instance of a verb of wonder with a passive meaning [and irregularly derived]. (TA.)

5 i. q. تَیِمَّن یه تَرَک یه [He had a blessing; and he was, or became, blest; by means of him, or it:] so accord. to
explanations of _تَرَككُ_ 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; he regarded him, or it, as a means of obtaining a blessing; he augured good from him, or it; _تَرَككُ_ being opposed to _تَرَفكُ_ and _تَرَفَكُ_ (S, K: and _تَرَفَكُ_ in Bd in xvii. 14, &c.): (S, K;) and _تَرَفكُ_ He augured good from the thing. (Lth, K.)

One says so of a man. (K in art. حسم.) And one says, _تَرَفكُ_ [He looked for a blessing by means of uttering the name of God, or saying _تَرَفكُ_ and _تَرَفَكُ_]. (Ksh, on the بسمة; &c.)

_تَرَككُ_ , accord. to Zj, is an instance of _تَرَفكُ_ [as quasi-pass. of _تَرَفكُ_ , i. e., of _تَرَفكُ_ , like as _تَبَعَكُ_ is of _تَبَعَكُ_ ] from _تَرَفكُ_; and so say the lexicologists [in general]. (TA.) [Hence, _تَرَفَكُ_ means [Blessed is, or be, God; or] hallowed is, or be, God; or far removed is, or be, He from every impurity or imperfection, or from everything derogatory from his glory; (K) or highly to be exalted, or extolled, is God; or highly exalted, or extolled, be He; (Abu-l-'Abbás, TA;) greatly to be magnified is God; or greatly magnified be He: (TA:) or i. q. _تَرَفكُ_ and _تَرَفَكُ_ , like _تَرَفكُ_ and _تَرَفَكُ_ , except that _تَرَفكُ_ is trans. and _تَرَفَكُ_ is intrans.: (S;) accord. to IAmb, it means [that] one looks for a blessing by means of [uttering] his name in every affair, or case: accord. to Lth, it is a phrase of glorification and magnification: (TA:) or _تَرَفَكُ_ signifies _He is abundant in good_; from _تَرَفَكُ_ , which is abundance of good: or _He exceeds everything, and is exalted above it, in his attributes and his operations_; because _تَرَفَكُ_ implies the meaning of increase, accession, or redundance: or _He is everlasting_; syn. _تَرَفَكُ_ [the continuing of the birds at the water]; whence _تَرَفَكُ_ , 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: (Bd in xxv. 1:) it is an attributive peculiar to God. (K.) _تَرَفَكُ_ بالشيء: see 5.

_تَرَككُ_ 8 _تَرَككُ_ (a man) threw his _تَرَككُ_ [i. e. breast] upon the ground (as the camel does in lying down), or upon some other thing. (S.) _تَرَككُ_ (a sword-polisher) leaned upon the polishing-instrument, _تَرَككُ_ on one side. (TA.) And _تَرَككُ_ (a horse) inclined on one side in his running. (TA: [accord. to which, this is from what next follows.]) _تَرَككُ_ He hastened, or sped,
and strove, laboured, or exerted himself, in running: (S, K:) and ُكَرَب, (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 ُكَرَـث the sky rained continually; as also ُكَرَب, (K,) and ُكَرَث; but Sgh says that the first of these three is the most correct. (TA:) And ُتَكَرَـث The cloud rained vehemently. (K, TA.)

ُهَيْلَع, and ُهَيْضَرَع, He detracted from his reputation, censured him, or impugned his character, and reviled him, (K, TA,) and laboured in vituperating him. (TA.) They fell upon their knees in battle, and so fought one another: (K, TA.) [See ُءﺂَﻛَرَـث, below.] I prostrated him, or threw him down prostrate, and put him beneath my ُكَرَب [i. e. breast]. (S.)

ُكَرَب 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 (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 ُبَرَك; (K:) the two words being like ُبَرَك and ُتَبَرَك; (TA:) fem. ُبَارَكَة: (K:) pl. ُبَرَكَة, (S, K,) i. e., pl. of ُكَرَب. (S.) Also, (S, Msb, K,) and ُبَرَكَة, which is with kesr, (S, K,) The breast (S, Msb, K) of a camel: (Msb, 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 Ṣyn, 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 ُفِهدَتْانَ conjoin at their upper parts: (Ham. p. 66:) or the latter is pl. of the former; like as ُحَلَّي is of ُحَلِّي: or the former is of man; and the latter, of others: or the former is the interior of the breast; (or, as Yaakoob 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 (تَبَرُكُ) upon the breast; and metaphorically of others. (Ham p. 145.) ___

Hence, بَرُكُ الشَّنَامَة The first part of winter; (L, TA: *) and the main part thereof. (L.) ___ And hence, (TA:) البرَوكُ is an appellation applied to The stars composing the constellation of the Scorpion, of which are الْكَلْبِ and the الإِلْيُلُ and the السَّوْءَةُ and the القُلْبَ [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 الجنوْبِ: (L, TA: *) or, accord. to IF, to a of the أنوآء of the الجوْرَاء; because the انوآء thereof do not set [aurorally] without there being during their period a day and a night in which the camels lie upon their breasts (تَبَرُكُ) by reason of the vehemence of the cold and rain. (TA.)

buryَ: see بَرُكُ.

buryَ: see بَرُكُ.

buryَ Remaining fixed (بَرُكُ بَارُكَ) at, or by, a thing. (IAar, K.) So in the phrase بَرُكُ عَلَى جَنَبِ الْإِبَانَةُ [Remaining fixed at, or by, the side of the vessel], in a verse describing a [gluttonous] man, who swallows closely-consecutive mouthfuls. (IAar.)

Incubus, or nightmare; as also بَرْوَكُ. (K.) A coward; and so ↓ the latter word. (K, TA.) Also, [and by contraction بَرُكُ, as in a verse cited in the M and TA in art. ] A name of the month بُدُو الحَجَةُ (AA, K;) one of the ancient names of the months. (AA.)

bury, (S, K;) or بُرْكَةُ, (Msb,) A certain aquatic bird, white, (S, Msb, K;) and small: (K;) [the former applied in Barbary, in the present day, to a duck:] pl. بَرِكَةُ (S, Msb, K) and بِرُكَانٌ (K;) or, in the opinion of ISd, بِرُكَانِ and بِرُكَانُ and [pl. of pauc.] بُرُكَانَ (K;) or, in the opinion of ISd, بِرُكَانِ and بِرُكَانُ are pls. of the pl. بَرُكَة. (TA.)

buryَ A mode, or manner, of بَرُكُ [i. e. of a camel's kneeling and lying down upon the breast]; (S, * O, * K;) a noun like بَرَكَةُ and جَلْسَةُ. (S, O.) One says, مَا أَحْسَنَ بَرَكَةَ هذَا النَّافِهَةَ [How good is this she-camel's manner of lying down on the breast?]. (S.) See also بَرُكُ. A حَوْضَ [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 ُكْرِب signifies the same: (Lth, K;) said to be so called because of the continuance of the water therein: (S:) pl. ٌكَﺮِﺑ, (S, Msb, 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 wateringplaces; sing. ُكْرِب; and sometimes a ُكْرِب 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 َكَـْرِﺑ, sing. َكَرَب: (TA:) َكَرَب 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.)

ٌكْرِب [A blessing; any good that is bestowed by God; and particularly such as continues and increases and abounds:] good, (Jel in xi. 50,) or prosperity, or good fortune, (Fr, K,) that proceeds from God: (Fr, in explanation of the pl. as used in the Kur xi. 76:) increase; accession; redundance; abundance, or plenty; (S, Msb, K, Kull;) whether sensible or intellectual: and the continuance of divinely-bestowed good, such as is perceived by the intellect, in, or upon, a thing: (Kull;) or firmness, stability, or continuance, coupled with increase: (Ham p. 587:) or increasing good: (Bd in xi. 50:) and abundance of good; implying the meaning of increase, accession, or redundance: (Bd in xxv. 1:) or abundant and continual good: (so in an Expos. of the Jámi‘ es-Sagheer, cited in the margin of a copy of the MS;) and, accord. to Az, God's superiority over everything. (TA.)

ٌكْرِب: see ُكْرِب.

ٌكْرِب، (S, K,) like ٌمَّيْطَاق, (K,) said in war, or battle, (S,) means ُتَـْرِكْوا [Be ye firm, steady, or steadfast: in the CK, erroneously, ُتَـْرِكْوا]. (S, K.)

ٌكْرِب A woman that marries having a big son (S, K) of the age of puberty. (S.)
A hasting, speeding, striving, labouring, or exerting oneself, in running; a subst. from *كَرَب* in a sense in which it is explained above with the former verb. (K: but see 8.)

ٌمِبَرٌک: see *مِبَرٌک*.

ٌبِراکَاء (S, K) and (TA) Firmness, steadiness, or steadfastness, in war, or battle; (IDrd, S;) and a striving, labouring, or exerting oneself therein; from [inf. n. of *كَرَب*]: (S;) or a falling upon the knees in battle, and so fighting; as also *بِراکَاء* . (K.) Also The field of battle: or, accord. to Er-Rághib, *بِراکَاءَا* and *بَرَاکاَءَا* signify the place to which the men of valour cleave. (TA.)

ٌنَعَرْبَ: see what next precedes, in two places.

ٌنَعٌرَک: and (Fr, Mgh, Msb, K) and (S, Mgh, Msb, K,) which is the form commonly obtaining, (Msb,) and mentioned by El-Ghooree as well as J, (Mgh,) but disallowed by Fr, (Mgh, TA,) and (K,) but this also is disallowed by Fr, (Mgh, TA,) or, accord. to IDrd, (Fr, TA.) A kind of [garment such as is called] *كَسَآءََا* [similar to a *برِدَة* well-known; (Msb;) the black *كَسَآءََا*; (Fr, Mgh, K,) a woollen *كَسَآءََا* having two ornamental borders: (Fr, TA. in art.)

ٌكِرَ وٍَرَب: [in Spanish *barangane*: (Golius:)] pl. [of all except the first two] *بَرَانَک* (IDrd, K,) *بَرَانَک* without teshdeed, is not mentioned by any one. (Mgh.)

ٌبِرِنَک: and (Fr, Mgh, Msb, K) *بِرِنَک* and (S, Mgh, Msb, K,) *بِرِنَک* and (Mgh, TA,) *بِرِنَک* and (K,) *بِرِنَک* and (Fr, TA, in explanation of the latter word.)

ٌبِرَک: and (Fr, Mgh, Msb, K) *بِرَک* and (S, Mgh, Msb, K,) *بِرَک* and (Fr, TA, in explanation of the latter word.)

ٌمِبِرُک: see *مِبِرُک*, in four places.

ٌمِبِرُک, fem. with *ة*: see *مِبِرُک*, in two places: and see *مِبِرُک*.

ٌبِرُک: *بِرُک* (K,) *بِرُک* (TA,) or *بِرُک* (JK and Mgh and TA in explanation of the latter word.)

ٌبِرُک: as a noun: see 3.
A place where camels lie upon their breasts: pl. مَبَارِكُ. (Msb.) You say, فَلَانُ لَنْ يَسِىَ مُبَارِكٌ جَمِيلٌ Such a one has not a place in which a camel lies; meaning he does not possess a single camel]. (S.)

مَبَارِكُ is originally مَبَارِكَ, or مَبَارِكَةَ, accord. to those who know not, or disallow, مَبَارِكَةَ as trans. without a preposition; and signifies Blessed, beatified, felicitated, or prospered; gifted with, or made to possess, مَبَارِكَةَ, i. e. a blessing, any good that is bestowed by God, prosperity or good fortune, increase, &c.; (Msb;) abounding in good;

(Ksh and Bd in iii. 90;) abounding in advantage or utility: (Bd in vi. 92 and 156, and xxxviii. 28, and i. 9;) the pl. applied to irrational things is مَبَارِكَاتُ. (Msb.) You say also مَبَارِكَةَ طَعَامُ مَبَارِكٌ as though meaning مَبَارِكَةَ مَبَارِكَةَ, (K;) or مَبَارِكَةَ طَعَامُ مَبَارِكٌ as though meaning مَبَارِكَةَ مَبَارِكَةَ [i. e. Blessed food; or food in which is a blessing, &c.]. (S.)

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

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مَبَارِكَةَ مَبَارِكَةَ [app. applied to God (see its verb)] High, or exalted. (Th, TA.)
1. مَرَّبَّٰةُ: see 4, in two places. مَرَّبَّةٌ, aor. تَرَّبَّبَّ; and مَرَّبَّةٌ, 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, * مَرَّبَّةٌ, inf. He was, or became, disgusted by it, or by reason of it; he loathed it; (T, *, M, * Msb, * K;) he was vexed, grieved, disquieted by grief, or distressed in mind, by it, or by reason of it. (T, M, Msb, K.) مَرَّبَّةٍ, {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.)

2. مَرَّبَّةٍ, (inf. n. مَرَّبَّةٌ, 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 * مَرَّبَّةٌ, [aor. مَرَّبَّةٌ, inf. n. مَرَّبَّةٌ, T:] (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, Msb) firm, strong, solid, or sound; he established it, settled it, or arranged it, firmly, strongly, solidly, soundly, or thoroughly; (T, S, M, Msb, K, TA,) as also مَرَّبَّةٌ), (M, K,) [aor. مَرَّبَّةٌ, inf. n. مَرَّبَّةٌ, 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. (Msb.) He affected him with disgust, loathing, or aversion; (T, * S, M, * Msb, * K;) caused him to be vexed, grieved, disquieted by grief, or distressed in mind. (T, S, M, Msb.) You say, لَا تَرْمُيُّ بِكَثْرَةِ فَضْلَوْلَكِ [Disgust me not, or vex me not, by the abundance of thy meddling, or impertinent, speech.]. (T, TA.) It (a vine) put forth grapes in the state in which they are termed مَرَّبَّةٌ, q. v. (Th, M, K.)

3. مَرَّبَّةٌ, see 1, in two places.
It (a rope, or a thread, or string) was made of two strands, or distinct twists, and then twisted: or was twisted well: see 4, of which it is quasi-pass. And hence, It ([a thing, or an affair, or] compact, Msb) was, or became, firm, strong, solid, or sound; it was, or became, established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. (Msb, KL.)

The fruit of the [trees called] عضاة: (S, M, K;) n. un. with ظ: (S, M;) in its first stage it is termed فتة; then, برمة. Then, برمة: AHn has erred in saying that the former is above the [in degree]: (M;) that of every kind of عضاة is yellow; except that of the عطق, 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 سم 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 طلح [or acacia gummifera, which is of the trees called عضاة]: n. un. with ظ: (T;) sometimes, also, برمة is applied to a fruit of the أراك (M, * K, * TA) before it has become ripe and black; for when ripe, it is called مرد; and when black, كيات: (TA:) and the pl. is برام (M, K) and برما, (M,) or برما (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 رسيمال [q. v.], (As, T, S, M, K,) nor contribute with them anything, (TA:) by reason of his avarice, (Har p. 382,) though he eats with them of the flesh-meat thereof; (As, TA:) but sometimes he shuffles, or deals forth, (ُضيِفُي) the gaming-arrows for the players: (S in art. حمد: likened to the برم of the أراك, because he is of no use: (Har ubi suprà:) and occurs in the same sense; [the man so termed being likened to a برمة of the أراك; or] the ظ being added to give intensiveness to the meaning: (M;) the pl. is برمام (T, S, M, K,) And hence, Avaricious, or niggardly; mean, or sordid: (Har ubi suprà:) or heavy, or sluggish; (K, TA:) destitute of good. (TA:) It is said in a prov., أباً وُرونا [Art thou being understood after] one taking no part with others in the game of المسر, 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,)
part. n. of [and therefore meaning Affected with disgust, loathing, or aversion; or vexed, grieved, disquieted by grief; or distressed in mind]. (M, Msb.)

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

[originally n. un. of ]: see .

A rope composed of two twists twisted together into one; as also : (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, (IAar, 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 ]) or a string of cowries, which is bound upon the waist of a female slave. (Aboo-Sahl El-Harawee in art. 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 (فر) 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, Roast thou for us
some of her liver and hump, cut lengthwise, &c.]. (AO, T, S: [in copies of the K, ﯽِرِّﻣَّـْـِـْـِۢٔـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ&c.]) Also, the sing., Water mixed with other [water &c.]. (TA.) Also Tears mixed with [the collyrium termed] ﴿ٍاَِذِإ﴾; (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. (IAar, T,) A number of sheep and goats together. (IAar, T, M, K.) The light of the sun with the remains of the blackness of night: (IAar, T;) or the dawn; (M, K;) because of its combining the blackness of night and the whiteness of day: or, as some say, ﯽِرِّـْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ&c. means the tint (ٌْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْ&c.) of the dawn that is mixed with two colours. (M.) Inducing suspicion, or evil opinion; [as though of two colours:] (IAar, T;) suspected. (IAar, T, Sgh, K.)

ٌرِّـْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ&c., with fet-h, and with teshdeed to the ﯽِرِّـْـِـِـِـِـِـِـِ&c. which is meksoorah, A ﯽِرِّـْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ&c. [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. (TA: [and used in this sense in the present day.]) See also ﯽِرِّـْـِـِ&c.

ٌرِّـْـِـِـِـِ&c. The [implement called] ﯽِرِّـْـِـِـِـِ&c. or particularly the ﯽِرِّـْـِـِـِ&c. of the carpenter: (M, K:) [i. e.,] an auger, a wimble, or a gimlet; [called in the present day ﯽِرِّـْـِـِ&c.;] accord. to Mirkât 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 ﯽِرِّـْـِـِ&c.;] i. e., a hatchet, or the like]: (PS:) AO said, the ﯽِرِّـْـِـِ&c. is the ﯽِرِّـْـِـِ&c. of the carpenter: or he said, the ﯽِرِّـْـِـِ&c. is the ﯽِرِّـْـِ&c. of the carpenter: (T:) this word, (M,) the ﯽِرِّـْـِ&c. of the carpenter, (S,) is Persian, (S, M,) arabicized. (S.)

ٌرِّـْـِ&c.: see ﯽِرِّـْـِ&c. Also A garment, or piece of cloth, of which the thread is twisted of two yarns, or distinct twists.
A certain kind of garments, or cloths. 

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

A maker of [or stone cookingpots]: (K:) or one who wrenches out the stones of which they are made from the mountain, (M, K, TA,) and fashions them, and hews them out. (TA.) And hence, (M,) A heavy, or sluggish, man; as though [in the CK is erroneously put for ] 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 , (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 who takes no part with others in the game of , though he eats of the flesh-meat thereof. (As, TA.)

sing. of (TA,) which signifies The spindles with which the twisting termed is performed. (M, K, TA.)

[See 4.]
A sort of dates, (T, S, M, Msb, K,) well known, (K,) the best of dates, (M,) or of the best of dates, (Msb,) red, intermixed, or tinged, with yellow, having much flesh, [i. e. flesh, or pulp], and very sweet, (T,) or yellow, and round: (M:) n. un. with ءﺂَِﳊ i. e. flesh, or pulp, meaning fruit, and م denoting egregiousness: (M:) accord. to Suh, a foreign, or Persian, word, meaning blessed [or good or excellent] fruit; ب meaning fruit; and م, good or excellent [or wholesome]: the Arabs introduced it into their language: (Msb:) or, accord. to the Moajam of El-Bekree, it is from برن, the name of a town, or village. (TA.) It is converted by a rájiz into برنج; the double ء being changed into [double] ج. (S, M.) ___ You say also برنج and برنج. (S, M.) ___ You say also برنج and برنج [Palm-trees, and a palm-tree, of which the dates are of the sort described above]. (T.)

Also A kind of vessel, (S, Mgh, Msb, K,) well known, (Msb,) of baked clay: (S, Mgh, K,) or, as some say, of those that are termed فوارة [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 فوارة: (M:) or a thing like vessels of baked clay, big, or bulky, and green; of the kind termed that are thick, with wide mouths: (Lth, T:) pl. فوارة. (Mgh.) And A cock: (IAar, 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-Irak: (M:) pl. as above. (T, M, K,)
Q. 2 He wore, or clad himself with, a بَرْنَسَ. (S.)

A long بَرْنَسَ which the devotees used to wear in the first age of Ellslám: (S:) or any garment of which the head forms a part, (M, K:) being joined to it, (M,) whether it be a مُطَّرَّدٌ or a دِرَاعَةٌ or a جُبَيةٌ; (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. بَرْنَسَس. (Msb:) [some say] it is from بَرْنَسَ, meaning cotton, and the ن is augmentative: or, accord. to some, it is not Arabic. (T.A.) Comely; or goodly, hair. (T.A in art. مَالَ.)
and

see in art.
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. (IAar, K.) [The ه is perhaps a substitute for ء: see ] And He was, or became, white in person, or body and members. (K.) See also هر.  

And He adduced the evidence or proof: (Msb, K:) but as to هر, meaning he manifested the evidence or proof, it is said, on the authority of IAar, to be post-classical; the former being the correct word: (AA, T, Z, Msb, 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.  

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 هر and هر and هر and هر and هر and هر and هر and هر. (Msb.) You say, أنت عليه هرة من الدهر، and هرة [A long space or period of time, or merely a space or period of time, passed over him]. (S.)  

A white (IAar, JK, Msb) girl (IAar, Msb) 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 فَعَلَّعَة (S, TA,) from (TA:) dim. بَرِيه (JK, TA) and بَرِيه (JK,) or بَرِيه (JK,) but is bad, and seldom used. (TA.) Imra-el-Keys says,

[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 بَرِيه.

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. بَرِيه. (K.)
Q. 1. _He adduced_, (T, Z, Msb,) or _established_, (S, K, and Ham p. 7,) _the_.

Msb, K,) i. e. the _evidence or proof_ [&c.]; (T, S, Msb, &c.;) or _he adduced his evidence or proof_ [&c.]; (T, Msb;) _against him, or it, or (as in عليه) of it_, (S, K, and Ham p. 7,) and _to him, or for him_: (Ham ubi suprà:) but this verb is said by Az and Z, on the authority of IAar, to be post-classical; the correct word, they say, being _برهان_ (Msb:) this they assert on the ground of the opinion that _برهان_ is of the measure فعالان; but J holds the ن to be a radical. (TA.)

An evidence, or a proof: (T, S, Msb, K, and Ham p. 7:) and a demonstration; i. e. the _manifestation of an evidence or proof_: (Msb:) or a _decisive and manifest evidence or proof_: (TA:) or the _firmest, strongest, or most valid, evidence or proof_; which is _such as ever necessarily implies truth, or veracity, as its consequence, or concomitant_; for evidences, or proofs, are of five sorts; whereof this is one; another is that which ever necessarily implies falsity, or falsehood, as its consequence, or concomitant; another, that which is nearer to truth, or veracity; another, that which is nearer to falsity, or falsehood; and another, that which is intermediate between these two: (Er-Rághib, TA:) [pl. _برهبن_] some say that the _ن in this word is augmentative_; (Msb, and Ham p. 7;) that it is of the measure فعالان, from _البره_ signifying the act of cutting: (Ham ubi suprà:) others, that it is radical: Az mentions both of these opinions: J confines himself to the latter opinion: Z, to the former, saying, on the authority of IAar, that the word is derived from _برهنة_, 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 فعالان, like _ساطرة_ and _سقمة_, the _ن not being augmentative, as is shown by the verb above mentioned_: (Ham ubi suprà:) but [it has been stated above that] this verb is said, on the authority of IAar, to be post-classical. (Msb, TA.)
I formed it, or fashioned it, by cutting; shaped it out; or pared it; (K₁) namely, a reed for writing, (Lth, T, M, Msb, K₁) and a stick, or piece of wood, (M, K₁) and an arrow, (K₁) [etc.;] a dialed var. of (Lth, T, M, Msb) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) 

mentioned by AZ. (TA.) Hence, perhaps, (Fr, S,) or it is from (TA:) or it is from (Fr, S,) a ring such as is termed (T, S,) or it is from dust, or earth. (Fr, S,) a ring of brass, (T, S, M, &c.) or of silver, (T, 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, K₁) or in the flesh of the nose of the camel, (Lh, S, M, K₁) or, as As 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;) in the S, Abū-'Alee mentions, and explains in like manner, (As, S, Msb:) and when of wood, (Msb:) Abū-'Alee mentions, and explains in like manner, and the latter as pl. of the former; but this is extr.: (M₁) J says, (in the S,) Abū-'Alee says that is originally because it has for a pl., like as has; but Abū-'Alee does not say this; he only desires to show that the final radical
letter of بِرَّةٍ is by the fact that بِرَّةٍ is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of بِرَّةٍ, assert that it is correctly بِرَّةٍ. (TA:) 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 بِرَّاتٍ. (S, M, K,) in [some of] the copies of the K erroneously written بِرَاتٍ (TA,) and بَرَىٰ, (T, S, M,) and بَرُونٍ, contr. to analogy, (Msb,) or بَرَينٍ (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 بَرُوُنٍ and بَرَيٰٰ are dial. vars., like مَسْنُونٍ and مَسْنُونٍ]) and بَرَيٰٰ (M, K: [in a copy of the former of which, accord. to the TT, بَرَىٰ بَرٍّ and بَرِينٍ are put in the place of the last two of these pls.])

Dust, or earth: (Fr, S, M, Msb, K, mentioned in the M and K in art. بِرَىٰ:) whence بَرَىٰ, [if not originally بِرَىٰ,] meaning He (i. e. God) created him. (Fr, S,) Hence the saying, بَرَىٰ الدِّمٍ, or بَرَىٰ النَّفِيِّ, or بَرَىٰ الدِّمٍ, or بَرَىٰ النَّفِيِّ: [In his mouth be dust, or earth], (S, M,) a form of imprecation against a man. (M.)

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 بِرَةٍ.

A she-camel (T, S) having a [ring such as is termed] بَرَىٰ put in her nose: (T, S, K:) pl. بَرَيْنِاتٍ. (M, TA in art. بِرَىٰ.)

A made, or manufactured. (T, TA.)
(T, M, K,) first pers. (T, S, Msb,) aor. — (T, K,) inf. n. (T, S, M, Msb, K,) He formed, or fashioned, by cutting; shaped out; or pared; (As, T, M, K;) a reed for writing, (Lth, As, 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 نَوْرَى, (Msb,) aor. — (T, T,) is a dial. var., (Msb,) used by some, who say, هَمْ يَفْعَلُ الْبَرَّرَى [instead of بَرَّرَى]. (Lth, T,) And hence, (As, T,) aor. and inf. n. as above, (As, T, M, K,) He (a man) fatigued, or jaded, and made to lose flesh, (As, * T, * S,) a she-camel, (As, 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 بِرَى سَنَامَهُ [I wasted her hump by my journeying upon her]: occurring in a poem of El-Aashâ. (M.) See also 3: ___ and see S, in two places.

(Barah 3) (T, S, M, &c.,) inf. n. (T, TA,) He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; i. q. (S, M, Msb, K;) i. e., (TA,) he did the like of what he (the latter) did, (ISk, T, S, Msb, TA, and EM p. 64,) striving to overcome him or surpass him; (EM ubi suprà;) as also بَاَرُى: (As, T,) and he vied, or competed, with him, or contended with him for superiority, in glory, or excellence, or in beauty, or goodliness; he emulated, or rivalled, him therein; syn. بَاَرُى: (TA in art. مَيَاء,) 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 بَيَارَى الْرَّيْحِ سَخَاَأَهُ [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. Bariy Amaranâ) He compounded, or made a compromise, with his wife for their mutual separation; (K,) as also بَاَرُى: (TA,) [which is the original]. (TA.)
Also He found, or met with, sugar-canes. (K.) See also أَبْرَأ، the last signification.

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.]
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 اَيْثَرَى see 1: and see also 7.

ٍبَر, or اَيْثَرَى: see art. ٍبَر.

ٍمِرَأَة: see also ٍبَرَه. See also ٍمِرَأَة, in art. ٍبَر.

ٍمِرَاء: see ٍمِرَأَة.

ٍمِرَاء: see ٍمِرَأَة.

ٍمِرَاء: see ٍمِرَأَة.

ٍمِرَاء, applied to an arrow, i. q. ٍمِرَأَة. [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 ٍقَطَع; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed ٍبَرَه; and when straightened, and fit to be feathered and headed, it is a ٍقَدَح; and when feathered and headed, it becomes a ٍسَمَى. (T.) It is also sometimes used for ٍبَرَه. (Kz, TA in art. ٍبَر.)

ٍبَرٍ: see art. ٍبَر.

ٍبَرٍ: (T, S, M, K) and ٍبَرٍ, (S, M, K,) in which latter the ٍبَرٍ is originally ٍبَرٍ, (T, M, K,) Cuttings, chips, parings, or the like: (S, M, K;) what falls from a thing that is formed, or fashioned, by cutting. (T, S, *) (Hence, [Rain that pares and peels the ground. (TA.)] And ٍبَرٍ هو من بَرٍه. He is of the refuse, or lowest or meanest sort, of them. (M, TA.) But ٍبَرٍ ذَوْ بَرٍة, applied to a camel, means En-during travel: (T, S, M;) or having fat and flesh: (S;) and ٍدَزَات بَرٍة, 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, ٍبَرٍة in both cases means the remains of fatness and compactness, or
of fat, and of strength. (M, TA.)

is said to mean Fleet, or swift, when emaciated by travel; for the subst. is said to be here put for the inf. n. (L in art. q. v.)

is 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 a قلم except after the براية [i. e. the shaping, or paring]. (Msb.)

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, [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.])

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

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 بارى, (K, TA,) with teshdeed and medd, (TA,) or برى, (so in a copy of the M,) or برى. (CK, and so in a MS. copy of the K.)

[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
The مبتاريان 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.) المبتاريان is also an appellation of The night and the day. (Har p. 377.)
1. \(بُزَه\), aor. 
   \((S, TA)\) inf. n. \(بُزَه\) \((S, K, TA)\) He took it away; or seized it, or carried it away, by force; \((S, TA)\) as also \((S, K)\) and \(بَزَه\) \((K)\) he took it away unjustly, injuriously, and forcibly; as also \((K, TA)\) 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 \(بَزَه\), and \(بَزَه\) \((TA)\) It is said in a prov., \(بَزَه\) He who overcomes takes the spoil. \((S, A)\) And you say, \(بَزَه\) He took away from him, or seized or carried away from him by force, his garment. \((A)\) It is said in a trad., \(بَزَه\) And he strips me, or despoils me, of my clothes and my goods; takes them from me by superior force. \((TA)\) You say also, \(بَزَه\) He pulled off from him his clothes. \((TA)\) And \(بَزَه\), \(بَزَه\) \((TA)\) The man stripped his slave-girl of her clothes. \((Mgh, TA)\) \(بَزَه\) He pulled his garment towards him, or to him: so in a verse of Khálid Ibn-Zuheyr El-Hudhalee [cited in art. \(بَزَه\) \((TA)\) But with this difference, that \(بَزَه\) is there put in the place of \(بَزَه\)]. \((S, TA)\) \(بَزَه\) is also explained in the TA by \(بَزَه\); but without any ex.; and I think it probable that \(بَزَه\) is a mistake for \(بَزَه\). 

8. \(بَزَه\) see 1, in six places. \(بَزَه\) \((S)\) Also \(بَزَه\), aor. as above, \(بَزَه\) \((Mgh, TA)\) And \(بَزَه\), \(بَزَه\) \((TA)\) The man stripped his slave-girl of her clothes. \((A)\) 

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

\(بَزَه\) inf. n. of 1. \((S, &c.)\) \(بَزَه\) \(بَزَه\) He was brought without any means of avoiding it; \((A, TA)\) willingly or against his will: \((TA)\) as though originally signifying by being overcome and despoiled. 

Cloths, or stuffs, or garments; syn. \(بَزَه\) \((IAmb, Mgh, K)\) see also \(بَزَه\) or a kind thereof: \((Lth, Mgh, Msb)\) or such as are the goods of the \(بَزَه\) \((S, A)\) or of the merchant: \((Msb)\) or the furniture of a house or tent, consisting of
cloths or stuffs (بایث، IDrd, Mgh, Msb, K) and the like: (K:) in the dial. of the people of El-Koofeh, cloths, or stuffs, or garments, (بایث،) of linen and of cotton; not of wool nor of خر (Mgh:) pl. بوز (A:) meaning, in conjunction with خروز، بوز و بوز، خروز، (i.e., خروز،) good cloths or stuffs or garments. (A:) [Golius explains it as Chald. 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-Maaror (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 (S, A, Msb, K;) and بوز، (K;) and بوزک : (TA:) the first of these four words including in its application coats of mail and the مفرغ and the sword: (TA:) or it signifies a sword: (IDrd, A, TA:) and بوز، accord. to AA, complete arms. (TA:) You say، نقیش بل يربا حسما He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck. (A.)

And غزا في بزة كاملة He went to war in complete arms. (A.)

Constraint, or force: as in the saying، لسان ياخذه أبدا بزة مي He will never take it by constraint, or force, from me. (Ks, TA.) Outward appearance; state with regard to apparel and the like; syn. هيئة، (S, A, Mgh, Msb, K, TA,) and شارة: (TA:) garb; mode, manner, or fashion, of dress: (TA:) apparel. (A, Mgh.) You say، الرجل حسن الزي A man of goodly outward appearance, or state of apparel and the like: (Mgh, Msb:) or as some say, clothes and arms. (Mgh.) And إنه لدو بزة حسية Verily he has a goodly outward appearance and dress. (A, TA.) See also بوز، latter part, in two places.

بوز، see بوز، latter part, in two places.

The trade of the بوز، (Mgh, Msb, K.)

The seller of the cloths or stuffs or the like called بوز، (S, * A, * Mgh, * K.)
a subst. from زَبٍّ 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., ثم يكون زَبٍّ و أَخْذٌ أَموَالٍ بِعَيْنٍ حَقٍّ: Then it shall be by spoliation, and the taking of possessions without right: or, as some relate this trad., زَبٍّ وَ نَزْبُذْنِيَّ: but accord. to Az, this is naught. (TA.) You say also, تَعِجَرٌ زَبٍّ: 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 زَبٍّ, latter part.

: see R. Q. 1, and زَبٍّ.  زَبٍّ :
\(\text{He had a prominent breast and hollow back:} \text{ (S, L, K)} \text{ or he had the lower part of his belly prominent, and the part between the hips, or haunches, [behind,] hollow, or depressed: or he had the middle of his back hollow, or depressed, and the lower part of his belly prominent: or he had his back retiring from his belly: or he had his belly depressed, and the pubes, and the part next thereto, prominent:} \)  

\(\text{He (a horse) was saddle-backed; i. e., had a hollow back, and prominent croup and withers.} \)
croup and withers. (ISd, L.) It is applied to a horse such as is termed

And the fem., A she-camel having a

plain, or even, croup, or rump. (L.)

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

postiors prominent, and the upper part of her back, next the neck, bent. (TA.)
(Msb,) [aor. — or — , accord. to the rule of the K,] inf. n. 

1. *رزَـب (TA;)* He threw, or put. 

2. *رزَـب (A, Msb, K;)* inf. n. 

He seasoned (meaning he embel-lished) his speech, or language. (A.)

(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 .

And Seeds that are used in cooking, for seasoning food; syn. . (K;) the latter of which is pl. of (TA;) or of this word and of ; both of which are sings.; arabicized [from the Persian ]; the former of them anomalous, being of a pl. form: (Msb:) and are syn. with ; (S:) or and 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, also signifies *Additions* [or embellishments] in speech. (A.) signiﬁes oil of [i.e. of seeds]. (S.) [commonly meaning *Linseed*] signiﬁes linseed-oil in the dial. of the people of Baghdad. (K;) Also signiﬁes , , (Mgh,) or , (Msb,) *The eggs of the silk-worm.* (Mgh, Msb,) And ↓ the former of these, *Offspring,* (K, TA.) One says, How numerous is
his offspring! (TA.)

ٌروُﺰْـﺒَم

One who expresses the oil of (TA.)

ُءآَرْﺰَـﺑ

One who sells (TA.)

ٌراَﺰْـﺑَأ

seasoned with (Mgh.) [See (TA.)

ٌروُﺰْـﺒَم

Having many children; applied to a man: and so (TA.)
[inf. n. of غَﺰَـﺑ] signifies *The beginning to rise, or come forth.* This is the primary meaning: mentioned by Zj. (TA.)

Hence, (TA.) غَﺰَـﺑ, said of a tush, or tusk, or canine tooth, (A,) or of the tush of a camel, (S, Msb, K,) [aor. — ,] inf. n. غَﺰَـﺑ, (Msb,) *It came forth;* (S, Msb, K;) غَﺰَـﺑ, and hence, (A, TA,) غَﺰَـﺑ, (JK, S, A, Msb, K,) aor. — , (TK,) inf. n. as above (JK, S, K) and غَﺰَـﺑ, (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 غَﺰَـﺑ has the meaning first explained above; the *beginning to rise, or come forth.* (K,) And in like manner one says, غَﺰَـﺑ, (JK, TA;) or rose, (S, Msb, K,) *The moon began to rise: or rose*. (A, TA.) غَﺰَـﺑ, (S, Mgh, Msb, K,) aor. — , (Msb,) inf. n. غَﺰَـﺑ, (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 أَشْرَأ [or part next the hoof (in the TA, erroneously, شَعْر)], (JK,) with a مَيْمَع (JK, Mgh, TA) of iron; (JK,) as also غَﺰَـﺑ, (JK, * TA:) Aboo- 'Adnán says that غَﺰَـﺑ and تَعْرِيب 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.)

1 غَﺰَـﺑ see 1.

2 غَﺰَـﺑ see 1.

7 غَﺰَـﺑ الْرِّبَيع, (S, and so in a copy of the K,) or غَﺰَـﺑ الْرِّبَيع, (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 غَﺰَـﺑ see 7.

4 غَﺰَـﺑ, (TA,) غَﺰَـﺑ, (Msb,) and غَﺰَـﺑ, (JK, A,) [A moon, and a sun, and stars,] beginning to rise: (JK, TA;) or rising. (Msb, TA.)
A lancet (S, Mgh, K) of a cupper and of a farrier. (JK, Mgh, TA.)
بَرَق

1. (S, Msb, K) aor. (Msb, TA) inf. n. بَرَقَ (S, TA) or بَزَاقَ (Msb) [but see the latter below]. i. q. بَقَ صَبٌّ (S, * Msb) or بَقَ (K) [He spat: see also 5]: but it is of weak authority, or rare; the most chaste being بَقَ صَبٌّ (K in art.

2. بَقَ الأَرْضَ He sowed the land: (Az, K:) of the dial. of El-Yemen. (TA.)

3. بَقَ (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.;

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though the right reading seems to be بَقَت. (Az, TA.)

4. بَقَت She (namely, a ewe, JK, or a camel, K) excreted the milk [or biestings into her udder before bringing forth]; (Yz, JK, K, TA;) i. q. بَقَت [q. v.]. (TA.)

5. بَقَت He ejected his spittle, as the faster is commanded to do. (Mgh.)

is well known; (K;) i. q. بَقَ صَبٌّ [Spittle, or saliva, when it has gone forth from the mouth]: (S:) or saliva that flows. (TA in art. رضب.) [See also 1.]

A spittoon, or vessel in which to spit; syn. مَمَقا. (TA in art. نَقِّ.)
The verb لْﺰَـﺑ (Msb, K) is an aorist of the verb لْﺰَـب, which means to cleave, split, or slit. It also refers to piercing or broaching a vessel to draw forth its contents. In some cases, it can be used to refer to the act of removing the head of a camel or other animal.

He broached it, or pierced it, and drew forth what was in it. (Msb.) He broached, or pierced, the vessel containing it.

He cleared it, or clarified it; namely, wine, or beverage; (K) as also Msb. but Az says, I know not whether the لْﺰَـب signifies the act of clearing, or clarifying. (TA.)

He decided it, or settled it firmly; namely, a case, or an affair; or an opinion: (K, TA.) and he decided it; namely, the judicial sentence. (TA.)

He has not a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want. (Z, TA.)

It (the tush of a camel) cleaved the flesh, and came forth: (K, * TA:) or his (a camel’s) tush cleaved the flesh, and came forth; (S, Msb;) or he became such as is termed بَازْلَةٌ [entering the ninth year]. (Msb.)

[written without any indication of the syll. signs, but most probably بَازْلَةٌ, though the verb seems to be لْﺰَـب, not لْﺰَـب, not بَازْلَةٌ.] He (an opinion, or a judgment,) was, or became, right. (Msb.)
and (K, TA,) or ابتَزلَّ, (so the latter is written in the CK,) \textit{it clave, split, or slit}; intrans.: (K:) or the former signifies \textit{it clave, split, or slit, much, in several places, or often}; syn. تشغَقّ: and ↓ the second, said of a طَلْع, [app. here meaning a spathe, rather than a spadix, of a palm-tree,] \textit{it clave, split, or burst. (S.)} Also, the first, said of the body, \textit{It burst forth, or flowed, with blood:} and in like manner one says of a water-skin تَبَزَّلٌ، جَلَّاءٌ، فَلَزَلَّ [\textit{it burst forth, or flowed, with water, or the water}]. (TA.) See also 1.

\textbf{1.} Astَبَزَّلَهُ He opened it; namely, a دُن [or wine-jar]. (Har p. 140.)

\textbf{7.} أَمَرُ دُوَّ بَزَّلَ A distressing, an afflictive, or a calamitous, affair or event or case. (S, K.)

\textbf{8.} سَقَاءٌ فِيهِ بَزَّلَ A water-skin that bursts forth, or flows, with the water: pl. بُزُولُ. (TA.)

\textbf{10.} أَءَآَلْبَزَّلَ A great calamity or misfortune or disaster. (IDrd, K, TA.) \textit{Difficulties, distresses, or afflictions.} (IDrd, K.) You say, He is one who manages great affairs; (S, K, TA;) who has ability and strength to overcome difficulties. (TA.) \textit{Good judgment or opinion or counsel.} (S, K;) \textit{Such a one has not determination, resolution, or decision, of judgment, whereby to live.} (TA.) \textit{He has a firm, or well-established, way, or manner, of acting, or conducting himself.} (TA.)

\textbf{A great event that distinguishes that which is true and that which is false.} (K, * TA.)

\textbf{7.} بَزَّلَ 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.)

\textbf{8.} بُزَّلَ An iron instrument with which the [مِبَزَّل, مِبَزَّل؟] of a wine-jar is opened. (Sgh, K.)
: see بُرُولٌ in two places.

[лаәلت] [82x706] in two places.

[لُزَـب] [64x706] applied to wine or beverage, i. q. [مُبِتَرل] [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.)

[لُزَـب] [64x706] applied to a camel, the male and the female, (S, Mgh, Msb, K,) That has cut its تَاب 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 بُرُولٌ signifies the same, applied to the male and the female:

(IDrd, K;) or, accord. to AZ, a she-camel is not termed بُرُولٌ; but the epithet بُرُولٌ is applied to her that has completed a year after cutting the tooth above mentioned, until she is termed تَاب: (MF, TA:) the pl. (of بَوزَل [بَوزَل], S, Msb) is بَوزَل [بَوزَل], (S, Msb, K) and بُرُولٌ (S, K) and بُرُولٌ (S, K) or بُرُولٌ, (K,) or بُرُولٌ, (S,) or بُرُولٌ, (K.) and بَوزَل [بَوزَل] is like بُبَتَك [بُبَتَك]. (K.) بُرُولٌ and بُرُولٌ 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. بَوزَل [بَوزَل] (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 جَذْع, q. v. (IAar in art. جَذْع of the TA.) And A case, or an affair, and an opinion, firmly settled or established. (TA.) خَطْب بَوزَل A difficult, a distressing, or an afflicting, thing, affair, or business. (TA.) You say also, بُرُولٌ بَوزَل He was afflicted with a difficult and distressing thing or event. (TA. [See also art. جَذْع.] A wound in the head from which the blood flows: (S,) or such as is termed حَارِصَة, (K,) i. e. مَتَلَامِحَة, (TA,) [but see these two words, and see شَجَة,] that cleaves the skin, but does not penetrate beyond it: (K,) the mulet for which is said to be three camels. (TA.) ما بِقَيْتُ فَهْمُ تَاغِيةٍ and ما بِقَيْتُ فَهْمُ بَوزَلَةٍ is like the saying ما بْقِيتُ فَهْمُ تَاغِيةٍ وَ لَا رَاغِيةٌ. (S, TA.) You say also, بُوزَل A case, or an affair, and an opinion, firmly settled or established.
There is not in his possession anything of property, or of camels &c.: (Yaakoob, S, K:) or, a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want. (Z, TA.) And [May God not leave in his possession] anything. (S.) And [He did not give them] anything. (S.)

مَزْلَةٍ [ app. The mouth of a wine-jar: see مَزَالٍ.]

مَزْلَةٌ A strainer, or thing with which wine, or beverage, is cleared, or clarified; (S, K, TA;) as also مِزْلَة. (K.)

An instrument for broaching, piercing, or perforating. (Msb.)

مِزْلَةٍ: see مِزْلَة.

مِزْلَةٍ: مِزْلَة.

مِزْلَةٍ: مِزْلَة.
A buckle; the thing that is at the head [or end] of the [zone, or waist-belt, called] and the like, and that has a tongue, into which [thing] the other extremity [of the enters; (K) a ring with a tongue, which is at the head of the 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 shoulderbelt of the sword, and upon which the ring then bites, or presses; the ring altogether [with the tongue] being termed the iron thing that is at the end of the girth of the horse's saddle, which is fastened therewith; and sometimes it is at the end of the pl. Also A lock; and so You say, meaning Verily such a one is a niggard. (TA.)
وَزَبِ، aor. اًﺰَـﺑِ، i. q. تَطَاوَلَ [app. as meaning He stretched out his neck, looking at a thing far off]; and اَﺰَـﺑِ [here meaning the same, or he looked, raising his head; said of a hawk, or falcon]: (Az, ISd, K,) and hence IJ says that اَﺰَـﺑِ is [originally] of the measure فَلْيَعْ from this verb: (TA: and it is said in the K that اَﺰَـﺑِ seems to be hence derived:) for [or تَطَاوَلَ may here be used in another sense; for, accord. to Fei, اَﺰَـﺑِ, aor. as above, signifies he overcame, or subdued; and hence is derived اَﺰَـﺑِ. (Msb.) You say also، اَﺰَـﺑِ، aor. as above, meaning [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 اَﺰَـﺑِ بالْقُومِ The people, or company of men, were overcome, or subdued. (TA.) And اَﺰَـﺑِ، aor. as above, (K,) inf. n. اًﺰَـﺑِ (، TA,) He overcame, or subdued, him; and laid violent hands upon him, or assaulted him; as also اَﺰَـﺑِ، (K,) or this last signifies he overcame him, and subdued him: (S:) and اَﺰَـﺑِ، he wronged him; or treated him wrongfully, or injuriously: and اَﺰَـﺑِ may signify the same; or this may mean he induced him to become اَﺰَـﺑِ، q. v.: (Ham p. 502:) and accord. to Aboo-Riyásh، اَﺰَـﺑِ 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 اَﺰَـﺑِ [an inf. n. of which the verb, if it have one, is اَﺰَـﺑِ،] signifies the act of Leaping; syn. اَﺰَـﺑِ. (S: but I think it not improbable that this may have been taken from a mistranscription of اَﺰَـﻧُ، an inf. n. of اَﺰَـﻧُ، اًﺰَـﻧُ، (K,) aor. اًﺰَـﻧُ، (Ham p. 502;) and اَﺰَـﻧُ، aor. اًﺰَـﻧُ; (K,) inf. n. اَﺰَـﻧُ، (S, * K, * TA) and اَﺰَـﻧُ، (TA,) He (a man, TA) had what is termed اَﺰَـﻧُ، (K,) i. e., prominence of the breast and depression of the back: (S, K, and Ham ubi suprà:) 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 suprà:) 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 ىَﺰْـﺑَأ: fem. ُءآَوْﺰَـﺑ (S, K.)

ىَﺰَـﺑًا 4: see 1, in three places. Also, (S, K, inf. n. (A 'Obeyd, S,) He (a man, A 'Obeyd, S) elevated his posteriors; (A 'Obeyd, S, K;) as also تَبَازِى: (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 ىَﺰَّـﺑًا; (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 IAar, ءاﺰﺒﻟا [probably a mistranscription for ُءآَﺰْـﺑِﻹا] signifies ﻒﻠﺼﻟا [i.e. ُﻒَﻠﱠﺼﻟا, app. meaning An extravagant affecting of elegance of carriage, such as is common with women]. (TA.)

6 تَبَازِى: 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.)

پُرُو The equal, equivalent, or like, of a thing. (S, K,) You say, أَخَذَتْ مَتَنَهُ بُرُو كَنَّا [I took from him, or of it, the equal, equivalent, or like, of such a thing]. (S.)

پُرُو (S, Msb, K) and پُرُو [mentioned in art. پُرُو (Msb, TA, and so in some copies of the K in this art.) and پُرُو [mentioned in art. پُرُو] and پُرُو (TA) [A name given to several varieties of the hawk, or falcon;] a species of صَفْر, (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 شَهَاهِين, 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 of which) is found only in the country of the Turks, and Armenia, and the country of the Khazar: (Kzw:) [see also], respecting the derivation, see 1, in two places: the pl. (of, S, ISd, Msb) is بَهْرَأ (S, ISd, Msb, K) and بَرَأ (ISd, K) and (of, Msb) بَرَأَ (Msb, K) and بَرَأَ (Msb,) the former a pl. of mult., and the latter a pl. of pauc., (TA,) or the former is originally بَرَأ [and therefore a pl. of بَرَأ]; (IKtt, TA in art. زميد,) and (of, بَرَأَ, ISd, K;) and (of, بَرَأَ, K in art. زميد,) and بَرَأَ (ISd, K in art. زميد,) and بَرَأَ (ISd, K in this art. and in art. زميد,) and بَرَأَ (K in the latter art.)

بَرَأ : see بَرَأ.

بَرَأ , applied to a man, (S, Mgh,) Having what is termed بَرَأ, 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 suprà:) &c.: [see 1, latter part:] fem. بَرَأ : (S, K;) the masc. is sometimes coupled with بَرَأ and the fem., with بَرَأ, 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.)

بَرَأ He is strong, or able, to perform this affair; a prudent, or sound, manager thereof. (S.)

Erreur de transcription manuscrite.
سَب significates The act of breaking: or breaking in pieces: syn. حَطَّامٌ. (TA.) ___ [And The act of mixing: see بِسِسَة.] 

This, or the former, is probably the primary signification.] ___ [And hence, app.,] بِسَة, aor. ـ, inf. n. (M, Msb,) He broke it, crumbled it, or bruised or brayed it; said of wheat, &c.; thus making it what is termed بِسِسَة: (Msb:) or he mixed it, namely, سَوِيَق [or meal of parched barley or wheat], and flour, &c., with clarified butter; or with olive-oil; thus making it what is termed بِسِسَة: (M:) or he moistened it, namely, سَوِيَق, and flour, with a little water; (ISk, Msb;) but making it more moist than one does in the action termed بِسَة: (Yaakoob, cited in the S; and ISk, in the Msb;) or بِس signifies the making, or preparing، بِسِسَة، by stirring about, or moistening، سَوِيَق، or flour; or ground أَفْط، 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 li. 5، And the mountains shall be crumbled with a vehement crumbling، (Lh, M, A, K,) like flour، and سَوِيَق، (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.)

بِسِسَة Wheat، &c., broken، or crumbled، or bruised: (Msb:) or سَوِيَق [or meal of parched barley or wheat], and flour، &c., mixed with clarified butter، or with olive-oil: (M:) or what is stirred about، or with olive-oil، or with clarified butter، and not wetted [with water]: (Lh، M:) or سَوِيَق، or flour، or ground أَفْط، stirred about، or moistened، or with clarified butter، or with olive-oil; (S، K;) after which it is eaten، without being cooked: (S:) or سَوِيَق، and flour، moistened with a little water: (ISk، Msb;) but more moist than such as is prepared in the manner termed بِسِسَة: (Yaakoob، cited in the S; and ISk، in the Msb;) and used as travelling-provision: (TA:) and bread dried and pounded، and [mixed with water so that it is] drunk like as سَوِيَق is drunk: (M، K: *) IDrd
thinks it to be what is termed: also barley mixed with date-stones, for camels: (M, TA:) or, accord. to As,

anything that one mixes with another thing: such as قويوس with طقا, which one then moistens with fresh butter: and such as barley with date-stones, which one then moistens, for camels: (Msb, * TA:) pl. بسس, (IAar, TA, ) which is explained in the K as signifying messes of قويوس moistened, or stirred about with water, &c. (أسوقأة. tela.)
A she-camel that offers no opposition to her milker, \((S, K)\) being of a good disposition, and accustomed to him. \((TA)\)

accustomed to him. \((TA)\)

A garden of sweet-scented flowers and trees: but accord. to the Arabic Lexicons, \(\text{a [garden such as is termed] جنّة (Mgh, Msb:) or a [garden, or walled garden, such as is termed] حديقة (M, K, TA,) of palm-trees; as in a poem of El-Aashà: (TA:) said by Fr to be an Arabic word; (Msb, TA;) but this is denied by Idrd: (TA:) and said by some to be رومي (Msb:) [but correctly] it is an arabicized word, from [the Persian] بوستان [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 بُو 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. بِساتِينٍ (Msb, K) and بِساتِينٍ (K.) like شَیاطِينٍ (TA.)

[an arabicized word from the Persian بِساتِينٍ, i. q. بِساتِينٍ, which is the more common; A gardener, or] a keeper of

بِساتِينٍ: see what next precedes.
an arabicized word, [because س and ذ do not occur in any one Arabic word, (Msb, voce أَسْتَاذَ)]] Coral: syn. مرجان. (K.)
He took anything when it was fresh, juicy, moist, or not flaccid; (TA;) as also [which is more commonly used]. (M, K, * TA.) [Hence,] * aor. inf. n. * 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. 

[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,] aor. and inf. n. as above; (M;) and (T;) and (S, H,) and (T;)

He (the stallion) covered the she-camel without her desiring it: (As, S, A:) or before she desired it. (M, K,) And in like manner, He (a stallion) covered a mare when she had only begun to feel the excitement of desire. (TA.) And

He deflowered the girl before she had attained to puberty. (A, and Msb in art. And

He fecundated a palm-tree before the proper time for doing so. (M, K,) And

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

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 . (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, . [But for if, I read ](Also, ) or he dug a well in [the bed of] the river, it being dry: (L, [But here, for I read ]) Also, (S, M, K,) aor. as above, (M,) and inf. n. as above (S, M) and (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: (M, K:) 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 explained above. (Sh, TA.) ___ Also, inf. n. He began a thing; and so (K.) And required (TK) He began with it. (TA, TK.) Also, aor. He mixed [or fullgrown unripe dates] with others, in beverage of the kind called the doing of which is forbidden in a trad.: (S:) or he mixed with fresh ripe dates, or with dry dates, and made with them both together that kind of beverage. (TA.) And aor. and inf. n. as above; and He made, of dry dates, that kind of beverage, and mixed with it. (M, K.) Also, (M, K.) aor. and inf. n. He frowned; contracted his face; or grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austerely, or morosely; (M, K;) as also, inf. n. He frowned excessively: (Jel in lxiv. 22:) or he looked with intense dislike or hatred. (TA.)

2. see 1; last sentence but one.

3.巴斯وت, She (a mare) desired the stallion when she had only begun to feel the excitement of lust. (AO.)

4. ايسر : see 1, in three places. Also He dug in ground that had not been dug before. (K.) The palm-trees had dates in the state in which they are called or produced dates that did not ripen. (TA.)

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

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

Anything fresh, juicy, moist, not flaccid. (IF, M, Msb, K.) You say a plant A fresh plant: (Msb:) 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 [fem. of بسرا]; as also what is fresh, juicy, moist, or not flaccid, of the plant called. (M.) A plant, or herbage, when it first appears in the ground is termed بسرا; then, بسرا; then, بسرا; then, بسرا; and then, [when it is dry,]

Fresh water, (S, M, K,) recently produced by rain; (S, M,) as also بسرا: (M:) or this latter signifies cold, or cool, water: (K:) pl. of the former بسرا; (S, K,) like as رمح is pl. of رمح. (S.) A young, or youthful, man, and woman:

(K, TA:) or young, or youthful, and fresh; fem. with ز: (M, A:) applied, respectively, to a man and a woman; (M:) or to a boy and a girl. (A.) And, with ظ, 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.] A plant and بسرا (S, M, K) [the former, only, mentioned in the A and Msb &c., as the latter is rare; coll. gen. ns., signifying Fullgrown] unripe dates; dates before they have become رطرب; (M, K;) dates that have become coloured, but have not become ripe; (TA;) dates that have begun to colour; i. e., to become red or yellow; (Msb in art. بسرا) dates beginning to ripen: (Iath, TA in art. بسرا) so called because fresh and juicy, and not flaccid: (M:) n. un. بسرا and بسرا: (S, M, K, pl. بسرا [or بسرا and بسرا] of بسرا [or each of these] has no broken pl.; but he allows بسرا and بسرا, as meaning two sorts of بسرا and.of (M:) J says, ] in their first stage are termed طلع; then, طلع; then, طلع; then, طلع; then, طلع; then, طلع; then, طلع; then, طلع (S:)

but this saying of J is not good: the original thereof is termed طلع; and when they have become organized and compact (إذا انعقد), they are termed سيباب or سيباب [accord. to different copies of the K]; and when they have become green and round, جدل; and when they have become somewhat large, زغو; and when they have become large, [or full-grown,] بسرا; then, رطرب; then, موكب; then, موكب; then, موكب [in the CK جمصة]; then, موكب and موكب and موكب; and when completely ripe, رطرب;
and then, (K.) [Hence, ] signifies also The head, or extremity, of the penis of a dog. (K, TA.) And A kind of bead; syn. (K.)

see .

fem. of as an epithet, and n. un. of the same as a subst.: explained with the latter.

n. un. of a dial. var. of , q. v.

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, 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.]

, in the Kur bxv. 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 .]

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 (المتعددة), 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 ; (S, K;) which signifies a certain disease that arises in the anus (المتعددة), [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 ص is changed into ص: (Mgh, Msb:) and it is said that the word is not Arabic. (Msb.)

: see what next follows.
A palm-tree of which the dates do not ripen. (M, K.) [See also 4.]

Affected by the disease termed مراس. (TA.)

A mare desiring the stallion (א, ק') when she has only begun to feel the excitement of lust, (א, ק') or before she is fully excited by lust. (K.) [See also ]
ﻂﺴﺑ (M, Msb, K,) aor. ـٌﻂَﺴَﺑ (M, TA,) inf. n. ـٌﻂْﺴَﺑ (S, M, Msb,) contr. of ـٌﻂِﻴﺴْﺒَـﺗ (M, TA;) as also ُﻪﻄّﺴﺑ (M,* TA,) inf. n. ُﻪَﻄَﺴَﺑ (M, TA,) inf. n. as also ↓ ُﻪﻄّﺴﺑ (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 ٌﻂْﺴَﺑ is the same as ٌﻂْﺼَﺑ (S, and K in art. ﻂﺼﺑ), in all its meanings. (K.) You say, َﻂَﺴَﺑَبْﻮﱠـﺜﻟا [He spread, spread out, expanded, or unfolded, the garment, or piece of cloth]. (Msb.) And ُﻪَﻠْﺟِرَﻂَﺴَﺑ [He stretched forth, or extended, his leg]. (TA.) And ٌﻂْﺴَﺑ [He spread his fore arms upon the ground; the doing of which [in prostrating oneself] in prayer is forbidden. (TA.) And ُﻩَﺪَﻳَﻂَﺴَﺑ (M, Msb, K) He stretched forth, or extended, his arm, or hand; (M, K;) as in the saying ُﻩَﺮْﻛَأَوﱡﺐِﺣُأ ﺎَِﲟُﻩَﺪَﻳﱠِﱃِإَﻂَﺴَﺑ [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],ِﲏَﻠُـﺘْﻘَـﺘِﻟَكَﺪَﻳﱢَﱃِإَﺖْﻄَﺴَﺑْﻦِﺌَﻟ [Assuredly if thou stretch forth towards me thy hand to slay me]. (M, TA.) َﺖْﻄِﺴُﺑ [And he stretched forth his hand opened. (Msb.) It is said in the Kur [v. 31], لَنَبِسْطَتَ إِلَى يَدَكَ لِتَفَقَّنَى [He expanded his two and his hand 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],ِءْﻮﱡﺴﻟِْﻢُﻬَـﺘَـﻨِﺴْﻟَأَوْﻢُﻬَـﻳِﺪْﻳَأْﻢُﻜْﻴَﻟِإاﻮُﻄُﺴُﺒَـﻳَو [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] ٌﻂَﺴَﺑَبْﻮﱠـﺜﻟا [stretched forth his hand, opened, or] was liberal or bountiful or munificent in expenditure]: (Msb:) see ٌﻂَﺴَﺑ below. (TA.) And sometimes to denote taking, or taking possession, or seizing: as in the saying, (TA,) ُﻩَﺪَﻳَﻂَﺴَﺑ [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 ٌﻂَﺴَﺑَبْﻮﱠـﺜﻟا]
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 below. (TA.)  [And hence,] (A in art. فرشي) فرشي (his state, &c.). (TA in that art.)  [Hence also,] الله يبسط عليه أمرى (God diffuses the souls in the bodies at the time of their being animated). (TA.)  [Hence also,] بسط الله الزرق (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], وأنت عليه مبسط وبسيط, (Msb and TA in art. ضيق, q. v.) And you say, بسط عليهم العدل, [He largely extended to them equity, or justice]; as also بسطه. (TA.)  [Hence also,] فلان بسيط عبيد ثم ي قضىهم, [Such a one enlarges the liberty of his slaves; then abridges their liberty]. (A in art. ضيق).  [Hence also,] بسط وجهه, It unshrunk, as though it dilated, his countenance: see 7. And بسط قلبه, It dilated his heart: see remarks on ضيق and بسط, as used by certain of the Soofees, near the end of 1 in art. ضيق. And] بسطه, 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 unshrunk (بسيطه), and he becomes changed [and cheerful] in [its] complexion: it is wrongly said, by MF, to be not tropical: that it is tropical is asserted by Z, in the A: MF also says that it is not post-classical; and in this he is right; for it occurs in a saying of Mohammad: thus in a trad. respecting فاطمة, ﷺ: What rejoices her rejoices me: (TA:) [see also بسطه, where this saying is cited according to another relation:] [as signifying it rejoiced me] is a mistake of the vulgar [obtaining in the present day]. (TA.)  [Hence also,] الخير بسيطه والشر بسيطه, God made, or judged, such a one to excel me. (Z, Sgh, K, TA.)  [Hence also,] The place was sufficiently wide, or ample, for the people, or company of men. (K, TA.) And}
is a bed ample, (S, K,) or sufficiently wide for thee. (A.) And He spread for me a bed [not wide enough for me, or] that was [too] narrow [for me], (ISK, S.) [Hence also,] (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.) (Aor. as above, (M, K,) inf. n., (M,) He was, or became, free, or unconstrained, (M, K,) with his tongue. (M, K.)

2 see 1, in four places.

3 [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 كاشره.] You say also, [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 He journeyed far and wide in the countries. (S, TA.) He went forth betaking himself to the gardens and green fields: from signifying "land having sweet-smelling plants." (TA.)

6 quasi-pass. of انبسط. as also is of انبسط: 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: [8c.]. (M, K, TA.) You say, 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] His countenance became unwrinkled, as though dilated;
e. it became open, or cheerful; and so ṣibṭ alone; or he became open, or cheerful, in countenance, as is said in the KL. (TA.) [And ṣibṭ, alone, He became dilated in heart; or he rejoiced; or

became joyous, or cheerful: see ṣibṭ.] [Hence also,] ṣibṭ 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] دالَة (Har p. 155.) And ṣibṭ 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.)

ṣibṭ, as signifying A certain intoxicating thing, [a preparation of hemp,] is post-classical. (TA.) ṣibṭ, in seven places. ṣibṭ, in seven places. ṣibṭ, in seven places. ṣibṭ Width, or amleness: syn. سعة (S, Sgh, Msb:) and length, or height: (Sgh:) pl. بسط ṣibṭ and increase: or redundancy, or excess: (TA:) and, (M, K,) as also بسط ṣibaṣṭ, (K,) excel-lence; (M, K,) in science and in body: (M,) or in science, expiation, 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], وزاده فناً فناً فناً فناً فناً فناً فناً (And hath increased him in excellence, &c., in respect of science, or knowledge, and body]: (M,TA:) Zeyd Ibn-'Ale here read بسطة. (TA.) ṣibaṣṭ [An arm's length.] See بسطة, ṣibaṣṭ, ṣibaṣṭ. A woman beautiful and sleek in body: and in like manner, طيبة بسطة a gazelle that is so. (M.)

ṣibṭ: see ṣibṭ, in two places.
A wide and large ear. (M, K, TA.)

A seller of [carpets, &c.]: pl. (TA, but only the pl. is there mentioned and explained.)

Land (أرض) expanded and even; as also: (M, K) and wide, or spacious; (AO, S, K) as also, (Fr, K) in his explanation of which Fr adds, in which nothing is obtained; (TA;) and: (K;) and: (AO, K;) and in like manner, a place; (S, TA;) as also: (TA;) and: (S, TA;) and land in which are sweet-smelling plants: (TA;) or is a subst., (IDrd, M,) as some say, (M,) and signifies the earth. (IDrd, M, Msb, K.) You say, [We are in an ample and a plentiful state]. (TA.) And [the last word thus, without any vowel-sign to the] Between us and the water is a long mile. (TA.) [See also. And There is not upon the earth the like of such a one. (TA.) And , 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.)

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 in the sense of the measure مفرش, and مكتوب in the sense of مكتوب, &c.: (Msb:) pl. [of mult.] بسط (M, Msb, K) and بسط and [of pauc.] بسطة. (TA.) ___ See also بسط; near the middle of the paragraph. انبري is a phrase meaning He hastened to cut short his speech. (Har p. 280.) Also The leaves of the tree called that fall upon a garment, or piece of cloth, spread for them, the tree being beaten. (M, K) See also بسط, in three places.

The rain fell spreading widely upon the
earth, continuously, or consecutively. (TA.) 

"A man (M) having the countenance (unwrinkled, or] bright with joy." (M, K, TA:) pl. (M, K.)

A man large, or extensive, in beneficence; (M, TA:) liberal, bountiful; (K, TA:) pl. (M, K:) [and so]

TA. And (S, K, TA) like (Z, K,) like (Z, K,) and (Z, K) by contraction, (Z,) and (Z, K) and (Z, K) and (Z, K,) and ↓

His hand is liberal; syn. (S, K, TA,) and (TA,) or he is large in expenditure. (TA.) It is said in the Kur [v. 69],

"And it is said in a trad., (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 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.)

"Free, or unconstrained, in tongue, or with his tongue," applied to a man: (M:) fem. with ة. (K,) is also the name of A certain kind of metre of verse; (S, M, * K) namely, the third; the measure of which consists of [a mistake for four] times: (K:) so called because of the extension of its

As is also used in philosophy as signifying Simple; uncompounded.]
It is said in the Kur [vi. 93], meaning The angels being made to have dominion over them by absolute force and power (K, * TA.) And again, in the Kur [xiii. 15], 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.)

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 (TA.) Water that is distant from the herbage, or pasturage. (M, K, TA,) but less so than what is termed (M, TA.) And A difficult [journey of the kind termed] [i. e. of five days, whereof the second and third and fourth are without water]; syn. (Sgh, K.) And (ISK, S, M, K[in the CK, erroneously, عقبة]) [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, We journeyed a stage, &c..] that was far, or distant, or long. (ISk, S, * TA.) [A well measuring, or of the depth of, a man's stature and an arm's length]. (O, K.) AZ says, The man dug to the depth of his stature and his arm's length (L, TA.)

Width, or extent; syn. (K: as in the phrase بلَدٍ عَرْضٌ المِبْسَطِ [A region wide in extent]. (TA.) [See also}
بيسط: يداه موسطتان، and بيد موسطة see.

بيسط: منبسط البائع.

بيسط: مبسط البائع see.
The palm-trees were, or became, tall, (JK, S, Msb, K,) and full-grown: (JK:) or exceedingly tall. (Msb.) He overcame them, excelled them, or was superior to them; (JK, S, K,) namely, his companions: (S:) he surpassed them in excellence. (TA.) And He became exalted above them in fame, or renown. (TA, from a trad.) He was, or became, skilled in his science, knowing its abstrusities and niceties, or having learned the whole of it. (Msb.)

[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: (Msb:) or the second of these verbs is the most chaste; the first and last being of weak authority, or rare. (TA.)

She excerned the first milk, or biestings, into her udder, before bringing forth: (As, S, K:) or she (a ewe, JK, or a camel, Yz, T) excerned the milk (Yz, JK, T) a month before bringing forth, (JK, T,) so that it oozed, or flowed; or, as is sometimes the case, when she was not pregnant. (T.) Also She (a girl being a بكر [which means a virgin, and also one that has not yet brought forth, and one that has brought forth but once,]) had milk in her breast: so, says Az, I have heard. (TA.) She (a ewe) had a long udder. (TA.) And She (a ewe) was, or became, pregnant. (Bd in l. 10.)
A stony tract such as is termed [بَسَّاقة ﺍِِِِِِّ] or one that is somewhat elevated; as also [بَسَّاقة ﺍِِِِِِّ] pl. (K.)

Spittle, or saliva, when it has gone forth from the mouth: or saliva that flows; see [بَزِّرَق] see also 1. (S, K.) [بَسَّاقة ﺍِِِِِِّ] is app. its n. un. And hence, [بَسَّاقة ﺍِِِِِِّ] Stone of a clear white colour, that glistens; as also with ص. (TA.)

سَوَقُ, both applied to a ewe, (JK, K,) and to a she-camel, (TA,) Having a long udder: (JK, K;) or i. q. ↓, applied to a ewe. (JK.)

A tall palm-tree: [بَسَّاقة ﺍِِِِِِّ] [بَسَّاق] and ↓ [بَسَّاقة ﺍِِِِِِّ] (Msb.) The former of these pl. occurs in the Kur l. 10, meaning tall: (S, Bd, TA:) or bearing fruit; from [ْتَقَسَّبَأ] said of a ewe, as signifying she was, or became, pregnant; so that it is an instance of a part. n. of the measure الفاعل from a verb of the measure ﺑَأسَقَت, because of the ق. (Bd.) The latter of the pl. also signifies The first portions of clouds: (AHn, TA:) [app. the portions that first appear above the horizon:] or what are elongated of the heads, or summits, (فَرو) of a cloud: and hence, of [بَأسَق] signifying A cloud of a clear white colour [as being always very high in the sky]. (Sgh, K. *) Endowed with elevated, or noble, natural dispositions or mental qualities. (Ham p. 369.) A sweet yellow fruit. (Sgh, K.) [Golius appears to have found ﺧَوْلَة ﺑَأسَق in the place of ﺧَوْلَة ﺑَأسَق ﺑَأسَق.]

A she-camel excreting the first milk, or biestings, into her udder before bringing forth: (As, S, K: [see 4:] and see also ﻣُبِسَّاقٍ ﺍِِِِِِّ] pl. (S, K.) And A girl that is a [بَكْر] [see 4] having milk flowing into her breast. (TA.)

مُبِسَقٍ: see ﺑَسَّاق.*
بـَلِّ (inf. n. of بـَلِّ, M) is the act of preventing, hindering, withholding, debarring, forbidding, or prohibiting; syn. منع; the primary meaning; (Bd in vi. 69;) and guard (M, K) and حِبَس (AA, K) [both syn. with منع;] and إِسْمَال (Bd ubi suprà.) You say, *يَلْسَبُتْ* (inf. n. as above, He prevented me from accomplishing my want; syn. (M, K, TA,) aor. لَوْسَب, He frowned, contracted his face, or looked sternly or austerely or morosely; or, doing so, grinned, or displayed his teeth; or contracted the part between his eyes; (M,) by reason of courage, or of anger; as also : تَسَلُّ (M, K;) and [so in the M, but in the K or ] تَسَلُّ وجهه [ alone], (so in other copies of the K,) or تَسَلُّ (in the TA,) His face, or he, was, or became, odious, and excessively foul or unseemly or hideous, in aspect: (M, K,) and *تَسَلُّ لِهَ (TA,) said of milk, and of ذَيْبَن [or must &c.], It was, or became, strong: (K: in the CK, بـَلِّ is here erroneously put for بـَلِّ; and بـَلِّ, 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. حُذَق, TA,) And, said of flesh-meat, It stank, or became stinking. (AHn, M, TA,) [aor. لَوْسَب,] inf. n. بـَلِّ (S, M, Msb, K) and بـَلِّ (S, M, Msb, K) and بـَلِّ (respecting which latter see what follows in the next sentence;) (M, K,) He was, or became, courageous, or strong-hearted, on the occasion of war, or fight: (S, M, Msb, K;) from بـَلِّ meaning forbidden, or prohibited; because he who has this quality defends himself from his antagonist, as though it were forbidden to him [the latter] to do him a displeasing, or an evil, deed. (Ham p. 13.) El-Hoteliah says,
[And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired]: but may be here altered by curtailment from (M.) You say, [How manifest is] his courage! (TA.) See also 4.

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Ma'â bin Yasîl added, by curtailment from (K.) "And my giving in pledge, or as an equivalent, or giving up to destruction, my sons, not for a crime that we have committed, nor for blood that has been shed by us." (S, Msb, TA.) for he had given his sons in pledge for others, seeking peace, or reconciliation. (S, TA.) in the Kur [vi. 69], means "Lest a soul should be given up, or delivered, &c., to destruction, (Bd, Jel, TA.) for which it hath done, (Az, Bd, Jel, TA.) of evil: (Bd.) or be given in pledge. (Bd, TA.) And, as Mujahid says, are disgraced, or who are given in pledge: (Msb, TA.) or are destroyed: or, as El-Hasan, Bd, * TA, means, in like manner, Those who are given up, or delivered, &c., (to punishment, Bd) for their sins:

"And my giving in pledge, or as an equivalent, or giving up to destruction, my sons, not for a crime that we have committed, nor for blood that has been shed by us." (S, M, TA.) for he had given his sons in pledge for others, seeking peace, or reconciliation. (S, TA.) in the Kur [vi. 69], means "Lest a soul should be given up, or delivered, &c., to destruction, (Bd, Jel, TA.) for which it hath done, (Az, Bd, Jel, TA.) of evil: (Bd.) or be given in pledge. (Bd, TA.) And, as Mujahid says, are disgraced, or who are given in pledge: (Msb, TA.) or are destroyed: or, as El-Hasan, Bd, * TA, means, in like manner, Those who are given up, or delivered, &c., (to punishment, Bd) for their sins:
put to shame, by the

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exposure of their sins: or, as Katâdeh says, are imprisoned. (TA.) He left him to his work, not interfering with him therein. (M, K.) as also [alone], (M, K, and Ham p. 291), and , and , [which last may be either or , or perhaps it is a mistranscription for ] (Ham ibid.,) He disposed and subjected his mind, or himself, to death, (M, K, Ham,) and felt certain, or sure, of it: (Ham, TA:) and in like manner, [to beating, i. e., to being beaten]: (TA:) and He submitted himself to death: (TA:) and He threw himself into war, or battle, or fight, desiring to slay or be slain, (S, K,) inevitably. (S.) How courageous, or stronghearted, is he, on the occasion of war, or fight! (TA.)

5 He affected courage, or strength of heart, on the occasion of war, or fight; emboldened himself; or became like a lion in boldness. (TA.) See 4. See also 1, in four places.

8 : see 4.

10 see 4, in two places.

[an inf. n. (see 1) used as an epithet;] Forbidden; prohibited; unlawful: (S, M, K:) and allowed; permitted; lawful: (AA, IAar, M, K:) thus having two contr. significations: (AA, K:) used alike as sing. and pl. and masc. and fem. [because originally an inf. n.]. (M, K:) You say, This is forbidden, prohibited, or unlawful, to thee. (Bd in vi. 69.) And My blood is, or shall be, allowed, permitted, or lawful, to you. (M.) See also in two places.

: see .
A certain kind of grain like the lupine (トルムス), or less than this; [the pea termed by Linnaeus pisum arvense:] a word of the dial. of Egypt. (TA.)

Also [i. q. يِسْلَوُن, inf. n. of يِسْلَل, q. v.; meaning] A frowning, contracting the face, or looking sternly or austerely or morosely; or doing so with grinning, or displaying the teeth; or contracting the part between the eyes; by reason of courage, or of anger. (Ham p. 14.) And dislike, disapprobation, displeasure, or hatred. (Ham ibid.)

Courageous, or strong-hearted, on the occasion of war, or fight; (S, M, Msb, K;) because he who is so defends himself from his antagonist; (Ham p. 13, and Bd in vi. 69;) as also يِسْلَوُن (Msb) and لَوُسَب (Ham ubi suprà:) pl. of the first يِسَل (S, M, TA,) and لَوُسَب (M,) Frowning, contracting the face, or looking sternly or austerely or morosely; or doing so with grinning, or displaying the teeth; or contracting the part between the eyes; by reason of courage, or of anger; (M, K;) as also يِسِل (M, TA,) in the K يِسِل, but this is incorrect, (TA,) and يِسْلَل (M, K;) and يِسِل يِسَل (IAar, K) and يِسِل (IAar, S, K) displeasing, or odious, (IAar, S, K;) in face, (IAar, S;) or aspect. (K.) The lion; (M, K;) because of his displeasing, or odious, aspect; (M;) or because his prey does not escape from him; (Bd in vi. 69;) as also يِسْلَوُن (TA) and مَيِسْلَل (K.) Applied to a saying, Hard, or severe, and displeasing, or odious. (M, K;) Applied to milk, and to يِسْلَوُن [or must &c.] Strong: (K;) or, applied to the former, displeasing, or odious, in taste, and sour; and applied to the latter, strong and sour. (M, TA.) And, applied to vinegar, Altered, or corrupted, in flavour; from having been left long; as also يِسِل (Az in art. حَدِيق) Applied to a day, Distressing, afflictive, or calamitous. (M, TA.)
Disposing and subjecting one's mind, or oneself, to death, or to being beaten: (S: [see also its verb:]

or, as some say, falling into a displeasing, an odious, or an evil, case, from which there is no escape. (TA.)
I did not taste the thing. (K, TA.)

He smiled; these verbs signify less than ضحك [so that they are properly explained by the Latin subrisit]: (S, Msb:) or he opened his lips like him who displays to another his teeth: (Lth, TA:) or he laughed in the least degree and in the most beautiful manner: (M, K:) or he laughed a little without any sound: (Msb:) or تَبَسَ is the beginning of ضحك [or laughter]: (Towsheeh, and Neseem er-Riyád, in TA art. ضحك, q. v.:) accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) [Hence,] ابتسم عنه (M, or) أي خلق عنه (TA, i. e. The clouds displayed a faint flashing of lightning]. (M, TA.) And The extremities of the طلع [i. e. the spadix, or the spathe, of the palm-tree,] burst asunder. (TA.)

That smiles much. (S.)

(part. n. of تَبَسَ [meaning Smiling]. (K, TA.)

The front teeth: (TK:) [and sometimes, perhaps, the mouth:] so called as being the place of [or smiling: pl. هن غر المباسم] . (TA.) One says, [of women or girls, They are white in the front teeth]. (TA.)
Q. 1.

*He said,* (S, Msb, K, KL,) or *wrote,* (T, Msb,) *In, or with, the name of God* I recite, or read, or I begin, &c.: (T, S, Msb, K, KL:) or *In, or with, the name of God, the Compassionate, the Merciful:* (KL:) a verb of the kind termed منحوت i.e. compounded of two [or more] words; like *حمدل* and *حوفل* and *حسبل* &c. (Msb, TA:) said by some to be post-classical, not heard from the chaste Arabs; but authorized by many of the leading lexicologists, as ISk and Mtr; and occurring in the poetry of 'Omar Ibn-Abee-Rabee'ah [who is said to have been born in the year of the Flight 23]. (TA.)

*Discourse,* (TA,) or amorous behaviour, and coquettish boldness, (Msb,) *accompanied by the saying* (Msb, TA:) occurring in a verse of 'Omar Ibn-Abee-Rabee'ah [referred to above]. (TA.)
جَسَدَ 4

Asen, said of a man, *He was, or became good, or beautiful, in respect of his* [i. e. natural disposition], accord. to the copies of the K, but correctly, as explained by IAar, *his* [i. e. aspect, or colour; &c.]. (TA.)

An imitative sequent to حَسَن (S, M, K;) [or it may signify Beautiful in aspect &c., from the verb above; or the verb may be from this word:] or, in the opinion of Aboo-'Alee El-Kâlee, originally بَسَن inf. n., used in the sense of the pass. part. n., of بَسَنَ ﺔﱠﻴِﺠَﺳَأ, meaning he moistened, or stirred about, the سَوِيقُ with clarified butter, or with olive-oil, to complete, or perfect, its goodness; one of the two س being suppressed, and ﺔ ن being added; so that it means complete, or perfect. (MF. [But this derivation seems to be extremely far-fetched.])
first pers. (S, K.) and, accord. to a relation of a verse of Ru-beh, (TA.) He was, or became, cheerful in countenance. (S, A, K.) You say, I was, or became, cheerful in countenance [by reason of meeting] with him: (S:) or (TK,) inf. n. (A, K) and (TA,) and (A, K) and (TA,) signifies he rejoiced in him, or was pleased with him, namely, a friend, (Lth, K,) at meeting: (Lth:) or he showed joy, or pleasure, at meeting him. (TK.) You say also, [app. meaning I met him and he became cheerful in countenance by reason of meeting with me]; originally the middle being changed into ب: (Yaakoob, S:) or (IDrd, K) and (A, K) and (IDrd, K) signifies he was, or became, sociable, or companionable, or cheerful, with him; and held loving communion with him: syn. (IAmb, K,) and (K,) He presented a favourable aspect to him; or met him kindly; namely, his brother; syn. (IAmb.) He behaved laughingly towards him; without shyness, or aversion; or boldly; or in a free and easy manner; or cheerfully; syn. (IDrd, K,) and (IDrd,) and (IDrd,) and (IAar, A, K) and (IAar, A, K) He was courteous, or gracious, to him in asking. (IAar, A, K) He gave me [something good]. (A, TA.)

The land had tangled, or luxuriant, plants, or herbage: (As, K,) or produced its first plants, or herbage. (K.)
A man [brisk, lively, or sprightly; or joyful; and] cheerful in countenance; pleasant [therein];

(S, TA;) as also [See also art. هش.]

The face, or countenance. (Ibn-'Abbád, K.) You say, فلأن مضيء البشيش Such a one is bright in
countenance. (Ibn-'Abbád.)

More, and most, cheerful in countenance. You say, ما رأيت أبش منه بالله تعالى [I have not seen any one
more cheerful in countenance than he to the meeter]. (A.)
بِشر

1, aor. (S, Msb.) inf. n. بِشر; (S, Msb, K;) and بِشر (K;) He pared (S, A, Msb, K) a hide, (S, A, Msb,) removing its بِشر (S,) or face, or surface, (A, Msb,) 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, بِشرت الأَدم, aor. بِشرته (S, Msb,) inf. n. بِشر (S, A, Msb,) and بِشرها (A,) inf. n. بِشر (S, A, Msb,) meaning I removed from the hide its بِشر; and بِشرته as meaning I exposed to view its بِشر that was next to the flesh; and I exposed to view its آدمه upon which the hair grew. (TA.) [But see بِشرت. Hence the saying in a trad., من أَحْبِبِ القرآن فِلِبِشر, accord. to him who recites it thus, with damm to the ش; meaning Whoso loveth the Kur-ân, 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, بِشر الأرض, (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 بِشرة. (TA.) And بِشر, aor. بِشر, (TA,) inf. n. as above, (K,) He clipped his mustache much, so that the بِشرة (i. e. the exterior of the skin, TA) became apparent. (K, TA.) This the Muslim is commanded to do. (TA.) Such a one met me with a cheerful countenance. (S.) See also 2, in two places. And see 3. بِشر, aor. بِشر (IAar, S, Msb, K;) and بِشر, aor. بِشر (IAar, K;) inf. n. بِشر (TA;) and بِشر, [which is the most common, though extr. in respect of analogy, as being quasi-pass. of بِشر, like نجح and نجحت and نجح us and نجح اسم and نجح اسم (mentioned by MF in art. خلج, جمع as the only other instances of the kind,) and نجحت (added in the TA in art. خلج, جمع (TA)) (S, A, Mgh, K;) inf. n. نجحت (S;) and استنجد (S;) and نجحت (TA;) and نجحت (IAar, S, A, Msb, K;) and نجحت (A;) [originally, He became changed in his بِشرة (or complexion) by the annunciation of an event: see بِشرة; and hence,] he rejoiced, or became rejoiced; (IAar, S, A, Msb, K;) You say, بِشرت به أنَّأنبيَأ أَمَر بِشرت به. An affair happened to me whereat I
rejoiced, or whereby I became rejoiced. (S.) And ٍدﻮُﻟْﻮَِﲟ َﺮَﺸْﺑَأ He rejoiced [at the annunciation of a new-born child]. (S.) And ٍْﲑَِﲝ ْﺮِﺸْﺑَأ Rejoice thou [at the annunciation of a good event]. (S, K.) And in the same sense ٍْﲑَِﲞ ْﺮِﺸْﺑَأ is used in the Kur xli. 30. (S.)

ٍْﲑَِﲝ ْﺮِﺸْﺑَأ (S, K.) the form used by the Arabs in general, (Msb,) inf. n. ٍْﲑِﺸْﺒَـﺗ (S, Msb, K, &c.;) and ُﻩَﺮَﺸَﺑ, aor. ٌﺮْﺸَﺑ (S, Mgh, Msb,) of the dial. of Tihámeh and the adjacent parts, (Msb,) inf. n. ٌرﻮُﺸُﺑ (S, K) and ٌرﻮُﺸُﺑ (TA,) or this last is a simple subst.; (Msb;) and ُﻩﺮﺸﺑا (S, A, Mgh, K;) and ُﻩﺮﺸﺒﺘﺳا (K, TA;) are syn.; (S, K, &c.;) originally signifying He announced to him an event which produced a change in his ٌبِرْﺸَـﺗ [or complexion]: and hence, (El-Fakhr Er-Rázee,) he announced to him an event which rejoiced him: (A, El-Fakhr Er-Rázee:) so in common acceptance [when not restricted by an adjunct that denotes its having a different meaning: see ٍْﲑَِﲞ ْﺮِﺸْﺑَأ and an ex. below in this paragraph]: (El-Fakhr Er-Rázee:) or he rejoiced him [by an announcement]: (Msb:) 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-Rázee.) You say, ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ [generally meaning He rejoiced him by the annunciation of the event]; and ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ, aor. and inf. ns. as above; &c. (TA.) And ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ [he rejoiced him by the annunciation of a new-born child]. (S.) And it is said in the Kur [iii. 20, &c.], ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ. (S.) You say also, of a she-camel ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ, meaning She made it known that she had begun to be pregnant. (TA. [See also 4.])

ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ (K, &c.,) inf. n. ٍبِرْﺸَـﺗ (S, Mgh, TA) and ٍبِرْﺸَـﺗ (TA,) He was, or became, in contact with the woman, skin to skin: (TA:) he enjoyed [contact with] her skin: (Msb:) 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] invit eam: (S, K;) i. q. ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ, both ٍبِرْﺸَـﺗ and ٍبِرْﺸَـﺗ are syn. [in the sense of congressus venereus, as is shown by an ex. in the S.]. (S, K.) ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ [Enjoyment attended him; as though it clave to his skin]. (A.) ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ, or ٍبِرْﺸَـﺗ ٍبِرْﺸَـﺗ, is a metaphorical expression, [app. meaning...
And they felt the joy and happiness that arise from certainty,] occurring in a trad. of 'Alee. (TA.)

َبِأَشَرَ الأُمَرَ (S, A, &c.,) inf. n. 

ِمِبَاشْرَة (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 ُبِأَشَرَة, i. e., his own hand: (Mgh, * Msb:) and hence a later application of the verb in the sense of لَاحَظَحَتَ

َلَا حَظَحَتَ 

[He regarded, or attended to, the thing, or affair, &c.]. (Msb.)

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

Mankind: (S, Msb, K:) and the human being: (Msb, K:) applied to the male and to the female; and used alike as sing. and pl. (Msb, K, TA) and dual: (TA:) so that you say, *He is a human being,* and *She is a human being,* and *They (more than two) are human beings,* and *They two are human beings:* (TA:) but sometimes it has the dual form; (Msb, K;) as in the Kur xxiii. 49; (Msb, TA;) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, *أُبَيَّنُ الشَّرَابَاء.* (K:) This is a secondary application of the word: (Msb:) 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 *بشرة* is bare of hair and of wool. (MF:) [Hence,] *أُبَيَّنُ الشَّرَابَاء* [The father of mankind; meaning] *Adam.* (K)

*بشرة* (Lth, S, M, A, Mgh, Msb) and *بشر,* (S, K,) or the latter is pl. of the former, (Msb, K,) [or rather a coll. gen. n., of which the former is the n. un.,] like *قصب* and *قصب.* (Msb,) and *أُبَيَّنُ الشَّرَابَاء* is pl. of *بشر,* (K,) *[The external skin; the cuticle, or scarf-skin; the epidermis;] the exterior of the skin* (S, A, Mgh, Msb, 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 *بشرة* signifies the *exterior of the skin of the head,* in which grows the hair; as also *أُدُمَة* and *أُدُمَة* (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., *إِمَّام يُعَابَتُ الْأَمِينَ ذُو الْبشرة,* sometimes means *The complexion, or hue:* and *fineness, or delicacy:* (TA:) *بشرة الأرض* *[The herbage appearing upon the surface of the earth.]* (S, A, K,) You say, *ما أحسم بشرتها,* How goodly is its herbage appearing upon its surface! (S, A,) And
alone signifies *Leguminous plants; herbs, or herbage*. (TA.) ___ is used also as signifying A man's hand. (Msb.) [See 3, last sentence.]

(interperfectly decl., because it terminates with a fem. alif which is inseparable from it, S) and [but respecting this last see [below] (S, Msb, K) and (Msb) are subs. from (S, Msb, K) (originally signifying *An annunciation which produces a change in the* (or complexion) of the person to whom it is made: and hence, a joyful annunciation; joyful, or glad, tidings; good news; and (q. v. infrà) signifies the same as (S, K:)

, when used absolutely, relates only to good; (S, Msb;) not to evil unless when expressly restricted thereto by an adjunct: [see 2] (S:) its pl. is and (A.)

, in the Kur [xii. 19, accord. to one reading, (otherwise, as Bd mentions, , or , which is a dial. var. of the same, or, which, as some say, was the name of a man,) meaning *O my joyful annunciation, or joyful tidings, or good news!* is like [The joyful annunciations followed consecutively]. (A.) See another ex. voce . See also .

[Human; of, or belonging to, or relating to, mankind or a human being.]

The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, K.)

: see what next follows, in three places.

, (S, Mgh, K,) [and so , 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: (Msb:) [an announcer of a joyful event, or joyful events: one who rejoices another, or others, by an annunciation:] pl. (A)

and this is pl. of (TA in art., newspapers, or this is pl. of . (TA in the present art.) It is said in the Kur [vii. 55], and [accord. to different readings, meaning And He it is who sendeth the winds
announcing coming rain; in which بشر is pl. of بشر, بشور; (TA) or of بشر, (Bd) or of بشرة; (TA in art.) and بشرة is a contraction of the same; and بشرة is syn. with بشرة; and بشرة is the inf. n. of بشرة in the sense of بشرة. (But the reading commonly followed in this passage is بشرة, with بشرة: another reading is بشرة: and another, بشرة.) And مبشرات الريح, (S,) or مبشرات الريح, (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. مبشرة; (S:) and مبشرة signifies beautiful in make and colour; (IAar, K;) applied to a girl. (IAar.)

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

بشرة What is pared off from the face of a hide: what is pared off from its back is called [IAh.] See also بشرة: [IAh.] and see بشرى.

بشرة pl. and بشرات: (S,) and مبشرات signifies beautiful in make and colour; (IAar, K;) applied to a girl. (IAar.)

Also A gift to him who announces a joyful event; and so بشرة: (K, * TA:) or the latter, which is like the عامل, has this signification; (IAth;) and so بشرة: (M;) and بشرة [has the same meaning accord. to common usage, but, properly,] is a subst. in the sense explained above, voce;

بشرى. (IAth.) You say, أعطيته ثوب بشرة I gave him my garment as a reward for the joyful annunciation. (TA from a trad.)

هو أبشر منه He is more goodly or beautiful, more elegant in form or features, and more fat, than he. (K.)

بشرة, in the hand writing of J بشرة [and so in my copies of the S,] a word of which there is not the like except in the instances of

بشرة [نطوط], a certain bird, and

بشرة [ندريطن], another, and

بشرة [ندريطن] and

بشرة [نطوط], (TA,) A certain bird, called the ٍةَرَﺎَﺸِﺑ Goodliness; beauty; elegance of form or features. (S, K, TA.)
as though it were pl. of تَشِبْ، inf. n. of تَشْبٍر; (A:) a word which has not its like except in the instances of تَعَاشِبٍ and تَعَاشِبٍ [and تَابِكِر] and تَابِكِر [and تَابِكِر] and تَابِكِر [and تَابِكِر] and تَابِكِر [and تَابِكِر] and تَابِكِر [and تَابِكِر] and تَابِكِر [and تَابِكِر] and تَابِكِر [and تَابِكِر] and تَابِكِر [and تَابِكِر] and تَابِكِر [and تَابِكِر] and تَابِكِر [and تَابِكِر] and probably a few others; (TA:) [Annunciations; foretokens; foretellers; foreshowers; prognostics; earnests; 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 تَباشِر; (TA:) it has no verb; (S:) and [is said to have] no sing.: but in a trad. of El-Hajjāj تَباشِر occurs as meaning the commencement of rain. (TA.) One says، في نباهته و تباشیره [In him are indications of right conduct, or belief, and its earnests]. (A.) See also تِبْرِئَر.

__ 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 تَابِكِر. (TA.) __ Such as bear fruit early, or before others, of palm-trees. (K.) __ Marks of galls upon the side of a beast. (K.)

A perfect man; as though he combined the softness of the أدمة [or inner skin] with the roughness of the بشرة [or outer skin]; (S:) or a man who combines softness, or gentleness, and strength, with knowledge of affairs; (As:) and امرأة مَدْؤُوم مَدْؤُوم a woman perfect in every respect. (TA.) [See also art. آدم.]

& امرأة مَدْؤُوم مَدْؤُوم

marks of galls upon the side of a beast. (K.)

[so in two copies of the S: in Golius’s Lex. حجر، which Golius renders vulva, ] desiring the stallion. (S.) [See also مَيَامِرَة، with س.]
It was, or became, disagreeable in taste, and choking: (S:) or disagreeable, or unpleasant, having in it dryness and bitterness: (K, TA.)

The man was, or became, disagreeable in the odour of the mouth, (S, * K,) from eating food disagreeable in taste, and choking: (S:) or disagreeable, or unpleasant, having in it dryness and bitterness.

You say, [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. (Msb.) You say also, In his disposition is evilness. (TA.)

Also The fauces' being straitened, or choked, by coarse, or rough, food. (TA.) And 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,] aor. — , It (a valley) was, or became, choked, surcharged, or overfilled, with the water: (K.) And It [a place] was, or became, choked, or overfilled, with men, or the people. (Z, TA.)

He was unable to do, or accomplish, the thing, or affair: (K, TA.)

He seized the thing in a violent and an abominable manner: (L, TA.)

The food caused me to experience a straitened state, or choking, of the fauces, by reason of its coarseness, or roughness. (IAar.) [See 1.]
A thing disagreeable in taste, and choking; or unpleasant, having in it dryness and bitterness; (S, Msb, 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; (IAar, Nh;) and to speech, or language; (Nh;) and applied to speech, or language, signifies rough, or coarse, and disagreeable. (IAar.) ___ Applied to a man, (S TA,) as is also, in the same sense, (TA, [but in what sense is not there said,]) it signifies, Disagreeable in the odour of the mouth, (Msb, ast; K;) who does not remove the remains of food from between his teeth, nor clean them with the tooth-stick; (K;) fem. with ى: (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 beingلاوت] ___ 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, **He is evil in disposition.** (TA.) ___ Also, (K, TA,) or ُبَشَعُ المَلْعَبْ **Foul, or ugly, in aspect:** (Msb; K) not pleasing to the eyes. (TA.) ___ Also, (K,) or **Having a frowning, a contracted, a stern, an austere, or a morose, countenance.** (ISH, Msb,) **A piece of wood abounding in knots.** (K, TA,)
بَشَقَّ, aor. — ; and بَشَقَّ, aor. —; He struck, smote, or beat, another with a staff or stick. (Nawádir el-Aaráb, K.) He looked sharply, or intently: (Ibn-'Abbád, K) inf. n. بَشَقَّ. (JK.) Also the former verb, He hastened, or was quick; as also بَشَقَّ. (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 بَشَقَّ. (TA.) And بَشَقَّ, inf. n. بَشَقَّ, He took, or seized. (Msb.)

ْبَشَقِّ— A sharp, or an intent, look. (JK)

بَشَقِّ (JK, Msb, K) and بَشَقِّ (Msb, Es-Suyootee, TA,) the latter being allowable accord. to some for the sake of conformity to the usual Arabic measure, as in بَتَّيْنِ, دَانِعَ, طَابِعَ, خَاتَمِ, and the like; (Msb;) perhaps derived from بَشَقَّ meaning the looking sharply, or intently; (JK;) or from بَشَقَّ meaning he took, or seized; (Msb;) or it is arabicized, (Msb, K;) from [the Persian] بَشَقَّ; (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 صَفْصَفْ, [pl. of صَفْصَفْ] as are also the صَفْصَفْ, and the نَبْزَة, and the زَرْقَة, and the بَاذَرَى, and the بِوْيَأ. (AHát in the Book of Birds, TA:) pl. بَشَقَّ. (Msb.)
1. He (a man, S, TA, or an animal, Msb) suffered, or became affected with, indigestion, (S, Msb, K,) in consequence of much eating: (Msb:) or he was heavy in consequence of food: (Ham p. 363:) or he became distressed, or oppressed, by eating much food. (TA.) You say, I suffered indigestion from the food: (S:) or was heavy in consequence of the food. (Ham ubi suprà) And The young camel suffered indigestion from drinking much milk. (S.) Accord. to IDrd, 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, I turned away with disgust from the food; was averse from it; loathed it; nauseated it. (S, TA.) And [The young camel turned away with disgust from the milk; was averse from it; &c.] (K in art. دقع.)

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

3. Suffering, or affected with, indigestion. (Msb.) [And Affected with disgust, aversion, loathing, or nausea.]

4. [The tree of the balsam of Mekkeh; amyris opobalsamum; mentioned by Forskål in his Flora Aegypt. Arab. p. ex. as growing in the middle mountainous region of El-Yemen, and described by him in p. 79 of the same work; in both places as being called in Arabicاَبْنِ شَامٍ, which is a mistake forاَبْنِ شَامٍ; a certain odoriferous kind of tree, (S K,) of sweet taste, (TA,) the leaves of which, (AHn, K) pounded, and mixed with 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 marforam called صغير, and having no fruit; [but only, as Forskål]
states, a blackish seed, which is abortive;] when its leaf or its branch is cut, it pours forth a white milk;

(AHn, TA;) and its twigs are used for cleaning the teeth: (S, K:) n. un. with ُة. (TA.) In a trad., mention is made of persons having no food but the leaves of the بَشَام. (TA.)
with fet-h, and then sukoon, and then kesr, *I. q.* [i. e. *Nīlūfār* or *Nīlūfār*, the *nymphaea lotus*, or *white lotus*: and the *nymphaea caerulea*, or *blue lotus*: see *art. Nīlūfār*]: a word of the dial. of Egypt. (TA.)
It (a thing, S, as, for instance, a grain of a pomegranate, TA) shone, or glistened. (S, A, K.) [He looks at me] is an expression used by the vulgar [in the present day], and is from signifying the eye. (TA.) [By rule it should be يِبِصَ.]  

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

R.Q. 1

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 cupidty, or fear; (TA;) as also (S;) or he (a dog) struck with his tail. (ISd.) The inf. n. بصاصة has a pl., namely, بصاصات; as in the following ex.:

[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,

[They wagged the tails when they were urged on by the driver's singing]. (As.)
camels performed quickly their nightjourney to water: (K.) [See بَصَاصَ.] 

R. Q. 2: [See R. Q. 1.

[, and نَرْ, Live coals; because they shine, or glisten: n. un. with ء: so in the present day; but probably only post-
classical: or, accord. to the TA, in art. بصو, the word بصة is used by the vulgar, for بصو.] 

[Shining, or glistening: or rather, shining, or glistening, much]. [Hence,] البصاصة 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 is applied in the present day to An officer employed as an inspector by a police-magistrate.] 

[The month afterwards called ربيع الآخر: 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, وبصان وبصان, and وبصان, (see art. وبصان:) or وبصان, and وبصان (see art. وبصان:) where it is said to be also written وبصان, i. e., without teshdeed;] but this is its proper place, for it is from البصاص [inf. n. of بَصَاصَ]. (TA.)

أَلْبَصَاصَ, (T, K,) or قَرْب بَصَاصَ, (S,) A laborious, (T, S, K,) fatiguing, (T,) nightjourney 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 صَصَاصَ] A vehemently-hot day. (TA.)
بصر

1. [aor. ـ، ] (Sb, M, K) and بصر [aor. ـ، ] (Uh, K) inf. n. بصرة and بصرة بصرة and بصرة {M, K} [He saw; i. e.] he became seeing; syn. بصر مصيراً (Sb, M, K) with ب prefixed to the noun following. (K.) But see 4, in four places. بصر is seldom used to signify the sense of sight unless to this meaning is conjoined that of mental perception. (B.) 

2. [aor. ـ، ] (B,) inf. n. بصرة [and بصر] He was, or became, endowed with mental perception; or belief, or firm belief; or knowledge, understanding, intelligence, or skill. (S, * M, TA.) And بصرية, (S Msb, B,) and بصرية, and sometimes بصرية but more chastely with ب، inf. n. بصرة [and بصرة B;) He perceived it mentally; (B;) he knew it [or understood it]. (S, Msb,) بصرتta, in the Kur [xx. 96], means I knew that which they knew not. (S, Msb,.) بصر الأدَئين [T, K) inf. n. بصر (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.)

He (a whelp) opened his eyes. (M, K) بصرة (S, K) inf. n. بصرة (TA;) or بصرة (accord. to some copies of the K;) [see بصر، 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. جعله بصرأ (S, K) And the former, (K) inf. n. as above, (S, K) He made him to know: (S, K) You say, (A, Msb,) بصرته ب، inf. n. as above, (Msb,) I made him to know it; acquainted him with it. (A, Msb,) And بصره الأدَم، inf. n. as above and بصرة {A, msb,} He made him to understand the affair; or case. (M.) Also He rendered it apparent, or plainly apparent, conspicuous, manifest, or evident. (S, K) بصرت بدمام, said of the feathers of an arrow, They were besmeared، i. e.
blood: (S:) or were strengthened and fastened with glue. (M.) Also, inf. n. ُبصرا; (S, K) and ُبصرا: (K) He went, (S,) or came, (M, K,) to the city of El-Basrah. (لَبَصْرَة) (S, M, K.)

3 He looked with at a thing, trying which of them two would see it before the other. (M.) And He went, (S,) or came, (M, K,) to the city of El-Basrah. (لَبَصْرَة) (S, M, K.)

They two looked, trying which of them would see first. (K.) ُبصرا ُبصرا (S, M, K.) He elevated himself, or rose up, or stood up, so as to be higher than the surrounding objects, (أَشَرَفَ) looking at him, or towards him, from afar:

(S.) See also 4.

4 ُبصرا ُبصرا (M.: or, accord. to Sb, ُبصرا [is used when no object of sight is mentioned, and] signifies he [saw, or] became seeing: and ُبصرا is said when one mentions that upon which his eye has fallen. (M.) You say also, ُبصرا ُبصرا, in the Kur [xviii. 25], means ُبصرا ُبصرا (Jel) How clear is his sight! and how clear his hearing! the pronoun relating to God; (Bd, Jel;) and thus used, the phrase is tropical; i. e., nothing escapes his sight and hearing. (Jel.) And ُبصرا ُبصرا, in the same [xix. 39], means ُبصرا ُبصرا (S in art. ُبصرا, and Jel) How clearly shall they hear! and how clearly shall they see! (S, Bd, Jel;) or the meaning is, do thou make them to hear, and make them to see, the threats of that day which is afterwards mentioned, and what shall befall them therein. (Bd.) ُبصرا also signifies He relinquished infidelity, and adopted the true belief. (IAar.) See also 10.

He hung upon the door of his dwelling a ُبصرا, i. e. an oblong piece of cotton or other cloth. (TA.) See also 2, last sentence.

He looked at it; namely, a thing; or looked long at it; or glanced lightly at it: like ُبصرا: (TA:) or he sought, or endeavoured, to see it: (Mgh:) or i. q. ُبصرا, in a sense explained above; see 4. (M.) You say also, ُبصرا:
Consider thou, or examine thou, for me, such a one, that thou mayest obtain a clear knowledge of him. (TA.) And 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 signifies the same as i.e. He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil. (M.)

They saw one another. (M, K.) also signifies He feigned himself seeing, either ocularly or mentally; contr. of نعامي.]

He sought, or endeavoured, to see, or to perceive mentally. You say, see S, last sentence. He had, or was endowed with, [mental perception, or] knowledge, (Msb,) [or understanding, intelligence, or skill: as in the phrase,] [He had a mental perception, or knowledge, &c., of, or in relation to, a thing]. (S.) [See ] It (a road, TA) was, or became, plain, clear, manifest, or conspicuous; (K, * TA;) as also ابصر. (A.)

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 A thick garment or piece of cloth. (M.) formed by transposition, signifies the same. (S in art. صبر,) A side; (S, M, K;) the edge of anything: (S, K;) formed by transposition from صبر. (M.) Cotton: (K;) whence signifying an oblong piece of cotton cloth. (TA.) See also .
بصر

The sense of sight, (Lth, S,) or of the eye: (M, K:) or the light whereby the organ [of sight] perceives the things seen (Msb:) pl. ابصار [M, Msb, K:] [Hence, صلاة البصر 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 صلاة الشهد: (TA in art. :) or because performed at a time when the eyes see corporeal forms, after the intervention of darkness, or before it. (JM.) And 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 رأيته بين جمع الأرض واصرها I saw him in a vacant tract of land, or of the earth, where nothing but it heard or saw me. (A.) [See also كمعب, in two places. ] See also بصيرة, first sentence, in four places. Also The eye; [and so بصرية: ] syn. تَمَعَّن; but of the masc. gender: (TA:) pl. as above: (Kur ii. 6, &c:) but the sing. is also used in a pl. sense [like كمعب]. (TA in art. كمعب.) See two exs. voce بصيرة.

بصرة

Soft stones; (AA, M, Msb;) i. q. كاذ كبه (AA, M;) as also بصر (M, Msb) and بصر ولا, (TA:) or as, accord. to Zj, this last is not allowable: (Msb:) or soft stones in which is whiteness: (K:) or in which is some whiteness: (TA:) or soft stones inclining to white; as also بصر, with kesr if without ظ: (S:) [i. e. whitish soft stones:] or soft white stone; as also بصر (M) and بصر: (TA:) or glistening stones; as also بصر: (Fr:) pl. بص社会发展 (M:) and rugged ground: (K:) or stones of rugged ground: (TA:) as also بصر and بصر: (Kz, TA:) or these three words, without ظ, 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 بصر

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 بصر and بصر: (M, TA:) or so in a copy of the M, but accord. to the TA بصر: (M,) but the last is app. an epithet: (M: [see بصر, below; and بصر: ]) also tough clay in which is gypsum; (TA:) and بصر signifies tough clay: (M,
TA:) or بصرة, (M,) or بصر, (TA,) tough and good clay, containing pebbles. (Lh, M, TA.)

[in the TA, as on the authority of ISd, بصرة] Good red land. (M, K.) See also بصرة.

[in the TA, as on the authority of ISd, بصرة] Good red land. (M, K.) See also بصرة.

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

Seeing; i. q. منصره; (M, K;) contr. of تصرير of the measure فعل in the sense of the measure فعل, (M,) or of the measure فعل [i. e. بصرة; (TA:) pl. بصرأ. (M, K.) One says, إن الله ليصرير بالعينين, Verily he is one who sees with the two eyes. (Lh, M.) [Hence,] البصير, 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 بث بوأ (Msb;) because it is one of the most sharp-sighted of animals. (M.) ___ Endowed with mental perception; (B;) knowing, skilful; possessing understanding, intelligence, or skill: (S, M, A, Msb, K;) pl. as above. (A.) One says, أنا بصر يه I am knowing in it, or respecting it. (Msb.) And إن الله ليصرير بالعينين, Verily he is knowing, or skilful, in things. (Lh, M.) And A man knowing, or skilful, in science. (M.) And هو من البصراء بالعجارة, He is of those who are knowing, or skilful, in commerce. (A.) ___ It is also an epithet applied to A blind man; (A'Obeid, M, B;) and so (TA in art. عور:) so applied as meaning endowed with mental perception; (B;) or as meaning a believer; (A'Obeid, M;) or as an epithet of good omen: (M:) and أبو بصر is used as meaning [the weaksighted, &c.,] for this last reason. (M.) See also بصرة.

بصرة Mental perception; the perceptive faculty of the mind; as also بصر knowledge; (Msb;) as also (S, Msb) and بصرة استصار في البصيرةsignifies [which implies all the meanings above: see 10]; (S:) and بصر الكلب [in like manner] signifies mental perception or vision or view;
idea, or opinion, occurring to the mind: (M, K;) the pl. of بصرة is بصرة [م، ب:] and the pl. of بصرة, as syn. therewith, 
[Sometimes it is opposed to بصرة, as in the first and second of the following exs.] [أؤمن الأبصار أنواع من عمى الأبصار] 

[Blindness of the eyes is a lighter thing than blindness of the perceptive faculties of the mind]. (A.) When Mo‘áwiyeh said to Ibn-'Abbás, هاشم تصابون في أبصاركم يا باني [O sons of Háshim, ye are afflicted in your eyes], the latter replied, وأنت يا باني أمية تصابون في بصارتكم [And ye, O sons of Umeiyeh, are afflicted in your perceptive faculties of the mind]. (M.) And the Arabs say, أعمى الله بصاره May God blind his faculties of understanding! And one says، رأيت عليك ذات بصيرة [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 علم على بصيرة According to, or agreeably with, knowledge and assurance: (TA:) and purposely; intentionally: (M, TA.) And علم غير بصيرة Without certainty: (M, TA.) ___ 

Constancy, or firmness, in religion. (TA.) ___ An evidence, a testimony, a proof, an argument, or the like; as also مبصرة (S, K) and مبصرة (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 جدية: (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 فسدن [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. بصارة, as above: (S, M:) and بصارة, which occurs in a verse cited by AHn, may also be a pl. of بصارة, applied to blood, [or rather a coll. gen. n., of which بصارة is the n. un.,] like as شعرة is of شعرة; or it may be for بصارة, the ُ being elided by poetic license; or it may be a dial. var. of بصارة, like as one says بياضة and بياضة, (M,) ElAs'ar El-Joafee says، راحوا بصارتهم على أكفهم
They went with their blood upon their shoulder-blades; but my blood, a ready and swift and strong horse runs with it; meaning, they neglected the blood of their father, and left it behind them; i.e., they did not take revenge for it; but I have sought my blood-revenge: (S, M: *) but see another explanation in what follows. (S. [See also Ham p. 59.]) ___

A witness: (Lh, S, * M, Mgh, K:) an observer and a witness. (A.)

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, (S:) the is added because the members are meant thereby; (B;) or to give intensiveness to the signification, (Mgh, B:) as in and (B;) or because the meaning is (Mgh.) You say also, Make thou me an observer of them and a witness against them. (Lh, * M, * A.) ___

An example by which one is admonished: (K:) pl. ; which is said to be used agreeably with this interpretation

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in the Kur xxviii. 43. (TA.) You say, Hast thou not an example whereby thou shouldst be admonished in him? (TA.) A shield: (AO, S, M, K:) or a glistening shield: or an oblong shield: (TA:) and a coat of mail: (AO, S, M, K:) and any defensive armour: (M, TA:) and any arms that are worn: and ٌرﺎَﺼِﺑ, as well as ٌرِﺋﺎَﺼَﺑ, is a pl. thereof. (TA.) Accord. to AO, the verse of El-Joafee cited above commences thus:

* حَمَّلَواُ بِصَائِرَهُمُ عَلَى أَكَافَهُم

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 ] Such is hung upon the door of a dwelling. (TA.) And you say, i.e. [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 بيت [or tent]: (S, K;) and what is between the two pieces of a مَوْزَة and the like; what is sewed, thereof, in the manner termed بصر [inf. n. of بصر: see 1, last sentence]: (B:) pl. بصار. (S;) and بصار signifies [in like manner] what is joined and sewed together ملَّق between two oblong pieces of cloth or two pieces of rag. (TA.)

_A intent, or a hard, glance: (M, K;) or a very intent or hard glance. (S.) You say, أَرْصَتْ لَمْحَهُ بَاصِرًا I showed him a very intent or hard glance: (S, M: * أَرْصَتْ لَمْحَهُ بَاصِرًا) being here used for the augmented epithet مَصْرِّا; (M;) or it is a possessive epithet, (Yaakoob, M,) like أَرْصَتْ لَمْحَهُ بَاصِرًا, and أَرْصَتْ لَمْحَهُ بَاصِرًا, and it means I showed him a severe thing. (S.) And أَرْصَتْ لَمْحَهُ بَاصِرًا He experienced from him a manifest, or an evident, thing. (M. [See also art. لَمْح]) And أَرْصَتْ لَمْحَهُ بَاصِرًا Such a one beheld a terrible thing. (Lth, TA.) And أَرْصَتْ لَمْحَهُ بَاصِرًا Fortune showed me a terrifying thing. (A.) ___ It is said in a prov., خَبَرَتْهُ بَاصِرًا [الغَدَّاء بَواَصِرَة, and خَبَرَتْهُ بَاصِرًا, [the word بَواَصِرَة being pl. of بَاصِرَة,] 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.) ___ بَاصِرَة [as an epithet in which the quality of a subst. predominates]: see بصر. See also بِصِرَة, last sentence.

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and its fem. بصرة: see the next paragraph, in three places.

[Hence,] A watcher; or guard, set in a garden. (A.) And the lion, which sees his prey from afar, and pursues it. (K.) [Making, or causing, to see, to have sight: and hence, giving light; shining; illuminating; and conspicuous; manifest; evident; apparent: also making, or causing, to have mental perception, or knowledge, or skill.] and in the Kur [x. 68, &c. (in the CK)] means, And the day [causing to see; or] in which one sees; (K:) giving light; shining; or illuminating. (TA.) And فَلَمَّا جَاءَهُمْ آيَاتَا, 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 جَعَلْنِي بَصْرَاءً: (Akh, S, K:) or giving light; shining; or illuminating: (S:) or being conspicuous, manifest, or evident: or we may read مبصرة, meaning having become manifest, or evident. (Zj, M.) And أَتَيْنَا تُمْوِدُ الْثَّاقِةِ مبصرةً, also in the Kur [xvii. 61], And we gave to Thamood the she-camel, by means of which they had sight, or mental perception, or knowledge, or skill: (Akh:) or a sign giving light, shining, or illuminating; (Fr, T;) and this is the right explanation: (T:) or a manifest, or an evident, sign: (Zj, L, K:) and some read مبصرة, meaning having become manifest, so as to be seen. (Zj, L.) And جَعَلْنَا آيَةَ الْثَّامَرَةِ مبصرةً, 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 بصيرة, i.e. an oblong piece of cloth (K, TA) of cotton or other material. (TA.)

بصيرة: see بصيرة.

مستبصر One who seeks, or endeavours, to see a thing plainly or clearly [either with the eyes or with the mind]. (TA, from a trad.) وكَانُوا مَسْتَبْصِرِينَ, 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, هو مستبصر في دينه وعمله. He is endowed with mental perception, or knowledge, or understanding, intelligence, or skill, in his religion and his actions. (TA.)
بِصَطٌ، [i. q. بِصَطٌ] i. q. بِصَطٌ، in all its meanings: (K:) the طُسْرِ، with صُصِّرِ، is changed into صُصِّرِ because of the nearness of the places of utterance. (L.)
Beṣṣu

Beṣṣu [K], aor. n., (S.) He collected: (K:) [J says,] I have heard from certain of the grammarians that بَصَع is syn. with بَصَمَأ, but I know not what is the truth of the matter. (S.) Hence what here follows. (TA.)

Beṣṣu 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, أَخَذَتْ حَقَّتِي أَجِمَعُ أَبِسَحَ [I took my right, or due, altogether]: and [the pl. is نَعْبَصَأ: you say, جَآَءَ الْقُوَّمُ أَجَمَعُونَ] [Aṣṣon] [The people, or company of men, came all together]: and the fem. is أَجِمَعُ أَعْبَصَ and [the pl. of أَعْبَصَ is أَعْبَصَأ: you say, رَأَيْتَ النَّسَأَةَ جَمِيعَ بَصَع] [I saw the women all together]: it is a corroborative occurring in a particular order, never before عِجَمَأ. (S.) [See أَبِسَحَ.]

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 BeautifulSoup

(1) (Lth, JK, S, K) [aor. — ] inf. n. بَصَقَ (S) i. q. بِزَقَ (Lth, S, * K) or بَسَقَ (JK) [He spat]: it is the most chaste of these three verbs. (TA in art. *ٌبَصَقَ\).\n
\n
\[He spat in his face\] means he held him in contempt, or despised him. (TA.) He milked a ewe when she was with young. (K.)

(2) She (a ewe) excerned the milk [or biestings into her udder before bringing forth]; (JK, K;) like [q. v.]. (TA.) __

ٍبَصَقَ is also said of the دَصَقٌ, or small juicy branches, in the [species of mimosa termed طُفْرُعٍ [app. as \n
meaning They excerned a matter like spittle]. (TA.)

(3) A [stony tract such as is termed] بَصَقَةٍ somewhat elevated; [as also بَصَقَةٌ pl. (AA, K.)

(4) بَصَقٌ Spittle, or saliva, that has gone forth from the mouth: as long as it is in the mouth, it is termed بَزَقٌ (K;) or بازَقٌ i. q. بِزَقَ (S, K) and بَسَقَ (JK) but it is more chaste than either of these. (TA.) بَصَاقٌ is app. its n. un. And hence,] ___

ٍبَصَقٌ White glistening stone: (S:) or stone of a clear white colour. (JK, K.) [Also written with سٍ.] A species of palm-tree. (S, K.) The best of camels: both sing. and pl. (IDrd, K.)

(5) بَصَقٌ A ewe having the least quantity of milk. (K, TA.)
The act of stripping, or divesting; [like as when one strips an onion (بصلة) of its coats:] (K;) as also [I stripped the man of his clothes.] (TA.)

It (a thing) was, or became, several fold, or many fold, like the coats of the [بصلة] or onion. (Z, TA.) See also متصل. It is also trans.: see 2, in two places. [Hence,] They begged of him so much that all that he had became exhausted. (Sgh, K.)

The onion; allium cepa: or onions, collectively: what it signifies is well known: n. un. with ْة. (S, M, Msb, K.) Hence the prov., أَكْسَى مِنَ البَصَلِ [Having more coats, or coverings,

than the onion]. (TA.) [Also Any kind of bulb, or bulbous plant.] [The bulb of the saffron], which is buried in the ground, is like the بصلة [or onion] commonly known. (Mgh.) [The same as الإسفنج والبصلة] and [K in art. سفل, also written العنصر, or Bصل, (K in art.) عصر, and Bصل, (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, the السفال, or] also called the البصل البري, or [the wild onion; but from what follows, it seems that there is a confusion here]. (KL ubi suprà. بصل الزير, and بصل الذهب, (Golius on the authority of Zeyn El-Attár,) or بصل الزرد, (so in the TA in art. Bيلويوس Bulbus esculentus, (Golius, from Zeyn El-Attár,) or بليووς البليووس, with fet-h, [thus generally written, though it would seem to be correctly the leaves of which resemble those of the سداق or rue]: (TA in art. بلويوس:) بليووس البليووس is the wild onion (in Pers. يِبِيذ صُحِّرَال, (Kl voce بلويوس. This last assertion suggests that الزرد الزير and may be
mistranscriptions for زيزْلَ (Mistranslations for زيزْلَ, the زيزْل ذيّزْل mentioned before).] Bulbus vomitorius; mentioned by Golius; and by Dioscorides,

(l. ii. c. 201,) as being emetic and diuretic. Also, (K,) or بصلَة (Bulbus vomitorius; mentioned by Golius; and by Dioscorides,

middle; so called as being likened to what is first mentioned above. (M.) Lebeed likens helmets to بصل. (S.)

A covering of any kind (كشر) consisting of many coats; thick; (Ish, K) like the coats of the [or onion]. (Ish, TA.)
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 A.O, (S,) or on that of Abbo-Malik alone. (M.) The عنب is the space between the third finger and the middle finger; the رتب, that between the middle finger and the first finger; [but see these two words:] the فتر, that between the first finger and the thumb; the شبر, that between the thumb and the little finger; and the فوت, that between every two fingers, in length. (S.) دو بضم Thick, or coarse; applied to a man, (M, K,) or a garment, or piece of cloth: (K;) or you say ثوب له بضم, meaning a garment, or piece of cloth, that is dense, or compact; close in texture. (M.)
ِنﺎَﺼُﺑَو, (M, K,) so accord. to Ktr, (M,) and ِنﺎَﺼُﺑَو, (K,) thus in some of the copies of the Jm of IDrd, (TA,) a name of The month ُﺮِﺧﻷا ٌﻊﻴِﺑَر (M, K,) in the Time of Ignorance: (M:) pl. [of pauc.] ِنﺎَﺼُﺑَو (M, K) and [of mult.] ِنﺎَﻨْﺼِﺑ (M, TA;) the latter erroneously written in the copies of the K َتَ (TA:) so says Ktr; but other lexicologists hold that it is ِنﺎَﺼُﺑَو, (M, TA;) and ِنﺎَﺼْﺑُو, (M, TA;) like ِنﺎَﻌُـﺒَﺳ, and ِنﺎَﺼِﺑَو, like ِنَاَﺮِﻘَﺷ; and this is the correct opinion: Aboo-Is-hák says that it was so named because of the ِنﺎَﺼْﺑَو, i. e. gleaming, of the weapons therein: (M:) but it is said in art. ِنﺎَﺼْﺑَو and ِنﺎَﺼْﺑُو, and Sgh holds ِنﺎَﺼْﺑَو to be correct because ِنﺎَﺼْﺑَو and ِنﺎَﺼْﺑُو signify the same. (TA.)
一切，也，(accord. to one copy of the S,) [third pers., accord. to rule, بَضُّ (accord. to Golius and Freytag بَضُّ, but these are irregular forms, and not admissible without authority,) aor., accord. to rule, of the first, and of the second بَضُّ, and of the third بَضُّ, بِضاَضُّة (S, TA,) Thou (O man) wast, or becamest, such as is termed بَضُّ; i. e. thin-shinned 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, aor.

بَضُّ، inf. n. بِضاَضُّة (S, K) and بِضاَضُّة, بَضُّ, (K,) The water flowed by little and little: (S, K:) or exuded upon a rock or the ground. (TA.) And بِضاَضُّة the well had, or yielded, little water; or its water became little. (TA.) It is said in a trad. respecting Tabook، The source, or spring, yielding scantily somewhat of water. (TA.) And you say، The eye shed tears. (TA.) And, of a man when you characterise him as patient under affliction، His eye does not shed tears. (TA.) And you say، The nipple streamed with milk. (TA.) It is said in a trad.، Having no milk dropping from it, or her. (TA.) And in another trad، He fell from the horse, and lo, he was sitting, with the side of his face exuding yellow water. (TA.) One should not say، but some say so, urging the authority of Ru-beh. (S.) And you say of a stone, and the like، Water flowed from it like sweat; water oozed from it. (TA.) Hence the saying، No good is obtained from him; (TA;) i. q. أَسْتَبَطَى صَفَتَهُ (S:) a prov. applied to the niggardly. (S, K.) [Hence also، [aor., accord. to the TA، بَضُّ، but this is evidently a mistake، He gave him a little; as also بَضُّ، (Sh, K,) inf. n. بِضاَضُّة، Bِضاَضُّة، He did him a small benefit; as also بَضُّ، (As.)
I took everything belonging to him. (Ibn-'Abbád, K.)

I took the whole of my right, or due, from him by little and little. (S, K;) [as also]

Take thou what is easily attainable; what offers itself without difficulty. (AA, TA in art.)

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 ء; (S, K, &c.;) signifying a girl, (S,) or a woman, thin-skinned, or fine-skinned, and soft, or tender, or delicate, (TA,) if tawny 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 بَضَاضٌ and بَضَاضٌ, applied to a girl, signify the same as بَضَاضٌ: (K, TA;) compact in flesh, plump, or soft and thin-skinned and plump, with a very white or fair complexion: (TA:) and بَضَاضٌ also is syn. with بَضَاضٌ, applied to a woman. (TA.)

Little water: (S, K.)

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, بَضَاضٌ, or رَكِيَّةً بَضَوضٍ, (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, بَضَاضٌ; in others, بَضَاضٌ. (TA.)

There is not in the skin [even so much as] a small quantity of water: (K, TA:) from Aboo-Sa'eed. (TA.)
Rain little in quantity. (Sgh, K.) ___ See also A thing which the hand possesses. (K.) You say, أخرجت له بضاًُضنيَّ I produced to him what my hand possessed. (TA.)

You say, بِفَضْلَهَا I produced to him what my hand possessed. (TA.)

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

He is the most delicate, or fine, in complexion, of men, and the most beautiful of them in external skin. (TA.)
He cut it; 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 

He slit it; or cut it lengthwise; (S, Mgh, Msb, K;) namely, flesh, or flesh-meat, (Msb,) or a wound, (S, TA,) and a vein, and a hide. (S.) ___

Inivit eam; he lay with her, or compressed her; (Sb, Msb, K, TA;) as also يِؤْتَهَا يِنْتَجِهَا (Msb,) inf. n. بِضَعْ (S, Mgh, Msb, K) and "بِضَعَ" (S, Msb, K) because in the act which it signifies is a kind of slitting. (Mgh.) You say, بِضَعَ "كُمْلَةَ أَمْهَا" (Msb.) And it is said in a prov., بِضَعَ "المَجَامِعَةَ" [Like her who teaches her mother] (S.) ___ also signifies The taking in marriage: (K, TA;) and بِضَعَ, as an inf. n., The making a contract of marriage. (Msb.)

see 1.

see 1, in two places.

He gave her in marriage. (Mgh, Msb, K;) It is said in a trad., (TA,) Women shall be consulted respecting the giving them in marriage: (T, Mgh, Msb,
TA:) or, accord. to one relation, (Mgh, Msb,;) which [virtually] means the same; (Msb;) but this is a pl., namely, of

He made the thing to be [i.e. an article of merchandise], (S, K, TA,) whatever it was; (TA;) as also استبضعت السَّيِّءَ or استبضعت السَّيِّءَ أَبْسَعَهْنَى which [virtually] means the same; (Msb;) but this is a pl., nam ely, of

[meaning I made or took the thing as an article of merchandise for myself: and you say, I made it, or gave it as, an article of merchandise to another than me]: (Mgh, Msb;) and استبضعت البضاعة he gave him the article of merchandise. (TA.) Hence the phrase, in a trad. relating to El-Medeeneh, accord. to one relation, استبضعت طبها meaning It gives the good that it possesses to its inhabitants; as explained by Z; but accord. to the relation commonly known, it is تنضَخ, with ن and with the unpointed ص; [meaning it purifies;; (L in art.

] and there are two other relations, which are تنضَخ and تنضَخ. (TA.)

8 It was, or became, cut, or cut off. (K, TA.)

He took, or received, [merchandise] from him. (TA: [in which the word بضاعة requires to be supplied in the explanation, and is indicated by the context.])

10 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, [Send thou to such a one, and demand of him sexual intercourse to obtain offspring]; and he used to separate himself from her, and not touch her, until her pregnancy by that man became apparent: and this he did from a desire of obtaining generous offspring. (IAth, TA.) See also 4, in two places.

: see بضاعة, first sentence, and near the end: and see also بضاعة.

Initus; sexual intercourse: (Mgh, Msb, K;) a subst., (Mgh, Msb, TA,) accord. to some; but accord. to others, an inf. n.; (Msb;) held by Sb to be the latter: (TA:) [see 1:] and marriage; or the taking in marriage; syn. نكاح; (ISk, S, Msb, TA;)
which has also the first of the meanings given above; as in the phrase مَلْكُ فَلَانَ بِضْعُ فَلَانَةٍ [explained above (see 1)]; (ISk, S:) or, (K:) in this phrase, (Mgh,) the pudendum muliebre; the vulva; (Az, Mgh, Msb, K, * TA;) and so in the saying, in a trad., عَنْتَ فَاخْتَارَىْ Thys vulva hath become freed, therefore choose thou whether thou wilt remain with thy husband or separate thyself from him; (TA;) and in the saying، تَسَاءَلُ الْمَلْسَأَةَ فِي أَبْصَاعِهِنْ. accord. to those who thus relate it, others saying، بِضْعُ أَبْصَاعِهِنْ (see 4;) being pl. of بِضْعُ. (Mgh, Msb.) ___ Also The marriage-contract. (K.) ___ And A dowry; or gift given to, or for, a bride: (K, TA:) pl. بِضْعُ. (TA.) So in the saying of 'Amr Ibn-Maadee-Kerib,

وَفِي كَعْبٍ وَأَخْوَافٍ كَلَابٍ
سوَامِي الْطَّرْفِ غَالِبَةُ البِضْعٍ

[And among Kaab, and their brethren Kiláb, 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 البِضْعُ لَا يَقْعَرُ أَنفهُ. This equals marriage shall not be refused, nor shall it be desired, or wished for; he shall not be rejected. (TA.)

بِضْعُ (S, Mgh, Msb, K, &c.) and بِضْعُ (S, Msb, K,) some of the Arabs pronouncing it with kesr, (S, Msb,) [A number under ten; and an odd number; meaning] a number between two round, or decimal, numbers; (AZ, K;) from one to ten [exclusive of the latter]; and from eleven to twenty [exclusive of the latter]; so accord. to Mebremán; (K;) i. e. Mohammad Ibn-'Alee Ibn-Ismá’eel the Lexicologist, Mebremán being his surname: (TA:) or from three to nine; (S, Msb, K [in the first and last the ns. being in the fem. gender; but in the second, masc.];) so accord. to Katádéh; (Mgh;) from three to less than ten: (Fr [the ns. of number in the masc. gender]:) or not less than three nor more than ten; (Sh [the first n. of number in the fem. gender, and the second masc.];) from three to ten: (Mgh [the ns. of number in the masc. gender]:) or to seven: (Mujáhid, Mgh:) or to five: (AO, K [the n. of number in the fem. gender]:) or from one to four: (AO, O, K [the ns. of number in
the masc. gender:] or to five; an explanation ascribed to AO: (TA:) or from four to nine; (ISd, K [the ns. of number fem.])
and this is the signification preferred by Th: (TA:) or it signifies five: (Mukátil [this n. of number masc.]) or seven; (Mukátil, K [in the K this n. of number being fem.]) so accord. to some: (AO:) or ten: (Ed-Dahhák [this n. of number masc.]) or an undefined number; (ISd, K [the ns. of number fem.]) so says Sgh; [and the like is said in the Msb:] in the K, erroneously, (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. (Msb.) When used as signifying from three to nine, (Mgh, Msb,) 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, Msb:) you say بضع رجالٍ [From three to nine &c.] men: and بضع نساءٍ from three to nine [&c.] women: (Msb:) and بضع سنينٍ from three to nine [&c.] years: (S:) and بضع سنين [in from three to nine, &c., years]: (Kur xxx. 3:) and فلبت في السجن بضع سنين [And he remained in the prison from three to nine, &c., years]. (Kur xii. 42.) But when used to denote a number above ten, (Mgh, Msb,) with a masc. n. it is with بضع تأتم [ة]، and with a fem. n. it is without ؤة: (ISk, Mgh, Msb, K:) you say بضع عشرة أرماة From thirteen to nineteen [&c.] men: and بضع عشرة أرماة from thirteen to nineteen [&c.] women: (S, Mgh, * TA:) like as you say ثلاث عشرة أرماة and بضع عشرة أرماة. (Mgh.) When you have passed the word denoting ten, (S, K) [i. e. TA:] to denote a number above twenty, (Msb,) it is not used: (S, Msb, K:) you do not say بضع [عشر] = وعشرون B plac: وعشرون (S, K) but وعشرون and so in the cases of the remaining numbers: (S:) or you do say B plac: وعشرون: (Sgh, K:)
accord. to AZ, (Msb,) you say بضع وعشرون رجالا meaning Twenty and odd men: (AZ, TA:) and بضع وعشرون أرماة (Mgh, Msb, 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, بضع is not mentioned save with ten and twenty to ninety; (IB, K:) not with what exceeds this: (IB:) you do not say بضع وألف وعشرون وفيف B plac: nor and B plac: [and IB:] it occurs in trads. with B plac: وفيف وألف and with لاثون B plac: and and B plac: also signify A part, or portion, of the night: (K:) a time thereof. (Lh.) You say، A part, or portion, of the night passed] (TA:) mentions it with B plac: [in the place of بضع من الليل: and explains it by جوشه, q. v. (TA.)
(K,) and also is mentioned, (TA,) of which the first is the most chaste, though EshShiháb asserts the second to be more common, (TA,) A piece, lump, or portion cut off; (TA,) particularly of flesh, or flesh-meat, (S, Msb, K,) in a compact, or collective, state: (TA:) pl. بضع، [or rather this is a coll. gen. n., of which بضع is the n. un.,] and بضع، (S, Msb, K,) as some say, (S,) but this is disallowed by 'Alee Ibn-Hamzeh, (TA,) [or it may be a correct pl. of بضع agreeably with analogy,] and بضعات، (Msb, K,) and [quasi-pl. n., بضع، which is extr., like كليب and معْرِفٍ، (TA,) Hence the saying [of Mohammad] in a trad., or, accord. to one relation, he said بضع، in meaning Verily such a one is corpulent and fat. (TA.) One says also، بضع، البضعة حسنها، (TA.) See also بضع.

بضع، see بضع، and, as a noun of number, see بضع، latter half of the paragraph.

The sound of cutting of swords: occurring in the saying، سمعت للسيّاط خضعة و السيف، بضع، 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. خضعة، and by IB، خضعة، and IB explains the former as signifying the sounds of swords; and the latter, the sounds of whips. (TA in art. خضعة.) [See also بضع،] [The giving and receiving merchandise;] a subst. from بضعه، بضعه، [or rather an inf. n. of which the verb، بضع، is not used;] similar to قراض. (TA.)
A beast abounding in what is distinct from the rest of the flesh of the thigh: n. un. with. (TA.) And رجل خاطئي البضيع (As, S) A fat man. (TA.) And عيشة كثيرة البضيع (As, S, TA) A fore arm, or an upper arm, full of flesh. (IB.) [See also بضية, of which it is a quasipl. n.]

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, * Msb,) or with which one traffics; from بَضَيَة signifying the act of cutting, or cutting off; and vulgarly pronounced بَضَيَا. (Msb, TA.)

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. بَضَيَا. (K;) Fr says that بَضَيَة signifies swords; and خِضَاء, whips: but some say the reverse. (TA.) [See also بضية 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 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 بَضَيَع the province signifies the person who carries the articles of merchandise of the tribe. (TA.)

A wound by which the head is broken, (S, Mgh, Msb, 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: (Msb:) that from which the blood flows is termed دَامِية [app. a mistake for دَامَى]. (S, Msb.) A large flock فَرَق in the CK, erroneously. فَرَق, فَرَق,) of sheep or goats: (S, Sgh, K;) or a portion separated from the rest of the sheep or goats: (Lth, K;) pl. دَامَى. (Lth.)

A wound as a corroborative after أجمع, بِضمَّة, with the unpointed ص. Az says that it is an evident mistranscription. (TA.)
A lancet; an instrument with which a vein is cut: \((S, \text{Mgh}, * K, \text{TA}:)\) and \([\text{a currier's knife}]\) with which leather is cut: \((S, \text{TA}:)\) [pl. \\*\text{مَصْرَطُ} which signifies a surgeon's lancet: but this distinction is probably post-classical; for accord. to the TA, these two words signify the same.]

\*\text{مَصْرَطُ} [used as a subst.] A bow: a bow cut from a branch. \((\text{TA}:)\)

It is said in a prov., \\*\text{مَكْسِمُيَّةٌ} [Like the taker of dates as merchandise to Hejer]; because Hejer is [famous as] the place of production \((\text{سِمْعَةٌ})\) of dates. \((S, \text{TA}:)\) is here made trans. by means of \\*\text{أَلَيْ} because it has the meaning of \\*\text{حَامِلُ}. \((\text{TA}:)\)
1. ** بطَب** (S, Mgh, Msb, K,) aor. inf. n. ** بطَب** (Mgh, Msb,) *He slit a wound, (S, Mgh, Msb, K,) or an ulcer, (S,) and a purse, (K,) &c.* (TA.) [See also R. Q. 1.]

2. ** بطَب** , inf. n. تَبطَبَطَ, *He trafficked in the birds called بطَب, q. v. (K.)*

3. اِ بطَبَّ , (IAar, K,) inf. n. بطَبِطَ, *He purchased [or became possessed of] a بطَبَّ [q. v.] for oil, or of oil. (IAar, K.)*

R. Q. 1 ُ).* 

4. ضَرِبه فَبطَبَطِه ُهَطَبْطَبَـﻓُهَبَرَض* He struck him and clave his skin, or his head. (TA.) [See 1.] See also بطَبَطَبَ, below.

** بطَب** *A kind of water-fowl; (S, O, Msb;) [the duck, or ducks; and the goose, or geese; but generally the former of these birds; agreeably with a statement in the Jm, that بطَب is applied by the Arabs to the small, and بطَب to the large:] i. q. بطَب (K, TA,) both the small thereof and the large: (TA:) a Persian word (عَجمَى), arabicized; [originally بَت, or بَطَب, or بطَب] or, accord. to IJ, an imitation of its cries: n. un. بطَب (S, Msb, K,) which is applied to the male and to the female, (S, Msb,) like بطَب and بطَب. (S:) pl. بطَب. (TA.)

بطَب n. un. of بطَب, q. v. ___ Also *A kind of bottle, or pot, of glass; syn. بطَب (K, TA; [in the CK, erroneously, بطَب, which is not in the CK, erroneously, بطَب]) in the dial. of the people of Mekkeh; so called because made in the form of a living بطَب (Lth, TA:) or a vessel like the (flask, or bottle, called] بطَب (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. بطَب. (TA.)

بطَب A maker of بطَب, pl. of بطَب. (TA.)

بطَب [app. an inf. n., of which the verb is بطَب, بطَب, بطَب] *The crying, or cry, of the بطَب* (K,) after which it [the bird] is named, accord.
to Ι, as mentioned above: (TA:) or its *diving in water* (K.)

[or *scarifying instrument*] (K, TA) with which a wound is slit. (TA.)
1. **He** was, or **became**, slow, tardy, dilatory, late, or backward; contr. of اَسْرَعُ (K) in his going or course, and in his gait [&c.]: TA or the latter is said of a man; (S, Msb;) meaning [as above; or] **his coming** was late, or backward; (Msb;) [and is app. elliptical, for اَسْرَعُ] and meant [denotes what is as it were an innate quality; see, again, اَسْرَعُ; or] is said of one's coming; [meaning it was, or became, slow, &c.;] (S, Msb;) بَطُّ being the contr. of سَرَعَة. (S.) One should not say تَأْطْبَأَ for تَأْطَبَأَ (S.) See also 6. ___

2. **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., عِرْسُي اَذَءُطَبَ: see نَآَطُبَ.

3. **This is** said of a man; (S, TA;) and so كَأْطَبَ أَم (TA.) And you say, لَأَظَبْتَ فِي أَمْرِ أَبَطَأَ. (S.) You say of a man, بَتَأَظَبْتَ تَأْطَبَأَ: see 1.

4. **He** feigned, or affected, to be slow, tardy, &c.: or he was slow, or sluggish; or he made delay; in going, or pace: and he held back from work, or action. (KL.) You say of a man, تَأْطَبَأَ فِي مَسْرَعٍ [He made delay to him (the doing of) the thing, or affair. (K.)

5. Their beasts on which they rode were, or became, slow. (AZ, S, K.)

6. [accord. to general analogy, He feigned, or affected, to be slow, tardy, &c.: or] he was slow, or sluggish; or he made delay; in going, or pace: and he held back from work, or action. (KL.)
feigned, or affected, to be slow, &c., in his going, course, or pace]. (S.)

اسبِطّا” (S, TA) He deemed him, or reckoned him, slow, tardy, &c. (KL.) You say, "I wrote to me, deeming me, or reckoning me, slow, &c." (TA.)

"بطَّي" inf. n. of 1. (S, Msb, K.) — One says, in the dialect of Benoo-Yarbooa, (TA,) "I wrote to me, deeming me, or reckoning me, slow, &c." (TA.)

[S, TA] I did it not ever, O thou! I e. (K, TA.)

بطَّي: see بطأ’.

بطأ’, (S, K,) but the latter is extr., (TA,) i. q. [Slow, or very slow, or how slow, is this in coming forth!]; (S, K;) the fet-hah in [the last syllable of] بطأ’ is transferred to the ن of بطأ’ and the dammeh of the ط in the former to the ب in the latter; the meaning being one of wonder; i. e. (S, TA,) بطأ’ is an enunciative placed before its inchoative: and, being originally بطأ’, it may be a simple enunciative, or an enunciative having an intensive signification; as that verb signifies simply it was slow, &c., and may be used as co-ordinate to اَوُمَٰر, meaning excellent is he in his shooting! &c., and اَوُضَٰق excellent is he in his judging! &c.: or it may be equivalent to أَبَطأ’ as it is said to be in the S. See also أَعْرَس.

بطأ’ Slow, tardy, dilatory, late, or backward; applied to a man, (S, Msb, TA,) and to a horse or the like: (S, TA:) pl. أَبَطأّ. (S, K, TA.) — Also an imitative sequent to بطأ’. (S in art. حطأ’.)

أَبَطأ More, and most, slow, &c. (Meyd, &c.)

أَبَطأ’ for أَمِيدأ’ is mentioned by AO. (TA on the letter ط.)
1. **بَطْحَة** (aor. -), *(Msb, TA)* inf. n. **بَطْحَة** *(Mgh, TA)*. *He spread it; spread it out, or forth; expanded it; extended it.* *(Mgh, * Msb, TA)*. Also, *(S, A, K)* or **بَطَّحَة** *(Mgh, Msb)* aor. as above, *(K)* and so the inf. n., *(TA)*. *He threw him down upon his face.* *(S, A, Mgh, Msb, K)*. See also 2.

2. **بَطْحَة** *(TA)* inf. n. **بَطْحَة** *(K)* and **بَطْحَة** *(TA)*; *(TA)*. *He strewed pebbles in the mosque, and made it plain, or level [in its ground, or floor]*; *(K, TA)* and **بَطْحَة** *(inf. n. of **بَطْحَة** , *inf. n.)* occurring in a trad., also signifies the *making it plain, or level.* *(TA)*.

3. **بَطْحَة** see 2.

4. **بَطْحَة** *(TA)*. Also *It (a torrent) flowed widely.* *(ISd, A)*; or *spread widely in the* *(S, K)*. Also, *(and)* **بَطْحَة** *(K)*. *(TA)*. *It (a place &c.) spread; spread out, or forth; became expanded or extended.* *(TA)*. And i. q. **بَطْحَة** *(It became set up or upright, erected, &c.: thus the verb bears two contr. significations).* *(TA)*. Also *He (a man) took the* **بَطْحَة** *(as a place of abode).* *(A, TA)*.

5. **بَطْحَة** *(and)* **بَطْحَة** *(K)*. *(TA)*. *It (water) went to the right and left in a place.* *(AA)*. See also 5. *He became thrown down upon his face*; *(S, A, K)* or *he lay, or lay as though thrown down or extended, upon his face*; *(Mgh, Msb)* or *he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground; as also بَطْحَة*. *(TA)*. *It (a valley) became wide; *(K, TA)*. As also بَطْحَة*. *(TA)*.

6. **بَطْحَة** *(and)* **بَطْحَة** *(K)*. *(TA)*. *See 7.*

7. **بَطْحَة** *(and)* **بَطْحَة** *(K)*. *(TA)*. *See 7.*
The stature of a man [app. in a lying posture]: as in the phrase `It is of the stature of a man]. (K.)

Between them two is a far-extending distance or space or interval. (L.) See also

Applied to a man, i. q. [part. n. of 7, q. v.]. (Ham p. 244.)

originally an epithet [and therefore imperfectly decl.], (M, TA,) that is, an epithet converted into a subst., and not used as an epithet. (Ham p. 21,) A wide water-course, or channel of a torrent, in which are fine, or minute, or broken, pebbles: the former word is pl. of pebbles: (S, A, K, and Ham ubi suprà;) so called because the water goes in it to the right and left; [i. e. spreads widely; see 7;]

(AA;) as also (S, A, K, Ham;) fem. of the former, and, like it, an epithet converted into a subst.; (Ham ubi suprà;) and

(K;) or a water-course, or channel of a torrent, in which are sand and pebbles; as also

(Mgh;) or a wide place [app. in a water-course]; as also a wide place, which is explained by Freytag, but without his stating on what authority, as signifying a depressed place through which water flows, abounding with pebbles; as is also; and in like manner Golius explains the former, but mentions the latter as a pl. of: (Msb;) or,

accord. to AHn, the bottom of a water-course, or channel of a torrent, producing no plants or herbage: (TA;) or signifies soft earth of a valley, such as has been drawn along by the torrents: (ISd, TA;) or the soft pebbles in the bottom of the water-course, or channel of a torrent, of a valley; as also: (IAth, TA;) or the soft earth, such as has been drawn along by the torrents, in the bottom of a
course & c. and of a valley; and the حَطَأ and أَبْطَح of a valley are its earth and soft pebbles: (En-Nadr, TA;) and accord. to AA, بَطْح signifies sand in a ءﺂَﺤْﻄَب: (TA:) the pl. is بَطْح (S, A, K) and بَطْح; (K;) the first of these, and the second also, contr. to analogy, being pls. of بَطَح; (S;) or both are pls. of بَطْح, contr. to analogy; (Ham p. 251;) or the first is pl. of بَطْح, formed after the manner of the pl. of a subst. of this measure, though the sing. is originally an epithet; (M, TA;) and the second, as is asserted by more than one, is correctly pl. of بَطْح, as is also بَطْحات (TA;) and the third is pl. of بَطِيح. (M, TA.)

[part. n. of 7, q. v.: often applied to anything Spread out, expanded, or flat]: see باُطِح.
They had abundance of [or melons, or water-melons]. (S, A, L, K.)

He ate [or water-melons]. (A, TA.)

Large, big, bulky, or corpulent, camels, and men: and a large, big, bulky, or corpulent, man. (K, TA.)

: see what immediately precedes.

A certain well-known fruit; (Msb;) [the melon, absolutely, as is shown by many passages in the lexicons, and expressly stated in law-books: and, particularly, the water-melon: cucurbita citrullus: or a plant] of the kind called, that does not grow tall, but extends itself upon the surface of the ground: (K, TA;) and also the [or, a Persian word, and applied to the water-melon, by the Turks termed by this name, and in their own language [the Indian ] is what is called in Persian the [the term is applied to many varieties of the water-melon, distinguished by different epithets; as the red, the yellow, the white, the mangy, the speckled, that of El-Burullus, &c.: it is a coll. gen. n.:] n. un. with . (S, K.)

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A place where grow: (S, A, Mgh., &c.) pl. (A, TA.)
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. (S, A, L, Msb, TA,) and (L, TA;) the former of which signifies مجِّارِزة الْحَدَّ في مَرْحُ شَذَة الْمَرْحَة، (S, A,) and (A:) he was, or became, stupified, deprived of his reason, confounded, or amazed, (S, K, Er-Rághib,) bearing wealth ill, or in an evil manner; performing little of the duty imposed on him by it, and turning it to a wrong purpose: (Er-Rághib, TA, * TK:) this is said to be the primary signification: (TA:) he was, or became, stupified, or confounded, and knew not what to prefer nor what to postpone: (TA:) he was, or became, confounded, perplexed, or amazed, by reason of fright: (As, S voce رُحَّرَ:) 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., لا يَنْظُرَ اللَّهُ بِيْنَيْنَ يَوْمَ الْقِيَامَةِ مِنَ [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.) [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 رَشَدَتْ يَا عَبْدَكَ رَبَّكَ
and like manner (S, TA;) in the Kur [xxviii. 58]; in which the verb is not trans., but the subst. is put in the accus. case because of ُتَرِطَب understood before it. (Abbo-Is-hák.) ّلا أَبَطَر الغَّنِي I do not, or will not, domineer; or assume superiority, over others when I am rich. (Ham p. 517.) ُبَطَرَ النِّعَم He held wealth, or the favour, or benefit, in light estimation, and was unthankful, or ungrateful, for it. (A.) ُتَرِطَبَ أَمَّرَ 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 ُتَرِطَب which means 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.) ُتَرِطَب He cut it, or divided it, lengthwise; slit it; split it. (S, Msb, K.) Hence the appellation ُتَرِطَب. (S, Msb.)

4 ٌبَطَرَهُ It rendered him such as is termed it (wealth) caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: &c.: [see ُبَطَرَهُ (S, A:) it stupified him, deprived him of his reason, confounded him, or amazed him. (S, K.) You say, ُبَطَرَهُ حَلْمُهَّ It (the sky) rained not until it caused [men] to exult, or to exult greatly, &c. (A.) ُبَطَرَهُ حَلْمُهَّ 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.) ُبَطَرَهُ حَلْمُهَّ It stupified, confounded, or amazed, him, so as to turn him from his clemency, moderation, or gravity. (TA.) ُبَطَرَهُ ذَرْعُهُ He imposed upon him more than he was able to do; (S:) what was above his power: (K:) ُذَرْعُهُ ذَرْعَهُ ُذَرْعُهُ ذَرْعَهُ signifying the body. (IAar.)
Q. Q. 1. بطَرَ, inf. n., بَطْرَة, He practised [farriery, the veterinary art, or] the art of the بطَرَ. (Msb.)

He treats beasts, or horses and the like, medically, or curatively. (TA.)

ذَهِبَ دَمِهُ بطَرًا His blood went unrevenged, (Ks, S, A, K,) being held in light estimation. (A.)

بطل part. n. of بطَرَ, (Msb, 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, Msb, TA.)

بطل Cut, or divided, lengthwise; slit; split; (K;) as also مَبْطُورِ. (TA.) See also بَطْرَة.

أمَرَةً بَطْرَةً A woman who behaves with much بَطْرَة, i. e. exultation, and insolence and unthankfulness, or ingratitude, &c.: see بَطْرَة. (A.) [See also what next follows.]

بطل Clamorous; long-tongued: and one who perseveres in error: fem. with بَطْرَة, (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; and perseveres in error: (ADk:) [It is said in the TA that some say بَطْرَة, and that this is the more approved; but Az says,] Lth cites, from ADk, the phrase بَطْرَة امَرَةً بَطْرَةً as meaning a clamorous, long-tongued woman; لَأَنَّهَا قد بَطَّرَتْ وأَشْتَرَتْ [because of her insolent behaviour]: and says that, accord. to Aboo-Kheyreh, it is her tongue being likened to the بَطْرَة: but Lth adds, the saying of ADk is preferable in my opinion, and more correct. (T in art. بَطْرَة.)

بطل: see بَطْرَة.

بطل: see بَطْرَة. [Hence,] A tailor. (Sh, S, * K.) A poet says, (calling a tailor a بَطْرَة, like as one calls a skilful man an إسْكَاف)
[Like as the tailor cuts lengthwise, or slits, the woollen tunic of the valiant chief]. (Sh, S.)

[Farriery; the veterinary art;] the art of the [See Q. Q. 1.]

[S, Msb, K) and [B] (K) and [B] (S, K) [A farrier; one who practises the veterinary art;] one who treats beasts, or horses and the like, medically, or curatively: (K:) from بطره, explained above. (S, Msb. *)

[Afarrier; one who practices the veterinary art;] one who treats beasts, or horses and the like, medically, or curatively: (K:) from بطره, explained above. (S, Msb. *)

[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, [He is knowing and skilful in this: see also. (A.)

[B] (S, K) and [B] (S, K) and [B] (S, K) [A farrier; one who practices the veterinary art;] one who treats beasts, or horses and the like, medically, or curatively: (K:) from بطره, explained above. (S, Msb. *)

[He is knowing and skilful in this: see also. (A.)
A [or leader of an army], in the language of the [or Greeks of the Lower Empire]; (JK; one who is to the like the leader of an army] of the [or Romans of the Lower Empire]; (Mgh, Msb.) [i.e., a leader of an army] [or Romans]; (S, K;) accord. to Kudámeh, (Mgh,) one who is over ten thousand men: (Mgh, K;) next to him is the [or leader of an army] in the CK, over five thousand: then, the, over two hundred: (K:) but in art.

in the K, it is said that signifies a headman, or chief, of high, or noble, rank, in the language of Khurásán; and in art. that signifies a commander, or the like, syn. Qom, Qom, which is pl. of , (TA,) as also , for which is used in a verse of Aboo-Dhueyb: (TA:) it is an arabicized word; (S, TA;) [app. from the Latin patricius;] or, as some say, of the language of the 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 it is : some say that it signifies skilled in war and its affairs, in the language of the; 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 . applied to a bird (JK, K) &c.: (JK;) pl. [See also ]
Beṭṭaṭ

(Sh. A, Mgh, Msb, K.) aor. - - and - - (Sh. Msb, K.) the former of which is that adopted by the seven readers (Msb, TA) in chap. xlv. verse 15 of the Kur, (TA.) inf. n. Beṭṭaṭ, (Sh. Mgh, Msb,) He seized him violently; laid violent hands upon him: (Sh. Msb:) assaulted him: (Sh:) 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 (Abu-Malik,) (K,) but is rare, occurring in the words [of the Kur xlv. 15] "And that upon which the eye falls not, and of which the hand does not take hold,] the prep. [ب] is understood; or the verb is thus used as implying the meaning of Beṭṭaṭ __ [The terrors of the world assaulted them]. (A.) __ Also Beṭṭaṭ __ [The hand worked, wrought, or laboured. (Msb.)] فلأل يُهُطَّبُ في العلم بِغَيْبٍ بِضِيقٍ __ [Such a one labours in science with extensive ability]. (A, TA.) __ Beṭṭaṭ __ [He recovered from the fever, being still weak. (Aboo-Malik, A, * K.)

بَطَّاَشْ، (S, TA,) inf. n. Beṭṭaṭaṭ, (Sh. K and Beṭṭaṭ, (TA,) He laboured, strove, struggled, contended, or conflicted, with him, to prevail, or overcome; syn. of the inf. n. ميَضاَشْهُ، (K, TA,) inf. n. ميَضاَشْهُ، (Sh, TA,) inf. n. ميَضاَشْهُ، (K,) Each of them two stretched forth his hand towards the other to seize him violently (K, TA) and to assault him quickly. (TA.)
4َ بَطَشَ أَبِطَشَ see 1, where two meanings are assigned to it.

5َ بَطَشَ the travelling-camels walk with slow steps their burdens, hardly moving. (Ibn- 'Abbád, Z, Sgh, K.)

بطَشَ inf. n. of 1 [q. v.]. Also Might, or strength, in war or fight: or courage; valour, or valiantness; prowess: syn. (K.) You say, [A man of great might, &c.]. (K, * TA.) And Anger. (Har p. 258.)

انْبَطَشَة An assault; a violent seizure. (S.) the bَطَشَةُ الكَبَرىُ The greatest assault, in the Kur xlv. 15, is applied to the day of resurrection, or to the battle of Bedr. (Bd.)

بطِشَ i. q. بَطَشَ; (K,) [see بَطَشَ;] applied to a man; as also بَطَشَ. (TA.)

بطَشَ : see بَطَشَ.

مَبَطَشَ A place of assault, or the like; sing. of مِبَاطَشٍ, of which the following is an ex. [They traversed a land whereof the roads were farextending, 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.)
A piece of paper: (IAar, M, Sgh, TA:) in the K, is erroneously put for (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, (بِطاقة شرحته) of the unwoven end of the cloth: (S, K,) but this is a mistake: (ISd, TA:) [in Greek, πιττάκιον, as observed by Freytag; and hence probably derived:] accord. to some, it is [بِطاقة شرحته] with ن, because it tells (طنطقو) 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 بِطاقة شرحته bearing the testimony that there is no deity but God, and it will outweigh the others. (TA.)
It (a thing) was, or became, as meaning contr. of حق; it was, or became, false, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, vain, unreal, naught, futile, worthless, useless, unprofitable, devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no account; it went for nothing, as a thing of no account, or as a thing that had perished or become lost. It is said of an assertion or allegation and the like, and of a deed, &c. Hence the saying in the Kur [vii. 115], And what they were doing became vain, or null; or went for nothing, as a thing of no account]. (TA.) And His blood went for nothing, [unretaliated, and uncompensated by a mulet,] as a thing of no account. (S, Msb.) And [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. below, voce بطَلَ. [How false, untrue, wrong or incorrect, &c., is the saying!] is said in wonder at that which is بطَلَ, (S, K,) or بطَلَ من العمل, (Msb,) aor. بطَلَ, (TA,) inf. n. بطَلَة, (S, Msb, K, KL) and بطَلَة, which is mentioned by one of the expositors of the Mo'állakát, and said to be the more chaste, and sometimes one says بطَلَة, بطَلَة, to make it accord with its contr. بطَلَة, (Msb,) He (a hired man, or hireling,) was, or became, idle, unoccupied, or without work. (S, Msb, * K, KL. [See also 5.]) [Hence, يوم بطَلَة A day of idleness; a holiday.] بطَلَة, 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.بطَلَ في حديثه (K,) aor. بطَلَ, so it seems to be from the context in the K, but correctly بطَلَ, aor. بطَلَ, as in the Jm; (TA;) inf. n. بطَلَة (K) [and app. بطَلَه; see بطَلَة] He jested, or joked, or was not serious or in earnest, in his discourse; as also بطَلَ (K,) aor. بطَلَ, (Msb,) inf. n. بطَلَة (S, Msb, K, KL) and بطَلَة لث, (Msb, TA) and بطَلَة (TA) and
He (a man) was, or became, courageous, brave, or stronghearted, on the occasion of war; or fight; such as is termed بطل, q. v.; (S, Msb, K, KL;) as also: (K;) or this last signifies he affected courage, &c.; he made himself, or constrained himself to be, courageous, &c.; syn. تشجع. (TA.) لبطل الرجل تشجع. [How courageous, &c., is the man!] is said in wonder at بطل. [i. e. courage, &c., or the affecting of courage, &c.]. (TA.)

Inf. n. of بطل signifies فعل البطالة, [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 also 4.

He said, or spoke, what was false,

or untrue; (Mgh, Msb, K;) [contr. of أحق] he lied: (Mgh:) he made a false, or vain, claim or demand; he claimed, or demanded, for himself that which was not right, or just. (Lth, TA.) See also 1. [and vulgarly بطل He made it, or rendered it, [and he proved it to be,] بطل, i. e. false, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, vain, unreal, naught, futile, worthless, useless, unprofitable, (S, * L, K, TA,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no account; (Msb, TA;) he nullified it, annulled it, abolished it, cancelled it; whether it was true or false, right or wrong, authentic or spurious, valid or null; (TA;) he made it to go for nothing, as a thing of no account, or as a thing that had perished or become lost. (K.) Hence, بطل شهادته He annulled his testimony: (TA in art. روز.) And لبَطَلْ لْبَطِلْ نَتَّجَعَ لبطل. (Az, K.) They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; بطلوا بينهم. [Battles said in the Mgh to be from بطل, (see بطل, or بطل من العمل, بطلة app. signifies, as its part.]

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n. (q. v. voce بَاطُل) indicates, *He became unoccupied and lazy.*] See also 1, near the end of the paragraph.

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indicates,

He became unoccupied and lazy.

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[originally an inf. n. of 1, and mentioned therewith, first sentence:] i. q. بَاطُل, q. v. (Ham p. 114.)

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said to be the only epithet of its measure except حَسْن; (TA in art.;) applied to a man, *Courageous, brave, or strong-hearted, on the occasion of war, or fight;* [commonly used as a subst., meaning *a man of courage or valour, a brave man, a hero;*] (S, Msb, K;) as also بَطَال; (K;) one whose wound goes for nothing, so that he does not care for it, (Lth, K;) and it does not withhold him from the exercise of his courage; (Lth, TA;) or the blood of whose adversaries goes for nothing with him, (K;) unrevenged: (TA;) or for this reason he is thus called; (TA;) or because life is annulled, or made to go for nothing, on the occasion of encountering him, and severe misfortunes are annulled by him, (Msb,) or by his sword, and made to be of no account: (TA;) and so بَطَلَة applied to a woman; (S, Msb, K;) accord. to one of the expositors of the Hamáseh; (Msb;) but AZ says that this is not allowable: (IDrd, TA;) the pl. of بَطَال is بَطَلَأ ( . Msb, K.)

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applied to a woman; (S, Msb, K;) accord. to one of the expositors of the Hamáseh; (Msb;) but AZ says that this is not allowable: (IDrd, TA;) the pl. of بَطَال is بَطَلَأ ( . Msb, K.)

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One whose powers have become weak: but this is a vulgar word. (TA.)

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(pl. of بَطَل, TA) *False, or vain, things; or unprofitable sayings.* (Ibn-'Abbád, K.) You say، جَاهِلٌ بِالبَطَلَاتَ He uttered false, or vain, things; &c. (El-Moheet, TA.)

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, applied to a man, signifies بَنِى بَاطِل ذَوُ الْبَطُول [app. meaning *Having a vain, or false, object or pursuit; manifesting the having such an object or pursuit:* or, accord. to an explanation of بَاطِل ذَوُ الْبَطُول by Bd in xxxviii. 26, i. q. بَاطِل, i. e. jesting, or joking; (see بَاطِل فِ حَدِيثِه or بَاطِل, or بَطَل,) or saying what is untrue: and playing, or sporting, and doing that in which is no profit; as also بَاطِل, q. v.]; (K;) one who jests, or jokes, in his discourse: one who is diverted from that which would bring profit in the present life or in that which is to come: (TA;) idle; unoccupied: (S, Msb;) or exceedingly, or extremely, idle: (KL;) or unoccupied and lazy; as
also. (Mgh.) [In the present day it is commonly used as signifying Bad, worthless, and useless; applied to a man and to anything.] See also بطل.

بطل contr. of حِقّ (S, K.) i. e. False, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, (KL) vain, unreal, naught, futile, worthless, useless, unprofitable, (KL, PS,) devoid of virtue or efficacy, investigated, null, void, of no force, or of no effect; (Msb;) that proves, when inquired into, or to a deed: (TA:) [going for nothing, as a thing of no account, or as a thing that has perished or become lost: (see the verb, 1, first sentence:) often used as a subst., meaning a false, or vain, saying, or assertion, or allegation; a lie; a falsehood: and a false, or vain, deed, or action, or affair, or thing; &c.] and بطل is syn. therewith, (Ham p. 114,) and so are بثابة and بطلة: (K) the pl. of بطل is بثابَال: (Msb;) and بطل occurs as a pl. of the same; (Ham p. 360;) or its pl. is بثابَال, contr. to analogy, (S, Msb,) as though the sing. were بثابأ: (S;) or, accord. to AHát, this is pl. of بثابة, or, as some say, of بثابة: (Msb;) or, accord. to As and AHát and IDrd, of both these; (TA;) and signifies false, or vain, sayings and actions or deeds. (K in art. حَيْر, &c.) You say، قد قلت بثابَأ [Thou hast said a false, or vain, saying; a lie; a falsehood]; like as you say، قد قلت حَيْرِا (Ham p. 360.) And And يأكلون أموال الناس بالباطل [They devour the possessions of men by false pretence]. (Kur lx. 34.) And And بينهم بثابة and بثابة [Between them is false, or vain, speech, or discourse, &c.;] syn. بثابأ. (K.) ___ The belief in a plurality of Gods: so explained as occurring in the Kur xlii. 23. (TA.) ___ See also بثابأ, in two places. [Hence,] بثابأ In play, or sport; acting unprofitably; or aiming at no profit. (Jel in iii. 188 and xxxviii. 26.) ___ بثابأ Iblees: so in the Kur [xxxiv. 48], where it is said، لا يئيه بثابأ من بين يديه و لا من خلفه، [explained in art. بثابأ: (Katádeh, K;) and again [xlii. 42], where it is said، لا يئيه بثابأ من بين يديه و لا من خلفه، [accord. to some,] meaning that Iblees shall not add to the Kur-án nor diminish therefrom: (TA:) بثابأ [is its pl., and] signifies devils: (A, TA;) or enchanters. (O, K.)
See بَاطِلٌ; for each in three places.

See أُبطَلَةٌ; for each in three places.

مِبَطَلٌ. One who says a thing in which is no truth, or reality: (Er-Râghib, TA:) one who embellishes speech with lies: (Bd in xxx. 58:) one who says, or does, false, or vain, things. (Jel ibid.) [See also its verb, 4.]
(S, K) and (K,) the latter allowable accord. to IAar, (TA,) The [fruit of the terebinth-tree, to which this latter appellation is given in the present day, i.e., of the pistacia terebinthus of the botanists]; (S, K,) so accord. to the people of El-Áliyeh; and the like is said on the authority of As: (TA:) or the tree thereof; (K,) [which is called in the present day:] so accord. to AHn; and he says, but no one has told me that it grows in the land of the Arabs; but they assert that the [meaning the cancamum-tree, also called كَمْكَامُ, but said by IAar to be the جَبَّةَ خَضْرَاء,] is nearly like it: (TA:) its fruit is heating, diuretic, strengthening to the venereal faculty, good for the cough, and for the disease of the face called لَثُوْقَة, and for the kidney; and the overspreading of the hair with its dry and sifted leaves causes it to grow, and beautifies it. (K.)
 بطَنََّٰٰ, aor. — , (K,) inf. n. بَطَنْانَةُ He (a man) was, or became, big, or large, in the belly; (K, TA,) in consequence of much eating. (TA.) And بَطَنَ, aor. — , inf. n. بَطَنْٰهُ, He (a man) was, or became, big, or large, in the belly, in consequence of satiety; (S, TA,) and disordered therein: (TA:) he was, or became, in a state of repletion, or much filled with food. (TA.) And [hence,] بَطَنَ signifies also i. q. أَشَرَ He exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully: &c.]. (TA.) بَطَنَ He (a man, S, TA) had a complaint of, or a disease in, or a pain in, his belly. (S, Msb, TA,) بَطَنْهُ, (S, K,) aor. بَطَنَ, (S, TA,) inf. n. بَطَنْهُ, He struck, or beat, his belly; as also بَطَنَ نَأ, (S, K,) accord. to some, or the لَ is added [only] in verse; (S;) and بَطَنَ, (K,) inf. n. بَطَنْهُ. (TA.) It (a disease) entered into him: [as though it penetrated into his belly: see 10:] in this sense it has for its inf. n. بَطَنْهُ. بَطَنَ The fever produced an effect within him. (TA.) He entered into it; namely, a valley; (S, TA;) in which sense it has for its inf. n. بَطَنْهُ. بَطَنَ and بَطَنْهُ signifies the same: or the latter, he went about in it; namely, the valley; as also بَطَنْهُ. (TA.) And بَطَنْهُ He penetrated into it mentally;] he knew it; (Msb, K, TA;) namely, the news or story, or the state or case, of another: (K, TA;) he knew the inward, or intrinsic, state or circumstances thereof; (S, Msb, TA;) i. e., of a case, or an affair; (S, Msb, TA;) i. e., of a case, or an affair; (Msb, K, TA;) as also بَطَنْهُ. (TA;) as also بَطَنْهُ. (K, A, TA;) and بَطَنْهُ. (Ham p. 688.) He became one of his particular, or special, intimates, friends, or associates; (S, K, TA,) entering into his affair [or affairs]; (TA;) or بَطَنْهُ, aor. — , inf. n. بَطَنْهُ and بَطَنْهُ بَطَنْهُ، means he entered into his affair [or affairs]. (TA.) And بَطَنْهُ, (Msb, K,) aor.
, said of a thing, (Msb,) *It was, or became, unapparent, hidden, concealed, or covert;* (K, TA;) contr. of ظُنَّر.

(Msb.) ___ See also 4.

2 **بُطْنَهُ** , inf. n. تبطَنَّ: 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 **بُطْنَ لِحْيَتِهِ**. (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 اللحية signifies the not doing so: but this is wrong. (TA.)

3 **بأَنَتِ الصَاحِبِ** i. q. ="I consulted with my companion in order to know what was in his mind]." (TA.)

4 **بُطْنَت** , (IAar, S, K,) inf. n. بطانة, (S,) *He bound, or made fast, the camel's [or belly-girth];* (S, K;) as also **بُطْنَتْهُ** , accord. to the copies of the K; but this is a mistake for بطنه , aor. __, inf. n. بطن, which last verb, however, though said by Az to be a dial. var., is disallowed by IAar and by AHeyth. (TA.) [I put the sword beneath my waist. (TA.) And بطن كشاحه سيفه He made his sword to be his كشاحه سيفه [app. meaning his secret companion].

(TA.) [This seems to be from the phrase next following.] ___ أَبْنَتِ الرَّجُلِ 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, أَبْنَتَ فُلَانًا, *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 فتانا which seems to mean taking my sword as my special companion, or putting it beneath my waist; so that مُستَبَطَنَا سيفه is similar to one, or both, of two phrases mentioned above in this paragraph.]) ___ See also 2.

5 **بُطْنَهُ** He filled the [meaning his] belly. (Har p. 176.) __ تُبْطِنَ جَارِيَةَ (Sh, S, TA) *He made his* بطن to be in contact with that of a girl, skin to skin: (Sh, TA;) or invit puellam; i. e. أَلْوَذَكَّرَهُ فِيهَا. (TA.) __ تُبْطِنَ الكَلاَمَ He was, or became, in the middle, or midst, of the herbage: (TA;) or he went round about in the herbage. (S.) See also
It (a place) was far-extending; one part thereof being remote from another. (TA.)

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.])

He sought to find what young was in the belly of the mare. (TA.)

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.)

You say, I 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] the flesh. (A, TA.) You say, I entered, or penetrated, into the thing, whether actually or mentally]. (S.) See 1, in two places. See also 4, in two places. 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, in the S means I had, or held, the thing concealed within.]

The belly, or abdomen; i.e. the part of the body which is separated from the chest, or thorax, by the midriff, or diaphragm; containing the liver and the spleen and the stomach and the lower intestines &c. (Z) in his Khalk el-Insán; [in which it is erroneously said to comprise also the lungs;])

What is in the belly: but generally meaning] excrement, ordure, or dung. (K, TA.) You say, He (a man) ejected his excrement, or ordure. (TA.) And She (a woman, TA) brought forth; (K;) as also She (a hen) laid an egg. (K.) And she (a hen) laid an egg. (T and Mgh in art.
She (a woman) brought forth many children. (T in that art.) And it is said in a prov., (TA,) 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'Obeid, K,) though he is sometimes distressed by hunger. (A'Obeid. See various readings of this prov. in Freytag's Arab. Prov. i. 500 and 501.)

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She (a woman) died in childbirth. (TA.) See also ِﻦْﻄَﺑِﻪِﻨْﻄَﺑٌِﻦْﺑٱٌنَﻼُﻓ.

Such a one is solicitous for his belly. (Er-Rághib, TA in art. ِتﻮُﳊاُﻦْﻄَﺑِmeaning The interior of a water-course or riverbed [or valley; i. e. its bottom, in which flows, occasionally or constantly, its torrent or river]. (MA.) And ِبَطَنٌمَكةٌmeans The interior of Mekkeh. (Bd in xlviii. 24.) Hence, it is said of the Kur-án, لْكَلْ آيَةٍ مِنْهَا َظُهَرَ وَبَطَنَ meaning To every verse thereof is an apparent sense and a sense requiring development. (TA.) See also ِبَطَنٌمَكةٌ[and its pl. ِبَطَنٌمَكةٌis also used as a sing., meaning The middle, or midst, of a thing: and the lower, or lowest, part, or the foundation. Thus, ِبَطَنٌمَكةٌالجَِّنَّةٌmeans The middle, or midst, of Paradise: (S, TA:) and ِبَطَنٌمَكةٌالجَِّنَّةٌ, The lower, or lowest, part, or the foundation, of the عَرْشٌvulgarily held to be the throne of God]. (TA.) You say also ِبَطَنٌمَكةٌ[and ِبَطَنٌمَكةٌThe palm of the hand] opposed to ِتَرَكَٜمٌ[and ِتَرَكَٜمٌThe soles of the feet] opposed to ِبَطَنٌمَكةٌ[and ِبَطَنٌمَكةٌThe sole of the foot] opposed to ِبَطَنٌمَكةٌ[and ِبَطَنٌمَكةٌThe part of the foot of a camel or the like that is next the leg: and one says, ِبَطَنٌمَكةٌ[meaning The armpit, or hollow of the inner side of the shoulder-joint,] but not ِبَطَنٌمَكةٌ[meaning The armpit, or hollow of the inner side of the shoulder-joint,] The part of the foot of a feather is The long, (S,) or longer; (K,) [or wider; i. e. inner;] lateral half: pl. ِبَطَنٌمَكةٌ(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 بطن ناطن: (TA:) [or a bottom, or low land; or a low, soft flat; i. e.] soft, plain, fine, low land or ground; opposed to ظهَر [q. v.]: (TA in art. ظهَر: pl. of the former, (S,) or of the latter, (K,) a pl. of mult., (TA,) and بطنان: (S, 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, بطن 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 بطنان and بطن: (TA:) بطن السماه and بطن السماه both signify The apparent, visible, part of the sky: (Fr, T voce ظهَر [q. v.].) Also

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A tribe below that which is termed عمة: (S, Meb, K, TA:) or next below the عمة: (S and TA voce شعب, &c.:) or below the فخذ and above the عمة: (K: [but for this I have found no other authority:]): of the masc. gender: (TA:) or [properly] fem.: but if said by some to signify a tribe, absolutely, be meant thereby, it is masc.: (Msb:) or fem. if used in the sense of pl. [of pauc.] بطن and [of mult.] بطن: (Msb, K.) [See شعب.]

بطن Disease of the belly, (K, TA,) being a state of enlargement thereof arising from satiety; and so بطن مات بالبطن He died by the disease of the belly. (TA.)

بطن 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 مطان: (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.)

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., \[Repletion banishes intelligence.\] (TA.) And, hence, Exultation, or great or excessive exultation, and insolent and unthankful, or ungrateful, behaviour. (K, TA.) \[Hence also,\] مات فلان بطنها

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.) \[See also غضب, in two places.\] \[Hence also,\] Repletion banishes intelligence.

Richness caused him to exult, or exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.)

i. q. \[The back, hinder part, posteriors, &c.\] (TA.) \[The roads, or beaten tracks, of the valley.\] (TA.)

The belly-girth of a camel: or] the girth of the \[kind of saddle called \]\[which is put beneath the belly of the camel, and is like the \]\[to the \]\[or the girth of the \]\[saddle called \]\[or \]\[]\[and \[of pauc. \] of mult. \]\[beaten \]. \[Hence, \]\[The two rings of the belly-girth met\]: said of a case, or an affair, that has become severe, strait, or distressing. (S.) And \[A man in ample and easy circumstances; or in an easy, or a pleasant, state or condition; or easy, or unstraitened, in mind.\] (K, TA. \[See also art. ضرة\]) And \[meaning, accord. to A'Obeyd, Such a one died broad in the fleshy parts \]\[nothing of him having gone.\] (TA. \[But this seems to be said of a man's dying in a state of opulence: see Freytag's Arab. Prov. ii. 601.\])

\[applied to a man, (K) Big, or large, in the belly; (S, K) as also ميزان: 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 بطَانَةٌ. (TA.) Hence, Full; applied to a purse &c. (TA.) You say رجل بطنين الكرز [lit. A man having the pair of provision-bags full]; meaning a man who conceals his travel-ling-provision in a journey, and eats that of his companion. (TA.)__Far; far-extending. (S, K, TA.) So in the phrase شاو بطنين [A farextending heat, or single run to a goal or limit], (S, TA,) and شوُفُ بطنين [signifying the same].

(TA.)__Wide, and low; or depressed; applied to a tract of land or ground. (Ham p. 506.)

البطن One of the Mansions of the Moon; (S, K;) namely, the Second; (Kzw, &c.;) three small stars [e and p and n], (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 حمل though it properly signifies a lamb;] the the شرطان being its two horns; and the بطن its belly; [or, accord. to our configuration of Aries, the rump;] and the ثرَيْا, its rump, or tail; (S;) three obscure stars, forming the points of a triangle, in the belly of the Ram, between the ثرَيْا and the شرطان; (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 منازل الغمّ, in art. لزاَن.] The Arabs assert that it has no ظهَرٍ [here meaning effect upon the weather], except wind. (TA.)

 بطانة The lining, or inner covering, of a garment, or piece of cloth &c.; contr. of ظهارة; (S, Msb, K;) as also جلطة. (JK in art. جلطة:) pl. of the former بطنان. (TA.)__A secret (K, TA) that a man conceals. (TA.) One says، هو ذو بطانة بغلان، 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-Rāghib:) 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, هَوَّا بَطَانَيْنِي (He is my particular, or special, intimate, &c.): and أَهْلُ بَطَانَيْنِي؛ هُمُ بَطَانَيْنِي (They are my particular, or special, intimates, &c.): (A, TA.) See also 4. ___

Coupled with عَلَىُّوَتْ, 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 بَطَانَةٌ.

بَطَانَّ Unapparent; hidden; concealed; covert: (K, TA:) [and inward; inner; interior; internal; intrinsic; esoteric: in all these senses] contr. of ظَاهَرٍ. (Msb, TA.) [The inward, or intrinsic, state or circumstances, of a case or an affair]; (TA, &c.;) [and so بَطَانَةٌ أَمْرٍ; whence the phrases,] نُفَاشَيْنِي ظَهَرُ أَمْرِي وَبَطَانَهُ (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 هو مَجَبَّ بَطَانَةٍ أَمْرٍ (He is one who possesses experience of the inward, or intrinsic, state or circumstances of affairs), as though he hit their bellies by his knowledge of their true, or real, states or circumstances. (TA.) ___ البَطَانَّ 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 رِهْقَاتِ. 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.) ___ Covertly; secretly:] ___ See also بَطَانَةٌ, in eight places. ___ بَطَانَةٌ also signifies A water-course, or place in which water flows, in rugged ground: pl. بَطَانَانِ (K) and بَطَانَةٍ (TA.) ___ Also The middle, and the retired part, of a كُوْنَةٍ [i.e. province, or district, or city]: in the copies of the K
A certain vein in the interior of the arm of the horse; one of two veins which are called

\( \text{نَطْبَﻷا} \).

(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.)

\( \text{نِطْبُم} \), applied to a man, \textit{Lank in the belly}: (S, K, TA:) fem. with \( \text{ث} \).

(S:) Applied to a horse, \textit{White in the back and belly}. (K.) \_ Lined; having a \( \text{بَطَانة} \) put to it. (TA.)

\( \text{نِطْبُن} \): see \( \text{نَطْبُن} \), in two places; and see \( \text{نَطْبُن} \), in three places.

\( \text{نُطْبُن} \_ Having a complaint of, or a disease in, or a pain in, his belly: (S, Mgh, Msb, K:) one who dies of disease of his belly, as dropsy and the like: such is reckoned a martyr. (TA.)
بَطَأٌ, aor. بَطَأَ, is said by Z and Meyd to signify He, or it, was, or became, wide: and hence بَطَأً, meaning a نَاجُود, a certain vessel; (S;) a 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 1, as mentioned above. (TA.)
بظلي

بظلي See पत्र
بطر

1. [aor. بطر, inf. n. بطر] said of a woman, [She had a بطر (q. v.), or a long بطر; or] she was uncircumcised. (Msb.) [But see بطر, below.] And بطر, inf. n. He had what is termed a بطار [q. v.] in his upper lip. (S.)

2. بطر, inf. n. بطر, She circumcised a female. (K.) *** He says to him, بطر������������������������������������������������������������������������������������������ (**: K:**)

a prov. of the Arabs. (TA.)

بطر, (Lh, T, S, M, &c.,) also pronounced بطر, (T,) and بطار [which see below] (Lh, T, S, M, K) and بطار (M, K) and بطر (Lh, T, M, K) and (K,) A certain thing, (S, M, Mgh, K,) or piece of flesh, (A,) between the two sides of the vulva (شفرْا غَرْج, A, or شفرْا الفَجْر, 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 (شفرْا الفَجْر) of a woman; i. e. the prepuce (قلقة) that is cut off in circumcision; (Msb;) also called كين and نوفر and قنب (Lh, T) and (which last properly signifies the prepuce, or sheath, of a beast or horse or the like); (A and K in art. قنب) and likened to a cock’s comb: (Msb in art. لب.) [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 بطر 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 بطر 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 Abu-l-Kásim Ez-Zahráwee speaks of the amputation of the redundancy of the 

clitoris 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.

and this, he says, should be amputated, like as the 

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 

, (M, Msb, K,) and [pl. of pauc.] 

. (Msb.) 

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.)

The having a 

: (T, S:) or the having a long 

: (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 ]

, or 

: see .

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 . Also, (Lh, S, T, M, &c.,) and and , (M, K,) or .

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 protuberance in the lip: (IAar, T:) when not long, it is called . It is not every one that has it: (Mgh:) dim. . (T.)
A long-tongued, (M,) clamorous woman: (M, K: [in the CK, erroneously, with ء:]) but some say [q. v.]. (M.) [See بَطَرُبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِپِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبि़
بعث

بعث signifies The removing of that which restrains one from free action. (TA.) [And hence,] بعث, (S, A, &c.,) aor. بعث, (A, K,) inf. n. بعث, (Mgh, L, Msb, TA) and بعث, (L, TA,) He sent him; (S, A, Mgh, Msb, K;) namely, a messenger; (Msb;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.;] as also بعث، (S, A, Msb, 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، بعث به (Msb:) [thus,) signifies he sent him, or it, alone, by himself; or by itself; and بعث به، he sent him, or it, by, or with, another; or others: (L:) but El-Fárábee says that the former of these two has another signification, which will be found below; and that the latter signifies he sent him, or it. (Msb.) Hence، بعث البعثة لكذا [He sent him for such a thing or purpose]. (A, TA.) [And بعث إليه بكذا He sent to him such a thing;] بعث عليه [He sent him a messenger with such a thing.] And بعث عليهم [He sent the army to the war]. (TA.) And بعث عليهم [He sent upon them trial, or affliction;) he caused trial, or affliction, to befall them. (TA.) Also، (A, L, TA,) inf. بعث (Mgh, L, TA) and بعث (L) and بعثات [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، بعث الناقة

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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 'Āsheh، بعث العقد تلته And we made the camel to rise, and to, the necklace
was beneath him]. (TA.) You say also, (A,) or (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, (Msb,) or (S, A, K,) inf. n. (TA,) He roused him, or awoke him, from his sleep; (S, A, Msb, K;) as also He awakened, quickened, or vivified, (S, K, TA;) and (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 the day of resurrection, when those who are in the graves shall be raised. (A, Mgh.) You say, God quickened, vivified, revivified, or raised to life, mankind, and the dead. (TA.) (S, A, K,) He (a man, TA) was sleepless, or wakeful. (K, * TA.)

[See ]

They roused, excited, incited, urged, or instigated, one another; or put one another in motion or action; to do a thing. One says, Enjoin ye, or charge ye, one another to do good, and rouse ye, or excite ye, &c., one another to do it]. (A.)

He became sent; [i. e. he went, being sent;] quasi-pass. of انبعت, as signifying he sent him: (S, Msb, K,) he rose, and went away: (TA:) he rose to go forth. (Bd in ix. 46.) You say, انبعت لكدنا [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 انبعت فلان لنشأته Such a one rose, and went away, to perform his affair: (TA:) And انبعت في السير He hastened, made haste, sped, or was quick or swift, in going, journeying, or pace. (S.) And انبعت البجي, i. e. اندفع [The thing became impelled, or propelled; or went quickly, or swiftly, as though impelled or propelled; &c.]; as also انبعت الماء [The water poured out, or forth, as though impelled or propelled]. (TA in art. فجر; &c.) And [hence,] انبعت الماء [The poetry issued quickly from me], as though it flowed (كأنه سال): so in the S and K: but
in some of the copies of the S, in the place of سأر، سأر، we find سأر, سأر. (TA.) And [He broke forth with evil, or mischief]. (JK in art. مك.) __ [He became roused, excited, incited, urged, instigated, or put in motion or action.] You say, انبعث بشر The she-camel became roused, or put in motion or action, and rose: (L, Mgh, TA: *) quasi-pass. of انبعث which جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة, جثمة. (q. v.). (Mgh, TA.) And فلأن كسان لا ينبعث [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 انبعث see 1, in two places.

__ an inf. n. used as a pass. part. n.; Sent; as also مبوعث مبوعث and مبوعث. (L, TA.)

__ And [used as a subst., signifying] A person sent; a messenger: pl. مبوعث مبوعث and مبوعث. (L.) You say also مبوعث محمد خير, i. e. مبوعث [Mohammad is the best person that has been sent]. (A.) And مبوعث نعمة, i. e. مبوعث [He whom Thou (O God) hast sent (namely Mohammad) as a boon, or benefit, or favour]. (L, from a trad. [The latter word (نعمة) is written in the L without any syll. signs; but the context shows that it is in the accus. case as a specificative.])(__ A people sent from one place to another; as also مبوعث فلأット to the fire [of Hell]. (L.) __ An army; (S, Mgh, Msb, K;) because sent; (Mgh;) as also مبوعث فلأن (TA:) pl. of the first مبوعث and of the last مبوعث: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Msb.) You say, كنت في بعوث فلأن I was in the army of such a one, that was sent with him. (S.) And خرج في البعوث He went forth among the forces that were sent to the frontiers. (A.) __ See also مبوعث.

__ see مبوعث.

__ see مبوعث, in two places: __ and see what next follows.
(A, L, K) and َبعث (L, TA) and َبعث (L, 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. َبعثات. (TA.)

بعث [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. َبعثات. (TA, from a trad.)

بعث: see َبعث, in three places.

بعث [act. part. n. of 1; Sending: &c. ___ And hence, *Occasioning, or causing:* an occasion, or a cause; and a motive]. ___ َبعث one of the names [or epithets] of God; *The Quickener of mankind after death, on the day of resurrection.* (TA.)

بعث, (L, K,) or, accord. to some, َبعثَوْنَة, q. v., with the pointed و and the double-pointed ت, (TA,) *[The Christian festival of Easter;] the استحقاق of the Christians; (K;) or [rather] what is to the Christians as the استحقاق is to the Muslims:* a Syriac word. (L)

بعث [a noun of place and of time from 1; A place, and a time, of sending: &c. Hence, َبعث is particularly applied to *The time of the mission of Mohammad:* and it is also applied to the mission itself]. (A, TA.)

بعث: see َبعث, in three places.
Q. 1. [inf. n. بعثر] He took, drew, or pulled, a thing out, or forth, and uncovered it, laid it open, or exposed it; (S, K;) as also بعثر he raised what was in a thing, (S, K,) and caused it to come forth. (S.) Hence, in the Kur [c. 9], * когда будет въ гробах* When that which is in the graves is raised, and caused to come forth: (AO, S:) [see also بعثر:] 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 بعثر. (Yaakoob.) ___ He demolished a watering-trough or tank, and turned it upside-down. (AO, S, K.)
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 [She brought forth many children to her husband; i. q. see (K.)] I disclosed, or revealed, to him my secret [or my whole mind]. (A.) Esh-Shemmákh uses the phrase [meaning the same]. (TA.) I disclosed, or revealed, to him my secret [or my whole mind]. (A.) Esh-Shemmákh uses the phrase [meaning the same]. (TA.)

He took extraordinary pains, or exceeded the usual bounds, in giving thee sincere, honest, or faithful, advice, or counsel. (K, TA.)

He clave, or furrowed, or trenched, his land. (A.)

He dug many wells in the ground. (A.)

said of 'Omar, in a trad., alluding to his conquests. (TA.)

The world disclosed to him what it contained, of treasures, and other possessions, and spoil: also said of 'Omar, in another trad. (TA.)

A tract of good land intervened in the middle of this land [as though cleaving it]. (L.)

Love threw him into mourning, or sorrow; brought grief to him:

(K, TA:) [or occasioned him intense grief: for] you say, meaning the love of such a one occasioned him intense grief, and he mourned for him: Az says that [meaning the love of such a one] is more correct than but he afterwards mentions as meaning the affair caused him to mourn, or sorrow. (L, TA.)

The rain dug up the stones of the earth by its vehemence. (S, L, TA.)
The clouds clave asunder, with, or by reason of, rain, (S, A, K, TA,) and vehement rain. (TA.)

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.)

A man who walks weakly, as though his belly were slit, or ripped, or rent. (S, K.)

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 , thought to be after manner of a rel. n.; (L, TA;) and . (S, K,) Hence, بطين للكرام, 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, is substituted for ]] [Or it may mean My secret is disclosed, or revealed, to the generous: or my whole mind.] ___ is also applied to a man, and, without , 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., , . (TA.) ___ And [hence,] A woman who has brought forth many children , and , , and , [see 1, and see art. ,] to her husband. (K.)

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 ] or the extremity of a tract of sand, and of plain, or soft, land, [extending] to what is termed [or high, or high and rugged, ground]: and [the pl.] signifies places, in sand, which are of little depth [of sand], and which, if grow therein, are of least depth, and best. (TA.)
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see : سبعوٌج
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 * JpaRepository.findFirstBy* (S, L:) [but * JpaRepository.findById* (S, L:) generally has the first of these significations; and * JpaRepository.findById* (S, L:) is thus used; but some deny this; and some assert that they may be employed alike, but that * JpaRepository.findById* (S, L:) is more chaste than * JpaRepository.findById* (S, L:). (TA.) [You say also, of a desert, and a tract of country, and the like, * JpaRepository.findById* (S, L:) meaning It extended far. (L.) And * JpaRepository.findById* (S, L:) meaning Zeyd went, or removed, to a distance, or far, from the place of alighting or abode. (IKt, Msb.) And * JpaRepository.findById* (S, L:) and * JpaRepository.findById* (S, L:) signify the same]. (Msb in art. حش[.) And * JpaRepository.findById* (S, L:) a trad., (Msb,) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * JpaRepository.findById* (S, L:) 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 * Repo
commonly contracted into, like: as in the phrase, in a verse of Imrael-Keys, (in which ل is redundant)

Distant, or far distant, was the object of my contemplation! or (as explained in the EM p. 52) how distant, &c.

he died: (K) it is the general opinion of the leading lexicologists that both these verbs are used as signifying he perished, and both occur in different readings of v. 98 of ch. xi. of the Kur: the former is said to be used in this sense by some of the Arabs; and the latter, by others; but some disallow the latter in this sense; and some say that the former is more chaste than the latter thus used: (TA:) or both signify he became far distant from his home or native country; became a stranger; or estranged, therefrom: (L, TA:) or the Arabs say, (L, K:) in the sense of, when not reviling; but when reviling, they say, (Yoo, TA.) You say, (L, TA:) only. (Yoo, TA.) You say, (L, TA:) Mayest thou not perish though thou be distant from me! (A.) And as an imprecation against a man, you say, (A, * K, TA;) meaning Mayest thou perish! (See the printed edition of the Ham, pp. 89 and 90, where is an evident mistake for )) And (A,) 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: the most approved way being to put thus in the accus. case as an inf. n.; but the tribe of Temeem say, (A.) (Msb.) see 4. (Msb.)

You say also, He declared him, or pronounced him, to be far removed from evil.

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.
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, Msb.) You say, [Remove thyself far from; or avoid thou, Zeyd]: and

Remove thou Zeyd far from thee. (TA, voce إياَ.) And [I made a wide separation between them two]; as also [May God make the space between them two far extending! may He make a wide separation between them two!]; as also

[O our Lord, make to be far-extending the spaces between our journeys! or, put wide distances between our journeys!] accord. to different readings [in the Kur xxxiv. 18]: the

former of these is the common reading: Yaakoob El-Hadramee read [Our Lord, He hath made to be far extending &c.]. (TA.) ___ [Our Lord, He hath made to be far extending &c.]. (TA.) ___ [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, أبعد الله الآخر See also 10. [How far is it (namely the saying) from what is right, or correct!]. (A.)

See also 1. [How far is it (namely the saying) from what is right, or correct!]. (A.)

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They became distant, or remote, one from another; they went, removed, retired, or withdrew themselves, to a distance, far away, or far off, one from another; they removed themselves far, or kept aloof, one from another. You say, [They were near, one to another, and they became distant, or remote, one from another]. (A.)

See 1.
10 He reckoned it, or esteemed it, (namely, a thing, K, or a saying, A,) [i.e. distant, or remote; or if a saying or the like, far from being probable or correct, improbable, extraordinary, or strange]; (S, A, K;) as also, (A.) See also 1, first sentence, in two places.

بعد an adv. n. of time, signifying After; or afterwards: and allowable also, accord. to some of the grammarians, as an adv. n. of place, signifying after; or behind: (TA:) contr. of قبل: (S, A, K;) it is a vague adv. n., of which the meaning is not understood without its being prefixed to another noun [expressed or implied]; denoting after-time. (Msb.) When it occurs without any complement, (S, K,) a noun or the like which should be its complement being intended to be understood as to the meaning thereof but not as to the letter, (S, * TA,) it is indecl., (S, K,) because it resembles a particle, (TA,) and has damm for its termination to show that it is indecl., since it cannot have damm by any rule of desinential syntax because it cannot occur as an agent nor as an inchoative or enunciative.

(S.) Sb, however, mentions [as exceptions to this rule] the phrases Afterwards and afterwards, as having been used by the Arabs. (K, * TA.) [The latter of these phrases is common in the present day. Another exception to the rule above-mentioned will be found in what follows.] Accord. to the primary rule, it is used as a prefixed n. governing its complement in the gen. case; (S;) [i.e., it is used in the manner of a preposition;] and when thus used, it is decl., (K,) because it does not in this case [always] resemble a particle. (TA.) You say, زيد بعد عمرو Zeyd came after 'Amr. (Msb.) And رأيته After I did, or after my doing, and رأيته I saw him after thee. (L.) The words of the Kur [xxx. 3], meaning To God belongeth the command before that the Greeks were overcome and after that they had been overcome, [thus read when the complements of قبل and بعد are intended to be understood as to the meaning thereof but not as to the letter,] are also read من قبل و من بعد when each complement is intended to be understood as to the meaning and the letter, and also من قبل و من بعد, meaning To God belongeth the command first and last, [when neither complement is intended to be understood either as to the letter or as to the meaning,] but the first of these readings is the best. (L.) [You say also, After that: and After I did, or after my doing,
such a thing: &c. Also, I came after you two. (K.) And this same is not beyond 

This is of the things after; or beyond, which there is not any extreme degree in respect of
goodness, and in respect of badness: and, by way of abridgement, [with nothing following this]: and hence, app.,
the saying of Mohammad, meaning [And though] it be not in the utmost degree in
respect of goodness: and, being thus used as a decl. noun. (Mgh.)

Thou hast become altered since I knew thee, or saw thee, or met thee, or was with thee. And similar to this are many

phrases in the Kur; as, for instance, in ii. 48, Then ye took to yourselves the calf as a god, or
an object of worship, after him, namely Moses, i. e., after his having gone away. (Bd.)

expression denoting transition; an expression by which an address or a discourse is divided; (S;) used without any complement to
which in this case signifies the contr. of, (TA:) you say, meaning [Now, after these preliminary
words, (Abu-l-'Abbás in TA voce

I proceed to say, that such a thing has happened: or] after my prayer for
thee: (K:) or after praising God: (TA:) the first who used this formula was David; (K;) or Jacob; (TA;) or Kaab Ibn-Lu-ee; (K;) or
Kuss Ibn-Sá'deh; or Yaarub Ibn-Kahtán. (TA.) You also use the dim. form, saying

A little after him, or it], when you
mean by it to denote a time near to the preceding time. (Msb.) You say also, رأيته بعددات بين,
(, S, K,) and بعددات بين, (K, TA, in the
CK) I saw him a little after a separation: (S, K;) or, after intervals of separation: (S, L;) or, after a
while. (A'Obebd, A.) And

Verily she laughs after intervals. (L.) [See also art. بنية بعددات بين

is used only as an adv. n. of time. (S, L;) بعددات بين is also sometimes means Now; yet; as yet. (TA;) It is used in this sense mostly in
negative phrases; as, for instance, in

He has not died yet. The following is one of the instances of its having this
meaning in affirmative phrases: The yearling of the offspring of cows
is called because he yet follows his mother: occurring in the Mgh &c., in art. بنية بعددات بين

It occurs also in the sense of
as in the words of the Kur [ii. 174 and v. 95], i.e., (as some say, MF, ) [And whoso transgresseth notwithstanding that; lit., with that]. (Msb.) __ It has been said that it also means Before, in time; thus bearing two contr. significations: that it has this meaning in two instances; in the Kur [xxix. 30], where it is said, وَ أَلْوَّضَ بَعْدُ ذلك [as though signifying And the earth, before that, He spread it forth]; and [xxi. 105] where it is said, وَلَقَدْ كَتَبْنَا فِي آتِبُور من بعُدَ الْذِّكَر [as though meaning And verily we wrote in the Psalms before the Kur-án]: (MF, TA:) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA:) and the الذكر in the latter of these instances means the Book of the Law revealed to Moses: (Bd:) or الْذِّكَر means the revealed Scriptures; (Bd, Jel;) and الذكر, the Preserved Tablet, (Bd,) [i.e.] the Original of the Scriptures, which is with God. (Jel.)

بعد [as an inf. n. used in the manner of a subst. signifies] Distance, or remoteness; (S, A, L, K; *) and so بعد, (L, K;) accord. to most of the leading lexicologists, (TA, [see بعد,]) [and بعدة, for] you say, بعدنا بعدة, meaning [Between us two is a distance] of land or country, or of relationship. (S, K.) ___ [Remoteness from probability or correctness; improbability, or strangeness: see بعد. Hence the phrase, هَذَا مِنِ الْبَعْدِ يُمْكَانُ This is improbable, or extraordinary, or strange: often occurring in the TA &c.] __ Also i. q. : بعد, (L, K;) this latter (S, L, Msb, K) and بعد, (L, K,) accord. to most of the leading lexicologists, as, for instance, in the Kur xi. 98, (TA, [see بعد,]) signifying Perdition; (S, L, Msb;) or death. (K.) ___ Judgment and prudence; as also بعدة : بعدة, and ردَّهُ لَذُو بعْد, Verily he is possessed of judgment and prudence: (K;) or penetrating, or effective, judgment; depth, or profundity; far-reaching judgment. (TA.) [See also ذو الْبَعْدَة, ] . أَبْعَدَذا الْبَعْدَة also signifies A man who goes to a great length, or far, in hostility. (L.) ___ A cursing; execration; malediction; as also بعد, بعد, as well as بعد: see 1, last sentence but one. (TA.)

بعد : see بعد, in two places: and بعد, in five places.
Distant; remote; far; off; (S, L, K; *) as also (L, K; pl. (of the first, S, L) (S, L, K) and (of the first also, L, TA) (L, K) and (of the first and second, L) (L, K) and of the third, (L, K) and (of the first also, L, TA) (L, K) and (of the third, (L, K) 

Distant with respect to place, it is correctly used alike as masc. and fem. and sing. and dual and pl.; (L, and TA in this art. and in art. قرب, in which latter see the authorities;) but not necessarily; like its contr. قرب: (L:) you say, She is distant from thee; or it is as though you said, 

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(L:) also ما أنتِ مَنْ بَعِيدَ [(Thou art not distant from us)], and ما أنتَ مَا بَعِيدَ [(Ye are not distant from us)]; and in like manner, ما أنتَ مَا بَعِيدَ (S, TA.) [But it receives, sometimes, the fem. form when used in this sense; for] جلستِ بِعِيدَا مَنْكِ and مَكَانَا بِعِيدَ are phrases mentioned as signifying I sat distant, or remote in place, or at a distance, or aloof, from thee; [and (S, K) or the like] being understood. (L:) You say also, منزلٌ بَعِيدٌ A distant, or remote, place of alighting or abode. (K:) And بِعِيدٌ غيِّرْ بَعِيدٌ غيِّرْ بَعِيدَ (S, K) and تَنَحِ غَيِّرْ بَعِيدَ (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 انطلقْ يا فلان غيِّرَ بَعِيدٌ [Depart thou, O such a one, not far;] meaning mayest thou not go away! (L) [And رأيتِه من بعيدَ I saw him, or it, from afar: and جاءِ مِن بَعِيدٍ جَاءِ مِن بَعِيدٍ [He came from afar: and the like. And بعِيدٌ Bعِيدٌ as applied to a desert and the like, meaning Far extending.] And Bعِيدٌ Bعِيدٌ
far distance. (K.) [And [Such a one is far-aiming, or far-aspiring, in purpose, desire, or ambition]. (A.) And [She was known, or seen, or met, a long time ago]: in this case, the fem. form, with ُةَ، must be used. (L.) And [A saying far from being probable or correct; improbable; far-fetched; extraordinary, or strange]. (A.) And [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. by universal consent. (TA.) [Its pl. signifies Strangers, that are not relations. (IAth.) You say also, ُةَ، من ُةَ، [meaning Such a one is of the distant dependents, or subjects, of the governor, or prince]. (S.) And ُةَ، إذا لَمْ ُةَ، ُةَ، ُةَ، [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.) ُةَ، ُةَ، ُةَ،: see in the latter half of the paragraph. ُةَ،: see in four places.

And ُةَ،: see in four places. Also Perishing: (S, L: [in the K it is implied that it signifies dying; and so ُةَ، and ُةَ،:] or ُةَ،: far distant from his home, or native country; in a state of estrangement therefrom. (L.)

More, and most, distant or remote; further; and furthest: by poetic licence written ُةَ، ُةَ، ُةَ،: as in the saying, ُةَ، ُةَ، ُةَ، ُةَ، ُةَ، ُةَ، ُةَ، [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, ُةَ، ُةَ، ُةَ، ُةَ، ُةَ: 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 ُةَ،:] said in dispraising one. (TA.) And ُةَ، ُةَ، ُةَ، ُةَ: 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. خَانُ (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, هَلَكْ الأَبْعَدّ [May such a one, the remote from good, &c., perish!]: with respect to a woman, one says, حَلَكَ لِهِ الأَبْعَدْ لِنُهِ. (En-Nadr, Az.) One says also, هَلَكَ بِدُعْـبَأَلَّاُ مِلَّهَ أَبَدُ, 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 silly applied to himself: therefore, when any malediction or vituperation is uttered, it is usual to allude to the object by the term دَعْـبَأَلَّا, or دُسَبَأُ, as meaning the remote from good, &c., and also the remote from the person or persons present. See also رَخَأْلَا, which is used in a similar manner.] ___ A more distant, or most distant, or very distant, relation; (Lth;) contr. of أَقَرْبُ (Msb:) pl. أَبَعْدُ (Lth, S, A, Msb, K) and أَبَعْدُونَ (Lth;) contr. of أَقَرْبُونَ (Lth, S, K) and أَقَرْبَ. (Lth.)

ٌﺪَﻌْـﺒِم A man who makes far journeys. (K.)
Be"r

1. Be"r, aor. (S, Mgh, Msb, K) inf. n. Be"r (S, Msb,) said of an animal having the kind of foot called خَفَفَ, (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) ___ Be"r, said of a widow, *She threw the piece of Be"r;* i. q. رمت بالبي"ر; 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 Be"r, 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 Be"r, aor. (K,) inf. n. Be"r, (TA,) *He (a camel) became a* ب"ر. (K)

2. Be"r see 4.

3. ب"ر عَالِمَة ٌ بِعَرَتٌ, [inf. n., app., ب"ر, 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 ب"ر عَالِمَة بِعَرَتٌ, بِعَرَتٌ عِلَّمَة, بِعَرَتٌ إِلَى عِلَّمَة, She (a ewe or goat, and a camel,) hastened to her milker. (TA,)

4. Be"r *He cleansed an intestine, or a gut, of its* ب"ر; as also ب"ر, inf. n. ب"ر. (K)

B"r (S, A, K) and ب"ر (Msb, K) [coll. gen. ns. signifying Camels', and sheeps', and goats', and similar; dung:] Dung (Msb, K) of animals having the kind of foot called خَفَفَ, (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 

[HJ is a lighter thing to me than a piece of ] (A.) And it is said in a prov., 

[Thou art like the owner of the piece of ] or 

[Thou art in a condition like that of the owner of the piece of ] (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 , and said, I am about to throw this my piece of 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 , above.

, 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.)

, (S, Msb, K, &c.,) sometimes pronounced , (K,) which latter is of the dial. of BenoOemeem, but the former is the more chaste, (TA,) A camel, male or female; (S, Msb, K,) as applied to a camel, like applied to a human being; (S, Msb;) whereas is applied only to a male camel, and to a she-camel;

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and are respectively terms like and ; and is like the term ; so say, among others, ISk and Az and DJ; and it is added in the Mutahffidh, that the terms and are applied only when the animal has entered the seventh year: (Msb:) but 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 [a pl. of pauc.] and (TA) and (pl. of ) [Give ye to me a ] the persons so addressed, accord. to EshSha'ffee, are not to give a she-camel: (Msb:) but the following phrases are transmitted from the Arabs: My she-


camel threw me down prostrate: (S, A:) and I milked my camel: (A, Msb:) and I drank of the milk of my camel: (S:) and Each of these two camels is a she-camel. (A.) [The night of the camel], mentioned in a trad. of Jábir, means the night in which the Prophet purchased of him his camel. (TA.) Also An ass: (IKh, K:) so in the Kur xii. 72; but this signification is of rare occurrence: (IKh:) and anything that carries: (IKh, K:) so in the Hebrew language [(see Gen. xlv. 17)]. (TA.)

A widow throwing the piece of ; 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.]

and (and [and occurring in the K in art. خور]) The place [or passage (as is shown in the Lexicons in many places)] of the [i. e. the rectum; the intestine, or gut, containing the ;] of any quadruped: (K:) pl. مباعرا. (TA.) It is said in a prov., [Verily this bad man has not ceased to slaughter camels and to cleanse the intestines containing the dung]. (A, TA.)

A ewe or she-goat, (K,) or a she-camel, (TA,) that befouls with her dung her milker. (K, TA.) [See .]
The [or gnats, or mosquitoes,] bit him; and annoyed, or molested, him. (TA.) And [or were annoyed, or molested, thereby. (K.)]

They were bitten by the [or thin curtain used for protection from gnats, or mosquitoes], which is also called أبو دثار, أَبَوَ دُثْرَ.

Excellent indeed is the tent, the tent of Aboo-Dithár, when some of the people fear biting, and annoyance, or molestation, from gnats, or mosquitoes]: by بعضًا بعضًا meaning بعضًا بعضًا. (TA.)

He divided it into parts, or portions, (S, A, Msb, K,) distinct, or separate, one from another: (Msb) You say, أَخَذُوا مَالَهُ فَبَعَضَهُ. They took his property and divided it into parts, or portions. (A, TA.) And [He limbed, or dismembered, the sheep, or goat, and divided it into parts, or portions]. (A, TA.) [Hence,] in certain cases, and بَيْنَ الْكَذَّابِ وَالْمُنْتَبِعِ [I drank of, i.e. some of, such water ], are said to be لِلْتَبَعُّضِ [For the purpose of dividing into parts, or portions]. (Msb.)

They had [or gnats, or mosquitoes], (K,) or abundance thereof, (A,) in their land. (A, K.)

It was, or became, divided into parts, or portions. (S, K.)

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. (S, I, K;) but ISd doubts whether IJ had an authority for this. (TA.) You say, *Some kinds of evil are easier to be borne than some.* [Some kinds of evil are easier to be borne than some]. (A.) And *A very beautiful girl, parts of whom resemble other parts.* (A.) [And *Some of them beat some; i. e. they beat one another.*] And *We have tarried a day or part of a day.* (Kur xvii. 18.) And one says to a man of a company of men, Who did this? and he answers, *Some one of us*; meaning himself. (A.) The article *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; (TA:) 

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 *nor* *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 As that he had seen in the book of [that celebrated and chaste author] Ibn-ElMukaffa: *Science is large; but the acquiring of part is better than the neglecting of the whole;* and that As disapproved of it most strongly, saying that the article *is not prefixed to* *because they are determinate without it:* (TA:) Az, however, says that the grammarians allow its being prefixed to these two words, (Msb, TA,) though As 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 *because this word is equivalent to* *which receives the article.* (MF.) It is related of AO, that he assigned also to *the contr. meaning of* All; *or the whole:* adducing as a proof thereof the words of the Kur [xl. 29], *or* *as meaning* All of that with which he threateneth you will befall you: and the saying of Lebeed.

* أو يعثن بعض النفوس حمامًا

*
[as meaning *Or their death shall cling to all living creatures:* or, accord. to another relation, أَوْ يَبْرِتَبُ, which means the same as أَوْ يَعْتَلَّق: ] 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 he means himself. (TA [app. from ISd].)

*A land abounding with بعض* [or gnats, or musquitoes]; (K;) as also *مَبْعُوضَة*، like as you say مَبْعُوضَة. (TA.)

*And a night in which are many بعض*; as also Recently. (A, K.)

[ Gnats, or musquitoes; ] i. q. [which signifies both gnats, or musquitoes, (called in Egypt نَامُوس,) and also bugs]: n. un. with مَبْعُوضَة: (S:) or pl. of مَبْعُوضَة, (K,) which signifies i. q. مَبْعُوضَة. (A, K.) A poet speaks of the humming of the بعض of the water. (TA.)

The author of the K says, in the B, that the word is taken from بعض, because of the smallness of the body of the بعض in comparison with other living things. (TA.) You say، كَلَّفَنِي مَعْ بعضِ You imposed upon me a difficult thing: (A:) or an impossible thing. (TS, K.)
1. **بَعَق** (inf. n. تَعَـقََِّ, 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. بَعَقَ He stabbed, or stuck, a camel in the شَخْص, or throat, or uppermost part of the breast, (K, TA,) making the blood to flow; (TA;) and (TA) so بَعَقَ (A’Obeid, S, L, TA, all of which, except the last, mention only the latter verb in this sense.) Also, (K,) inf. n. بَعَقَ (TA,) He dug a well. (Z, K.) بَعَق also signifies The act of slitting, ripping, or rending; like بَعَقَ (TA:) and بَعَقَ the same; (S;) or the doing so much. (K.) You say, فَرَمَى تَعَـقََِّ, بَعَقَتْ يَنْعُ، تَعَـقََِّ, تَعَـقََِّ, بَعَقَتْ عِنْ كَذَا (S.) بَعَقَ, (K,) inf. n. بَعَقَ, (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. بَعَقٍ see 1, in three places.

3. بَعَقْ see 7, in two places.

4. بَعَقْ see 7, in two places.

5. بَعَقْ It came upon one suddenly, unexpectedly, without his knowledge. (S, K, TA.)

6. بَعَقْ امْرُ امْرُ امْرُ امْرُ امْرُ ابنْ بَعَقْ على مَنْ (The clouds, or white clouds, or clouds containing water;) clave asunder, with, or by reason of, rain, or violent rain; syn. فَرَمَى بَعَقَ (S, K, TA;) or opened vehemently with rain; (Z, TA;) and بَعَقَ signifies the same. (S.) بَعَقَ فِي الكَلَامِ ابنْ بَعَقْ (Such a one was profuse in bounty and generosity). (TA.) بَعَقَ امْرُ ابنْ بَعَق (S, K) He was profuse in speech; (K, * TA;) as also ابنْ بَعَقٍ (K) and ابنْ بَعَق (Sgh, K.)

7. ابنْ بَعَقْ see 7.
see what next follows, in two places.

Clouds (سحاب) pouring forth [rain] with vehemence. (S.) Also, and بعاص and بعاص, Rain coming suddenly, or unexpectedly, with vehemence, in large drops. (K, TA.) 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. (AHn, TA.)

Land upon which what is termed بعاص [i. e. either the rain or torrent so termed] has fallen, or descended. (Nawádir el-Aaráb, TA.)
become a husband; (S, K) as also : (K: he married, or took a wife. (Msb.) And in like manner, inf. n. 
She became a wife: (TA:) [and it seems to be indicated in the Ham p. 359 that  and  signify the same:] and 
she took to herself a husband. (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  , (TA,) not knowing what to do. (K)

The people intermarried with a people. (K) You say also, 

The sons of such a one, none is married to them, nor are they married [to any but persons of their own tribe]. (Ham p. 337.) [The inf. n. signifies also The playing, or toying, together, of a man with his wife; (S, Mgh, Msb, K;) and so [also an inf. n. of the same verb], (Msb, K;) and [inf. n. of 6]. (K) You say, 
played, or toyed, with his wife. (Msb.) And  She plays, or toys, with her husband. (S) And 
Between them two is playing, or toying. (TA.) And 
with the other. (TA.) And metonymically, (TA,) signifies also I. q. (Az, K, TA;) and so [also an inf. n. of the same verb], (Msb, K;) and [inf. n. of 6]. (K) You say, 
meaning  And metonymically, (TA,) signifies also I. q. (Az, K, TA;) and so [also an inf. n. of the same verb], (Msb, K;) and [inf. n. of 6]. (K) You say, 
between them two is playing, or toying. (TA.) And 
meaning  Such a one sat with such a one: (K, TA;) the idea of 
playing, or toying, being imagined to be implied. (TA.)
5: She was obedient to her husband; (K) [so too, as will be seen from what follows;] and so she adorned herself for her husband. (K) You say, A woman who is good in obedience to her husband. (TA.)

6: see 3, in two places.

8: and see also 5, in two places.

10: Also, said of palm-trees, They became what are termed, q. v., (S, TA,) and great. (TA.) And, said of a place, It became what is termed, (K;) or it became elevated. (TA.)

A husband: (S, Mgh, Msb, K;) pl. A 'wife; (S, Msb, K) and A 'wife; (K;) And A wife; as also; (S, Msb, K;) like and 'wife. (S, Msb. *) A lord, a master, an owner, or a possessor, (S, Msb, K;) of a thing, (K;) such as a house, and a beast, (TA,) or a she-camel: (S;) a head, chief, ruler, or person of authority. (El-Khattábee, TA.) [And hence,] A certain idol, (S, K,) of gold, (TA,) belonging to the people of Ilyás, (S, K,) who is said to be the same as Idrees, the grandfather, or an ancestor, of Noah, or to have been a grandson of Aaron, (Bd in vii. 85,) or the son of the brother of Aaron: (Jel ibid.:) it is mentioned in the Kur xxxvii. 123: accord. to one copy of the K, it belonged to the people of Jonas; and so in the Kitáb el-Mujarrad of Kr: accord. to Mujáhid, it means a deity that is not God: (TA:) or a certain king: (IAar, 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 Baala-Bekk: so in the Kur: (Bd, Jel: *) or it means in the dial. of El-Yemen a lord; and so in the Kur. (Bd.) Also One whom it is a necessary duty to obey; as a father, and a mother, and the like. (TA.) And A family, or household, whose maintenance is incumbent on a man. (TA.) And it may be a contraction of, 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, 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-Râghib, TA.)

Any palm-trees, and other trees, and seed-produce, not watered: or such as are watered by the rain: (K:) or palm-trees (َّلَْﳔ) that imbibe with their roots, and so need not to be watered: (S, Mgh, Msb, K:) metaphorically so applied: (Mgh:) AA says that it is syn. with َّذِﻋ, meaning what is watered by the rain: but As says that this latter word has the meaning just given, whereas َّلَّﻌـب signifies what imbibles with its roots, without irrigation or rain: (S, Msb:) 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-Râghib, 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] قَسْب. (TA:) And The tax, or impost, that is given for the watering of palm-trees. (K.)

َّلَّﻌـب part. n. of َّلَّﻌـب, Confounded, or perplexed, &c. (K.) And Lacking strength, or power, or ability; unable to find the right way to accomplish his affair: (TA:) With َّلَّع, 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.)


**بَغَت**

{(S, A, &c.,) aor. ﷲ} (A, Msb, K,) inf. n. ﷲ بَغَت and ﷲ بَغَت (S, A, Msb, K) and ﷲ بَغَت (MF) and ﷲ بَغَت, with teshdeed to the ﷲ, of the same measure as ﷲ حَرِيَّة, 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, Msb, K;) as also ﷲ بَغَت, (A, Msb,) inf. n. ﷲ مِبْغَتَة (S, K) and ﷲ مِبْغَتَة (TA.) It is said in the Kur vi. 31, accord. to the reading mentioned above, ﷲ إِذَا جَآَهُمُ الْسَّاعَةُ بَغَتَ [When the hour of the resurrection shall come upon them suddenly, unexpectedly, &c.]. (Z.) And you say, ﷲ جَآَهُ بَغَتَ He, or it, came to him suddenly, &c. (A, Msb.) And ﷲ لَقِيَ بَغَتَ He met, or found, him, or it, suddenly, &c. (S.) And ﷲ لَنْ أَسْتَ آَمنَ بُغَتَاتَ الْعَدَوَّ I am not secure from, or free from fear of, the enemy's comings [upon me] unawares. (S.)

ٌتَغَْ ٌتَغَْ ﷲ بَغَت see 1.

**بَغَت**

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, ﷲ البَغَوْت [q. v.], with the unpointed ﷲ ع and the three-pointed ﷲ ت. (IAth.)

**مِبْغَوْت** i. q. ﷲ مِبْهُوْت [Confounded, or perplexed, and unable to see his right course]: so in the saying, ﷲ لَآ رَأَيْ مِبْغَوْت [There is no judgment to one who is confounded, &c.]. (A.)


Dust-colour. (A.) [But see \( \曲折 \). Accord. to the TA, the former is the inf. n. of 1, q. v.]

Whiteness inclining to خضرة [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 \( \曲折 \) is applied. (K, TA.) [See \( \曲折 \).]

\( \曲折 \): see \( \曲折 \), of which it is the fem.

\( \曲折 \) (T, S, A, Mgh, Msb, K) and \( \曲折 \) and \( \曲折 \) (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; (Msb;)

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, Msb;) or small birds that do not prey, such as sparrows and the like; [a coll. gen. n.], n. un. with ط: (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 \( \曲折 \); pl. [of the latter] \( \曲折 \) and \( \曲折 \); (T:) [but this appears to be wrong; for AM says, in the T,] Lth makes the \( \曲折 \) and the \( \曲折 \) 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 خضرة, i.e. white inclining to خضرة [explained above, voce \( \曲折 \)]; but as to the \( \曲折 \), 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 \( \曲折 \) is
a bird of a colour inclining to that of dust, (S, Msb, *) a little less than the رَخْمَة [or vultur percnopterus], (S,) or less than the رَخْمَة, (Msb,) slow in flight: (S, Msb:) but IB says that this is a mistake in two points of view; first, because بَغَات is a [coll.] gen. n., of which the n. un. is with ء, like as is that of جَمْحِام; and secondly, because it applies to the class of birds that do not prey: but the بَغَث 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 بَغَاث signifies the [species of vulture called] رَخْمِة; and the n. un. is with ء others, the young ones of the رَخْمِة and birds of the crowkind: or [birds] like the [hawks called] سَوْدَق [pl. of سَوْدَق], not predaceous: in the T, it is said to be [a kind of bird] like the [hawk called] بَيْشَق, that does not prey upon any other bird: (TA:) or بَغَاث and بَغَات (ISd, K) and بَغَاث (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, بَغَاث the [species of vulture called] مَرْحِم signifies the worst of birds, and such as do not prey; and بَغَاث and بَغَات are dial. vars.: (S:) the pl. is بَغَاث, (Sb, T, S, Msb, K,) accord. to those who make بَغَاث a sing., (Yoo, S, Msb, TA,) or accord. to those who make the sing. to be with ء; (T, TA;) or those who apply بَغَاث [as a n. un.] to the male and the female make بَغَاث to be pl. [or rather a coll. gen. n.]; (Yoo, S, Msb;) as is done in the case of بَغَاث and بَغَاث: (Yoo, S, TA:) ISd says that بَغَاث, 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: (Msb:) but Yoo asserts both of these forms to be used: (AZ, TA:) and بَغَاث is said to signify a weak bird. (TA.) It is said in a prov., إنَّ الَبَغَاث يَأْهَمُنا يُسْتَنْسَرَ (S, A, Msb, K *) Verily the بَغَات in our land becomes [like] a vulture, or become [like] vultures: (Msb:) applied to the low person who becomes of high rank: (A:) meaning the weak in our land becomes strong: (Msb:) 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.)

Wheat (طَعَام and طَعَام [both of which signify the same, though the latter, q. v., has a a larger application,]) adulterated by being mixed with barley: (Th, K, TA,) as also بَغَاث and بَغَاث (Th, TA,)
Of a white colour inclining to [which here app. means a dark, or ashy, dustcolour]: (T:) [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 [fem. of: ] (T:) [or of a colour resembling that of ashes: (TS, K:) because he is of the colour termed [a hawk of that colour: (ISh, A:) as well as [A:] i. e., that wherewith men take game. (ISh, TA:) applied to sheep or goats, (S, K:) or, as in some lexicons, to sheep, (TA:) is like [Black speckled with white; or the reverse:] or in which are blackness and whiteness, with predominance of the latter colour: (TA:) or [A certain bird, (K, TA:) dustcoloured, in truth different from the [shown above: see the latter word: (TA:) pl. of: ] and [He is of the birds thus called]: (A:) ___ And [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 commonality, or vulgar, and collective body, of the people. (S.) One says, [Such a one went forth among the medley, &c., of the people. (A:) And [We entered among the commonality, or vulgar, and the collective body, of the people. (S.)
The sky rained a rain such as is termed غشة, q. v. (S, K.)

The land was watered by a rain such as is termed غشة, (S,) or غش. (TA.)

A weak shower of rain; (S, K: above what is called طَشَّة: (S:) or weak rain, small in its drops; as also غش [originally an inf. n.]: or both signify a cloud that pours forth its rain in one shower: As says that the lightest and weakest of rain is that called طَّلِّي: then, the غش; then, the غش: the dim. of the last is شَيْشَة: (TA.)

Weak rain. (S, K:)

Land watered by a rain such as is termed غشة, (S,) or غش. (TA.)
both] 1; and َضَغَـبَ; aor. [of

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was, or became, hateful, odious, or an object of hatred. (S, A, K.) His fortune, or good
fortune, fell; syn. عَرْضٍ. A.) And َضَغَـبَ, (L, K, TA,) or َضَغَـبَ, (as in one copy of the K,) or َضَغَـبَ, (as in the CK,) May thy
fortune, or good fortune, fall: syn. بَعْضُ, (K, TA,) and ﷺ عَرْضٍ: (TA:) a phrase ascribed by IB to the people of El-Yemen. (TA.)

See also 4, in three places.

(سَأْنَلا) َلِإِ ِّٰللَّهٱ ُهَضْغَبَ, (S, TA,) or َسَأْنَلِ ِّٰللَّهِ (Msb,) [but this I think doubtful, from what is said in explanation of the verb of wonder,
(see 4,)] inf. n. رَغَٰبَيْنِ, (S, K,) God rendered him hateful, odious, or an object of hatred, to men; (S, Msb; *)
being the contr. of حِبْبَ. (K;) or very hateful or odious. (TA.) You say also,
[هَدَىِ ٌضَغَـبَٰ, (L, TA,) or َضَغَـبَٰ, (as in the CK,) 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.)

ِذَٰلِكَ َضَغَبَٰ, inf. n. مَبَاغْضَبَة, I rendered him [hatred, or] vehement hatred, reciprocally. (A, * TA.) You say also,
[Between them two is reciprocal hatred, or vehement hatred]. (A.)

ِذَٰلِكَ َضَغَبَٰ, inf. n. بَاغْضَبَةٍ, He hated him. (S, A, * Msb, * K.) It is said that َضَغَبَةٍ is not allowable: (Msb:) or
is a bad form; (AHát, K,) used by the lower class; and sanctioned by Th only; for he explains قَالُوا َبَغْضَبَةٍ, as occurring in the Kur
[xxvi. 168], by which shows that he held َبَغْضَبَةٍ to be a dial. var.; for otherwise he would have said َبَغَعْضَبَةٍ: (AHát:) but the
epithet affords a strong evidence in favour of the opinion of Th here mentioned; for [said to be] anomalous; (S, K) because the verb of wonder is not regularly formed from a verb of the measure ; but this is not anomalous; for it is from [ such a one was, or became, hateful, or odious, to me: signifying How hateful, or odious, is he to me! but, How he hates me! for] the lexicologists and grammarians relate that is said when thou hatest him; and , when he hates thee: (IB:) ISd says, on the authority of Sb, that means that thou art an object of hatred [so in the TA, but this is evidently a mistake for , a hater,) to him; and , that he is an object of hatred with thee, or in thine estimation. (TA.)

5 He manifested, or showed, hatred; or he became, or made himself, an object of hatred; contr. of (K.) You say, [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 The company of men hated one another: (Msb:) is the contr. of (S, K.) You say, [I have not seen any more vehement in mutual hatred than they two]. (A, TA.)

Hatred; contr. of (S, A, K:) a subst. from . (Msb.)

Vehement hatred; as also , (S, A, Msb, K) and [but see 1]. (TA.) See also .

2
بغضاء: see what next precedes.

بغوض: see what next follows.

بغض Bearable; odious; and object of hatred: (S, A, Msb, * K:) hated; as also بغض (TA) and مبغض (Msb, * TA:) pl. of the first, بغضاء. (A, TA.) Some say that it has also the contr. signification of Hating: i. q. مبغض: (TA:) and Skr explains بغض as signifying people hating thee. (L, TA. *)

بغاض: see بغض.

بغاض: see بغض.

بغاض: see بغض.

بغاض: see بغض.

بغض [A cause of hatred: a word of the same class as محبة and محبوبة]. (A.)
لغَب

1. بَعَلَ, aor. — , inf. n. بَعَلَة, said of a man, i. e. 

He affected stupidity, dulness, or want of intelligence; 
or he became submissive, and humble; &c.] (TA.) [See also 2.] (TA.) [See also 2.

2. بَعَلَ, 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 بَعَلُ, inf. n. as above, He was impotent and weak, or languid, and fatigued. (JK, TA,) in going, or pace. (TA.) 

The camels went a pace between that termed تَلْعَبَة and that termed قَنَعة: (S, * K, TA:) and hence بَعَلُ 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، 

أَلْحَيْ فَبَعَلَ , i. e. [he was fatigued, so] he went an easy, but a quick, pace; syn. بِمْلَح. (TA.) 

بَعِلُهُمْ, (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 بَعِلُهُمْ, aor. — , from بَعَلُ [or mule] is unable to equal the heat, or course, of the horse. (TA.)

3. بَعَلَ He (a camel) became like the بَعَلَ [or mule] in the width of his step. (TA.) [See also 2.]

4. بَعَلَ 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 بَعَلَ [a pl. of pauc.] (JK) and بَعُل [also] a pl. of pauc., (Msb,) and بَعَلَ, (JK, S, Msb, K,) a pl. of mult.; (Msb;) and quasi-pl. n. مَعَلُوْلَة, (K,) meaning a number of mules (بَعَلَ) togeother: (JK, * S;) the female is termed بَعَلَة; (Msb,) See 2, in two places. You say تَرِقْ فيه بَعَلَة [A road in which is the urine of mules]; meaning a difficult road. (TA.) And فَلَانَة أَعَصِر من بَعَلَة [Such a woman is more barren than a she-mule]. (TA.) And بَعَلَة نَعَلَ وَ هَوَّة أَهْل [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, [he is a mule, a bastard]. (Er-Rāghib, TA.) The people of Egypt say, [Such a one bought a beautiful female slave:] and [In the house of the sons of such a one are slaves, or female slaves]: and [I bought of the slaves, or female slaves, of El-Yemen, but for a high price]. (TA.)

[n. un. of بداول, which is a coll. gen. n., like حمال and جمال, but explained by Freytag as meaning he who possesses many mules; ] An owner, or attendant, (Sb, S,) of mules, (Sb, TA,) or of the mule. (S.) See also بطال, with which it is syn.

: see what next precedes.

[He is more mulish than the bull, and more heavy, or sluggish, than the ass]. (TA.)

: مبعلاء.
She (a gazelle) uttered a cry: (S:) 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 غاب 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, (S, K,) غاب both verbs, (K,) She (a camel) uttered a cry without clearness: (S:) 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 رغاء. (Ham p. 233.)

[See an ex. in a verse of Dhu-rRumme cited voce لع. ] And غاب said of the غاب, غاب, غاب, غاب, غاب, [all of which words are said to signify the mountain goat,] غاب غاب غاب غاب غاب غاب, غاب غاب, غاب غاب غاب. (TA,) غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غاب غا
I passed by a meadow in which the gazelles were uttering cries, &c., one to another. [by gazelles uttering cries, &c., one to another]. (TA.)

A thing like the [a necklace,] with which women ornament themselves. (TA.) [But this is apparently post-classical, from the Turkish بوغومق. In the present day, it is applied to A necklace of pearls.]

The crying, or cry, of the female gazelle, and of the she-camel, as explained above: see 1. (S.)

A female gazelle uttering, or that utters, the cry termed بغام. (S, K.)___ A woman having a soft, or gentle, voice. (JK, TA.)

A young gazelle, and a young camel, to which the cry termed بغام is addressed by its mother. (JK.)___ One says, also, [A cry &c. uttered]; like as one says, قول مقول. (TA.)
He looked at the thing [to see] how it was; (K;) as also (K in art. بِعَيْنٍ,) inf. n. بِعَيْنٍ. (TA in that art.)
Bayyī (S, K, &c.) aor. ـَـَِ، (Msb, K,) inf. n. Bayyā, (S, Mgh, K, &c.) or this is a simple subst., and the inf. n. is Bayyī, (Msb,) [but, if this be correct, the former is generally used for the latter,] and Bayyī, (Lh, K,) but the first is better known, and is the chaste form, and some say, Bayyī, (TA,) and Bayyī and Bayyī (K,) accord. to Th, but others hold these two to be simple subst., and some mention also Bayyī, with fet-h, (TA,) and Bayyā, (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 Bayyī and Bayyī (S, Msb, K) and Bayyī (K,) or Bayyī signifies he sought, &c., diligently, studiously, sedulously, or earnestly: (Er-Rághib, TA:) and Bayyī 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, يَـِّـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~ He sought him with an evil purpose; or sought to do him evil]. (S and K in art. يَـِّـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~) And Bayyā He sought, &c., a thing for him; like يَـِّـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~ You say, يَـِّـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~ He sought, &c., the thing for him; (S, K;) as also Bayyā, يَـِّـِـِـِـِـِـِـِ~ Bayyā, يَـِّـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~ and BayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayyāBayy...
gain: (JK, K;) but in the M, دُوْ بِغَايَةٍ لِّلْكُسبَ, meaning a seeker of gain. (TA.) And Good was not appointed to betide him. (TA.) And 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., البَعِيْعُ عَقَالَ النَّصْرِ [Envy is the shackle of aid from God against an enemy or a wrongdoer]. (TA.) Hence, (Lh, TA,) بَعِيْعُ 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 disapprove. (TA.) You say, بَعِيْعُ عليهِ, (S, K;) and بَعِيْعُ عَلَى النَّاسِ, (Az, Msb,) aor. ˨˩, (K,) inf. n. بَعِيْعُ, (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, Meb,) and sought to annoy them, or hurt them. (Az, TA.) Lh mentions, on the authority of Ks, the saying, ما لِي وَلَبِّعُ بَعْضَكُمْ عَلَى بَعْضٍ [What have I to do with wrongful conduct, the wrongful conduct of one of you towards another?], for ISd thinks, because of the difficulty found in pronouncing the kesre of the اَلْبَعِيْعَ, which also signifies He occupied himself with corrupt, wrong, or unjust, conduct: [accord. to Fei,] from the same verb [in a sense to be mentioned below,] said of a wound. (Msb.) Also, aor. ˨˩, (TA,) inf. n. بَعِيْعُ, (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 بَعِيْعُ في مَشْبِتِهِ, (K,) inf. n. بَعِيْعُ,
He [app. a horse, and perhaps a man also,] was proud, or self-conceited, and quick, in his gait. (K) or 

in a horse, (S, TA,) or in the running of a horse, (JK, TA,) is the being proud, or self-conceited, with exceeding briskness or liveliness or sprightliness. (JK, S, TA.) And, (S, K,) inf. n. بُغِتُ السَّمَاءَ بَغُيْ (TA,) The sky rained vehemently: (A'Obeys, S, K,) or exceeded, in rain, the limit of what was wanted. (Er-Raghib, TA.) And بَغِيَ الْوَادِيِ The valley flowed with water reaching to a place to which it had not reached before. (S, TA.) 

ٌﻰْﻐَـﺑٌـ And, (S, Mgh, Msb, K,) said of a woman, (Th, IKh, S, Msb, and so in some copies of the K,) or of a female slave, (so in other copies of the K,) but it is not restricted to the latter, (TA,) aor. — , (JK, Msb,) inf. n. بُغُيْ (IKh, JK, S, Mgh, Msb, TA,) or بُغُيْ (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 بُغِيْ (IKh, S, * Msb, K,) inf. n. وَبَغِيْ (IKh, K) and مِبَاغِيْ (S, Mgh,) said of a female slave: (Msb:) or مِبَاغِيْ signifies the committing fornication, or adultery, with another. (KL.) It is said in the Kur [xxiv. 33] And compel not ye your young women to prostitute themselves. (Mgh.) And you say, بَغِيْ (JK, S, Msb,) aor. — , inf. n. بُغِيْ (JK,) The wound swelled, (S,) and became in a corrupt state, (JK, S, Msb,) and produced thick purulent matter. (JK.) And بُغِيْ جَرْحُهُ على بَغِيْ His wound healed having somewhat of corruption in it. (S.) بُغِيْ (K,) aor. — , inf. n. بُغِيْ (TA,) also signifies He lied; said what was untrue. (K.)

ما نَغِيْ, 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. يَغِبَ، (TA,) He looked at a thing [to see] how it was; (K;) and so يَغِبَ، inf. n. يَغِبَ: 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 يَغِبَ see 1, latter part, in two places. Lh mentions the saying, addressed to a pretty woman, ﴿إِنَّكَ لَجَمِيلةٌ وَلَا يَبِغِى﴾ 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. يَبِعَ, or art. يَغِبَ. (TA in art. يَبِعَ.)

4 يَغِبَ 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 يَغِبَ see 1, first sentence.

6 يَبَغَوا They acted wrong fully, injuriously, or tyrannically, one towards another; exalted themselves, one against, or above, another; overpowered, or oppressed, one another. (S, TA.)

7 يَبَغَ is said in the S to be quasi-pass. of يَبِعَ، like as يَكَرَ is of يَكَرَ، and Esh-Shiháb says of the aor. that it is quasi-pass. of يَبَغَ، aor. يَبِعَ, in the sense of طَلِبَهُ يَبِغَةٌ (TA:) [Fei says,] it has been asserted that يَبَغَ is quasi-pass. of يَبِعَ, but a verb of the measure يَعِفُّ is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of يَكَرَ، of which the quasi-pass. is يَكَرَ، which يَبَغَ does not: some, however, allow its being thus used: (Msb:) accord. to Zj, it is as though it were syn. with يَلِطَ، as quasi-pass. of طَلِبَ، 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 Elkhattábee on the authority of Ks; and was often used by Esh-Sháfíee: it is, however, very
rare. (TA.) You say, [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, اَﺬَﻛْنَأَﻚَﻟﻰِﻐَـﺒْـنَـﻳ 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, accord. to Zj, اَﺬَﻛْنَأَنَﻼُﻔِﻟﻰَﻐَـبَـنِا, 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 اَﺬَﻛْنَأَنَﻼُﻔِﻟِاَم of which four phrases, the first is given by Lh as explanatory of the third and fourth, and means, accord. to Esh-Shihâb, 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 اَﺬَﻛْنَأَنَﻼُﻔِﻟِاَم It is very requisite that it should be so, or that such a thing ought be; [or it ought to be so, or such a thing ought to be; it behooveth that it should be so, or such a thing behooveth:] 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, اَﺬَﻛْنَأَنَﻼُﻔِﻟِاَم 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], ﻰِﻐَـبِإ see 1, first sentence, in two places: ___ and see also 7, in two places.

10 اَﺬَﻛْنَأَنَﻼُﻔِﻟِاَم You say also, ﻰِﻐَـبِإ see 1, first sentence. ___ You say also, ﻰِﻐَـبِإ and ﻰِﻐَـبِإ see 2, first sentence. ___ You say also, ﻰِﻐَـبِإ and ﻰِﻐَـبِإ [He asked the people, or company of men, to seek a thing for him, and they sought it for him]. (Lh, K.)

[originally an inf. n. (see 1)] Much of rain; or much rain: in [some of] the copies of the K, ﻰِﻐَـبِإ is erroneously put for ﻰِﻐَـبِإ: (TA:) [and in some, ﻰِﻐَـبِإ for ﻰِﻐَـبِإ: in a MS. copy, I find ﻰِﻐَـبِإ the greater part of the sky: and in the CK, ﻰِﻐَـبِإ the greater part of the sky: signifies the main portion, (As, S,) or the vehemence, and the main portion, (Lh, JK, TA,) of the rain of the sky. (As, Lh, JK, S, TA.) Hence the saying, ﻰِﻐَـبِإ دَفَعَنا بِغِي السَّمَاء خَلِفَنا (As, S, TA) or ﻰِﻐَـبِإ عَنَنا (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].

[62x706]ٌﺔَﻴْﻐُـﺑ

ٌﺔَﻴْﻐِﺑ

ٌﺔَﻴْﻐُـﺑ (JK, S, Msb, K) and ٌﺔَﻴْﻐَـﺑ (K). A thing sought; (JK, K;) as also ٌبَـﻐَأْيَه [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, ٌبَـﻐَأْيَه (I have among the sons of such a one an object of want): (S:) or the first signifies a state that one seeks; and the second, a thing itself that one wants: (As, S, Msb: *) and the first, (JK,) or third, (K,) signifies also a stray beast that is sought: (JK, K;) the pl. of the second is ٌبَـﻐَأْيَه [The thing that he sought was refused to such a one] is said of one who finds not what he seeks. (TA.).

[62x706]ٌبَـﻐَأْيَه

ٌبَـﻐَأْيَه: see what next follows.

ٌبَـﻐَأْيَه

ٌبَـﻐَأْيَه, accord. to some, of the measure ٌلِـعَﻓ; accord. to others, of the measure ٌلَـعَـﻓ, originally ٌبَـغَأْيَه; [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 ٌبَـغَأْيَه [of the measure ٌبَـغَأْيَه, and therefore anomalous, like ٌبَـغَأْيَه]: (M, K:) ٌبَـغَأْيَه is not applied to a man, (Lh, Msb,) nor ٌبَـغَأْيَه to a woman: (Lh, TA:) pl. ٌبَـغَأْيَه. (S, Mgh, Msb.) [See an ex. voce [مهر].] ___ 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, ٌبَـغَأْيَه [The female slaves stood over their heads]. (S.) ___ also signifies The scouts, or companies of scouts, that precede an army: (S, K, TA:) but the sing. of this is ٌبَـغَأْيَه. (TA.)
seek. Also, pl. بَعْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

seeking; seeking for; or after; seeking, desiring, or endeavouring, to find, and take, or get: pl. بَعْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

seeking; seeking for; or after; seeking, desiring, or endeavouring, to find, and take, or get: pl. بَعْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

Seeking; seeking for; or after; seeking, desiring, or endeavouring, to find, and take, or get: pl. بَعْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

camels and a guide of the way, mentioned in a trad. respecting the Hijreh (as said by A boobeckr to a man who asked him Who are ye? ), alludes to the seeking of religion and the guiding from error. (TA.) One says, ﴿فَروُّا هَذِهِ الْيَوْمَ بَعْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

[Disperse ye, for these camels, seekers] to scatter themselves in search thereof. (S.) Acting wrongfully, injuriously, or tyrannically; [&c.,] towards others: pl. بَعْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

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.) A company of men revolting from the just Imám. (K.) 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. بَعْـِـِـِـِـِـِـِـِـِـِـِـِ~

signifies What the sportsman, or hunter, seeks, of game, or objects of the chase. (JK.) 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, [I sought wealth by the way, or manner, whereby it should be sought]: like as is meant in the saying, A company of men revolting from the just Imám. (K.) 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. بَعْـِـِـِـِ~

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The lion: (K:) because he is always seeking prey. (TA.)
He spoke, or talked, much; was, or became, loquacious; (JK, M, TA;) as also ٍﻖَﺒْﻘَـﺑ ( . M, TA.) He spoke, or talked, much against the people, or company of men; (Zj, M, * K;) as also ّﻖﺑا ( . K.) Hence, (TA,) ُءﺂَﻤَّﺴﻟا ِﺖْﻘَـﺑ, (S, M, K,) and ِﺖّﻘﺑا ( , M, TA,) The sky rained much, and consecutively, or uninterruptedly: (M, TA: *) or contrariwise: (IF, K; * TA:) in some of the copies of the K, ُءﺂَﻄَﻌﻟا اَﻨَﻟ ْﺖﱠﻘَـﺑ He made the gift large, or ample, to us. (M.) ُءْﻰﱠﺸﻟا ْﺖﱠﻘَـﺑ, aor. ُﻖَﻴَـﻳ ( , M,) or ُﻖِﺒَـﻳ ( , TA,) He put forth, or took forth, what was in the thing. (M, TA.) Hence, (M,) ِﺐَﻗَّﻘَـﺑ ( , S, L, TA,) in the K, erroneously, ُنﺎَﻜَﳌا ْﺖﱠﻘَـﺑ, [aor., app., ُﻖَﺒَـﻳ ( , TA,) or ُﻖَﻴَـﻳ ( , M,) or ُﻖِﺒَـﻳ ( , TA,), inf. n. ُبَـﻗَّﻘَـﺑ ( , M, * K.) ُهَّلِإ ْﺖﱠﻘَـﺑ The place abounded with ِبَـﻗَّﻘَـﺑ ( i.e. gnats, or mosquitoes; or bugs); as also ُبَـﻗَّﻘَـﺑ ( , M, TA.)
The children of such a one multiplied; became many, or numerous. (TA.)

The ewes, or she-goats, being lean, or meagre, brought forth [in drought, or scarcity, or in a year of drought or scarcity]. (JK, O, K, TA.) The valley put forth its plants, or herbage. (O, L, TA.) In the K, خرج نباته بغا is erroneously put for خرج نباته خيرا. (TA.)

He did to him much, or ample, good, or evil.

(Ibn-'Abbád, JK, K.)

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 The cooking-pot boiled [so as to make a sound of bubbling]. (M.) See also 1. He scattered speech (app. meaning he jabbered) at us, or against us: compare بق كلامه, or بق على القوم, above.

(K.)

A woman having many children: (Ibn-'Abbád, JK, K:) and بق بِمْهَا, or بق بِمْهَا, q. v. infrà,] 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 The cooking-pot boiled [so as to make a sound of bubbling]. (M.)

He scattered speech (app. meaning he jabbered) at us, or against us: compare بق كلامه, or بق على القوم, above.

(K.)

A woman having many children: (Ibn-'Abbád, JK, K:) and بق بِمْهَا, or بق بِمْهَا, q. v. infrà,] 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 The cooking-pot boiled [so as to make a sound of bubbling]. (M.)

He scattered speech (app. meaning he jabbered) at us, or against us: compare بق كلامه, or بق على القوم, above.

(K.)

A woman having many children: (Ibn-'Abbád, JK, K:) and بق بِمْهَا, or بق بِمْهَا, q. v. infrà,] 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 The cooking-pot boiled [so as to make a sound of bubbling]. (M.)

He scattered speech (app. meaning he jabbered) at us, or against us: compare بق كلامه, or بق على القوم, above.

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A woman having many children: (Ibn-'Abbád, JK, K:) and بق بِمْهَا, or بق بِمْهَا, q. v. infrà,] 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 The cooking-pot boiled [so as to make a sound of bubbling]. (M.)

He scattered speech (app. meaning he jabbered) at us, or against us: compare بق كلامه, or بق على القوم, above.

(K.)

A woman having many children: (Ibn-'Abbád, JK, K:) and بق بِمْهَا, or بق بِمْهَا, q. v. infrà,] 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 The cooking-pot boiled [so as to make a sound of bubbling]. (M.)

He scattered speech (app. meaning he jabbered) at us, or against us: compare بق كلامه, or بق على القوم, above.

(K.)
found in bed-frames, or couch-frames, and in walls, [and therefore termed
[from being found in mats]; (TA:) when one kills them, he smells [what resembles]
the odour of bitter almonds proceeding from them. (M, TA.)

The elmtree: see رادرة.

A man who speaks, or talks, much; loquacious; talkative; garrulous; a great talker; (S, K;) whether
correctly or incorrectly; (M;) or such is termed بقاق, (JK, S, K;) but this has a
more intensive signification, (S, TA,) and ميق, (M, Sgh, K;) and بقاق, (JK, S, M,) or لغلاق
بقاق, (K,) and لبق بقاق, (K,) which last
occurs in a trad., but accord. to one recital it is لقى بقاق, in which the former word signifies cast away, and the latter is an imitative
sequent thereto: (TA:) بقاقة, also, [app. pl. of بقاق] is syn. with [great talkers, &c.]: (IAar, TA:) and بقاق [thus written
without teshdeed] signifies a babbler; nonsensical, irrational, foolish, or delirious, in his talk; one who speaks
confusedly and improperly; or who speaks, or talks, much and badly, or erroneously. (M.) [See also 1, of which
it is an inf. n.] Also, (K;) n. un. with ئ, (JK, K;) A kind of clamorous bird: (JK, K;) but Sgh writes it [بقاق,] 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.)

بقاق: see بقاق.

بقاق: see بقاق, in two places.

بقاق: see بقاق, in two places. ___ Also The mouth. (K.)

بقاق: see بقاق, in two places. ___ Also The mouth. (K.)

بقاق: see بقاق, in two places. ___ Also The mouth. (K.)

WithTypeFace
A land abounding with [i.e. gnats, or mosquitoes; or bugs]; (M, TA;) like as you say مبضة. (TA in art.)

ٌﺔَﻀَﻌْـﺒَﻣ

ٌقﻮُﻘْـﺒَﻣ

ٌباَﺮِﺟ

جَرَاب ْمَقْفُوقٍ

[A bag, or receptacle, for travel-ling-provisions &c.] opened: (JK:) or slit, ripped, or rent, and opened. (Ibn-'Abbád, TA.)
He slit; ripped; split; cut, or divided, lengthwise. (S, Msb, K, &c.) He slit, or ripped open, an animal's belly. (A, Mgh.) One says, آهنينج نع آهرقبا Rip thou open her [a camel's] belly so as to disclose her fœtus. (S.) [See بَرَ،] __ He opened, or laid open. (S, A, Msb.) __ 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.) __ He knew the state, condition, case, or affair, of the sons of such a one, and examined, or inspected, them. (K.) __ He inquired, and searched to the utmost, after sciences. (A.) __ He (a dog) became confounded, (S, K,) and stupified, (TA, with joy); (K,) at seeing بقر الوحش [wild oxen, or wild bulls or cows]; (TA,) like as one says بقر في بني فلان __ He looked for the place of water and saw it: (K,) [or it clave the ground and discovered water:] occurring in a trad. respecting the مهده of Solomon [mentioned in the Kur ch. xxvii.] (T.) __ He became confounded, or perplexed: (IAar, TA:) and he doubted respecting a thing. (K.) __ Also, aor. as above, inf. n. بقر (S, K) and بقر; (K,) but Az says, El-Mundhriee has informed me that A Heyth disallowed بقر, saying that it is accord. to analogy بقر, 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 بقر.
The people dug the tract around them, and made wells. (As.)

It (a she-camel's belly) became ripped open; as also ُبَـقَرَ and ُبَـقَرَ اَن. (TA.) ___ It became open. (As.) ___ And i. ُبَـقَرَ q. (As, K;) as also ُبَـقَرَ. (K.) So in the phrase [He enlarged himself, or took a wide range, in science, or knowledge]; (S, A, Msb;) and ُبَـقَرَ inf. n. ُبَـقَرَ, signifies the same. (TA.) And so in the phrase ُبَـقَرَ في المال, (S, A, Msb,) and ُبَـقَرَ في الأَلْمِ, (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 As. (A'Obeid.) You say also, ُبَـقَرَ الكَلَـمَ, [meaning ُبَـقَرَ الكَلَـمَ], i. e., He was diffuse, or profuse, in speech; syn. ُتَفـْقَتْ به, (A.)

بَـقَرَ 5 see 5.

بَـقَرَ 8 see 5.

بَـقَرَ a gen. n., (S, Msb,) a word of well-known meaning, (S, Msb, 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. بَـقَرَة, (S, Msb, K; [but in the K it is said that بَـقَرَ is pl. of بَـقَرَة,]) which is applied to the male and the female; (S, Msb, K;) the بَـقَرَة being added only to restrict it to unity: (S, Msb;) the pl. of بَـقَرَة is pl. of pauc.; (M,) and بَـقَرَات (As and TA in art. بَـقَرَة; at بَـقَرَة) is pl. of بَـقَرَة (S, Msb, K) and بَـقَرَات (As, T, K) and بَـقَرَات (As, T, K) and بَـقَرَات (K;) [or rather this last is a quasi-pl. n.;] and the following [also] are quasi-pl. ns., namely, بَـقَرَ (K) and بَـقَرَ (As, T, K) and بَـقَرَ (K;) which is syn. with بَـقَرَ, (S,) and بَـقَرَ, (K;) or this signifies a collection, or herd, of بَـقَرَ, (S,) and بَـقَرَ, (K;) or this signifies a collection, or herd, of بَـقَرَ with their pastors, (Lth, S,) and بَـقَرَ, (K;) or this last is syn. with بَـقَرَ in the dial. of the people of El-Yemen: (S;) or بَـقَرَ is pl. of بَـقَرَ and بَـقَرَ and بَـقَرَ are all syn. with بَـقَرَ; and so, accord. to Ktr, is بَـقَرَ. (Mgh.) ُبَـقَرَ والوَحْشٍ [يـَبَقَرَ] signify The wild ox, or bull, and cow; and wild oxen, or bulls, and cows, collectively: n. un. بَـقَرَة والوَحْشٍ بَـقَرَة والوَحْشٍ and بَـقَرَة والوَحْشٍ signify The wild ox, or bull, and cow; and wild oxen, or bulls, and cows, in Egypt, these appellations are applied to the antelope defassa of modern zoologists: so says Sir Gardner Wilkinson; and to this, I believe, they generally apply in the poems &c. of the early
Arabs: it is a *species of bovine antelope*: in Barbary, it seems that the animal thus called is another species of bovine antelope, or perhaps a variety of the former; it is said to be what is termed by Pallas *antilope bubalis*; by others, *alcephalus bubalis*, or *acruton 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 explained as meaning] *a kind of animal of which there are four different species*:

the first called *ماها* [i. e. *مها*, a coll. gen. n. of which the n. un. is *مهة*];

the second, *ابيل* [i. e. *بلأ*];

the third [i. e. *يامور*];

the fourth, *ليبل* [i. e. *ليبل*], and also [i. e. *وعلي*]: (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 *نوزَک* [or *نوزَکَ] (see also *إلْيَاء* in art. *للاء*); 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 suprà.)

The Arabs regard *بقر الوجه* [meaning *شحوَّلا بقر*] as ominous of evil, because of the sharpness of their horns. (Ham. p. 285.)

The quantity that fills the hide of the bull, or cow, means a large quantity. (A.)

The buphthalmum, or ox-eye; i. q. *رَآَهَـب*, q. v. (S in art. *بقر*).

A species of grape, black, large, round, and not very sweet. (K, TA.) In Palestine, applied to a *species of* *الصَّاحِإ* [or *plum*]. (K, TA.)

*بقر* is also applied to a *family*, or household; those who dwell with a man, and whose maintenance is incumbent on him. (TA.) You say, *جاء فلان بقر بقره* Such a one came dragging along his family, or household. (A, *TA.*) And *على فلان بقرة من عيال ومال* 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, *كرش من عيال* A species of the nāṣ. *Such a one is among a large company of men.* (A.)
Slit; ripped; split; cut, or divided, lengthwise; as also مبتور. (K.) ___ A she-camel having her belly ripped open so as to disclose her fœtus. (S.) ___ A mare's colt or foal that is born in a [membrane such as is called]

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( . ) ___ A she-camel having her belly ripped open so as to disclose her fœtus. (S.) ___ A mare's colt or foal that is born in a [membrane such as is called]

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A grave-digger; syn. حَتْار. (TA.) ___ A worker in iron; a blacksmith. (K.) An owner, or a possessor, [or an attendant,] of بقر [or oxen, or bulls, or cows]. (K.)

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A strong staff or stick [such, app., as is used for driving oxen or bulls or cows]. (K.)

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The lion: (K:) because, when he catches his prey, he rips open his belly. (TA.) ___ بقر [and بقر, [the latter an intensive epithet,] A man who inquires, and searches to the utmost, after sciences. (A.) And بقر علمم One who enlarges himself, or takes a wide range, in science, or knowledge. (Msb.) ___ فتنة بقر [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-spread and great: (TA:) it is likened to the disease of the belly; meaning the yellow water or fluid:

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or to pain of the belly; because its exciting cause and its cure are unknown. (TA.) See also بقر.

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Abundance of wealth, or of camels or the like, and of commodities, or household goods or utensils and furniture. (K.)

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see بقر; each in two places.
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بقر:  see  بقر.
The boxtree; a certain kind of tree, resembling the myrtle in leaves and berries: or i. q. 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 which is explained by Sgh and in the K as

a kind of tree called in Persian; and this, also, is a name of the box-tree: (TA:) it is astringent, having the property of drying up the moisture of the intestines; and its saw-dust, kneaded with honey, strengthens the hair, and makes it abundant, and is good for (or prevents, as in the CK,) the headache, and with the white of the egg is good for what is termed, (K,) i. e., a fracture of the flesh. (TA.)

: see above.
A certain kind of tree, called in Persian Sgh, K, which means good in shade; [and also is applied to the box-tree;] as has been said before, voce بَقَشْ, which may be the same: IDrd says that بَقَشْ is a post-classical word. (TA.)
It (a bird, and a dog,) was black and white; syn. بلَقَ (K,) [or rather] بلَقَ uplifting [in birds and dogs is like بلَقَ in beasts that are ridden, or horses and the like: (S, K;) or it (a crow, &c.,) was partycoloured 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.)

I know not whither he went; (S, K;) as though one said, to what بَقَأَ of the عَقَبَ of the earth he went; (S;) not used except negatively;

The calamity, or misfortune, befell them. (TA.)

He was assailed with bad, or foul, speech, or language: (S, O, K;) or with calumny, slander; or false accusation. (S.) And بَقَأَ Bَقَأَ He was assailed with foul, evil, or abominable, speech, or language. (L)

He (a dyer) left spots, or portions, of the garment, or piece of cloth, undyed. (Mgh, TA.)

He (a waterer) sprinkled the water upon his garment, so that spots, or portions, of it became wetted.

The rain fell in places of the land, not universally. (TA.)

He went away quickly; (K;) and ran. (TA.)

His colour changed, (TA,) by reason of grief, or sorrow. (Har p. 244.) The last of these three verbs is the best. (Har ubi suprà.)

A place in which water remains and stagnates; (K;) [and which is not a usual place of watering: (see بَقَأَ) this is what is meant, app., by its being said that بَقَأَ, which is its pl., signifies the contr. of مشاَرِعُ [or watering-places to
which men and beasts are accustomed to come]. (TA.) See also what next follows.

ٌﺔَﻌْﻘُـﺑ (S, Mgh, Msb, K) and ٌﺔَﻌْﻘَـﺑ (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. ٌﺔَﻌْﻘُـﺑ (S, K,) or this is pl. of ٌﺔَﻌْﻘُـﺑ (Msb, TA,) and the pl. of ٌﺔَﻌْﻘَـﺑ (Mgh, Msb, TA.) You say ِداَﺮَﳉاَﻦِﻣ ٌﻊَﻘُـﺑ اَﻬﻴِﻓ ٌضْرَأ [meaning Land in which are bare places occasioned by the locusts]. (Lh, K;) And ٍﺖْﺒَـﻧْﻦِﻣ ِضْرَﻷا ِﰱ In the land are small portions of herbage. (AHn.) And ٌﺔَﻌْﻘُـﺑ A patch of herbage. (TA in art. ٌﻂﻘﺑ) [The former also signifies A spot; or small portion of any surface, distinct from what surrounds it.] And the pl. ٌﻊَﻘُـﺑ Places in a garment, or piece of cloth, which has been dyed, remaining undyed. (Mgh,) And ٌﻊَﻘُـﺑ Places in a garment, or piece of cloth, which has been washed, in which the water remains, undried. (Mgh.) ٌﺔَﻌْﻘُـﺒﻟاُﻦَﺴَﺣ َﻮُﻫ He has a good station with the prince, or commander. (TA.) [See also ٌﻂﻘﺑ.] َأَرُسُبَأَذَنَم ِﻊَﻘُـﺑ [meaning bare place occasioned by the locusts]: (Lh, K;) and land of which the herbage is unconnected [or in patches]. (TA.)

ٌﻊَﻤُﻟ ( . TA.) Dust and sweat came upon him, and discolorations produced thereby remained upon his body: (AZ, K;) by ٌﻊَﻘُـﺑ is [lit.] meant land, or a land: so says AZ: and ٌضْرَأ ِﻪْﻴَﻠَﻋ is said to mean upon him is sweat which has become white upon his skin, like what are termed ٌﻊَﻤُﻟ ( . TA.)

ٌﻊَﻘُـﺑ 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 ٌﻂﻘﺑ continued to the name of a burialground of El-Medeeneh after the trees therein had ceased to be. (Msb, * TA.)
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 watering-places to which men and beasts are accustomed to come], (K, TA, [but in the CK, for is put ] and the frequented waters, (TA,) from fear of being caught, but only drinks from 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 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 3 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. بَاقِعَةٌ. (TA.) You say, مَا فَلَانِ إِلَّا بَاقِعَةٌ مِن لَّبَاقِعٍ، (TA.) 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.)

بَاقِعٍ, applied to a غَرَابَةٌ [or bird of the crowkind], In which is blackness and whiteness; (S, TA;) and so applied to a dog: (Lh, TA voce غَرَابَةٌ, 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 غَرَابَةٌ: (S, TA:) or, applied to a غَرَابَةٌ &c., party-coloured, or pied: (Msb:) or the whitewinged غَرَابَةٌ: (ISh, TA in art. حَذْف:) pl., when thus applied, بَاقِعَةٍ, (TA,) or بَاقِعَةٌ, 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 بَاقِعَةٌ, its pl. is بَاقِعَةٌ: (Msb.) Hence, as being likened to such a bird, Anything bad, evil, wicked, mischievous, [ill-omened,] or the like. (TA.) And Leprous. (IAar, K.)

بَاقِعَةٌ, (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 (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, the biquean signifies those in whom is blackness and whiteness; and one who is white without any admixture of blackness is not called biquean: how then should the Greeks be called biquean 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.) biquean is also applied to Waterers (sqa); because their bodies become sprinkled with the water, so that some parts thereof are wetted. (K.) 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.) A herd of camels having white humps. (TA.) The mirage; because of its varying, or assuming different hues.

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Land containing [or diversified with] small pebbles. (TA.) A barren, or an unfruitful, year: (S, K:) or a year in which is fruitfulness and barrenness: (S, Msb, K:) A year in which the rain falls in places of the land, not universally: (TA.) A year of little rain. (K, TA.)

He has his legs wetted by water in some places, so that their [general] colour is different from the colour of those places. (TA.)
**Bqll**

1. Bqll: see 4, in two places. [Hence,] said of a boy's face, (S, Mgh, K,) aor. — inf. n. Bqll, (S,) *It put forth its beard,* (S, TA,) or *hair;* (K,) as also Bqll. (K;) and this last is not allowable: (S,) similar to kbll, ٌﻞَﻘْﺑَـٛ, said of a boy's mustache. (Mgh.)

And said of a camel's tush, *It cut,* or *came forth.* (ISk, S, TA,) *It appeared:* (K, TA:) derived from Bqll. q. v. (TA.)

2. Bqll: inf. n. Bqll, (TA,) *He (a pastor) left camels to pasture upon,* (TA,) *He collected [plants, or herbs, of the kind termed] for his camel.* (Fr, K,) Bqll, (TA,) *He cut the* Bqll: so in the Mufradát. (TA.)

3. Bqll: inf. n. Bqll, (Sgh, K,) *You say,* Bqll, i.e. Bqll, the dā'īya, meaning *He tended, or took care of, the beast well.* (TK.) See also 1.

4. Bqll, (Msb:) *The land produced [plants, or herbs, of the kind termed] or produced its* Bqll: (S:) Bqll, (K,) *or became green with plants, or herbage: (Mgh:) and Bqll, signifies the same:* (IDrd, K,) both are chaste words. (IDrd, TA,) In like manner one says also of a place, Bqll, (JK, Msb,) from Bqll. (Msb,) *The [tree, or shrub, called] became green; as also* Bqll, (K,) *or it put forth what resembled young wingless locusts, and the greenness of its leaves became apparent.* (S. [See also ḥnt.)]

5. Bqll, (q. v., app. buds,) *in the days of the* Rba, *or spring,* before their leaves became apparent: (JK,) *or they put forth, in the time of the* Rba, *in their sides, what resembled the necks of locusts.* (TA,) See also 1. *The people, or company of men, found [plants, or herbs, such as are termed] for* Bqll: (Msb,) *See also 8.* Bqll, (K,) *He (God) made his (a boy's) face to put forth its hair, (K, TA,) meaning, its beard.* (TA.)

6. Bqll, (K,) *He went forth seeking [plants, or herbs, of the kind called]* Bqll: (S,) *See also 8, in three places.*
The ass, or the beasts, or camels, pastured upon plants, or herbs, of the kind called (S, K) or became fat from pasturing upon (JK). And The people, or company of men, had their cattle pasturing upon (S, K:) or they pastured their cattle upon (JK). 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 (Mgh:) or whatever herbs, or plants, grow from seed, (AHn, Mgh, K,* ) not upon a permanent root-stock, or root; (AHn, K) and accord. to this definition may be explained the saying that the cucumber is of the things termed [pl. of meaning sorts, or species, of ] not of those termed (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, Msb:) [pl. of pauc. ] the n. un. is with the pl. of mult. has been mentioned above:] the n. un. is with the pl. of mult. has been mentioned above:] the n. un. is with i. e. Hence the prov., [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. ) The saying means [He sold the seedproduce] when it was green, not yet ripe. (Mgh.) Also, and (S, K) or all these, (TA,) signify the same as [i. e. Purslane; called by these names in the present day]; (S, K) and so (JK) or this last, i. q. . (Mgh) or the körb (q, v., the name now given to the species called;) the n. un. is with i. q. .
Cabbage: in the CK [Chelidonium, or celandine; thus called in the present day;] i. q. (K.) —

иногда [Fumaria officinalis, or common fumitory]. (K.) —

i. q. (K.) —

the plant [now commonly applied to the Dolichos lablab of Linnaeus; but Golius explains the former appellation by hederæ, i. e. ivy]; though only as on the authority of the K. (K.) —

Atriplex, or orache: Golius explains the former appellation by spinacia seu atriplex; and the latter, in its proper art., by atriplex herba, and androsænum. (K.) —

(TA voce خباز, q. v.) —

[Blitum, or blite; and particularly the species called strawberry blite;] a certain herb. (K.) —

[Citrago, or balmgentle;] a certain herb. (K.) —

and [in the CK or T.] —

and [in the CK or T.] —

[or Сonchus, or sow-thistle; thus called in the present day]. (K.) —

A certain plant proved by experience to remove pains from the belly. (K, TA.)

And [A country, or region, or district, producing plants, or herbs, of the kind termed] —

(Msb, K.) —

[Land producing] —

(Msb:) or producing plants, or herbage: (K,) and the first and second of these, (K,) and erroneously written in the copies of the K, without teshdeed, (TA,) and (Msb, K,) land having, or containing, —

(K,) or a place of —

(K:) or used alone, as a subst.,] signifies a land having, or containing, —

(K:) or a place of —

(Msb:) and [app. as meaning producing] —

(K,) or this last sometimes occurs, thus applied. (I, IB.)

The [plants, or herbs, termed] —

Of, or relating to, the plants, or herbs, termed —
[properly A green-grocer; i. e.] a seller of [Persian for ]: and [by extension of its application] a shop-keeper:

(KL:) or a seller of dry fruits: (Ibn-Es-Sem'ánee, TA:) vulgarly, a seller of eatables of various kinds, and particularly of dried and salted provisions, cheese, &c.; a grocer: correctly, (AHeyth, T in art. ) : أرض بقال: (K:) هرد.

Also, as an epithet applied to the [tree, or shrub, called] ثمر (S, K,) Becoming green: (K:) or putting forth what resemble young wingless locusts, and showing the greenness of its leaves: they did not say مقبل [in this sense], in like manner as [it is commonly asserted that] they did not say سرهم, from أورس, but سرأو. (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.]

ينقل and القابئ (JK, S, Mgh, Msb, K,) the former with teshdeed and the latter without tesh-deed, (S, Mgh, Msb,) and القابئ, (K,) [every one with tenween when it has not the article ل.

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for] the n. un. is with ل, (S, Mgh, Msb, K,) i. e. القابئ and القابئ [and the sing. and pl. are alike, (El-Ahmar, K,) [and if so, the word may be fem., as Ibn-Buzurj, cited in the TA voce بائدة., asserts بقالة to be, and therefore in every case without tenween,) i. q. فول [Beans; or the bean; faba sativa of Jussieu; vicia faba of Linnæus]; (JK, K;) a name of the dial. of the Sawád [of El-Trák]; its produce is called حب [or grain]; (Mgh:) the eating of it produces exhalations (K) of a gross kind, (TA,) and bad dreams, and سدر, (K,) i. e. vertigo, (TA,) and anxiety, and gross humours; but it is good for the cough, and for rendering the body fruitful (TA; "خصب البدن"; when properly qualified [app. by seasoning or by some admixture]) (K,) 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 بَوَاقِيلٌ: and the dim. of بَوَاقِيلٍ, لَقَأَبٌ, بَوَاقِيلٌ, the latter with the لَّ quiescent because kesreh is disapproved in so long a word; [both forms indicating that بَوَاقِيلٌ is held to be fem.,] and that of بَوَاقِيلٍ بَوَاقِيلٌ [with or without tenween accord. as it is held to be masc. or fem.,] or, if one will, he [who holds بَوَاقِيلٌ to be fem.] may say بَوَاقِيلٌ, suppressing the augmentative meddeh, and adding دَة to indicate the fem. gender; and that of لَقَءَلٌ بَوَاقِيلٌ, بَوَاقِيلٌ (TA.) [app. the same as الباقيلي المصري mentioned in the K voce of ترممس, &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 سِمينُ: he who says that it is the ترممس is in error. (Ibn-Beytár, cited by De Sacy in his Relation de l'Égypte par Abd-allatif, q. v., p. 97.)

Bَوَاقِيلٌ and بَوَاقِيلٌ, بَوَاقِيلٌ, بَوَاقِيلٌ, respectively. (Mgh.)

بَوَاقِيلٌ, بَوَاقِيلٌ, بَوَاقِيلٌ, بَوَاقِيلٌ (JK, A, O,) or بَوَاقِيلٌ, (K,) A mug having no عَرْوَةٌ [or handle]; (JK, O, K;) i. q. دَكَوَدٌ: (A, TA:) [in Spanish bokal, (Golius,) which favours the form in the K; but the Spanish word may be from بَوَاقِيلٍ, if from the Arabic:] pl. بَوَاقِيلٌ. (JK, A, TA.)

بَوَاقِيلٌ: see what next precedes.

A kind of drinking-vessel, like a طَقَسٍ, or like a مَكْسٌ, طَرُقُهَارَةٌ. (IAar, TA.) [See also بَوَاقِيلٌ.]
see in three places.
[Brazil-wood; the wood of the Braziltree, a species of Caesalpinia:] a well-known dye; (S, Msb;) i. q. (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; (Msb;) others say that it is arabicized; (S, Msb, TA;) [perhaps from the Persian بَقَمْ, بَقِمْ, or بَقِمْ;] 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.)
[aor. ٠ْهُنيَعِبَ، inf. n. ْهُوَاقَـبَ، and ْهُوَوْاقَـبَ، as will be seen from what follows, like ْرَحَمةَ، He looked, (Lh, JK, ISd, K,) or looked long, or glanced lightly, (JK,) at him, or it; (Lh, JK, ISd, K,) and so with ٌةَوُاقَـبَ, ( , Lh, TA,) he looked at him, or it: (Lh, K,) or he watched, or observed, him, or it: (K in art. ِبْقَىٌ) ٌةَوُاقَـبَ I looked, watched, or waited, for him, or it: (K:) a dial. var. of ٌةَوُاقَـبَ, which is the more approved. (TA.) Hence, َكَلَامَ ٌةَوُاقَـبَ and َكَلَامَ ٌةَوُوَاقَـبَ Guard thou, or preserve thou, him, or it, as thou guardest, or preservest, thy property. (M, Tekmileh, K.)

ٌةَوُاقَـبَ: see art. ِبْقَىٌ.
**Бِقِيَ**

Inf. n. (JK, S, Msb, K) and (Msb; [but see this latter below;]) [and accord. to the CK, بَقِيَ and بَقَى; but this is a mistake; بَقِى بَقِى, explained by what here follows;] and بَقِى, [by some written بَقِى,] (JK, S, Msb, K) aor. as above, (JK,) inf. n. بَقِى, (K,) of the dial. of Belhárith Ibn-Kaab, (TA,) or of that of Teiyi, (JK, S, TA,) who in like manner say بَقِى instead of بَقِى, (S, TA,) and the like is done in other verbs of the same class, (S, Msb,) whether the kesreh and the ي be original, as in بَقِى and بَقِى و فَنِى, or accidental, as in the pass. verbs بَقِى هِدَى and بَقِى فَنِى (Msb;) [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 بَقِى (Msb;) contr. of فَنِى (K,) بَقِى 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-Râghib, TA.) [Hence,] دَارُ الْبَقَاء [The abode of everlasting existence;] the world to come. (T in art. دُور.) The verb is said of a thing; and in like manner of a man, as in بَقِى زَمانًا طَوِيلًا, i. e. He lived [or continued in life] a long time. (S,) [You say also, بَقِى عَلَى حَالَهُ He, or it, remained, or continued, in his, or its, state, or condition; i. e., as he, or it, was. And بَقِى عَلَى الشَّرَدَةَ He endured, or bore up against, difficulty, distress, or adversity.] And بَقِى مِنْ الشَّيْءِ بَقِى [A remain, remainder, remnant, relic, or residue, of the thing remained.] (S,) And بَقِى مَنْهُ كَذَا بَقِى. Such a thing remained, over and above, and behind, thereof; as also بَقِى. بَقِى, with and with و for the last radical, (K,) first pers. بَقِيَتُهُ (Lh, S) and بَقِيَتَهُ, (Lh, TA,) aor. of the former و بَقِى, (S,) inf. n.
He looked at him, or it: (Jh, S, K;) or [so in the K, but in the S and, ] he watched, or observed, him, or it: (S, K;) and ُﻪُﺘْـﻴَﻘَـﺑ (K;) as also ُﻪُﺗْﻮَﻘَـﺑ (K in that art.;) but the former is the more approved. (TA in that art.) [See also art. ُہْـیَقات.] You say also, يِقْـﺒَـﻳ ُنَﻼَـﻓ Such a one looks at the thing, and watches, or observes, it. (JK.) And it is said in a trad., ُہْـِیَقاتِنا روَسَولُ ٌالله We looked, watched, or waited, for the Apostle of God. (S.)

بَقِيَ 2 

بَقَ 4 (S, Msb, K) and ُبَقِيَ (S, K) all signify the same, (S,) and ُوَُّوَقَ (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. (Msb, K*) You say, ُبَقَيَ اللَّهُ ُبَقَيَ He made him, or caused him, or may God make him, or cause him, to continue in life. (S.) And ُبَقِيَ اللَّهُ أَوْلُدُ ِهِلْسُكَ 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. حبَس.) And ُبَقِيَتُ مَا بَيْنِيَ وَبَيْنِكَ [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 ُبَقِيَتُ ُنَفْسُكَ [Pre-

serve thyself,] and guard against evils, or calamities: a trad.: the ه in each verb is that of pausation. (TA.) [And ُبَقِيَتُ مَنِ ُبَقِيَةُ He left, or reserved, of the thing, a remain, remainder, remnant, &c.:] and ُبَقِيَتُ مَنِ ُبَقِيَةُ يِقْـﺒَـﻳَ He left, or reserved, of the thing, a remain, remainder, remnant, &c.:] and
He left a portion of the thing; (S, K;) as also تبقى ظل لينة َةْﻰﱠﺸﻟا

Leaving a portion of travel-ling-provision will not profit thee. (JK.) [And استبقاه ابنه; and استبقاه 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 استبقاه for] men say to their enemies when the latter have overcome, نأيرون و لا تصلونا [Spare ye us, and destroy us not entirely]: (TA:) [or استبقاه, in a case of this kind,] and استبقاه 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; pitted, or compassionated, him; syn. رحمته أرغيت عليه and and استبقاه signifies also [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 [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 يبقى على من تضرع إليها لا يبقى على ولا تذر, لَا تبقى عليه إن أبقيت عليه, i. e. It will not pity him who abases himself to it: or rather it will not spare &c.: and in like manner, لَا تبقى ولا تذر, in the Kur lxiv. 28, is generally understood as meaning It (namely, Hell,) will not spare, nor leave unburned]. (TA.)

5 تبقى see 1: and see also 4, in four places.

6 تبقى The remaining together. (KL) [You say, app., تباقوا, They, and they two, remained together.]

10 استبقاه see 4, in seven places. [See also a usage of this verb in art. حي, conj. 10, second sentence.]
See بقيا, in five places.

See بقيا, in two places.

See what next follows.

See بقيا (JK, Sm, K, &c.) and بقوى (TA) and بقوى (JK, Sm, K) and بقى (Th, K) and بقى (JK, K) the ↓ third and ↓ fourth with ى changed into ى and ى is changed into ى in colloquial and ى and ى and قصبات (ISd, TA) [subs. in the sense of إبقاء، 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;] subs. from إبقاء (Msb, K) or [the showing mercy by sparing or letting live, or by pardoning, or otherwise; having mercy; pitying, or compassionating;]

Subs. from أيق بقًا فلان. (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, ى بقى عليه to preserve it in the state in which it was (expl. by إبقاء عليه), lest it should become shaggy, or dishevelled, &c. (L in art. مب.) And one says, إبقاء على الله والبقى and نشذتك آللله والبقى [I conjure, or beg, or beseech, thee by God and by the preservation of thy life]. (JK.) And بقوى ما لي عليه رجوى ولا بقى I have no mercy nor pity to bestow upon him]. (JK. [There expl. by the words أي أوعيت عليه وأبقت; but is evidently a mistranscription for من, i.e. from.]) A poet (El-La’een ElMinkaree, TA) says,

[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,
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: is a subst. from لَبِّيَّةٌ, syn. therewith; and the prefixed to it is a denotative of state. (Ham p. 119. [This verse is also cited in the TA, but with the substitution of لَبِّيَّةٌ and لَبِّيَّةٌ for the corresponding words above.] لَبِّيَّةٌ 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] [spare ye us, and destroy us not entirely]. (TA.)

A remain, remainder, remaining portion, remnant, relic, residue, or the remains, or rest, of a thing; (KL, PS, &c.;) a subst. from لَبِّيَّةٌ as signifying it remained over and above, and it remained behind: pl. لَبِّيَّاتٌ and لَبِّيَّاتٌ (Msb: لَبِّيَّةٌ, also, لَبِّيَّاتٌ) has the same meaning as لَبِّيَّةٌ; (TA;) [i.e., as explained above; and so has لَبِّيَّةٌ for لَبِّيَّةٌ &c.] You say, لَبِّيَّةٌ من الشَّيء لَبِّيَّةٌ, لَبِّيَّةٌ لَبِّيَّةٌ, لَبِّيَّةٌ لَبِّيَّةٌ, They are those who have been spared by the sword. [Hence,] فَلَان مِن بَقِيَّة الْقُوَّمِ 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 فَلَان مِن بَقِيَّة الْقُوَّمِ أَهْلٌ Such a one is of the most excellent of his people, or family. (Ham p. 78.) And فَلَان مِن بَقِيَّة الْقُوَّمِ Such a one is the best of the people, or company of men: pl. لَبِّيَّاتٌ فَلَان مِن بَقِيَّة الْقُوَّمِ, in the Kur xi. 118, hence means Persons possessed of excellence: [see a phrase mentioned voce بَلَّا] 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 isقَامَ بَقِيَّةٌ أولو بَقِيَّةٌ [possessing a quality of watching, or observing, and hence, of guarding, or preserving]; لَبِّيَّةٌ لَبِّيَّةٌ لَبِّيَّةٌ, being the inf. n. of un. of لَبِّيَّةٌ لَبِّيَّةٌ لَبِّيَّةٌ, aor. لَبِّيَّةٌ لَبِّيَّةٌ, signifying he watched, or observed, &c., him, or it. (Bd.) See also
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 (مارجعة) of God; accord. to some: (Fr, TA:) or the obedience of God, and (as Aboo-'Alee says, TA) the looking for his recompense: (K, TA:) or ٌﺔﱠﻴِﻘَﺑ and ٌﺔَﻴِﻗَ 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 ٌﺔَﻴِﻗَ.

ٌﺔﱠﻴِﻘَﺑ also signifies The ﻃﻠِﺻﺎَﺣ [or net produce, or perhaps simply the produce,] of the [tax termed] خرائج, and the like. (Lth, JK, TA.)

ٌﺔﱠﻴِﻘَﺑ: see ٌﺔَﻴِﻗَ, first sentence. ___ ٌﺔﱠﻴِﻘَﺑ: see first sentence. ٌﺔَﻴِﻗَ: see first sentence. Any righteous, or good, work, (K, TA,) of which the recompense remains: (TA:) or acts of obedience,
of the pilgrimage; and the keeping the fast of Ramadân; (Bd in xviii. 44;) and [so Bd, but in the K or, ] the saying,

وَ لَا حَوَلٌ وَ لَا قُوَّةٌ إِلَّا بِاللَّهِ (Bd and Jel in xviii. 44, and K;) to which some add, (Jel ibid.:) or, accord. to Er-Rághib, the correct meaning is any religious service whereby one seeks to obtain the recompense of God: see also بَقِيَّةٌ, last explanation. (TA.) ___

And dost thou see them to have any continuance?; (S, TA;) so says Fr: (TA:) or, as some say, the meaning is, بَقِيَّةٌ [i. e. a remnant]: (TA:) or جَمَاعَةٌ بَقِيَّةٍ [a company remaining]: (Er-Rághib, TA:) or نَفْسٌ بَقِيَّةٍ [a soul, or person, remaining]: (Bd, Jel;) or the è 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 بَقِيَتَ بَاقٍ وَ لَا وَ قَاهُمْ مِنَ اللَّهِ وَ بَاقٍ [One remaining remained not, nor did one preserver preserve them from God]. (TA.)

Longer continuing. (Bd and Jel in xx. 74, &c.) ___

A she-camel [that retains some milk;] that does not exhaust her copious supply of milk. (JK.)

A نَاقَةٌ مِبَاقِيَةٍ مِثْلَ مِيْلِيِّاتِ الخَيْل. (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 ميِّليِّاتُ الميِّليِّاتِ The places that retain some of the pools in which water has collected, and do not drink it up. (TA.)
baka

1. aor. َبَكَّاتِ (AZ, TA) and َبَكَّةٌ (S, K) and َبَكَّةٌ (AZ, TA) and َبَكَّةٌ (S, K) and َبَكَّةٌ (accord. to different copies of the K) or َبَكَّةٌ (in some copies of the K) or َبَكَّةٌ (as in the O and CK) and َبَكَّةٌ (S, K) which is inf. n. of َبَكُّ (S, TA) as is also that next preceding it, (TA,) and َبَكَّةٌ, (AZ, K, TA,) in some copies of the K َبَكَّةٌ, (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,] َبَكَّةٌ, inf. n. َبَكَّةٌ, [app. He became poor; had little wealth; being] said of a man. (TA.) [See also 4.] And َبَكَّةٌ He failed of attaining the object of his want. (TA.)

4. َبَكَّةٌ, 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 َبَكَّةٌ 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.) َبَكَّةٌ also signifies He (a man) became poor; or in the condition of having little, or no, wealth. (TA.) [See also َبَكُّ.]

َبَكَّةٌ [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.)

َبَكَّةٌ (S, K, TA:) or, as some say, whose milk has ceased, or stopped: (TA:) pl. َبَكَايَا (S, K) and َبَكَايَا (K.) And [hence,] َبَكَّةٌ [Milk, or a flow of milk, little in quantity]. (TA.) And َبَكَّةٌ َبِكِيَّةٌ A well of which the water has sunk into the earth; or become low: the latter word having its َدُلُو changed into َبَكَّةٌ to assimilate it to the former. (TA.) And َبَكَّةٌ َبِكِيَّةٌ Eyes having few tears. (TA.) And َبَكَّةٌ َبِكِيَّةٌ Hands of which the gifts are few. (TA.) And َبَكَّةٌ َبِكِيَّةٌ [app.
A poor man; a man having little wealth: or of few words: or unable to speak: see بَكِيُّ, and see بَكِيُّ, in art. 

بَكِيُّ) pl. بَكِياءُ (TA.)
2. *KTb*, inf. n. He reprehended, reproved, blamed, chid, or reproached, him, for an affair, or for a crime or the like; (S, A, Msb, K;) accord. to some, with justice; (TA;) or he did so severely; (S, * TA;) and threatened him; (TA;) and declared his deed to be evil; (Msb;) as when one says, O wicked man! wast thou not ashamed? didst thou not fear God? (TA;) and sometimes this is done by using an enunciative phrase, such as the saying of Abraham, [mentioned in the Kur xxi. 64,] Nay, the chief of them, this, did it; for thus he said to reprove their worship of idols; (Msb;) and it may be by means of the hand, and a staff, or stick, and the like. (Hr, TA.)

___ He accused him, to his face, (ُﻪِﻠَـﺒْﻘَـﺘْﺳِا, q. v.,) of that which he disliked, or hated; (As, A, K;) as also *KTb*, (As, K,) aor. and inf. n. *KTb* (TA.) ___ He overcame him, [with the argument, allegation, or plea]; (S, A, K;) as also *KTb* (TA;) and both, he obliged him to be silent by reason of his inability to reply. (A, * TA;) You say, *KTb* [by an argument, &c.,] so that he silenced him. (A, TA.) ___ Also, (Lth, TA;) and *KTb* (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.)

**مِعَكَت** 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.]
both [properly] relate to the beginning of the day: (AZ, Msb:) the former of these verbs, (T, S, A,) aor.𝑛. ﺑُﻛُر (T, S;) and ﺑُﻛُر (T, S, A,) inf. n. ﺕُﺒِﻛُر (T, S;) and ﺑُﻛُر, ﺑُﻛُر, ﺑُﻛُر, ﻫُﻛُر, (S, A,) and ﺑُﻛُر; (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. خَرُجَ ﻦِ فِ ﺑُﻛُر (T, A;) or ﺑُﻛُر, ﻟَيْسِ ﺑُﻛُر in the sense of ﺑُﻛُر [&c.]; (S;) ___ You say also, ﺑُﻛُر, ﻻِاَيِإ ﻓِ ﺑُﻛُر, ﺑُﻛُر, ﻻِاَيِإ ﺑُﻛُر, ﻻِاَيِإ ﺑُﻛُر, ﻻِاَيِإ ﺑُﻛُر; (Msb;) and ﺑُﻛُر, ﺑُﻛُر (T, K; * [but see a remark respecting this verb above;]) and ﺑُﻛُر, ﺑُﻛُر (S, Msb, TA,) and ﺑُﻛُر (TA;) and ﺑُﻛُر, ﺑُﻛُر, (S, K,) and ﺑُﻛُر, ﻻِاَيِإ ﻻِاَيِإ, ﺑُﻛُر, ﻻِاَيِإ ﻻِاَيِإ; (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, I hastened to do, or accomplish, or attain, the thing needed, inf. n. as above: and in like manner, I hastened to come to water: (AZ, S:) and أَبْكَرَ ﺃَهْدَاءَ ﺑُﻛُر (TA,) and أَبْكَرَ ﺃَهْدَاءَ (AZ, S, TA,) He hastened to come to water; and to take the morning-meal. (TA.) Lebeed says,

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:) أَبْكَرَ ﻻِاَيِإ ﻻِاَيِإ ﻻِاَيِإ ﻻِاَيِإ, i. e., (EM p. 170: but the first word is there written ﺑُﻛُر، ﺑُﻛُر، ﻻِاَيِإ ﻻِاَيِإ ﻻِاَيِإ ﻻِاَيِإ.) [See also 2, below.] ___ [It is also said that] ﺑُﻛُر [app. ﺑُﻛُر] inf. n. ﺑُﻛُر, [app. ﺑُﻛُر] signifies He
possessed the quality of applying himself early, or of hastening; expl. by ِبِكْر (Msb.) [But see ِبُكْر]

ِبُكْر ٢, inf. n. ِبِكْر: see 1, in three places; and see 8. You say also, ِبُكْر إلى الجمعة He went forth to the [prayers of]

Friday at the commencement of the time thereof. (A.) And ِبُكْر [alone], inf. n. as above, He came to prayer at the commencement of its time. (K, TA.) And ِبُكْر بالصلاة 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 ِبِكْر أُبِّرِيْلَصِبِْ اَوُرِّكَب Perform ye

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the prayer of sunset at the setting of the [Sun's] disc. (S.) And ِبِكْر النخلة محملها [The palmtree was early with its fruit]. (A.) ___ Also He was, or became, or went, before; preceded; had, or took, precedence; syn. ِتْرَكْبَأ; and so ِبُكْرٌ. (K, TA.) You say, ِتْرَكْبَأ في كذا I was, or became, or went, before, &c., in such a thing; syn. ِتْرَكْبَأ. (IJ, IB, TA.) And ِبِكْر على أصحابه [He was, or became, or went, before his companions; preceded them; or had, or took, precedence of them]. (M, K.) ___ ِبِكْر عليه جعله بيكر عليه [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 ِتْرَكْبَأ. (M, K.) ___ See also 4. ___ ِبَكْر الفاكهة ٣: see 8.

ِبُكْر ٣ see 1, in four places.

ِبُكْر ٤ see 1, in seven places: and see 2 as meaning ِبُكْرٍ ِتْرَكْبَأ 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 ِبُكْرٍ: (S, Sgh, Msb:) you say, ِبُكْر عَرْيَ [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 ֶُبَکَرَ غِرْی is app. signifies the same]. (S.) You say also, ایِبکَر عَلی أصْحَابِه: see 2.

5 ٌبِکَر see 2.

8 ابِکَر: 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 خطیبة: (S, K;) or he heard the first portion of the خطیبة: (A, Msb;) and [app. signifies the same] ِبِکَرُحُطْبْی has this meaning. (Mgh.) occurring in a trad., (S, Msb,) respecting [the prayers of] Friday, (S,) means Whoso hasteneth, (S, Msb,) and arriveth in time to hear the first portion of the خطیبة, (S,) or heareth the first portion thereof: (Msb:) 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, ابِکَر, meaning He took, (A, Msb,) or obtained possession of, (S, TA,) its اپُکَرُہٰ (S, TA,) i. e., (TA,) the first of it: (A, Msb, TA:) which is the primary signification [of the trans. verb]. (TA.) And ابِکَرُہٰ, (A, Mgh, Msb,) and ابِکَرُہٰ, (A, Msb,) He ate the first that had come to maturity of fruit, or of the fruit. (A, Mgh, Msb, K,) And hence, (Mgh,) ابِکَرُہٰ He took the girl's virginity: (A, Mgh:) or he did so before she had attained to puberty. (Msb in art. قَضٌ, and TA in art. وَضَرْت) And ابِکَرُہٰ, (A, Heyth,) 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.)

9 (S, Mgh, Msb, K, &c.) and (K,) but this latter is hardly to be found in any of the lexicons, (MF,) and (ISd, TA,) A youthful he-camel; one in a state of youthful vigour: fem. with ؛ (S, Mgh, Msb, K,) and also ُبِکَرَ, without ؛ (TA;) the
term بَكْر applied to a camel, corresponds to فَقِين applied to a human being; and بَكْرَة to بَكْرَة; and بَكْرُ to بَكْرُ; and بَعِير to بَعِير; جَارِية to جَارِية; فَلْوَص to فَلْوَص; and مَعَالَة to مَعَالَة; فَتْنَة to فَتْنَة; رَجُل to رَجُل; and نَفَى to نَفَى; (AO, S;) or the offspring, or young one, of a she-camel; (K;) thus indefinitely explained: (TA:) or a camel in his sixth year (بَكْر) [and] until he becomes 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. ابن لَبَن (K;) and a camel that has just entered upon his fourth year: and a camel in his fifth year: (IAar, Az:) or a camel that has not entered his ninth year: (K;) and sometimes it is metaphorically applied to a human being; [meaning a young man:] and بَكْرَة to a young woman; (TA:) the pl. (of pauc., S) is بَكْرَات (S, K;) and بَكْرَات (S, TA;) and (pl. of m ult., S, TA) like as فَرْخْ فَرَخ like as pl. of فَرْخْ فَرَخ (S;) or this is pl. of بَكْرَة (S, TA;) and there are other pls. of بَكْرَة of course (K) and (pl. of the dim., S, Msb,) like as خَرَاف فَرْخ (K) and (pl. of the dim., S, Msb, K;) and (pl. of the n., K;) like as pl. of خَرَاف. (K.) Hence the well-known prov., (TA,) يَرِكَبَ ﺔﹶﻦَﺳ يِنَفَدَﺻ 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 (بَكْر) and said, What is his age (سَنَة)? the other answered, He is in his ninth year: then the young camel took fright and ran away: whereupon his owner said to him، ﻫَـذَﻋ ﻫَـذَﻋ; and this is an expression by which are quieted young ones, (K,) of the camel; (TA;) so when the purchaser heard it, he said، يَرِكَبَ ﺔﹶﻦَﺳ يِنَفَدَﺻ [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 ﺔﹶﻦَﺳ is in the accus. case, the meaning [of the verb] is يِنَفَدَﺻ (K,) and ﺔﹶﻦَﺳ is in the accus. case as a second objective complement; (TA;) or ﺔﹶﻦَﺳ ﺔَخَرِب is meant; [in the CK, erroneously، ﺔﹶﻦَﺳ ﺔَخَرِب] or the prefixed noun ﺔﹶﻦَﺳ ﺔَخَرِب or the proposition [فِي] being suppressed [and ﺔﹶﻦَﺳ being therefore in the accus. case]: but if ﺔﹶﻦَﺳ 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، صَدِقَ ﺔﹶﻦَﺳ ﺔَبَكْرَة. (Har p. 95.)
A virgin; (S, K) and a man who has not yet drawn near to a woman; (TA:) contr. of بَّيْبُوم، applied to a man as well as to a female: (Mgh, Msb:) pl. بَكَارُ. (S, Msb, 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 نَارٌ بَكْرُ Fire not lighted from another fire. (As, 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, (As, K,) that has brought forth but once: pl. بَكَارٌ and بَكْرٌ: (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. بَكَارٌ. (A.)

Also i. q. بَكْرٌ، q. v. (ISd, TA:) And [hence,] أَبْكَارُ الْأَوْلَاد Young children. (TA, from a trad.) And أَبْكَارُ النَّحلِ Young bees. (TA.) Whence، بَكْرٌ عَلَى 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, Msb, K) and father; (Msb, 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. بَكَارٌ. (TA.) You say، هَذَا بَكْرُ أَبْوَاهُ This is the first-born of his parents. (TA.) And بَكْرٌ بَكْرٌ (A) or بَكْرٌ بَكْرٌ (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 بَكاً (TA:) and an action that has not been preceded by its like. (K) You say، مَا هَذَا الأمرُ منْ بَكْرٍ وَلَا ثَانِيَهُ 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.) A cutting blow or stroke, (S, K,) that kills (K) at once, (TA,) not requiring to be struck a second time: (S, A:) pl. ضَرَبٌ بَكْرٌ; occurring in a trad., in which it is said that such were the blows of 'Alee; (S, TA;) but in that
A man possessing the quality of applying himself early, or of hastening, or having strength to apply himself early, or to hasten, (S, or or S,) to do, or accomplish, the thing that he needs, or wants: (S:) and are [said to be] possessive epithets; for they have no simple triliteral verb. (TA.) [But see 1, last sentence.]

The thing upon which [passes the rope wherewith] one draws water (S, Msb, 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 [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 , (S, Msb, K,) a pl. of the former, anomalous, like . , (S,) or of the latter; (Msb;) or a coll. gen. n., of which is the n. un.; (MF;) and [as well as of the latter]. (S, Msb.) Hence, app., the former signifies also A small ring, like a bead, in the ornamental part of a sword: (Mgh:) [and the pl.] signifies the rings that are attached to the ornamental part [of the scabbard] of a sword, (K,) resembling the [rings called] [which are worn upon the fingers or toes] of women. (TA.) [And hence, perhaps] An assembly, a
company, or a congregated body. (IAar, K.) **They came together,** not one remaining behind, (S, TA;) **they came all of them,** (AA, I, 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: (As:) accord. to some, from بكرة as explained in the next preceding sentence; and, if so, is used in the sense of مشتملين 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 بكرة** 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. *)

بكرة The **early morning, or first part of the day:** (Bd and Jel in xix. 12 and xxxiii. 41 and xlviii. 9, as relating to the former word; and K; *) **between the time of the prayer of daybreak and sunrise:** syn. إكَارَتُهُمْ and جَدُوُهُمْ is a subst. in the same sense, (K,) accord. to the lexicologists, as Sb says; but he adds that he holds it to be [only] the inf. n. of بكرة: (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, أنْبَكَأْرَكْ (T, Msb.) You say, أنْبَكَأْرَكْ (S, A, Msb) and بَكْرَةُ (A,) meaning [I came to him early in the morning, &c.] (S, A, Msb.) But if you mean the **بكرة** of a particular day, you say، أنْبَكَأْرَكْ (S, A, Msb), 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، بَكْرَأْ (TA) You say also، سُرْعَيْنَ بَكْرَأْ for the fem. (TA.) You say also، مَسْحُرَا (S, TA. [But in two copies of the S, for مَسْحُرَا I find مَسْحُرَا.])

بَكْرَأْ: see بَكْرَأْ.

(A, K) and (K) Rain that falls in the first of its season: (A:) or that comes (TA) in the commencement of [the season of] the (q. v.): (K, TA:) and that comes in the end of the night, or
the beginning of the day. (TA.) You say also [A cloud that comes in the latter part of the night, in the first of its season, bringing rain]: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) A palm-tree (A, S, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night. (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) A palm-tree (A, S, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.

A cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) A palm-tree (A, S, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night. (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.

A cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) A palm-tree (A, S, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.

A cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) A palm-tree (A, S, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.

A cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) A palm-tree (A, S, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.

A cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.

A cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.

A cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.

A cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.

A cloud that comes in the latter part of the night, in the first of its season, bringing rain: (A:) and (TA.) ___ Also (S, A, Msb, K) and (Msb, K) and (A) and (A in art. أخبر) a cloud that comes in the end of the night.
In three places, see "بکور".

Last sentence, see "بکور".
1. **bacm** aor. — , (Msb, K,) inf. n. ٌمَﻜَﺑ ( , S, K,) He was [meaning *dumb*, either by natural conformation or from inability to find words to express what he would say]; (S, Msb, K; *) being syn. with ٌبَكَمَةَ ٌبَكَمَةَ, as is also ٌبَكَمَهُ ( , Msb, K,) being syn. with ٌبَكَمَهُ, which may also have the same signification as ٌبَكَمَهُ, as well as another to be explained below]: (K:) or he had not understanding to reply; (T, Msb, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech: [see ٌبَكَمَهُ] (T, Msb, 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.) — ٌبَكَمَهُ aor. — , (inf. n. ٌبَكَمَةَ, TK,) He refrained, (Lth, K) or, as some say, broke off, or ceased, (TA,) from speaking, intentionally, (Lth, K, TA,) or from ignorance. (Lth, TA.) — He cut himself off, or desisted, from marriage, or sexual intercourse, either from ignorance or intentionally. (K, TA.)

5. **مَﻼَﻜﻟاِ هْيَلَع ٌمّﻜﺒﺗ** His speech was, or became, impeded; he was unable to speak freely. (A, K.)

ٌبَكَمَهُ: see what follows, in two places.

ٌبَكَمَهُ (T, S, Msb, K, &c.) and ٌبَكَمَهُ (S, K) i. q. ٌبَكَمَهُ [meaning *Dumb*, either by natural conformation or from inability to find words to express what he would say]; (S, Msb, K;) or not having understanding to reply; (IAar, T, Msb, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech; whereas ٌبَكَمَهُ signifies speechless, or destitute of the faculty of speech, by natural conformation, (T, Msb, TA,) like the beast that lacks the faculty of articulation; (T, TA;) unable to find words to express what he would say; unable to reply: (AZ, TA:) or dumb by natural conformation: (IAth, TA;) fem. ٌبَكَمَهُ (TA:) pl. ٌبَكُماُ (Msb, K) and ٌبَكُماُ (K,) both pls. of ٌبَكَمَهُ, like as ٌبَكَمَهُ and ٌبَكَمَهُ.
the pl. of صممان (TA.) In the Kur ii. 166, *بكمُ 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 فتنة صمامة بكماء عمياء 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.)
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 ٌءﺂَﻜُﺑ and ﺎًﻜُﺑ (TA:) or the former means the crying, or uttering of the voice [of lamentation], (S, Iktt, Msb, TA, &c.,) that accompanies ٌءﺂَﻜُﺒﻟا [so in copies of the S and in the TA, but correctly ٌءﺂَﻜَﺑ (TA;) and the latter (ٌءﺂَﻜَﺑ), the shedding of tears: (S, Iktt, Msb, TA, &c.:) or the former, i. e. with medd, means the shedding of tears by reason of lamentation, or grief, and raising of the voice, or crying, [at the same time.] when the voice is predominant, being like ٌءﺂَﻐُر and ٌءﺂَﻐُـﺛ 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;) [may be inf. ns. of ٌءﺂَﻜُﺑ or of ٌءﺂَﻜُﺑ, and] signify the same as ٌءﺂَﻜُﺑ: or much ٌءﺂَﻜُﺑ [or weeping, &c.]: (K:) MF asserts that ٌءﺂَﻜْﺒِﺗ (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 ٌءﺂَﻜُﺒَر because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like ٌرﺎَﺬْﻬَـﺗ and ٌبﺎَﻌْﻠَـﺗ &c.; and IAar says that ٌءﺂَﻜْﺒَـﺗ, with fet-h, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure ٌلﺎَﻌْﻔِﺗ voice.] You say, ِﻪَﻠَُٔب ٌءﺂَﻜُﺑ (MF, TA) and ِﻪْﻴَﻠَُٔب ٌءﺂَﻜُﺑ (As, AZ, S, Msb, K,) meaning [He wept] for, or over, him, or it: and only ِﻪَﻠَُٔب ٌءﺂَﻜُﺑ [or thus and also MF, TA) and ٌءﺂَﻜُﺑ ٌءﺂَﻜُﺑ (S, Msb, K, MF,) meaning [He wept] because, or in consequence, of it: (Ináyeh, MF, TA:) and ٌءﺂَﻜُﺑ ٌءﺂَﻜُﺑ and ٌءﺂَﻜُﺑ ٌءﺂَﻜُﺑ (As, AZ, S, Msb, K,) inf. n. of the former ٌءﺂَﻜُﺑ (K) [and ٌءﺂَﻜُﺑ], and of the latter ٌءﺂَﻜُﺑ ٌءﺂَﻜُﺑ (TA,) signify the same as ٌءﺂَﻜُﺑ ٌءﺂَﻜُﺑ (As, AZ, S, Msb, * K;) the object being a man: (As, S:) and (or as some say, TA) ٌءﺂَﻜُﺑ ٌءﺂَﻜُﺑ, i. e., one
dead; or did so, and enumerated his good qualities or actions; syn. (K:) or, as some say, بكاء means [he wept because, or in consequence, of it, i.e.,] on account of being pained: and بكاء عليه, (he wept for; or over, him,) by reason of tenderness of heart, or compassion: and [hence] it is said that بكاء is originally بكاء منه: (TA:) [and بكاء may have an intensive, or a frequentative, meaning; for it is said that] بكاء, addressed to the eye, signifies weep thou much, and repeatedly. (Ham p. 461.) [Hence,] بكاء السحابة The cloud rained. (Msb.) also means He sang: [in the CK, بكاء is erroneously put for بكاء:] 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 جناء, q. v.: and he observes that the assertion of its having two contr significations requires consideration, seeing that it is also said to signify بكاء; (for in the performance of بكاء, it is a common practice to sing;) but بكاء is generally accompanied by lamentation, and بكاء غناها by rejoicing. (TA.) 

2 بكاء see 1, in three places: and see also 4.

3 بكاء, (S, TA,) aor. of the latter بكاء (TA,) or بكاء, 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 ى 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 (أكباك) than he. (S, TA.)

4 بكاء [He made him, or caused him, to weep; or he did to him what made him to weep; (S, K,) as also بكاء عليه, inf. n. بكاء عليه, He excited him to weep for him, or it; (K, TA;) namely, a person dead, (K,) or a thing lost. (TA.)

6 بكاء signifies [i.e. He affected weeping; or endeavoured, or constrained himself, to weep]. (S, K.) Hence, in a trad., بكاء فإنه لم يجدوا بكاء فنبكوا [And if ye experience not weeping, endeavour to weep]: (TA:) or the words of the trad. are] Bekaa the Qur-an, 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 ُﻩﺎﻜﺒﺘﺳا: see 4. ___ Also He desired, or required, of him weeping. (TA.)

บอกی One who weeps much; (S, K;) as also بَكاَء. (K, but omitted in some copies and in the TA.) رَجُل عَمِيِّ بَكي. A man unable to speak. (Mbr, TA.) [But perhaps this should be بَكيأ: see art. بَكي.]

بَكي: see بَكَاء.

بَكِي part. n. of بَكي [i. e. Weeping, &c.]: (K:) pl. بَكِي. (S, K,) of the measure فَعُول, with the و changed into ى [and the second dammeh consequently into a kesre, wherefore it is also, sometimes, pronounced بَكي, (S,) and بَكيأ, (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 بَكيأ, is بَكيات and بَكَيَات.] بَكَاءِ [A greater weeper; or one who weeps more, than another: see 3]. (S, TA.)
The camels damped their thirst; i.e., drank a little. (TA in art.) [Hence,]...

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 may be a noun in the sing. number, like غفران, or it may be pl. of بلل, which may be either a subst. or an. inf. n., for some inf. ns. have pls., as شغل and عمل, and مرض. (M.) And it is said in a trad., بللوا أرحامكم ولو بالسلام. Make ye close [or refresh ye] your ties of relationship &c., though but, or if only, by salutation; syn. صلوا. (S.) And hence the saying in another trad., إذ أستشن ما بينك و بين الله فبللته بالإحسان إلى عباده, When the tie between thee and God wears out, repair thou it, or refresh thou it, by beneficence to his servants. (TA.) [See also بلل [بلك الله يابن (S, M, K)...]

May God give thee a son. (S, M, K, TA.) Hence, perhaps, the phrase, Thou was given it. (Har p. 479.) You say also, بللته, meaning I gave to him. (T.) And بلل لا تملك عندى بالله, لا تملك بلل, (T, S, M, K) [but in the K] عندى, and or for and, and in the CK بلل لا تملك. 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.)}

They sowed land. (ISH, T, K.)

as an intrans. verb perhaps primarily signifies

It was, or became, moist; and has for its sec. pers. and for its aor. — or — , and for its inf. n. and probably mentioned with that noun below. ___ And hence, [with. ] ___ [And hence, probably, as though originally said of one who had had a fever,] aor. , inf. n. The wind was cold and moist. (M, K.) [See ] ___.

They sowed land. (ISh, T, K.) [See .]

The wind was cold and moist. (M, K.) [See .]

And hence, probably, as though originally said of one who had had a fever,] aor. , inf. n. The wind was cold and moist. (M, K.) [See .]

They sowed land. (ISh, T, K.) [See .]

The wind was cold and moist. (M, K.) [See .]
the CK [AA, M, K.] aor. بَلَّلَتْ بِهِ (AA, TA.) And بلَّلَتْ بِهِ I was tried by him, as though by fire, [in the CK بلَّلَتْ (AA, TA.)] and suffered distress, or misery, or fatigue, for which شفيفَتْ is erroneously put in the copies of the K: TA). (M, K. *) I did not light on, or meet with, or find, nor know, him, or it; expl. by ما بلَّلْتُ بِهِ (K.) aor. —، inf. n. بلَّلَتْ (TA,) And بلَّلَتْ I was tried by him, as though by fire, (بَلَّلَتْ) and suffered distress, or misery, or fatigue, (شفيفَتْ) for which شفيفَتْ is erroneously put in the copies of the K: TA). (M, K. *) I did not light on, or meet with, or find, nor know, him, or it; expl. by ما أصْبِحَ وَلَا عِلْمَتِهِ (K.) بلَّلْتُ (Th, M, K.) inf. n. بلَّلْتُ (Th, S, M, K.) He (a man) was, or became, such as is termed [which epithet see below]. (Th, S, M, K.)

2 بلَلْتُ see 1, first sentence.

4 بلَلْتُ It (wood, or a branch or twig,) had the sap, (ءَأَلَّا، K.) or the produce of the rain, (O,) flowing in it. (O, K.) See also بلَلْتُ in four places. He (a man) resisted, or withstood, and overcame. (As, T, S. [See also بلَلْتُ عليهِ.]) And بلَلْتُ He overcame him. (M, K.) [See an ex. in a verse of Sálídeh, cited voce خسفُ.] بلَلْتُ He wearied by badness, or wickedness: (M, K.) or he wearied another in aiding him to accomplish his desire. (TA. [See بلَلْتُ عليهِ below.]) I made him to go away. (Msb.)

5 بلَلْتُ see 8: ___ and see also بلَلْتُ.

8 بلَلْتُ 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 بلَلْتُ. (M, K.) See also بلَلْتُ.

10 بلَلْتُ see 1, first sentence.

R. Q. 1 بلَلْتُ, inf. n. بلَلْتُ and بلَلْتُ بلَلْتُ and بلَلْتُ بلَلْتُ the latter with kesr, (TA,) [but written in the CK with fet-h,] He put people in motion; and roused, or excited, them. (M, K.) Also, (T,) inf. n. بلَلْتُ بلَلْتُ He scattered, dispersed, or put asunder; his goods, commodities, or household utensils and furniture. (IAar, T, K. * [In the CK بلَلْتُ (and بلَلْتُ مَتْأَغَعُ) is erroneously put for بلَلْتُ مَتْأَغَعُ.] بلَلْتُ He divided, or disunited, opinions. (Fr, T, K; but only the inf. n. of the verb in this sense is mentioned.) بلَلْتُ And He (God) [mixed or confounded or] made discordant the tongues, or languages, of a people. (T.) See also بلَلْتُ below.]
R. Q. 2

He (a man) was moved by grief [or anxiety: see below]. (Har p. 94.)

The tongues, or languages, became mixed, or confounded. (S, K.)

The camels went on seeking the herbage, or pasture, and left not of it aught. (S, K.)

بَـلَـثْـت

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 بَـل، in which the بَـل is of frequent occurrence, and بَـل 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 وَقَالُواْ أَنْتُمْ أَنَّهُمْ وَلَدَاءِ سَبِحَانَهُ بِعَبْدِ مُكَرَّمٍ [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 فَهَّلَ أَفْلَحَ مِنْ تَزْيِدٍ وَذَكَرَ أَسْمَهُ رَهْبٌ [He hath attained felicity who hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life (Kur bxxvii. 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 [Beat thou Zeyd: no, 'Amr], (Msb, Mughnee, K,) and [Zeyd stood: no, 'Amr], (M, Mughnee, K,) or [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 أمَّن 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 [Zeyd stood not, but 'Amr stood], (Mughnee,) or [I saw not Zeyd, but I saw 'Amr], (S,) and [Let not
Zeyd stand, but let 'Amr stand]. (Mughnee.) Mbr and 'Abd-El-Wárith 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, [as meaning Zeyd is not standing: no, is not sitting] and [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, [I beat Zeyd: no, thee]. (Mughnee, K.) Sometimes is added before it, to corroborate the meaning of digression, after an affirmation, as in the saying,


[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


[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 [And God from behind them is encompassing: and it is a glorious Kur-án: or here it may mean, as in an ex. below]: and to this meaning it is made to accord in the saying, [I owe him a deenár and a dirhem]. (Msb.) In the fol-

lowing saying in the Kur [xxxviii. 1], it is said to signify [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 بَرَبِ (S, Mughnee,) as in the saying of the rájiz,


g quattûr ta'mîm
g quattûr ta'mîm

[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 هَمْهمَدْعَـﺑَتْتْعَـﻗٍ and قَدْ اَلَّمْهَمَدْعَـﺑَتْتْعَـﻗٍ and قدْلمْهَمَدْعَـﺑَتْتْعَـﻗٍ it may be a final و or ى or they may be originally لَمْهَم and قدْلمْهَم (Akh, S.)

[Moist, or containing moisture: or rather moistened: being, app., an inf. n. used in the sense of a pass. part. n.; like حَلَقُ in the sense of حَلَقُ بِرَبِ and حَلَقُ بِرَبِ and حَلَقُ بِرَبِ and حَلَقُ بِرَبِ A wind in which is moisture: (S:) or the last, a wind mixed with feebly 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 بلَبُا also signifies a cold north wind: (Ibn- ‘Abbád, TA:) بلَبُا is used alike as sing. and pl. : (K:) it has no pl. (M.) 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, الْفُهْجُ is erroneously put for الْفُهْجُ.]) And بلَبُأ 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 بلَبُأ in two places.

بلَلَلِّ 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 بلَلِّ مِن مَّرَضِهُ [q. v.: (A’ Obeyd, T, S, M, K:) or it is an imitative sequent to حلُّ, (M, K,) as some say: (M:) so As 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'Obeid and ISk say that it may not be so because it is conjoined with حَلَلَ (T:) and A'Obeid says, We have seldom found an imitative sequent conjoined by و (TA.) Hence the phrase, هوُ لاَكْ حَلَلَ وَبِلْ (T:) It is to thee lawful and allowable: or lawful and a remedy. (M, K:* ) And hence the saying of El-'Abbáš the son of 'Abd-El-Muttalib, respecting [the well of] Zemzem, هِي لِشَارِب حَلَلَ وَبِلْ It is to a drinker lawful &c. (T, S, M.)

**[A single act of moistening. And hence, ]** The least sprinkling (بَلَّةٍ أَدْنِيَ بنَيْلٍ, lit. the least moisture) of good. (TA in art. هَلَلْ.) You say, حَلَلَ فَلَمْ يَأْتِنَا بِمَلَعْةٍ وَلَا بَلَّةٍ You have not obtained, or has not obtained, anything. (S.) **Wealth, or competence:** (Fr, TA:) or wealth, or competence, after poverty; (Fr, T, K, TA;) as also بَلَّةٍ. (K.) **Remains of herbage or pasture;** (K;) as also بَلَّةٍ. (Fr, T, K;) **The freshness of youth;** as also بَلَّةٍ; (M, K:* ) but the former word is the more approved. (M.) **See also an ex. voce بَلَّةٍ.** بَلَّةٌ: see بَلَّةٍ, in two places: and see also بَلَّةٍ, in two places. **Also A state of moisture.** (M.) **The moisture of fresh pasture.** (S, M, K.) The rájíz (Iháb Ibn-'Omeyr; TA) says, describing [wild] asses,

*وَفَارَقَهَا بَلَّةَ الأوْلِيَّةُ حَتَّى اهْرَأَنَّهُمْ بِالأَصَائِلِ

meaning that they went in the cool of the evening to the water after that the herbage had dried up: بَلَّةٍ means the wild animals that are satisfied with green pasture, so as to be in no need of water. (S.)

بَلَّةٌ: see بَلَّةٍ, 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

َ ‫ﺑﱠﻠَﺔ ﻟ‬
of speech, (T, M, K,) and its facility. (K.) You say, ‫ﺴﺎﻧِِﻪ‬
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‫[ َﻣﺎ أَْﺣَﺴٌﻦ‬How good is the fluency, &c., of his

tongue!]. (T, M, TA.)

ٌ‫ ﺑَـَﻠﻞ‬Moisture; (S, M, Msb, K;) as also ٌ‫( ﺑﱠﻠﺔ‬S, M, K) and ‫ ﺑَﻼٌل‬and ٌ‫( ﺑَُﻼﻟَﺔ‬M, K) [and several other dial. vars. occurring in phrases in
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this paragraph]: or

‫ ﺑِﱠﻠٌﺔ‬signifies 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
also of

ٌ‫ )];ﺑَـﻠَﻞ‬and ‫ ﺑَﻼٌل‬is an anomalous pl. of this word; (M, TA;) and is pl.
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‫ ﺑُـﱠﻠٌﺔ‬: (S, TA:) and ‫ﺑُﱠﻼٌن‬, occurring in a verse cited above (see 1) may be pl. of ٌ‫ﺑَـَﻠﻞ‬. (M.) [Using syns. of ٌ‫ ﺑَـَﻠﻞ‬in the sense

explained above,] you say,

ُ ْ‫اﻟّﺴﻘَﺂءَ ﻋَﻠَﻰ ﺑـُﻠُﻠَﺘﻪ ﻃََﻮﻳ‬, (S, K,) and ‫ ﺑـُﻠَﻠَﺘﻪ‬, (K,) or ‫ ﺑَـﻠَﻠَﺘﻪ‬, (T, M,) I folded the skin while it was
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moist, (T, S, M, K,) before it should break in pieces, (T,) or lest it should break in pieces. (M.) And [hence,] ‫ﺑُـﻠَُﻠِﺘِﻪ‬

ُ ْ‫ ﻃََﻮﻳ‬,
‫ﺖ ﻓَُﻼ ً ﻋََﻠﻰ‬

‫ ﺑُـﻠَﻠَِﺘِﻪ‬, (T, S, K,) and ‫ ﺑَـﻠَﻠَِﺘِﻪ‬, and ‫ ﺑَُﻼﻟَِﺘِﻪ‬, and ‫ ﺑََﻼﻟَِﺘِﻪ‬, (K,) and ‫ ﺑُـﱠﻠِﺘِﻪ‬, (S, K,) and ‫ ﺑَـﱠﻠِﺘِﻪ‬, (M, K,) and ‫ ﺑَُﻼﺗِِﻪ‬, (S, K,)
َ
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and ‫ﻪ‬
ِ ِ‫ ﺑَﻼﺗ‬, (K) and ‫ ﺑـﻠُﻮﻟَِﺘِﻪ‬, (S, K,) which is of the dial. of Temeem, (TA,) and ‫ ﺑـُﻠﻮﻟِِﻪ‬, (K,) I bore with, suffered, or tolerated,
(T, *S, M, *K, *) and

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, ‫ﻧَـْﻔِﺴِﻪ‬

‫ﻋَﻠَﻰ ﺑَِﻼٌل‬. (S, TA.) And ‫ ﻃََﻮاﻩُ ﻋَﻠَﻰ ﺑَِﻼﻟِِﻪ‬, and ‫ ﺑـُﻠُﻮﻟِِﻪ‬,

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
or back,

َ‫ف اﻟﻘَْﻮم‬
َ ْ‫ﺑِﺒَـﻠَﻠَﺘِﻬْﻢ اﻧ‬, and ‫ ﺑِﺒُـﻠُﻠَﺘِﻬْﻢ‬, and ‫ ﺑِﺒُـﻠُﻮﻟَﺘِﻬْﻢ‬, The people, or company of men, turned away,
َ ‫ﺼَﺮ‬
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ِ ِ

having some good, or somewhat good, remaining, in them, or among them; expl. by ‫ﺑَِﻘﱠﻴٌﺔ‬

which the last word generally implies something good; as, for instance, in the Kur xi. 118]: (M, K:) or,

‫[ َوِﻓﻴِﻬْﻢ‬in

in a good state, or

condition: (K:) or this latter is meant when one says, ‫ﺑِﺒُـﻠَُﻠِﺘِﻬْﻢ‬. (T.) ___ Abundance of herbage; or of the goods,

conveniences, or comforts, of life. (TA.) ___ See also ُ‫ﺑَـﻠَﻠَﻪ‬

‫___ َﻣﺎ أَْﺣَﺴَﻦ‬. ‫ ﺑَﻞﱞ‬How good is his adornment of

himself! or his manner of undertaking a task, or taking upon himself a responsibility! (K: expl. in some copies

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and its pl.: see four exs. of the word 

and its pl.: see three exs. of the word 

The sing. also signifies Garb, guise, aspect or appearance, external state or condition. (Ibn- ‘Abbád, K.) You say, إِنَّهُ لَحَسَنَ الْبَلَّةَ \( \text{Verily he is goodly, or beautiful, in garb, &c.} \) (Ibn- ‘Abbád, TA.) You say also, كيفَ بَلَّةَكَ, and بَلَّةَكَ, meaning How is thy state, or condition? (Ibn-‘Abbád, K.)

: see three exs. of the word 

: see what next follows.

: see what next follows.

: see what next follows. 

: see, in four places. Also Water: (T, S, M, K;) and so and . (K.) You say, ماَ مَ فِي سَفَاءِ بَلَّلَ 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 There is not any water in the well. (K.) And Anything with which one 

moists the fauces, of water or of milk: (S, Msb, K;) such is said to be its meaning. (Msb.) And hence the saying, مَ صُوْلُها بَعُضُهَا i. e. انْضَحُوا الرَّحْمَ بِبَلَّلَا [Make ye close the ties of relationship by behaving with that goodness and affection and gentleness to kindred which those ties require: see بَلَّلَ رَحْمَهُ; and see also بَلَّلَ].
see two exs. voce بلول.

بليل: see an ex. voce بللة.

بللة: see بلله, in two places. Also The quantity with which a thing is moistened. (Har p. 107.) And A remain, or remainder; (T, and Har ubi suprá;) as also علاله. (Har ubi suprá.) You say, ما فيه بللة ولا علاله There is not in it anything remaining. (T, and Har ubi suprá.)

بلوة: see two exs. voce بلل: ___ and see an ex. voce بللة.

بللة: see بلله. ___ Also Wheat boiled in water; [in the present day, with clarified butter, and honey,] and eaten. (TA.) And i. q. صحة [Health, or soundness, &c.]. (TA.)

بلل: see بللة.

بلل 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. بلنات, (K,) occurring in a trad., and said by IAth to be originally بلنات. (TA in art. بلن; 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 ء:] but this is a vulgar application of the word. (TA.)

بلان: see 1.

بلَّل [The nightingale: and a certain melodious bird resembling the nightingale: both, in the present day, vulgarly called بلبل [q. v.]; and the Keibت [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 نُغر [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 بَلَبلٌ : (K:) or بَلَبلٌ : (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 بَلَبلٌ ; (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,) بَلَبلٌ. (S, K.) A certain fish, of the size of the hand. (Ibn-'Abbád, K.) The spout (ةﺎَﻨَـﻗ) of a mug (زﻮُﻛ,) that pours forth the water: (M, K.)

بَلَبلٌ inf. n. of بَلَبلٌ [q. v.]. (M, K.) A state of confusion, or mixture, of tongues, or languages. (M, K. *) In the copies of the K, بَلَبلٌ is here erroneously put for الأَنْسَة (TA.) Also, and بَلَبلٌ, 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 بَلَبلٌ , (so in the M, accord. to the TT,) or بَلَبلٌ : (so in copies of the K;) this last [however] is pl. of بَلَبلٌ ; (T;) which also signifies vehement distress in the bosom; (M, K;) and so does بَلَبلٌ : (I,) بَلَبلٌ signifies anxiety and grief: and, as also بَلَبلٌ, a motion, or commotion, in the heart, arising from grief or love. (Har p. 94.)

بَلَبلٌ A mug (زﻮُﻛ) having a spout (بَلَبلٌ) 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.)

بَلَبلٌ : (M, K.)

بَلَبلٌ, in three places. Also A putting people in motion; and rousing, or exciting, them: a subst. from R. Q. 1. (M, K.)

بَلَبلٌ : (M, K.)
[properly A thing that moistens. ___ And hence,] Bounty, or liberality; or a gift; as also بَلَلْ : (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 the former. (T.) [See also بَلَلْ above.]

بَلَلْ: see بَلَلْ.

[More, and most, moist: fem. بَلَلْ: and pl. بَلَّ: Hence,] The south is the most moist of the winds. (S.) ___ [Hence, also,] ما شَيْءٌ بَلَلْ الجَنْبُ أَبْلِ الْرِّيَاح. Nothing is more healthful and suitable to the body than sport. (TA.) ___ And أَبْلْ صَفَافَةٌ بَلَلْ A smooth stone or rock. (S.) ___ And أَبْلْ applied to a man, (T, S, &c.,) Violent, or vehement, in contention, altercation, or dispute; (T, M, K;) as also بَلْ: (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 بَلْ 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 بَلْ [q. v.:] (IAar, M, [but referring only to what is given above on the authority of the former,] K, [referring to the same and to what follows except the addition in the TA:] and TA:) or, (S, M,) accord. to AO, (S,) i. q. فَأَجَرُ i.e. vicious, immoral, unrighteous, &c.]: (S, M, K:) fem. بَلْ: (M, K:) and pl. بَلْ: (K:) it signifies one who pursues his course at random, not caring for what he meets. (Ham. 383.)

بَلْ: see بَلْ.

One whose aiding thee to accomplish thy desire wearies thee. (A'Obeyd, T, K, TA. [In the CK, for من يعيبك من يعيبك أي يتابعك علي ما تريد، we find من يعيبك أي يتابعك علي ما تريد،]}

خصم ميل A constant, firm, or steady, adversary in a contention, dispute, or litigation. (M, K.)
جلب

جلب, aor. — (ISH, TA) inf. n. جلب (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. جلبة, 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, جلب بالشيء He rejoiced at the thing; or was rejoiced by it; as also جلب The bosom became dilated with joy thereat. (A) And جلب بعد ما حرق [It (the bosom) became dilated with joy after it had been contracted with grief]. (TA) — [And hence,] aor. and inf. n. as above; (Msb) and جلب (S, A, Msb, K) aor. — inf. n. جلوج; (S, Msb) and جلب (S, K) or جلب (so in copies of the A and Msb; and جلب; (S, A, K;) and جلب; (Msb, K;) جلب (the dawn, or daybreak,) shone, was bright, or shone brightly: (S, A, Msb, K;) And ابلجت الشمس The sun shone, was bright, or shone brightly. (TA) And ابلجت الشمس The sun shone, was bright, or shone brightly. (TA) And hence, (Msb,) جلب الحق, and جلب; (Msb;) or جلب; (A, TA;) The truth became apparent, (A, Msb, TA;) manifest, evident, or clear. (A, Msb;) And ابلجت The thing shone, was bright, or shone brightly. (TA) — And hence, (Msb,) ابلجت الحق, and ابلجت; (S, and so the inf. n. is written in a copy of the K: in another copy of the K it is written ابلجت [inf. n. of ابلج]; and the verb is written ابلج in a copy of the S: accord. to the CK, the inf. n. is ابلج [of which the verb is ابلج];) said of anything, (S, TA;) signifies It was, or became, apparent, manifest, evident, or clear: (S, K,
4 أَبْلَجَ He made it apparent, manifest, evident, or clear. (K.) And He made him joyful, glad, or happy; syn.

5 أَبْلَجَ He laughed, and was cheerful, brisk, lively, or sprightly. (S.) See also 1.

7 أَبْلَجَ see 1.

8 أَبْلَجَ see 1.

9 أَبْلَجَ see 1.

11 أَبْلَجَ see 1, in two places.

12 أَبْلَجَ see 1.

بلج Joyful, glad, or happy. (TA.) [See also أَبْلَجَ] 

بلج, with two dammehs, Men clear of hair in the parts of the face called the بَلْحَة. (IAar, K.)

بلج : see what next follows.

بلج 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 بلج [which is the inf. n. of بلج].
One says, 

How beautiful is the clearness of the space between his eyebrows! (A.)

The part behind the eyebrows, to the ear, when there is no hair upon it. (TA.)

Also, 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, I saw the light of the dawn. (S.)

And I met, or found, him, or it, at the break of the dawn. (A.)

And it is said in a trad., The night of the rise is bright [like the dawn]. (TA.)

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. بلحاء. (TA.)

Bright of countenance; the Prophet being said by Umm Maabad to have been بلحاء, by which she did not mean the بلحاء 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 بلحاء, 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 بَلْحِ، 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 بَلْحِ، 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 بَلْحِ (Msb.)

You say، 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. لَحْ: or the truth is lucid and direct; and falsity is confused and indirect. (TA in that art.) And حُجْجَةٌ بَلْحَاء A manifest, an evident, or a clear; proof or argument. (Msb.)

أَبْلُوجُ السُكّرَ، with damm, [meaning Sugar-candy, and loaf-sugar; thus applied in the present day,] is an arabicized term from the Persian أَبْلُوجُ السُكّرَ: (K, TA:) in one copy of the K, it is said that أَبْلُوجُ السُكّرَ [sugar]: by the people [who are makers] of أَمَلْوَجُ فَقَطَانِفٍ [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ُ, pl. فَقَطَانِفَ] it is called أَمَلْوَجُ فَقَطَانِفَ. (TA.)
Blīḥ

4 Blīḥ It (a palm-tree) bore, or had, dates in the state in which they are termed. (S, A, K.)

Blīḥ Dates, or the fruit of the palm-tree, while continuing green (Msb, TA) and small; (TA;) a term like حَصَرَم applied to grapes; (Msb, TA;) called by the people of El-Basrah خَلَالُ when they have begun to colour, i. e., to become red or yellow, they are termed بَسْر (Msb:) or dates in the state between that in which they are called خَلَالُ and that in which they are called بَسْر; (S, Mgh, K;) for dates in their incipient state are termed طُلَع; then, خَلَالُ; then, بلَح; then, بَسْر; then, رَطْب; and then, ثَرْر (S, IAth:) or i. q. (As, and S and K in art. [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.)
1. **blád, aor. — , [inf. n. **blád**] He (a man) remained, stayed, abode, or dwelt, in the **blád** [i.e. country; or town, &c.]: (Msb:) or **blád** بَلَدَ بَلَدَ, (T, S, L, K,) aor. — , (M, L) inf. n. **blád** بَلَدَ, (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 **blád** [or country; or town, &c.], (M, L, K,) and kept to it. (M, L) And **blád** بَلَدَ, aor. — ; (M, K;) and **blád** بَلَدَ, aor. — ; (K;) or the latter is correctly **blád** بَلَدَ; (M, * TA;) They kept to the ground, fighting upon it: (M, K:) said to be derived from **pl. of **blád** بَلَدَ, (TA.) **blád** بَلَدَ, aor. — His skin had marks, [pl. of **blád** بَلَدَ,] remaining upon it. (M, L) Also, (M, K,) inf. n. **blád** بَلَدَ, (S, M,) He (a man, M) had a space clear from hair between his eyebrows: (S, M, K;) or had eyebrows not joined. (M.) **blád** بَلَدَ, aor. — , (S, M, Msb, K,) inf. n. **blád** بَلَدَ, (T, L, S, A, Msb,) He was, or became, stupid, dull, wanting in intelligence: (S, A, Msb:) inert; lacking 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 **blád** بَلَدَ)] as also **blád** بَلَدَ, aor. — , (K, TA,) inf. n. **blád** بَلَدَ. (TA.) Also, inf. n. as above, said of a horse, meaning He lagged behind those that outstripped in running. (T, TA.) [See also 2.]

2. **blád**, inf. n. **blád** بَلَدَ, He remained, stayed, or abode; [like **blád** بَلَدَ] or cast, or laid, himself down upon the ground; syn. **pl. of **blád** بَلَدَ, (S, K;) or he did so by reason of fatigue. (TA. [See S.]) See also **blád** بَلَدَ. He became languid, and affected laziness, after being brisk, lively, or sprightly. (A.) **blád** بَلَدَ, 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 **blád** بَلَدَ. He was niggardly, or avaricious; was not liberal, nor generous. (M, K.) [And hence,] **blád** بَلَدَ, (K,) or **blád** بَلَدَ ('* TA,) or **blád** بَلَدَ, (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.)*
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, تَبَلَّدَتِ الْبَلَادُ The countries, or regions,

appeared short [in extent] to the eye by reason of the darkness of the night. (TA.)

[inf. n. of بَلَدْ] The contending with another; or others, in fight, (i. q. ميالطة, T, S, M, K) with swords and staves. (T, M, K)

3 ابَلَدُ He clave to the ground, (S, K) in submissiveness. (TA.) [Perhaps formed by transposition from مِدَلْدَةٌ: see مِدلّدة.] ___ See also 5. ___ His beast became dull; not to be rendered brisk, lively, or sprightly, by being put in motion. (AZ, S, * K.) He made him to keep to a place. (K.) ابَلَدُ, inf. n. مَكَانَةُ It (a water-ing-trough or tank) was, or became, abandoned, and no longer used, so that it threatened to fall to ruin. (T.) [and] الْبَلَادِ النَّدْرِ 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 مِدَلْدَةٌ.]

4 ابَلَدُ He obtained, or exercised, dominion over a بلَدٌ [i. e. country, or town, &c.,] belonging to others. (K.) ___ He alighted, or sojourned, in a بلَدٌ [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 بلَدُ، 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 ابَلَدُ. (TA.) ___ He fell to the ground, (K) by reason of weakness. (TA.) [See also 2.] ___ He became submissive, and humble; (T, TA;) contr. of جَلَّدَ. (T, M, K.) ___ He affected بلَادَةٌ [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 xvii. 40:] or the meaning is that which here next follows: (TA:) he clapped his hands; or smote palm upon palm; syn. [See بلدة. \_] [And hence, app.,] He felt, or expressed, grief, sorrow, or regret. (M, A, L, K.) ___ see 2. Accord. to AAF, \\_ also signifies \_ (the dawn, or daybreak,) shone, was bright, or shone brightly; i. q. بلَج. (M.)

(which is masc. and fem., Msb) and بلدة both signify the same; (M, A, Msb, 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 مستحترم, and in like manner it is rendered in the TK,] cultivated, or inhabited, or uncultivated, or uninhabited: (M, Msb, * 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-Basrah 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. قرية: but this latter is a conventional adventitious application: ('Ináyeh, TA:) and the latter, a land, country, or territory, [belonging to, or inhabited by, a people,] syn.

أرض: (S, TA: [a meaning assigned in the K to بلدة; but this appears to be a mistake occasioned by the accidental omission of the word بلدة:\_]) you say, هذَه بَلَدَتْنا: (S, TA:) the pl. (of the former, S, Msb) is بلدان: (S, M, Msb) and (of the same, S, or of the latter, Msb) بلاد: (T, S, M, Msb:) [which latter, regarded as pl. or of بلدة, is often used as meaning provinces collectively; i. e. a country:] \_ is syn. كور [which signifies districts, or tracts of country; quarters, or regions; and also, cities, towns, or villages]. (T.) بلدة and are names applied to Mekkeh: (M, K;) in like manner as النجم is a name applied to the Pleiades. (M.) [So too the البلد الحرام and البلد الأمين. البلد: (M, K;)}
&c.] means A tract of land without herbage, or pasture: (Msb:) and بلد alone, a [desert, a waterless desert, or such as is termed] **[مَقَارَة]** 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] **[هَذِهُ الدَّارُ نَعْمَتُ البَلَدِ]** This house, excellent, or most excellent, is the dwelling?; in which البلد is made fem. because it is syn. with البلد. (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 **[تَضْيَب]**. (T, M, K.) ___ The place in which an ostrich lays its egg, in sand. (S, M, L, K.) And hence, **[بِيْضَةٌ الْبَلَدِ]** 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 **[فَلَانُ بِيْضَةٌ الْبَلَدِ]**. (M.) You say, **[نَلَّذَأَ وُهُ]** He is more object, 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. بَيْضَة.] Also **[هُوَ أَعَزُّ مِنَ بِيْضَةَ الْبَلَادِ]** 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. فُرْخ.) [See more in art.

[بيب] A trace, mark, or vestige, (T, S, M, K, [in the K mentioned in two places, but in the latter of these omitted in the CK,]) of a house, or dwelling: (TA:) and a mark remaining upon the body: (A'Obeyd, T:) pl. **[أَبْلَادُ]**. (S, A'Obeyd, M, K.) ___ The origin, or an element, (عنصر,) of a thing. (Th, M, K,) ___ See also the next paragraph, in three places: ___ and see **[بَلَدَةُ]**. (بلدة, in three places. You say, **[إِنْ لمْ تَفْعَلَ كَذَا فَهْيَ بِلَدَةٌ بَيْنِي وَبَيْنِكَ]** 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, 
لَقِيتَهُ بَلدَةً أَصَمَتَ I found him, or met him, in a desert, or desolate, place, in which there was no one beside. (M.) [See also art. صمت] And [hence, app.,] 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 سَعِيدَ الدَّاحِرٍ نُعَائِم and سَعِيدَ الدَّاحِرٍ نُعَائِم: (M, K:) sometimes the moon declines from it, and takes as its mansion the ـَلَدتْ، accord. to the K, but accord. to the TA ـَلَدتْ,] consists of six stars resembling a bow, (K,) in the sign of Sagittarius (القوس:) or the ـَلَدتْ is one of the Mansions of the Moon, consisting of six stars of Sagittarius (القوس), which the sun enters on the shortest day of the year: (S:) [see رَمَقَلَا *لِزَانَم, in art. زَان in the K it is also said that ـَلَدتْ is a Mansion of the Moon; but this appears to be a mistake, occasioned by the accidental omission of the word ـَلَدتْ, though ـَلَدتْ would seem to be an appropriate name for the mansion next after the ـَلَدتْ:] IF says that ـَلَدتْ is a star, or an asterism, (جَمَّ,) said to be the ـَلَدتْ, i. e. breast, of the Lion; not meaning the mansion thus called in the sign of Sagittarius: El-Hareeree finds fault with him for using this expression, [the ـَلَدتْ of the Lion,] but Ibn-Dhafr replies that it occurs in the language. (TA.) ـَلَدتْ also signifies The earth, or ground. (S.) ___ Also (S, M, L, TA, [in the K ـَلَدتْ, by the accidental omission of the word ـَلَدتْ,]) 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 مَلْك (which are six in number) of that part of a horse's breast which is called the زَورَر: or the part called رَحْيَ الرَّوْر. (M:) or [so accord. to the M, but accord. to the K and,] the breast, syn. صَدِر. (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-Rummeh says, 

أَنْبِثَتْ فَأَلْقَتْ بَلدَةً فَوْقَ بَلدَةً

She (the camel) was made to lie down, and threw her breast upon [a tract of] ground. (S, M.) And you say, فَلَانٍ وَاسِعَ الْبَلدَةَ 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 بلدة, this meaning is assigned to بلدة, بلدة.] You say, ضرب يدك على يديك.) You say, ضرب يدك على يديك He smote the palm of his hand upon his breast. (A.) See also بلدة, in two places: and see بلدة.

بلدة (S, M, L, K) and بلدة (S, M, L) and بلدة [which is an inf. n. of بلدة] (S, K) Clearness, from hair, of the space between the eyebrows: (S, L, K:) i. q. or more than بلجة: 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 بلدة.

بلدة: see بلدة.

بلدة (S, M, K) and بلدة (M, K) Stupid, dull, wanting in intelligence; (S, Msb;) 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 جليد. (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 مبلود.

بلدة [an inf. n. (of بلدة) used as a subst.] (S, M, A) and بلدة and بلدة (M, TA) Stupidity, dulness, want of intelligence, (S, A,) or of penetration, sharpness, vigour, or effectiveness, in the performing of affairs. (M, TA.)

بلدة Remaining, staying, abiding, or dwelling, (S, Msb,) in a بلدة [i. e. country, or town, &c.], (Msb,) or in a place. (S.) 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.)

بلدة A man having a space clear from hair between his eyebrows: or having eyebrows not joined: i. q.
(S, M.) [More, and most, stupid, dull, wanting in intelligence, or in penetration, sharpness, vigour, or effectiveness, in the performing of affairs: see بلَد. You say, بلَد مِن ثُور] [More stupid, &c., than a bull]. (A.)

See also بلَد. A man (S) of large, (S, K,) big, gross, rude, or coarse, (M,) make. (S, M, K.)

مِلْدِ (K,) or مِلْدِ (T,) Old; applied to a watering-trough or tank. (T, K.) So in the words of a poet, describing a watering-trough or tank,

* مِلْدِ بين مِومَة بِمِهَلَكَة

formed by transposition from مِلْدِ which [properly] means cleaving to the ground: (IaAr, T, TA:) or it is مِلْدِ, (TA,) or مِلْدِ, (T,) which means abandoned, and worn, and no longer used, so that it threatens to fall to ruin. (T, TA.)

مِلْدِ 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-Sheybânee, M, K,) or unable to proceed in, or prosecute, his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, or an event befalling him so that he cannot move: (As, M,) all of these significations refer to confusion or perplexity: (M, L,) or one whose modesty; or shame, or whose intellect, has quitted him; as also بلَد. (T, A.)
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 πηλὸς, as suggested by De Sacy; who also remarks that it might be derived from the Greek ἰλὺς with the Egyptian masc. art., were it not that is fem.: (see his Abd-allatif, p. 8:) if we might suppose ابليز to be an old mistranscription for ابليز, we might with good reason derive it from ἰλὺς, which, as pronounced by the modern Greeks, very nearly resembles ابليز in sound]: (K:) [some of] the vulgar pronounce it with س. (TA.) [Also applied to Clay; plastic clay; or potters' earth.]
Blūs

ابلس 4

(Inf. n. إبلس, S, &c.,) He despaired, (A boo-Bekr, S, M, Msb, K,) or gave up hope, (A boo-Bekr, TA,) of the mercy of God. (A boo-Bekr, S, TA.) ___ He became broken [in spirit], and mournful. (S, TA.) ___ He was, or became, silent. (S, M, A, Msb,) 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-'Arafeh, K.) ___ He was, or became, cut short, or stopped, (K, TA,) in his argument, or plea]. (TA.) ___ He became unable to prosecute his journey: or was prevented from attaining his wish: syn. فُطُعْ بِهِ. ___ (Th, M, TA.) ___ He repented; or grieved for what he had done. (M.) He caused a person to despair. (Har p. 138.)

Despairing, (Mbs, M,) and silent respecting what is in his mind, (K, TA,) by reason of grief or fear. (TA.) A [garment, or piece of stuff, of the kind called] مسح, [i. e. of hair-cloth]; (S, M, Msb, K:) used in this sense by the people of El-Medeeneh: (S:) a Persian word; (AO, S, Msb:) originally بلَؤُس, without لَؤُس: (TA:) arabicized: (S, Msb:) also called by the Arabs بلَؤُس, with the ب termed مشَّبَع: (TA:) pl. بلَؤُس. (M, Msb, K,) [The pl. بلَؤُس is also applied to Large sacks of مسح, [i. e. hair-cloths, in which figs are put, [or, more probably, in which straw is put, for أنثى, which I find in two copies of the S and in the TA, can hardly be doubted to be a mistranscription of أنثى, 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, أَرَايْكَ اللَّهُ عَلَى الْبَلَؤُسَ [May God show me thee upon the large haircloth-sacks]. (S, TA.)

[The balsam-tree; or the species that produces the balsam of Mekkeh; i. e., the amyris]
opobalsamum; a certain kind of tree, (M,) or shrub, resembling the [or rue], (TA,) the berry of which has an unguent, (Lth, M, TA,) which is hot, (Lth, TA,) and its unguent is in great request: (Lth, K, TA:) its unguent [opobalsamum] is more potent than its berry [carpobalsamum], and its berry is more so than its wood [xylobalsamum]: the best of its wood is the smooth, tawny-coloured, pungent and sweet in odour: it is hot and dry in the second degree; and its berry is a little hotter than it: its wood opens stoppages of the nose, and is good for the sciatica and vertigo and headache, and clears cloudiness of the eye, and is good for asthma and oppression of the breath, and for flaccidity of the womb, used by fumigation; it is also beneficial in cases of barrenness, and counteracts poisons and the bite of vipers: (the Minháj, TA:) it is said in the K and in the Minháj, 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 ElMatearween; but MF observes that this is strange, as it is well known that it is mostly found in the district of El-Hijáj, between the Harameyn 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-Hijáj. (TA.) [See also De Sacy's Abd-allatif, p. 89.]

 científico. One who sells what is termed [A name of Satan]; from [his former name being (S, TA:) or it is a foreign word, (Aboo-Is-hák, M, Msb, K,) and for this reason, (Aboo-Is-hák, M, Msb, TA,) and its being also determinate, (Aboo-Is-hák, M, TA,) or a proper name, (Msb,) it is imperfectly decl.; (Aboo-Is-hák, M, &c.;) for if it were an Arabic word, it would be perfectly decl., like [or fajil, (Msb,)
بلسان

بلسان : see art. بلس.
1. 

**فَبَلَّطَ** (IDrd, K.) [aor., accord. to a rule observed in the K., ] inf. n.  

**فَبَلَّطَ** (IDrd, TA.) *He spread, or paved.* (K, TA.) a house, (K,) and the ground, (TA,) with **فَبَلَّطَ [or flag-stones]**, (K, TA,) or with **baked bricks**; (TA;) as also **فَبَلَّطَ**, (K,) inf. n.  

**فَبَلَّطَ** (TA;) and  

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(K,) or, as also ↓ the second, *he made [or constructed]* a wall with **فَبَلَّطَ**: (IDrd, TA:) or ↓ the second, *he made* a house  

plain, or even. (TA.) *He struck* him, or it, with the **فَبَلَّطَ** [q. v.]. (TA.)

2.  

**فَبَلَّطَ** see 1, in three places. The vulgar phrase **فَبَلَّطَ** signifies *Make thou fast the ship;* as though it were an order to make it cleave to the ground. (TA.) [You say, **فَبَلَّطَ** meaning *He ran the ship aground upon the sand.*]

3.  

**فَبَلَّطَ**  

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 **فَبَلَّطَ** signifying the earth, or ground; or even, smooth ground. (TA.)  

**فَبَلَّطَ** (TA;) and  

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(K,) inf. n.  

**فَبَلَّطَ** (S,) *The people, or company of men, contended, one with another, in fight with swords,* (S, * K, TA,) upon their feet; (TA;) as also  

**فَبَلَّطَ** [بالْفَتْرَةِ] is only upon the ground; (Z, TA;) and you do not say **فَبَلَّطَ** when the people are riders. (TA.)  

*He fled from me,* (AHn, K,) and went away in the land: (AHn, TA:)  

or *he left me; quitted me.* (TA.)

4.  

**فَبَلَّطَ**  

*He clave to the* [**فَبَلَّطَ**, 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 **فَبَلَّطَ** (AHeyth:) *he became poor, and his property went away,* as also **فَبَلَّطَ**: (S, K,) so says KS; and AZ says the like: (S:) or *he became*
poor; or had little property. (TA.) 
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.) 

The rain fell upon the [or surface] of the earth, (K, TA,) so that no dust was seen upon it. (TA.) See also 1.

6 

[An axe:] i. q. (K, TA:) i. e. the iron instrument with which the [or surface] of the earth, or ground: (K, TA:)

[a branch of a tree]: an Arabic word: the vulgar call it [now mostly applied to a battle-axe; in Turkish ]. (TA.)

AHn says, An Arab of the desert quoted to me,

* فَأَلْبَلْطُ يِبْرِي حِيْدَ الفِرَافَ

[And the axe pares off the knobs, or knots, of the tree called farfár]: [the sing. of حَبْيَدَة signifying a knob in a tree; or a knot; which is cut off, and whereof vessels are shaped out, so that they are variegated and beautiful. (TA.)

bَلْطَ: see 3.

bَلْطَ: see 3.

بَلْطَ: see 3.

بَلْطَ: see 3.

[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.)

bَلْطَ: 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 ١٢) stones, (S, Msb, K,) and any other things, (Msb,) which are spread in a house (S, K) &c., (S,) or with which a house is spread or paved. (Msb,) 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, [عَذَا] رَجُلُ بَلَاطَ أَنَّهَا حُسْنَةُ البَلَاطِ إِذَا جُرِّدت. (TA,) And ٌطَﻼَﺑ لُجَر A man poor, or in want. (TA,) Verily she is goodly, or beautiful, in skin when she is stripped. (TA.)

[The acorn;] a certain thing well known; (S;) the fruit, or produce, of a kind of tree, [namely, the oak,] which is eaten, (Mgh, Msb,) sometimes, (Msb,) and with the bark of which one tans, (Mgh, Msb,) sometimes: (Msb:) or [the oak; or this kind of tree is properly called 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 hardinesses, with the fat of a kid; preventing the progress of [the disease in the mouth called] عَﻼَق, and فُروُع [app. a mistake for قُروُع, 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 [ٌﺺْﻔَﻋ.] ٌطَﻼَﺑ] بَلَاطَ، (TA,) according to some, The walnut: accord. to others, the [a Persian word, and also used by Arabs in the present day, applied to the chestnut]: as is said in the Minháj. (TA.) بَلَاطُ الأَرْض [applied in the present day to The herb germander, or chamaédrys:] a certain plant, the leaves of which resemble the [or endive]: it is diuretic; aperient;
and wasting to the spleen. (K.)

Level, or even, lands, or tracts of ground: (K:) no sing. to it is known. (Seer.) [See also ...]

[ and epithets applied to a man, part. ns. of أَبْلَطَ and أَبْلَطُ, which see above.]
بلع

1. (S, Msb, K,) aor. بلع, (Msb, K,) inf. n. بلع, (TA, [and the same is indicated in the K,]) or بلع when the object is food, but بلع when it is water or spittle; (Msb;) and بلع, aor. بلع, (Msb;) and بلع; (S, Msb, K;) and بلع; (Iaar;) and بلع, inf. n. بلع; (S * and TA in art. بلع;) He swallowed it. (Iaar, TA.) It is said in a proverb, لا يُصلح ريفيَا من لم يبتلع ريَقا [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, بلع الطعام meaning بلع المَثْقَة meaning He ate the morsel. (TA in art. بلع.) And بلع الطعام and بلع also signify [He swallowed the food without chewing it;] he did not chew the food. (TA.)

2. بلع الشعر فله 2

Hoariness began to appear (S, K) upon him, (K,) or upon his head: (S:) or rose: (A, TA:) or spread much. (TA.) [See also بلع.] Hassán says,

* 
قد بلَعْتُ في ذِرَّةٍ فَأَخْفَتْ

[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 ألَّمُ [it had given pain, and this verb is thus made trans.]; or substituting لَمِّي for لَمِّي on account of the measure, which would not be right if he said لَمِّي. (TA.) You say also, بلَعَ فيه الشعرَ Hoariness appeared upon him. (Iaar.)

3. بلع الشعر 4

He made him to swallow the thing: (S, TA:) or he enabled him to swallow the thing. (K, * TA.) You say, بلَعَني رَيَّقُ [Suffer thou me to swallow my spittle;] give thou me time to swallow my spittle. (K, TA.)

4. بلع

see 1: and 2.
Q. Q. 1: see 1, in two places. [The م in this word is generally held to be augmentative: see ماعل.] 

بلَّعُمْ: applied to a man, Voracious; a great eater; as also ماعل (K) and ماعل (IAar, K) [ماعل signifies the same:] and (S and K in art. ماعل,) in which the أ is said by some to be augmentative, (TA,) and (Lth, K) and ماعل, (IDrd, K,) also signify the same; (S in art. ماعل;) or voracious, or a great eater, who takes large mouthfuls, and is wide in the [app. here meaning the fauces]: (Lth, and K in art. ماعل) and ماعل, applied to a woman, one who swallows everything. (Fr.) ماعل [app. meaning ماعل الأثير] is an expression of vituperation used by the people of Syria. (TA.)

dde.,] One of the Mansions of the Moon; (S, K;) [namely, the Twenty-third;] which rose [aurorally], (S, K;) as they assert, (S,) when God said, *كَءﺂَﻣِﰱِعْلِبْنَضْرَأ* [Kur xi. 46]; (S, K;) consisting of two stars near together; (S;) or two stars, straight (ممستبان) in course, (IKt, K;) or near together and oblique; (TA;) one of them dim, and the other bright, and called بالع, 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 [كانون الآخر] Jan., O. S., and sets [aurorally] when one night has passed of آب [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 *سُعد سعد سعد سعد سعد سعد*; and see also *منزل القمر* in art. نزل; and see also *(custom).*] The rhyming-proser of the Arabs says, [When Saad-Bula' rises aurorally,] the ربيع [or young camel brought forth in the season called Rبيع, which is the beginning of the breeding-time,] becomes strong in his walk, and quick, but not strong to labour, and the هَبِ [or young camel brought forth in the end of the breeding-time] acquires some strength, and attains to him, and
the عَﺮُم, 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 بَنَكَة [or sheave of a pulley]: n. un. with ِ: (K:) or the hole, or perforation, in the بَنَكَة قَامِة [which here means the pulley, or sheave with its apparatus]: (S:) or بلَعَة has this latter signification; and بلَعَة 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.)

بلَعَة A gulp, or as much as one swallows at once, of beverage; like جِرْعَة. (TA.)

بلَعَة, as an epithet: see بلَعَة, in two places: and as a subst.: see the same, last sentence.

بلَعَم, applied to a man, (S,) That eats much, and swallows food vehemently. (S, K *) The ِ is augmentative, (S,)

accord. to most authorities. (TA.)

بلَعَم: see what next follows.

بلَعَم, بلَعَم, and بلَعَم; (Msb, and S and K in art.) the latter a contraction of the former; the ِ augmentative; (Msb;) The place of passage of the food in the حَلْق; (S, Msb, K, TA;) the gullet, or æsophagus; (S, Msb;) as also بلَعَم: (TA:) or this last, i. q. حَلْق [which is properly the fauces; but by a synecdoche, the throat, or gullet]. (K.) [See an ex. voce سَرْم.] Also, the first, A torrent, in ground such as is termed قَفَّة entering into the earth. (AHn, and K in art. بلَعَم.) And The whiteness that is upon the lip of the ass, (K in art. بلَعَم,) at the extremity of the mouth- (TA in that art.)

بلَعَم a subst- signifying A medicine which is swallowed. (TA.) بلَعَم Beverage: or wine: syn. قُدَرَتُ بَلَعَم. (TA.) شَرْابَ. A wide cooking-pot, (A, K, TA,) that swallows what is thrown into it. (A, 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] (Sgh, K) and [of the others] (S, Sgh, K.)

A well (cased with stones, or with baked bricks, from the bottom to the brink: (O, TS, K;) from Ibn-
بلطم

بلطم: see بلطم.

بلطم: see بلطم.

بلطم: see بلطم.

بلطم: see بلطم.

بلطم: see بلطم.
بلغ

بلغ [inf. n. of بلغ] and بلغ [inf. n. of بلغ], but it seems that بلغ here is a mistranscription for بلاغ, which is, like بلوغ, an inf. n. of بلغ, 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-1-Kásim in the Mufradát. (TA: [in which it is said, in the supplement to the present art., that بلاغ signifies The reaching, attaining, arriving at, or coming to, a thing.]) You say, بلاغ المكان, (S, K,) and بلاغ المكان بلاغ المكان, (Msb,) [aor. بلاغ, inf. n. بلاغ (S, K) [and بلاغ, 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,) بلاغ أهلهم، in the Kur [ii. 232], means And they have fully attained, or ended, their term. (Msb.) But فلاغ أهلهم, in the same [iv. 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، بلاغ أشدته [Kur xii. 22 &c., He attained his manly vigour, or full maturity, &c.]. (TA.) And in بلاغ أشدته سنة [Kur xlvii. 14, He attained the age of forty years]. (TA.) And in بلاغ أشدته سنة [Kur xxxvii. 100, He attained to working with him]. (TA.) In the Kur [iii. 35], occurs the phrase، وقد بلغته المن الكبيرة [When old age hath come to me, or overtaken me]: and in another place [xix. 9], وقد بلغته من الكبيرة [And I have reached the extreme degree of old age: so explained in the Expos. of the Jel]: phrases like أدركتني الجهاد، (Er-Rághib, TA.) You say also، بلغ في ذلك بلاغ ما بلغ لومه ذلك بلاغ ما بلغ 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 بلغ منزلى, explained above. (Msb.) [But 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 بلغ من مبلغه. [Such a one reached, or attained, his utmost point or scope or degree]. (TA.) And بلغ في العلم المبالغ [He attained, in knowledge, or science, the utmost degrees of proficiency]. (TA.) And الحودة مبلغة بلغ في [It reached a consummate degree in goodness]. (S, K, * TA.) And بلغ من الجودة [He attained a consummate degree of goodliness]; said of a boy that has attained to puberty. (O, TA.) And بلغ غايته في الطلب [He did his utmost, or used his utmost power or ability, in seeking to attain an object]. (Msb in art. جهد.) بلغ أقصى مجهوده بعري في السير [He exerted the utmost endeavour, or effort, or power, or strength, of his camel, in journeying]. (S in art. نكت.) بلغ جهده i. q. [He jaded, harassed, distressed, fatigued, or wearied, his beast]: (K in art. جهد:) and in like manner, بلغ مشقته i. q. بلغ منه المشقة [and She. 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, بلغ منه المشقة, 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 Page 251

Bd in iv. 66, where بلغ منهم is followed by بلغ من مبلغهم and ويؤثر فيه as an explicative: see also البلغين and البلغين. (S, K,) and بلغت من البلغين, (K:) see below. And بلغت من الأمر المشقة [I experienced distress from the affair; or event]. (TA in art. مض.) [See also an ex. voce بلغى. بلغى 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 أن, or by أن as a contraction of أن: for exs., see these two particles. And in like manner, بلغنى عنه 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 بلغ said of a letter or writing, inf. n. بلغ and بلغ, 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. بلغ, or, as IKoot says, بلغ, (Msb,) He attained to puberty; virility, ripeness, or maturity; syn. أدرك, (T, S, Msb, K,) and احتمل; (M, Msb;) and attained a consummate degree of goodliness (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, بلغ, (T, TA,) or بلغ. (TA.) ________ بلغ الله به بلغ: (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, بلغ الله بك أكلًا العمرَ. (S and TA in art. And فعلت به ما بلغَهٌ بهْ الأَذَى وَ المَكروهُ. كَلًا. (TA.) I did with him that which caused him to come to what was annoying, or hurtful, and evil. (TA.) And بلغ به البلغنَينَ: see the last word of this phrase below. بلغ like عني, He (a man) was, or became, jaded, harassed, distressed, fatigued, or wearied. (K.) بلغ, [aor. بلغ,] (S, Msb, K,) inf. n. بلغ, (S, Msb,) He was, or became. بلغ, i. e. فصيح [more properly signifying chaste, or perspicuous, in speech, but here meaning eloquent]; (S, * Msb, K,) and sharp, or penetrating, or effective, in tongue; (Msb;) attaining, by his speech, or diction, the utmost scope of his mind and desire. (K, * TA.) The difference between بلغ and فصاحة 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:) بلاغ 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.)
[inf. ns. of بلَغَ and تَبَليَّغَ] 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, بلَغَهُ مَقْصُودَهُ He caused him, or it, to reach, attain, arrive at, or come to, the place. And بلَغَهُ السَّلَامَ He caused him to attain his object of aim or endeavour &c.] And بلَغَتُ الرَّسَالَةَ [I brought, conveyed, or delivered, the message]. (S.) And بلَغَهُ السَّلَامَ, (Msb.) and بلَغَهُ الْحَبَّ, (TA,) as also بلَغَهُ السَّلَامَ, (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 بلَغْتُ عَنْ فَلَانِ 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.] بلَغَ وَفَارِسٍ, (S, A, K,) inf. n. بلَغَ, (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.) بلَغَ السَّبَبُ فِي رَأْسِهِ Hoariness began to appear on his head; accord. to IAar; as also بلَغَ, with the unpointed و: the Basrees assert that the former is a mistranscription; but it is related as heard from Th, by Aboo-Bekr Es-Soolay. (TA.) بلَغَ, (S, Msb, K, &c.,) inf. n. بلَغَ, (JK, K, &c.) and بلَغَ, (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:) or في كَذَا [in an affair]: (S, K, TA:) or في كَذَا, meaning in the pursuit of such a thing, (Msb,) 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 ميالغة in explanations of words; meaning Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole; &c.; and sometimes, frequentative signification. Thus، إسم ميالغة

شكور means A noun of intensiveness; or an intensive epithet: as شكور a great praiser, or a frequent praiser.

Hence

ٌﻎَﻠَـﺑِإ

in explanations of words; meaning Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole; &c.; and sometimes, frequentative signification. Thus، إسم ميالغة

ٍﺔَﻐَﻟﺎَﺒُﻣ

ٌﻢْﺳِإ

means

A noun of intensiveness; or an intensive epithet: as

ٌرﻮُﻜَﺷ

very thankful, or very grateful; and

ٌدﺎﱠَﲪ

a great praiser, or a frequent praiser.

How eloquent is he!

4

اِبلْغَ الْأَمَرَ جَهَّدَهُ [He brought his utmost power or ability, or effort or endeavour; to the performance, or accomplishment, of the affair]. (TA.) And

فَعَلْتُ به ما بَلَغْتُ إِلَيْهِ اِبْلَغَهُ اِبْلَغَهُ

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 إبلغ is syn. with بُلْوُغ; but this is app. a mistake. [أَبْلَغْتُ به*، and

**Ablagh**

is very thankful, or very grateful; and

**Ablagh**

means

A noun of intensiveness; or an intensive epithet: as

ٌرﻮُﻜَﺷ

very thankful, or very grateful; and

ٌدﺎﱠَﲪ

a great praiser, or a frequent praiser.

5

تَبَلَّغَ المَنْزَلَ [He constrained himself to reach, or attain, the place of abode, until, or so that, he did reach it], or attain [it]. (K.)

He was satisfied, or content, with it, (S, Msb, K,) and attained his desire thereby. (TA.)

تَبَلَّغَ بِالْعَلْةُ

The disease, or malady, distressed him; afflicted him; became vehement, or severe, in him. (S, Z, Sgh, K.)

6

تَبَلَّغَ الْدَّمَاءَ فِي الْجِلْدِ The tan attained its utmost effect in the skin. (AHn.) And

تَبَلَّغَ فِيهِ الْهُمَّ

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 كَلَّامَهُ He affected eloquence (بلاغة) in his speech, not being of those characterized thereby: [whence] one says، ما هو بَلْغَةِ لَكَنْ بَلْغَةَ He is not eloquent, but he affects eloquence]. (TA.)

بَلْغَ: see what next follows, in three places: and see بَلْغَ، in two places: ٌبَلْغَ، in two places.

بَلْغَ، (Ks, Fr, S, K,) and

بَلْغَ، (Ks, S, K,) and

بَلْغَ، (Ks, S, K,) and

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. ]
notwithstanding his stupidity, or foolishness, attaining his desire: (S, K;) or stupid, or foolish, in the utmost degree: (K, TA:) fem. حَمَاءُ بَلْغَةٍ (S, * K) A man who is bad, evil, or wicked, (Fr, K;) in the utmost degree. (Fr, TA.)___ See also بَلْغَةٌ.

بلْغَةٌ 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 بَلْغَةٌ (JK, S, Msb, K,) meaning a thing that suffices, or contents, and enables one to attain what he seeks; (TA;) and بَلْغَةٌ (JK, Msb, TA,) You say, In this is a sufficiency, or enough. (Msb, TA.) And it is

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said in the Kur [xxi. 106], إنَّ فِي هَذَا بَلْغَةً لَّقُومٌ عَابِدُينَ 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.)

بلْغَةٌ also A calumniator; or slanderer: (Kr, TA:) or one who conveys people's discourse to others.

(TA.)

بَلْغَةٌ; (S,) or both, (K,) Calamity, misfortune, or disaster: (S, K;) or distress, or affliction. (JK.)

Hence the saying of ʿĀṣheh to ʿAlī, (S, K,) when she was taken prisoner [by him], (S,) بَلْغَةٌ مَّنَّا البَلْغَةِ, (S, K,) and البَلْغَةِ, (K,) i.
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 "Thou hast 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. (IAar, TA.)

is a subst. from "بَلَاغَ" meaning The bringing, conveyance, delivery, or communication, (S, K, &c.,) of a message [&c.]. (Jel in ii. 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, "بَلَاغً رفعت علينا من البلااغ," it means What is communicated, or announced, (S.,) of the Kur-án and of the statutes, or ordinances, &c., termed [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 [of the communicators, or announcers,] like "بَلَاغٌ حَدَاثٌ من البلااغ," meaning in the sense of "مَدْتَونُانِ من البلااغ," 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. رفعٌ, in the Kur [xiv. last verse], means This Kur-án contains a sufficient exposition, or demonstration, for men. (TA.) See also "بَلَاغٍ," in three places.

بَلَاغُبَلَاغٌ: i. q. صَحِيحٌ [properly signifying Chaste in speech, but here meaning eloquent]; (S, * Msb, K;) sharp, or penetrating, or effective, in tongue; (Msb;) one who attains, by his speech, or diction, the utmost scope of
his mind and desire; (K, * TA; ) [possessing the faculty of ] [blâgha'] (see blâgha';)] as also blâgha', and blâgha', and blâgha', like sâkârain, [in the CK like ] [blâgha', like sâkârain, ] and sâkârain, [or blâgha', like ] (K:) or blâgha' signifies a man who does not commit mistakes often in his speech: (JK:) the pl. of blâgha' is blâgha'. (TA.) Applied to a saying, &c., it also signifies Effectual, or producing an effect. (Ksh and Bd and Jel in iv. 66.) [Also Surpassing in any quality: and superlative.] It is also applied to a calamity or the like [as meaning Great, severe, distressing, or afflictive]. (IAth.)

blâgha' i. q. blâgha', [as meaning Eloquence; (see blâgha', of which it is the inf. n.;)] (S, Msb, *) as also blâgha' . (Seer, TA.) [And ] the pl. ] Blâghàt, Slanders, or calumnies. (S, K.)

blâgha' and blâgha' : see blâgha'.

blâgha' : see blâgha'.

blâgha' 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, blâgha' , meaning [An army reaching, or arriving at, its appointed place]. (K, TA.) And blâgha', i.e. blâgha', meaning [The decree of God] reacheth, or attaineth, its intended object: (K:) from the saying in the Kur [lxv. 3], bi-lâllaha bâligh thuhrama . (S, K, S, K,) meaning [Verily God attaineth his purpose. (Bd, Jel.) And blâgha' Reaching the utmost point, or degree, in stupidity, or foolishness. (TA.) And ] blâgha' , meaning [an oath, or a covenant, ] confirmed. (TA.) [And ] blâgha' , meaning [an oath, or a covenant, ] confirmed. (TA.) [Attaining, or having attained, to puberty, virility, ripeness, or maturity; applied to a boy; (T, IKoot, Iktt, Msb:) and in like manner, without ؟ , applied to a girl; (T, IAmb, Msb, K;) thus applied, with the mention of the noun qualified by it, by Esh-Shâfi'ee (T, Msb) and
other chaste persons, of the Arabs; (T, TA;) or (Koot, Msb;) or the latter is thus applied, with the mention of the noun
which it qualifies, (T, Msb, K,) not being wrong because it is the original form; (T, TA;) and seems to be necessarily used when the noun
which it qualifies is not mentioned, to prevent ambiguity. (Msb.) ____ A good, a goodly; or an excellent, thing. (S, K.)

More, and most, effectual or efficacious: see میَّلَغَتْ فِهِ. i. q. [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.)

A rope, or cord, with which the main well-rope (رَشَاء) is joined to [that which is called] the كَرْب: (K;) or a rope, or cord, that is joined to the رَشَاء so that it may reach the water: (Z, TA;) pl. مِّلَغَتْ. (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.)

[an inf. n. (of 5, q. v.,) used as a subst.]: see مِّلَغَتْ, in two places.

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 lii. 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. مِّلَغَتْ. (TA.) You say, بلَغَ فَلَان مِّلَغَتْ: and مِّلَغَتْهُم: and بلَغَ فِي الْعُلُومِ المِّلَغَتْ: for explanations of all which, see 1. And
بلَغُ فَلَانْ مِبِّلَغَتِهَُّ: see 1.

[One whose office it is, with other persons each of whom is thus called, to chant certain words, as the إِقَامَةَ &c., in a mosque. (See my Modern Egyptians, ch. iii.)]

[He is caused to reach, attain, arrive at, or come to, his appointed end, or term of life, (أَجْلَهُ), or the like, being understood,) is said of the object of the phrase بلَغَ آلِهَ بِهِ [which see, and the phrase next following it]. (TA.)]

بلَغُ: ثَنَاءّ مِبِّلَغُ فِيهِ: see
Phlegm: one of the four [natural constituents termed] (S.; [i. e.] one of the humours (أَخْلَاطٍ) of the body. (K.) — And hence, A heavy, or sluggish, person, who is a great talker, or babbler. (TA.)

Of, or relating to, phlegm; phlegmatic.
بلق

بلقة 1: see 9. (S, K, &c.,) aor. بلقة, (TA,) inf. n. بلقة, (TA,) He opened a door wholly: (JK, S, K;) or opened it vehemently: (K;) and بلقال signifies the same. (JK, S, K;) And [hence,] He devirginated, or deflowered, a girl. (AA, K.)

Also He shut, or closed, a door. (IF, K;) Thus it bears two contr. significations. (K.)

بلق 4 He (a stallion) begot offspring such as are termed بلقة [pl. of بلق, q. v.]. (Zj, K;) See also 1.

بلق 7 It (a door) became opened wholly: (JK, S, K;) or became opened with vehemence. (K.)

بلق 9 بلقة, inf. n. بلقات, (IDrd, S, K;) and بلقات, (IDrd, K;) inf. n. بلقات; (IDrd, TA;) and بلقات, inf. n. بلقات; (IDrd, TA;) and بلقات, aor. بلقت, (JK, K;) inf. n. بلقت; (K, * TA; [accord. to the CK بلقت, but this is a mistake;] and بلقت, aor. بلقت; (K;) but IDrd asserts only the first and second of these verbs to be known; (TA;) He (a horse) was, or became, بلق, i. e., black and white: (S, K;) or white in the kind legs as high as the thighs. (K.)

بلق 11 بلقات see 9.

بلق 12 بلقات see 9.

بلق بلقة بلقات, (S, K,) the former an inf. n. of بلقة, (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.)

بلقة بلقة بلقات: see what next precedes.

بلق بلقات بلقات a contracted dim. of بلق, (TA,)


: see what next follows.

, (JK, S, &c.,) [said to be] like , (K,) [but this is wrong, and is probably a mistranscription, for , with teshdeed and the unpointed , n. un. of , ] and with damm, [ (IDrd, K,) both mentioned by AA, (TA,) but more commonly with fet-h [to the ] , (IDrd, TA,) A [desert such as is termed] , (AA, S, K,) or a tract of sand that gives growth to nothing except the [plant or tree called] , (AS, K, * TA,) of which the [wild] bulls are fond, and the roots of which they dig up and eat: (TA:) or a wide tract of fertile land in which no one shares with thee: (Fr, TA:) or a hard place among sands, as though it were swept, asserted by the Arabs of the desert to be of the dwelling-places of the Jinn: (Aboo-Kheyreh, TA:) or a desert land, destitute of vegetable produce and of water; or of human beings, inhabited by none but Jinn: (TA:) or a level, soft land: (K:) or a place in which no trees grow: (JK:) or white places in sand, which give growth to nothing: (ISh, TA in art.

: or a piece of ground differing in colour or appearance from that which is next to it, that produces nothing whatever: as also , like , and, with the art. , particularly applied to a place in the district of ElBahreyn, asserted (as IDrd says, TA) to be of the dwelling-places of the Jinn: (K:) pl. , (JK, S, K,) which is syn. with (A ’Obeyd, S) and , meaning lands wherein is nothing: (A ’Obeyd, TA:) in poetry, , occurs as its pl. (K, TA.)

: see what next precedes.

, applied to a horse, fem. , Black and white: (S, K,) or white in the hind legs as high as the thighs: (ISd, K:) pl. : which is applied by Ru-beh to mountains: but the Arabs apply the epithet to a beast of the equine kind, and to a mountain (TA) and to a sheep or goat: (Lh, TA in art. : the former is also applied to a rope. (JK, TA:) means He sought an impossible thing: because is applied to a male, and means pregnant: or the dawn; because it breaks, (lit., cleaves,) from signifying . (K)
Q. 1 بلْقَعُ (K,) inf. n. (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 بلْقَعُ (sorrow, grief, or anxiety, such as is termed كَرْب,) became removed, or cleared away. (K.) __ It (the dawn) shone, or shone brightly. (K.) __ It (a thing) appeared, and came forth. (TA.)

بلَقَعٌ and بلْقَعُ 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 منزل بلْقَعُ [a vacant, or void, place of alighting or abiding]], (S, TA,) and دار بلْقَعُ [a vacant, or void, house &c.], without د, when it is an epithet, (S, TA,) applied to a mase. subst. and to a fem.; (TA;) but if it be a subst., you say، بلْقَعَتْ إِلَى بلْقَعَةٍ مَلْسَأٍ [we came at last to a smooth, vacant, or void, land]: (S, TA:) and بلْقَعُ 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. بلْقَعُ. (S, Mgh, K,) It is said in a trad., اليمين الفاجرة تَدَرُ [S, Mgh, TA; but in the second and third of these, in the place of د, we find تَدْرَعٍ] 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 دِيَارُ بلْقَعٍ [Vacant, or void, places of abode]; as though the places were one place: (TA:) and Ru-beh says، بلْقَعُتْ دَارَهُمُ بلْقَعَةٍ [You say also، اليمين الغمود الخج]
[And their abode became vacant]: (TA:) and it is said in a trad., أَصَبَّحَ الأَرْضُ بَلَاغَ [as though meaning the land became altogether vacant]; the pl. being used to render the meaning intensive, as in the phrases بَلَاغَ أَرْضُ سَبَاسِبُ [IAth, TA:] or because every portion thereof is considered as being بَلَاغَ; (TA:) Also, without ة and ↓ with ة, A woman devoid of every good quality. (K, TA.) IF says that the ل in بَلَاغَ is augmentative. (TA.)

**بَلَاغَ** see **بَلَاغَ**، in four places.

**بَلَاغَ** An arrow, or a spear-head, **bright**, or free from rust, **in the point**. (K.)

**بَلَاغَ** is an expression applied to **A road** [as though meaning made bare by the feet of men and beasts]. (I 'Abbád, K.)
بلن

بلن : see art. بلن.
1. **He** was, or became, **ابلته** [q. v.]; as also **ابتلته** or **he** was, or became, weak in intellect. (Msb.)

Also

2. 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. (KL.)

4. **You say,** He acted stupidly, or in the manner of him who is termed **ابلته,** with him.

5. 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. **He** feigned **ابلته,** or the attribute denoted by the term **ابلته** or **he** made use of that attribute [as a mask]; i. q. as also **ابتلته** . (K.)

7. [see 1.]

8. **is** an indecl. word with fet-h for its termination, like **كيف** , and means **دع** [Let alone, or say nothing of]; (S;) [i. e.] it is a noun for **دع** ; indecl.; (Mughnee, K;) a verbal noun, meaning **دع** and اترك; (IAth, TA;) and the noun that
follows it, when it is thus used, is in the accus. case; (Mughnee, K) i. e. it is indecl., with fet-h for its termination, when the noun following it is in the accus. case; so that you say, تَرَكْ زِيْدًا [Let alone Zeyd, or say nothing of Zeyd]; like as you say, روَيَدَ زِيْدًا (IB, TA;) and it is also an inf. n. in the sense of تَرَكْ زِيْدًا; likewise with fet-h for its termination, but decl.; and when it is thus used, the noun that follows it is in the gen. case; (Mughnee, K;) or it is put in the place of an inf. n., meaning تَرَكْ زِيْدًا [which is virtually the same as تَرَكْ زِيْدًا] and is prefixed to a noun in the gen. case; so that you say, بَلَهُ زِيْدًا تَرَكْ زِيْدًا, i. e. تَرَكْ زِيْدًا [which is virtually the same as تَرَكْ زِيْدًا]; like as explained above; for تَرَكْ زِيْدًا is originally فَضْرُ الْرَّقَاب ضَرْبًا in the Kur xlvi. 4 is originally فَضْرُ الْرَّقَاب ضَرْبًا. (IAth, TA;) for in this case it cannot be regarded as a verbal noun, since verbal nouns are not prefixed to other nouns, governed by them in the gen. case: (IB, TA;) and it is also a noun syn. with كيف [How?]; likewise with fet-h for its termination, indecl.; and when it is thus used, the noun that follows it is in the nom. case. (Mughnee, K;) A poet says, describing swords, (S, Mughnee,) namely, Kaab Ibn-Málik, (S,)  

[They leave the skulls with their crowns lying open to the sun (let alone, or say nothing of, the hands) as though they had not been created]: (S, Mughnee:) he says, when they cut, or cut off, the crowns, then let alone, or say nothing of, the hands: (TA:) Akh says that بلَهُ زِيْدًا is here the place of an inf. n.; that it is as when you say, ضَرْبُ الْأَكْفَمْ زِيْدًا but the الصَّلَاةُ may be in the accus. case; so that the meaning may be بَلَهُ الْأَكْفَمْ كَانَتْهَا لَمْ تَغُلَّقَ: (S:) the verse is thus recited in two different ways: and also بلَهُ الْأَكْفَمْ [how then must be the case of the hands?]. (Mughnee.) And hence the prov., فَضْعًا، i. e. The fire will burn thee if thou see it from a distance: then let alone, or say nothing of, (TA:) thy entering into it. A strange instance occurs in the Saheeh of El-Bukháree, in the explanation of the [the 32nd ch. of the Kur]: he says, God says [by these three letters], أُذُنُ أَلَّا إِنَّ الْبَعْضَ يُلْهِبُهُمْ أَلَّا يَذَّرُوا أَلَّا يُلْهِبُهُمْ أَلَّا يَذَّرُوا. (Mughnee, K: * or ما...)
in some copies of the K;) thus بلله is used as a decl. word, governed in the gen. case by من, and deviating from the three meanings [explained above]: (Mughnee, K;) but the reading commonly known is، حیل علیه م آطلاعتم عليه؛ and this is the reading in the work of J, [the S,] and in the Nh, and other lexicological works: (TA:) it has been explained by گخیی [so that the meaning of the sentence as first related above is، I have prepared for my righteous servants what eye hath not seen, nor ear heard, nor hath it occurred to the mind of man, as a treasure for the future, (obviously taken from Isaiah lxiv. 4, quoted by St. Paul in 1 Cor. ii. 9,) save, or except, that with which ye have become acquainted, or that with which I have acquainted them; and the same, with the omission of as a treasure for the future, is the meaning of the sentence as related in the S and Nh &c.;] (Mughnee, K;) i. e. سوئی، as in the S; (TA;) and this corroborates، (Mughnee,) or is agreeable with، (K,) the opinion of those who reckon بلله as an exceptive word: (Mughnee, K;) and as meaning آجل [app. a mistranscription for آجل؛ i. e., it has been explained also as meaning I have done all this because of my promise to them؛ because of that with which I have acquainted them؛] and thus it may have been read by SM، for he has written آجل without any syll. signs; and has given no other ex. of بلله in the sense here intended except one commencing with the words، اللهم أجل م آخن عهده، which may mean because I have not broken a covenant، or yea، verily I have not &c.، accord. as we read إن أولى or آنئ دع [let alone، or say nothing of؛ but this explanation must relate to the sentence as given in the S and Nh:] (K، but omitted in an excellent copy of that work؛) or، accord. to El-Ahmar، it means، in this trad. [as commonly known] کیف [how؟] which seems to be the least suitable of all these explanations. (TA.) IAmb relates، on the authority of others، that بلله is also syn. with علیه: [but I think that this is a mistake، arising from a misunderstanding of what here follows:] Fr says that he who makes it to govern a gen. case regards it as used in the manner of علیه، and similar particles governing the gen. case. (TA.) ما به‌که [What is thy state، or condition، or case؟] (K، TA;) or ما لک [which often has this meaning: see the letter ل.] (So in some copies of the K.) ِبِلَاهَا بلله [both properly inf. ns.; see 1;] The attribute، or quality، denoted by the epithet بلله [q. v.;] (S، K;) i. e.
heedlessness: (K) or heedlessness of evil; (JK in explanation of the former, and K;) &c.; (K;) and بلهنية signifies the same; and stupidity and languor: (JK.)

An easy and a plentiful, (S, K, TA,) or a pleasant and heedless, (JK, TA,) *) state, or condition, of life: (JK, S, K, TA:) from عيش أبله [q. v.]: (Har p. 216:) the word بلهنية is rendered quasi-coordinate to the quinqueliteral-radical class by ٌ at the end, which is changed into ى because of the kesreh before it: (S in art. بلهن:) بلهن: IB says that it should be mentioned in art. بلله, and means the the ى and ى being augmentative, to render it quasicoordinate to بلهن: it is mentioned in the K [and S] in arts. بلله: (TA in art. بلله:) the ى is augmentative accord. to Sb. (S in the present art.) One says، [Mayest thou not cease to be greeted with congratulation, and made to continue in an easy and a plentiful state of life]. (A, K.) ___ See also بلله.

بلاهة: see بلله.

أبله. Heedless: (K) or heedless of evil (K, TA) by reason of his goodness: (TA:) or simple, foolish, or of little sense, without discrimination: (K) or weak in intellect: (Msb:) accord. to En-Nadr, (TA,) one whose evilness is dead, (K, TA,) so that he is not cognizant of it: (TA:) good in disposition; having little cognizance, or understanding, of subtleties; or having little skill therein: (K) or one whose predominant quality is freedom of the bosom, or heart, or mind, from evil affections; (S, K, TA;) and good opinion of men: (TA:) simple-hearted: (TK) naturally disposed to goodness, and therefore heedless of evil, not knowing it: (T, TA:) or heedless with respect to the present world and its people and their corruptness and malevolence, but intelligent and skilled in the law with respect to that which is commanded and that which is forbidden: (Ah- mad Ibn-Hambal, TA:) fem. بللهاء بللهاء: (S, Msb, K: *) pl. بللهاء بللهاء, a pl., [as though the sing. were بلله] signifies dull, stupid, or wanting in intelligence: but this is post-classical. (TA.) Hence، شاب أبله [A
youth, or young man, who is heedless, &c., because of his inexperience in affairs: the epithet is applied to a youth in like manner as freedom from care, or thought, and like as insanity, are attributed to him. (S.) And [The best of our children is the heedless, &c., that has much intelligence]; (S, Msb;) a saying of Ez-Zibrikán Ibn-Bedr; (S,) meaning such as, by reason of his bashfulness, is like the عليه, (S, Msb,) so that he feigns heedlessness, and passes over things, (Msb,) though he has much intelligence; (S,) or such as is thought to be stupid, but, when examined, is found to be [very] intelligent. (IAth, TA in art. عقل.) And أَكْثَرُ أَهْلِ الْجَنَّةِ الْبَلَهَةَ, a trad., meaning Most of the people of Paradise are the بله [or heedless, &c.,] with respect to the present world, because of their being little concerned thereby, while they are intelligent with respect to the world to come; (S,) or they are thus termed because they are heedless of their affairs in the present world, and unskilful in the management thereof, and busy themselves with their affairs relating to the world to come. (TA.) applied to a woman, Generous, strong-hearted, for the زرآ, [app. here meaning bold,) inexperienced in affairs, and simple, or unintelligent. (K, * TA.) ISh cites a poet as applying this epithet to a young girl with whom he had sported, and who acquainted him with her secrets, by reason of her inexperience, and want of cunning, not knowing what that implied against her. (TA.) Also, applied to a she-camel, That does not take fright, and flee from a thing. (ISH, A, K,) by reason of staidness,

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(ISh, K,) or heaviness, (A,) as though she were stupid. (ISH, A, K,) One does not say شَبَابُ أُبْلَهَةٌ, (ISH, TA.) Soft, or delicate, youth; (T, A, K,) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, K,) And عَيْشُ أُبْلَهَةٌ 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 بِهِنَّ.]
I tried, proved, or tested, him, (T, S, M, * K;) aor. — (T, M, S, K;) inf. n. "blawá' (S, M, S, K,) or this is a simple subst., and the inf. n. is "blawá' (T, M, S, K,) He (God) tried, proved, or tested, him, (T, S, M, S, K;) [or with, good], or [with, evil]; (M, S, K;) for God tries his servant (blawá') 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 "blawá' (T, S, M, K,) inf. n. "blawá' (T, S; [in both restricted to good; but in the Msb it seems to be common to good and evil;]) and "blawá', inf. n. "blawá' (S, M, K) and "blawá', (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, M, * K;) as also "blawá', (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-Râghib, TA;) and also, signifies the act of trying, proving, or testing. (S.) It is said in the Kur [xxi. 36], "blawá', "blawá', "blawá', [And we try you by, or with, evil and good, by way of probation]. (TA.) And in the same [ii. 118], [And when his Lord tried Abraham by certain words, meaning commands and prohibitions]. (TA.) And you say, [Try Thou not us save by those things that are best]; (T;) from a trad. (TA.) [See also 4 and 8 below.] [Hence,] "blawá' also signifies I smelt it. (T in art. "blawá', and A and TA.) [And He knew it, or became acquainted with it. (See "blawá',.)] ___ See also 4, in the latter half of the paragraph. "blawá', aor. — (T, M, S, K;) inf. n. "blawá', or "blawá', or "blawá' (in the CK, erroneously, "blawá',] and "blawá', (T, M, S, K;) the former with kesr and the latter with fet-h, (T, S, M, S, K;) said of a garment, (T, S, M, &c.,) It was, or became, old, and worn out: (M, S, K;) belonging to the present art. and to art. "blawá', (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. ]
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. ٌثُقث, &c.) And of a corpse, meaning It became consumed by the earth. (Msb.) And of a bone, meaning It became old, and decayed; syn. ُثُقث. (S and K &c. in art. ٌثُقث.) And of a man's reputation, meaning It became worn out of regard or notice. (TA in art. ٌثُقث.) And [hence,] ٌثُقث (M, K, or a mare, or beast of the equine kind, M) was, or became, a ٌثُقث; 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. ٌثُقث.)

ٌثُقث see 4, in six places, in the latter half of the paragraph.

ٌثُقث is from ُثِّلَء, [inf. n. of ُثِّلَء, 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, Msb, ) or ُثِّلَء (M, K) and ُثِّلَء (Mgh, Msb, ) or ُثِّلَء (M, K), but the verb is more chastely made trans. without the preposition ُب, (A, TA,) inf. n. ُثِّلَء (M, Mgh, Msb, K) and ُثِّلَء (M, K, TA [in the CK, erroneously, ُثِّلَء]) and ُثِّلَء (T, S, M, Mgh, Msb, 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 ُثِّلَء, like ُثِّلَء from ُثِّلَء, (T, S, Mgh, Msb,) and ُثِّلَء, [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, Msb, K;) I shall not be, or I am not, disquieted by him, or it: (Mgh, Msb:) or, as some say, ُثِّلَء is formed by transposition from ُثِّلَء, from ُثِّلَء, 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 as explained below; see 6. (Msb.) It is said in a trad., or, accord. to one reading, meaning God will not hold them to be of any value or weight. (TA.) And in another, خُلَّاء في الجَنَّة ولا أبَال و خُلَّاء في النَّار ولا أبَال, 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, لا أبَال مأمت أمعدت [I shall not, or I do not, care for what thou didst, or hast done]. (IDrd, TA.) And [I care not whether thou stand or sit]: and [I care not for thy standing and thy not doing so]. (Mughnee in art. A.) And, accord. to one reading, [I care not for him, or it]. (AZ, Msb, TA) I did not care for, mind, or regard, him, or it. (TA.) And [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; (Msb;) 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, ما بَالِي بِقِيَامَكِ وِعْدُهُ [I did not care, &c.]: (T, S, Mgh, Msb, K: [but in the CK the latter of these is omitted;]) in the latter the ل is suppressed for the purpose of alleviating the utterance, like as خ is suppressed in the inf. n. [or quasi-inf. n.] لَّمَّا أَدَرْتُ, (S, Mgh, Msb,) originally لَّمَّا بَالِي, (S, Msb,) and in لَّمْ أَدَرْتُ, (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, لم أَبَالَ [I did not care for him, or it], (Sb, M,) or لم أَبَالَ [in the CK, erroneously, لم أَبَالَ] with kesr to the ل; (K, TA;) [for لم أَبَالَ, لم أَبَالَ] only suppressing the ل, as they do in علِبَط [for علِبَط]. (Sb, S, M,) IAar says that لَّمْ أَدَرْتُ, inf. n. مَالَة, is like لَّمْ آَبَالَ meaning He exerted himself in a description of a war; or
battle, or of generous conduct; as when one says, 

[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]:

* وَأَنتَ قَدْ مِنَ الْهُزُّ

[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 looks to see which of them [or of thee and others] is best in [i.e. state, or condition], while thou art dying: (TA:) he says, also, that signifies he contended with him for superiority in glory, or excellence; (T, TA; *) and [it is said that]

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in the verse here cited means thus contending; syn. (Ham p. 31:) and accord. to IAar, also signifies he contended with him in contradiction. (T, TA.)

God did to him a good deed. (T.) [And hence,] it is said in the Kur [viii. 17], And that He might confer upon the believers a great benefit, or favour, or blessing: (Bd:) or a good gift; meaning spoil. (Jel.) And (S.) Zuheyr says,

I conferred upon him a favour, or benefit. (S.) Zuheyr says,

(T, * S,) meaning, I conferred upon him a favour, or benefit. (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.) also signifies He made him to swear; [as though he tried his veracity by so doing;} (M, K;) or so (T.) [See also 8.] And He swore to him: (M, K;) or this, (T, A,) or (as above,) (T, S,) he swore [or swore an oath] to him, and thereby soothed, or placated, his mind. (T, S, * T.) And hence, (T, A,) He informed him, acquainted him, or told him. (I Aar, M, K, T.) And hence, He manifested it; revealed it; made it manifest, apparent, evident, clear, or plain; whence a phrase in a verse cited voce (Mgh;) and thus it is explained in the A: (T,) or (in like manner, also, it is explained in the T,) [or] (M,) signifies He gave him an excuse which he accepted: (M, K,) and in like manner, (M, K, T,) signifies also He strove, laboured, or exerted himself; [and thus manifested his excuse,] in work. (Mgh.) And hence, He manifested, or showed, his might, valour; or prowess, in war; or fight, [and he strove, laboured, or exerted himself, therein, (unde the verb being understood,) so that men proved him and knew him. (Mgh.)

See also 3, where another explanation of (M, K, T,) is given, in the latter portion of the paragraph. (Mgh.) trans. of (T, S, M, K,) as also (M, K,) belonging to the present art. and to art. (M, K,) One says to the (i. e. him who makes, or puts on, a new garment); (M,) and also (M, K,) (in art. [out the garment,] trans. of (T, S, M, K,) as also (M, K,) belonging to the present art. and to art. (M,) One says to the (i. e. him who makes, or puts on, a new garment); (M,) and also (M, K,) (in art. [out the garment,] trans. of (T, S, M, K,) as also (M, K,) belonging to the present art. and to art. (M,) One says to the (i. e. him who makes, or puts on, a new garment); (M,) and also (M, K,) (in art. [out the garment,] trans. of (T, S, M, K,) as also (M, K,) belonging to the present art. and to art. (M,) One says to the (i. e. him who makes, or puts on, a new garment); (M,) and also (M, K,) (in art. 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(T, S) or بلاء السفر (thus in a copy of the S) [journeying, or travel, wore her, or wasted her]; namely, a she-camel. (T, S.) El-Ajjáj says,

[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, فیبیلی بلاء السربانل or بلاء السربانل (M.) And Ibn-Ahmar says,

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, is put in the place of تبلیت and hence it is there said that بلاء بلبلی ابی ابی بلبلی and بلبلی also signify I bound the foreshank 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 بلبلی, and بلبلی.])

5 تبلیت see 4, near the end of the paragraph.

6 The people, or company of men, vied, or strove, one with another, in hastening to a little water, and drew from it. (Msb.)

8 بلاء بلبلی: see 1, in three places. [Hence, بلبلی یکدا (vulg. بلبلی) 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 بلبلی signifies also He conjured,
or adjured, and asked if any had knowledge; syn. اَسْتَعَرَفَ و اَسْتَعْلَفَ [explained by what here follows]. (M, K, TA. [In the CK, both the verb and the explanation are here wrong: the former is written اَبْلِي; and the latter, اَسْتَعَلَفَ و اَسْتَعَرَفَ.]) A poet says,

* تَبِينَى أَبَاهَا فِي الرَفَاقِ وَتَبَيْنَى وَأَوْدِي بِهِ فِي جَهَةِ الْبَحْرِ تَمْسَحُ

[She seeks for her father among the travellingcompanions, and conjures, or adjures, and asks. if any have knowledge, when a crocodile has destroyed him in the depth of the great river: he means that she says to them, I conjure you, or adjure you, by God, (َّٰﻟﻠﻪٱ ﺼُﻢُﻛُّدَﺷَ ) [tell me,] do ye know any tidings of my father? (M, TA.) But Aboo-Sa'eed says that تَبَيْنَى here means tries, proves, or tests; and that الْعَلَا 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., 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 * لَوْلَى اَبْلُوَى اَبْلُوُى انَّهُ لَيْلَةٌ مِنْ أَبْلَاءِ اَبْلُوُى اَبْلُوُى اَبْلُوُى

It (herbage) became tall, so that the camels were able to avail themselves of it. (K.)
Camels, or the like, well. (M, K, TA.) The in all these instances, is originally و, changed into ل because of the kesreh, and the weakness of the intervening letter, ل; as is the case in علیه: so says IJ. (M.)

بلی: see art. بلی: see what next follows. بلی: see what next follows. بلی: see what next follows.

بلوى (T, S, Msb) and بلوى (T, S, Msb, K) and بلیه (S, M, Msb, K) and بلوى, (S, M, K,) with kesr, (S, K,) and بلیه, (so in a copy of the S, beside the third,) thus in the handwriting of Aboo-Zekereeyà, in the place of the third, (TA,) subs. (T, M, Msb, K) from بلاء, (T, Msb,) or from بلائو الله, (T, Msb,) or from بلائو الله, (M,) or from بلائه, (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 بلیه (TA) is بلایا, of the measure فعائیل.

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changed to فعائیل: (S, TA:) [or] بلاء 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] بلاء حسن means a great benefit, or favour; or blessing, of God; (Bd in viii. 17;) or a good gift of God: (Jel ibid.:) بلاء 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 trying. (K.) (S, M, K:) occurring in the saying, نَزَذَتْ بَلَاءٌ عَلَى الْكَفَّارٍ [Trial, or affliction, befell the unbelievers]: (S, M, * K: *) mentioned by El-Ahmar, as heard by him from the Arabs. (S.)

ِءَﻶَﺑ like مَأَطَﻗ, S, K) is syn. with ءَﻶَﺒﻟا: (S, M, K:) occurring in the saying, رَأفرُكَّﻟا يَلَﻋِءَﻶَﺑْﺖَﻟَﺰَـﻧ [Trial, or affliction, befell the unbelievers]: (S, M, * K: *)

ِءَﻶِﺑ, like بَأَﺘِﻛ in form, [is an inf. n. of 3, q. v.: and also signifies] Anxiety respecting which one talks to himself, or soliloquizes. (Msb. [Compare a meaning of ءَﻶِﺑ, above.])

َبَلَاءِ : see the paragraph next following; last sentence.

َبَلَاءِ, 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. بَلَاءِ, and K, or a mare, or beast of the equine kind, (M in art. بَلَاءِ) 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 بلاءا, [pl. of بلاء 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 بلاء is originally مَمِيَّة or مِمِيَّةَ. (TA.) Et-Tirimmâh says, 

* منازل لا ترى الأنصاب فيها *
* ولا حفر المِمِيَّة للْمَنْوَنٍ *
Places of abode in which thou wilt not see the stones, or other things, that have been set up to be worshipped, nor the pits of the beast left by the grave of the master to die]; meaning places of abode of the people of El-Islām, exclusively of the pagans. (S.) IAar says that ﷴِﻠَﺑ and ﷵِﻠَﺑ signify Such as is wearied, or jaded, and emaciated, and dying. (TA.)

[act. part. n. of ﷴِلَاء; Trying, proving, or testing. ___ And hence,] Knowing, or being acquainted [with a thing]; as in the phrase, ﷸِلَعْل ﷴِلَاء ﷵُ handfuls of my excuse, and to know the manner thereof. (Mgh.) Also Old, and wearing out [or worn out]; applied to a garment. (Msb.) ___ [Hence,] ﻣَلِلَمَلَم is used as meaning The places of tents. (Hām p. 492.)

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, ﷸِمِلِلَمَلَم ﷴِلَاء ﷵُ and its fem. ﷸِمِلِلَمَلَم ﷴِلَاء [The women that bound, or placed, the ﷴِلَاء by the grave of such a one stood around it wailing for him]. (T, S.)
بَلْوَر (M, Msb, K) and بَلْوَر (Msb, K) and بَلْوَر (K), or the last only, (IAar, T,) [a coll. gen. n., signifying Crystal; ] the kind of stone called مَهْ، (M,) which shines by reason of its whiteness and clearness; (TA in art. مهرو;) a well-known kind of stone, the best of which is brought from the islands of the Zinj (الرَّنْجِ; (Msb;) a well-known kind of precious stone, (K, TA,) white and transparent: (TA:) [Golius says, but I know not on what authority, if on any better ground than the resemblance of the name, Graec. βήρυλλος, beryllus, lapidis genus: de quo vide Plin. xxxvii. 5: aut potius, quo illum lapidem adulterari idem scribit, crystallum: ] n. un. with ﹔: (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,)
is a particle; (S, Msb, Mughnee;) contr. of لا: (S:) not a noun: (Sb, S:) it is a replicative; (S, Mughnee;) an affirmative of what is said [in that to which it is a reply]; (S, Msb:) [with very few exceptions] relating only to a negation, which it annuls: (Msb, Mughnee:) the final letter is a radical: or, accord. to some, the word is originally بل, [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 imāleh. (Mughnee.) It is a reply to an interrogation in which is a negative, (T, M, Msb, Mughnee, K,) and affirms what is said to thee [in that interrogation]; (M, K;) whether it be an interrogation in the proper sense, (Mughnee,) as when you say to another, أم تفعل كذا؟ [Didst thou not such a thing?], and he replies, بل [meaning Yes, or yea, or ayt; I did], (T,) or as when one says, أليس زيد بقائم [Is not Zeyd standing?], and you reply, بل [Yes, he is]; or be meant to convey reproof, (Mughnee,) as in the Kur [xxv. 3 and 4], [Doth man think that we will not collect his bones? Yes], (Msb, Mughnee,) i. e., we will collect them; (Msb;) or be meant to make a person confess, or acknowledge, a thing, (Mughnee,) as in the Kur [vii. 171], [Am I not your Lord? They said, Yea]. (M, Mughnee.) It is also a reply to a simple negation, (Msb, Mughnee,) as when I say, ما قام زيد [Zeyd did not stand, or has not stood], and you reply, بل [meaning Yes, he did, or he has]. (Msb.) It occurs in the Kur [xxxix. 60], where it is said, وأنت ألا أنت الله هدى [If God had directed me aright, or would that God &c.], is like the saying, ما لو أن الله هدى [If God had directed me aright, or would that God &c.], is like the saying, ما.
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, *Wilt thou not stand?*, and the latter replies, *Nay, I will stand*, adding the alif [written ك] to make the pause good; for if he said, *I will stand*, 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 *I will stand*; and if so, its final radical letter is ك: and some of the grammarians say that this pronunciation of will 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.)
[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 "bass" of the lute is well known: (M, K: [in the CK, ] the word is foreign: (M:) [in Persian ] Az says that it is not Arabic. (TA.)

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1. “He tied a sheep, or goat, in order to fatten it.” (K) from (TA)

2. “He remained, continued, stayed, dwelt, or abode, in the place.” (T, S, M, Msb, K) he kept, or clave, to the place. (Lth, T, TA) Accord. to Z, it is a tropical meaning, from the بَعْضٌ [i.e. odour] of the camels or cattle [of a stationary people]. (TA) ___ And بَعْضُ السُّحَايَةٍ The cloud remained, or continued raining. (M, TA) some days, (TA) and kept its place. (M)

3. “He acted, or proceeded, deliberately, not hastily.” (T, TA) An Arab of the desert said to Shureyh, on his desiring to pronounce judgment against him hastily, بَنَنَ تَبْنِينَ meaning Act thou deliberately, not hastily. (T)

4. “Coffee-berries, whether green or roasted, whole or reduced to powder by pounding or grinding;” expl. in the K as [a certain thing that is taken like the condiment termed مَرَى, which is used to give relish to food or to quicken the appetite]; Ibn-Es-Simânee says, هَوْشَىْ ﴾ in the کَوْمَاتَيخَ, pl. of کَوْمَاتَيخَ, which signifies the same as مَرَى, for it seems that ﴾ is here used in the sense
or it may be a mistranscription for [من]; the physician Dáwood says, it is the produce of certain trees in El-Yemen; the berries thereof are put into the earth in [آذار] [the Syrian month corresponding to March, O. S.], and it increases, and is gathered in [آب] [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 [ةْﻮْﻫَـﻗ] (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 [ىﺮﳌا] Múrriji, he adds, Pers. ابکام Abcâma dictæ: haec 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.]

A place having a fetid odour: [Fr, T, K.] It also signifies [بَن] [said in the TA to mean [بَن], i.e. Strength arising from fat and from fatness:] but I think that [بَن] 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 [بَن], as [بَن], [بَن] [وَبَن] [جَبِيلَاتُ البَن], [بَن], [بَن] and [بَن] &c.] One says (T, K) of a beast (تَبَد) when it has become fat, (T, K) [ربكَيْهَا بَن] (T, K *) and [بَن] (T) [clearly I think, meaning Layer upon layer, of fat, has accumulated upon it.]

A sweet, or pleasant, odour; (As, 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 [بَن] (M, * TA:) and an unpleasant odour; (As, T, S;) a fetid odour; (M, K;) whence [بَن] 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 

ٌﺚَﻧَﺎَﻨُـﺑ

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)

ٌنﺎَﻨِﺑ

(T, S, M, K.)

ٌنﺎَﻨَـﺑ

A seller of ّﻦُﺑ [or coffee-berries]. (TA.) Also, [vulgarly pronounced َنﺎَﻨِﺑ.] 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.)

ٌنﺎَﻨَـﺑ

The fingers; syn. ٌصَـاَﺑِع] (M, Msb, K;) but whether it means peculiarly the ٌصَـاَﺑِع of the hand, or those of the foot also, [i. e. the toes,] is disputed: (TA;) or the ends, or extremities, thereof: (S, M, Msb, K;) said to be so called because by their means are ordered those circumstances whereby man continues in existence; from ٌبَـنَـيَأ بالمكان: (Msb:) mentioned in the Kur viii. 12 because therewith one fights, and defends himself: (Er-Rághib, TA;) or it there signifies all the limbs, or members, of the body: (Aboo-Is-hák, M;) or the fingers, or toes, and any other parts of all the limbs, or members: (Zj, TA;) or it means in the Kur the شوى; (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-Fárisi 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 ٌضَـي; (Lth, T, S, M, K;) meaning, accord. to Lth, a single [i. e. finger, or toe]; or, accord. to AHeyth, the whole [or joint] of the عَـٔدَةٌ عَـٔدَةٌ [or joint] of the اصصع: (T:) the pl. of pauc. is ٌضَـي; but a pl. of mult. is sometimes used as one of pauc.; and hence the saying of the rájiz,

ٌﺐﱠضَـِڠَـٔث

ٌنﺎَﻨَـﺑ

[Five fingers, or ends of fingers, intensely red from the dye of hinnà in the nails], meaning ٌضَـي من الـٌضَـي and one says, ٌضَـي [Fingers, or ends of fingers, dyed, or much dyed, with hinnà]; for every pl. [or rather coll. gen. n.]
between which and its sing., or n. un., there is no difference but ۵ [added in the latter] may be treated as sing. and masc. (S.) Lth cites as an ex. of the n. un.,

meaning [O God, Thou hast honoured the sons of Kináneh: there belongs not to any tribe excel-lence of the measure of a finger above them. (T, TA.)

ُبِنِينَ Deliberate and intelligent: (AA, T, K:) from ُبِنِ يَمْكَانُ. (TA.)

ٌبِنَانَةٍ n. un. of ُبِنَانَةٍ. (Lth, T, S, M, K.) See also what next follows.

ٌبِنَانَةٍ: see ٌبِنَانَةٍ. 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 ُبِنَانَةٍ. (M.)

ٌمُبِنِينَ Remaining, continuing, staying, dwelling, or abiding, in a place. (T, TA.) Applied to a mixture of urine and dung ُغَيْمَةٍ upon the tail [of a camel &c.], it may mean Cleaving, and sticking: or it may be from ُبِنَانَةٍ 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. *)
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] خَنَاق [or quinsey]; (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 حَشْيَشُ الحَرَافيش; dis ordering the intellect (مُخَبَّطٌ للعَقْلِ), 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 شَهَيَادَانْج or قَنْبُ بِسْتَاتِي, the latter of which properly signifies hemp-seed,) are the which, when eaten, disorders the intellect. And ElIdreesee applies the appellation حَشْيَشِيَة to the Assassins. This establishes the correctness of De Sacy's opinion, that the appellation Assassins is derived from the vulgar pl.
us the Assassins are expressly said by the Arabs to have made frequent use of بنج،. Baron Hammer-Purgstall, correctly regarding بنج، 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 شرب المنبج is used by El Karkhee [as meaning He drank the بنج] because it is mixed with water; or [as meaning he took, or swallowed, the بنج] according to the conventional language of the physicians. (Mgh.)

One who employs a stratagem by means of food containing بنج in order to obtain some advantage over another, by stupifying him therewith; as the Assassins used to do. (Mgh.)
**Dán**

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 *misbah* to mark the place where the performer of *nasib* pauses on the occasion of a thing’s diverting his attention: so in the Comm. on the Tohfeh by the seyyid ‘Omar El-Basree: *(MF, TA:) app. post-classical and recent.* (TA.) *A dam; a thing that stops, or dams, [water, or] from water (ِءﺂَﳌاَﻦِﻣِﻣُﺮِﻜْﺴُﻳِّذﱠﻟا). *(K.)*

*[In the CK,* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﺑ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَـﻧ* *ِدْﻨَ~ــَـْــْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~ــ* *ِدْﻨَـَـَـَـَـَـَ~ـــــــــــــ~ـــــــــــــ~ـــــــــــــ~ـــــــــــــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ــ~ـ~
باندر

[app. from the Persian باندر] A place where ships or boats anchor or moor; a port [or port-town: pl. باندروں]. (K, TA.)
Q. 1 *He made a thing into* بندق [meaning bullets, or little balls], (Mgh, K,) or *like* بندق (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.)

[The hazel-nut; or hazel-nuts; so in the present day;] a certain thing that is eaten; (Msb;) i. q. جلوز: (IDrd, K) or, as some say, like جلوز; 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 نُئَعْلِنِلْلِعَنْيِنِنَ[for the impotent in respect of the venereal faculty]:

(TA:) [It is said in the Msb that most hold the نَ لَلْعَنْيِنِنِنَ to be augmentative: but this is not the case; for] the word is Persian [arabicized, from بندق: (K:) it is a coll. gen. n.:] n. un. with ظ: pl. بندق. (Msb.) [Hence, *Bullets, i. e.*] certain things that one shoots, (S, Msb, K,) *made of clay*: (Msb:) n. un. with ظ: (S, Msb, K;) the latter signifies a piece of clay, made round, which one shoots, or casts; or i. q. جِلاْجَلْكِ: (Mgh:) it is said in the Shifá el-Ghaleel to be an arabicized word; (TA:) pl. as above. (S, Msb.)

[See a prov. voce أَدِح. Hence قوسَ البندق The crossbow: In modern Arabic, بندق is also applied to *Balls of any kind of the size of hazel-nuts*: n. un. with ظ.]
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 [or Venice]. (TA.) [In modern Arabic, A Venetian sequin: pl. pl. لاند للوند (app. a post-classical word,) A maker of cross-bows (El-Makreezee's Khitat, art.)}
The finger that is next to the little finger; (S in art. بصر;) [the third finger;] that which is between the little and middle fingers: (Msb in art. بصر, and K:) of the fem. gender: (K:) pl. بناصر. (Msb.) Accord. to the author of the K, the ن is a radical letter, and therefore the mention of this word in art. بصر is wrong. (TA.)
of the measure, like (Msb,) [an arabicized word, from the Persian بنفس; The violet; *viola odorata* of
Linn: and accord. to Forskål (Flora AEgypt. Arab. p. cii.) 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*
(المحورين), *and the continual smelling of it induces good sleep: the conserve made of it is beneficial for*
the *pleurisy* (ذائت الرئة), *and for inflammation of the lungs* (ذائت الجنب), *and for cough, and for headache.*
(K.)
He joined [a thing to another thing, like as the ُقَـنيَّة of a shirt is joined: see the pass. part. n., below]; syn. ُوصَلَ (†K.)

He put ُقَـنيَّة to the shirt. (†K.) ُقَـنيَّة the ُجَـعَبة ُقَـنيَّة He made the upper part of the quiver wide (by adding to it ُقَـنيَّة 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.)

ٌقَـنيَّة: see what next follows.

ٌقَـنيَّة: see what next follows.

ٌقَـنيَّة: see what next follows.

The ُقَـنيَّة (AZ, Abu-l-Hajjáj El-Aalam, JK, S, K,) or ُتَخْرَصَ (Abu-l-'Abbás El-Ahwal, TA,) [both of which signify the gore,] of a shirt, (AZ, S, K,) or of a garment; (JK;) or the ُتَخْرَصَ is longer than the ُقَـنيَّة (Seer, TA:) and any piece that is added in a garment or a leathern bucket to widen it: (Abu-l-Hajjáj ElAalam, TA:) or, accord. to IDrd, the ُتَخْرَصَ of a shirt: (TA: [but this is app. a mistranscription for its sing. ُتَخْرَصُ], q. v., a dial. var. of ُعَرْصَ, d. خَرْصَ], or the ُجَـرْيَان [or opening at the neck and bosom] of a shirt: (†K:) ُجَـرْيَان is prefixed to the ُقَـنيَّة in a verse of Jereer, governing the latter in the gen. case, to show that both these words have the same meaning: (TA:) ُقَـنيَّة, also, signifies the same as ُقَـنيَّة (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 ُقَـنيَّة: (Ibn-'Abbád, TA:) Th mentions ُقَـنيَّة and ُقَـنيَّة, and says that the latter is a pl. pl. ; [i. e., pl. of the former;] but this is unintelligible: (TA:) ُقَـنيَّة is pl. of ُقَـنيَّة (JK, S, &c.,) and syn. with ُتَخْرَصَ. (JK.) AZ cites, from
Mejnoon,

* كَمَا ضَمَّ أَزَارَ القَمِيصَ الْبَنَائِقَ *

(S, IB,) which is an inverted phrase; the meaning being,

* كَمَا ضَمَّ أَزَارَ القَمِيصَ الْبَنَائِقَ *

[Like as the buttons of the shirt draw together the gores: if the last word mean the gores]: or, if the
shirt be really its جَرْبَانٌ, the meaning is intelligible [without inversion]; for its جَرْبَانٌ is the part around the neck, upon which
are sewed the buttons; and when one desires to draw it together, he puts its buttons into the loops, and so draws together the
bosom [of the shirt, with its buttons,] to the uppermost part of the chest. (IB, TA.) Aboo-‘Amr Esh-Sheybánee explains
بَنائِقٍ, 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 أَعَدَّيْتَ وَالْذَّهْرَ ذُو بَنَائِقٍ *

[in the last word of which, ﺃ is elided; lit., Sometimes I go forth early in the morning, when the time has a بَنائِقٍ;]

Lth says that the whiteness of the dawn is likened to the whiteness of the بَنائِقٍ; citing another verse, in which a shirt is described as
having white بَنائِقٍ. (TA.)

A quiver that is widened: (Ibn- ‘Abbád, TA:) or in the upper part of which is added what
resembles a طَرِيقٌ مِبَنَائِقٍ, to enlarge it. (A, TA.) A wide road. (TA.)

Land joined (مُوصَولَةٌ) to other land, like as the بَنائِقٌ of a shirt is joined. (ISd, TA.) And مَفَازَةٌ مِبَنَائِقٍ,
أَرْضٌ مِبَنَائِقٍ (JK,) or أَرْضٌ مِبَنَائِقٍ آخَرِيَّةٌ, (TA,) [A desert, or a desert in which is no water, &c.,] joined to another. (JK, TA.)
or and and and for see in art.
بني

١, بني, aor. : see art. بني.

١, held by some to be originally بني: see art. بني.

١ : see art. بني.

١ : see art. بني.
There is a document containing text in Arabic and English. The English text is a translation of the Arabic text, discussing the verb نُبَيَّ (nabīy) and its various forms and meanings. The text describes the verb's usage in different contexts, such as building, framing, constructing, and its derivatives. It also mentions the use of the verb in relation to nobility and marriage customs. The Arabic text is a commentary on the English translation, providing additional insights and explanations.
(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.)

And He fattened his body, (K,) and made it large: (TA:) and اَنْبَىٰ حَمَهَ, (T, M, K,) aor. — , (TA,) inf. n. بنَاءً, (M,) or اَنْبَىٰ, (TA,) It (food) made his flesh to grow; (T, M, K,) and to become large. (T, TA.)

It reared, brought up, or educated, the man; (M, K;) as also اَنْبَىٰ كَلْمَةٍ, inf. n. بنَاءً, 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 بنَاءٍ كَلْمَةٍ 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, بنَىٰ عَلَى الْسُكُونَ It was made indeclinable, with a quiescent letter for its termination; and ماَلَى الْفَتحَ with fet-h for its termination; &c. ___ And in like manner you say, بنَىٰ الْقَصِيدَةِ عَلَى الْيَاءِ, &c., He made the قصيدة to have ب, &c., for its rhyme-letter, or its chief rhyme-letter: بنَىٰ الفُوْسَ عَلَى وَرَهَا The bow clave to its string (T, S, K) so that it (the latter) almost broke. (T, S.) [See the part. n. below.]

See 1, first sentence.

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 اَنباه بَنَىٰ اَنْبَىٰ, he gave him a house, or tent, to build or frame or construct. (T.) It is said in a prov., اَنباه وَلَأْ بَنَىٰ [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 طَرَف, made of skin, and اَخْبَيْة, 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. زَوْمٍ) 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

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have short hair, not long enough to be spun; whereas the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurdees] fabricate their tents. (T.) Hence, He introduced him to his wife [on the occasion of his marriage]: whence the saying of 'Alee, accord. to IAth properly meaning [When wilt thou make me to have my wife conducted to me? or, to go in to my wife?]. (TA.)

She became like a tent (T, IAth, K, * TA) of the kind called ميئاً, (T, TA,) i. e., a tent of skin; by reason of her fatness, (T, IAth, TA,) and largeness, (T, TA,) or fleshiness: (IAth, TA:) or she parted her legs; as though from ميئاً, i. e. a tent of skin, which, when pitched, is spread out by the ropes: so this woman, sitting cross-legged, spread apart her legs. (T, TA.) And تاني , 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 بني signifies the same. (Zj, TA.)

It became built, framed, or constructed. (Msb.)

A girl whose flesh has been made to grow and become large: (IB, TA,) the former of which words is incorrectly written in the K, بنات, (TA,) A girl whose flesh has been made sweet in odour; i. e. sweet in the odour of the flesh. (TA.)
نﻮُﻨَـﺑ: pl. of ابن, which see below.

بَنِيَّة: see below.

نﻮُﻨَـﺑ: see ٌءﺂَﻨِﺑ.

ٍﺔَﻴْـﻨُـﺑ: see ٌءﺂَﻨِﺑ.

ٍﺔَﻴْـﻨِﺑ: A form, mode, or manner, of building or framing or construction; a word like ُﺔَﻴْـﺸِﻣ and ٌﺔَﺒْﻛِر (T, TA.) [The form, or mode of formation, of a word.] Natural constitution: as in the phrase, فلان صحيح البنية [Such a one is sound in natural constitution]. (S.) See also ٌءﺂَﻨِﺑ.

ٍنَـب: see what next follows.

ٍنَـب: Of, or relating to, a son; rel. n. of ابن; as also ابن [with َا 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 بنية; as also بنية: (S, M, Msb, K:) the latter accord. to Yoo; (S, M;) but rejected by Sb. (TA.) See also Of, or relating to, what are termed ٌبَنِيَّات الطَرِيق, i. e., the small roads that branch off from the main road. (S.)

ٍنَـب: see what next follows.

ٍنَـب: بنية: see what next follows.

ٍنَـب: بنية: بنية: see what next follows.

ٍنَـب: بنية [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. pl. بنية and pl. بنية (M, K;) and بنية [also has this meaning; (Msb:) [and is likewise originally an inf. n.;] or this signifies a wall; syn. حائط; (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 بنية ، and as such may be masc. and fem: (Er-Rághib, TA;) بنية and بنية also signify [the same as بنية 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 بنیاً and بنیي (K;) or, accord. to the S and M, these two appear to be sing.; (TA;) [or they may be pl.; or sings.; for J says that] بنیاً is like ابنیاً (بَنِيَّة) ; بنیي, بنیٰ and بنی (K;) [and ISd says that] بنیاً and بنی signify as above, and so بنیاً and بنیي; or, accord. to Aboo-Is-hák, بنیٰ is pl. of بنیاً; or it may be used by poetic licence for بنیٰ (M:) accord. to
IAar, بني signifies buildings, or structures, of clay: and also [tents] of wool; (T;) and بناه likewise signifies a tent (M, TA)
in which the Arabs of the desert dwell, in the desert, (TA;) such as is called خيمة طرف and خيمة
and مضرب are names applied to dwellings of the same kind; (TA;) pl. بنيه: (M:) the moveable dwelling, such as the
and مظلله and مسطاط and سرادق and the like, is called بناه: as being likened to the building of burnt bricks and of clay and of
gypsum. (M.) [See also بنيه.] Also The roof, or ceiling, of a house or chamber or the like; as in the Kur [ii. 20],
أَلَّذِي جَعَلَهُنَّ لْكَمُ الأَرْضَ فِرَاشًا وَ السَّمَاوَاتِ بِنَاهَ [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 (مَرْكَب) pitched over you. (Bd.)

___ And The body, with the limbs or members. (TA.) ___ And i. q. تعطين [A thing that is spread on the ground
to serve as a table for food &c., made of leather;] like مَبِينَة: occurring in a trad., where it is mentioned as spread on
the ground, on a day of rain, for Mohammad to pray upon: so says Sh. (T.)

[س] بني, [said to be] originally بنينو, A little son; [used as a term of endearment:] (Msb;) dim. of ابن. (S, Mgh, Msb.) You say,
يا بني, يا بني [O my little son, or O my child], with kesr to the ى and with fet-h also; like as you say, يا عَبَّسُ يا أَمْ،
[which see in art. أَبَأ، أبو, voce A little daughter;] dim. of بنت. And hence, بنات. The أَرْقَاقُ الرِّطْبِ and hence The small roads that branch off from the main road; (S;) what are termed الرَّكَّاتُ الرَّكِّـبَاتُ (S, K;) ___ The Arabs say، الرَّقَاقُ الرِّطْبِ is like مَبِينَة، meaning that the أَرْقَاقُ الرِّطْبِ is like مَبِينَة. (IAar, Isd.)

بنوته Sonship: (Lth, Zj, S, M, Msb, K;) [It may be originally بنويه, for Az says, app. on the authority of Zj,] it is not a decisive proof
that the last radical is و، since they say فتوته, though the dual [of the word from which this is derived] is فتوتهان (T;) [and ISd says that]
بنوته is thus because of the dammeh. (M.)

بنويه The building, like البنيه &c.: but particularly applied to the Kaabeh; (S, M, K;) because of its nobleness. (M, K.)
One says, لَوْذَ عَلَى هذِهِ البَنيَّةِ ما كَانَ كَذَا وَكَذَا [No, by the Lord of this building (the Kaabeh), such and such thing
were not]: (S, TA:) and this was a common form of oath. (TA.) The Kaabeh is also called بنيه إبراهيم [The building of
Abraham; because he built it. (TA.)

A builder; [meaning one whose business is that of building:] an architect. (M.) [See also what next follows.]

[BUILDING, FRAMING, OR CONSTRUCTING]: accord. to A'Obeyd, its pl. is اِبْنَاءْ; and in like manner, اِبْنَاءٌ اِبْنَاءٌ; and hence the prov., اِبْنَاءٌ اِبْنَاءٌ اِبْنَاءٍ اِبْنَاءٍ, i. e. The injurers thereof, meaning this house (هَذَهُ الْيَتَّاءُ), by demolishing it, are the builders thereof. (S in art. جنش.) ISd says, I am of opinion that these two pls. are not used except in this prov.: and J says, in art. جنش, I think that the prov. is originally بناتهم بناتهم; 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. جنش. [See also Freytag's Arab. Prov. i. 294.]) __ A bridegroom: from بناتهم [q. v.]. (TA.) And hence, Any one going in to his wife. (S, TA.) __ قوس بانية 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 قوس بنانية: (S and M in art.) بين بناتهم (T, M, K) in the dial. of Telyi: (T, M;) or the latter signifies widely separate from its string [like بناتهم]. (TA.) Also, (in some of) the copies of the K erroneously written ت, TA, A man bending himself over his bow-string when shooting. (M, K.) __ And Small [or arrows]. (M and TA in art. بين.) __ سمَّن fem. of بنان [q. v.]. __ Also sing. of بوان, (TA,) which signifies The ribs of [the breast, or of the part thereof called] the زور: (M, K;) or the bones of the breast; or the shoulder-blades and the four legs: (TA:) and the legs of a she-camel. (M, K;) One says, [likening a man to a camel lying down, بُنِيَ بينهُ جِلْدَهُ, meaning He took up his abode, and settled, (T, M, K;) in a place; like انْفَقَ عَصَامُهُ [meaning Syria
became in a settled state] occurs in a trad. as related by A'Obeyd: and if he said 
being pl. of
which is a name for any tent-pole except in the middle of the
which has three poles. (T.) And it is
said in another trad., meaning The sky cast down the rain that it contained. (TA.)

أَبْنَاءً، meaning A son; (M, Mgh, K;) because he is the father's building, made to be so by God; (Er-Râghib, TA;) and a son's son; and a descendant more remote; (Msb;) is with a conjunctive ] [when not immediately preceded by a quiescence, written أَبْنَاءً;

(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 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 Zeyd, أَبْنَاءً أَبَنٍ عَمَّرٍ Zeyd is the son of 'Amr; or in the case of an interrogation, as in هل زيد أَبْنَاءً عَمَّرٍ Is Zeyd the son of 'Amr?]: the pl. is أَبْنُونَ (T, S, Mgh, Msb) in the nom. case, and أَبْنُونَ in the accus. and gen.; (Mgh;) and أَبَناءُ أَبَنٍ عَمَّرٍ (T, S, M, Mgh, Msb, K,) which is a pl. of pauc.: (Msb;) [and hence it is argued that] the sing. is of the measure فعل with the final radical letter elided and the conjunctive ] [prefixedin (M;) originally أَبْنُونَ (M, K;) with ك, as we judge, because [the aor.

بُنَوَ] أَبِنٍ عَمَّرٍ is more common than أَبِنَوَنَ (S, Mgh, Msb,) with two fet-hahs, because it has for a pl., and the perfect pl. does not admit of change [in its vowels beyond that which is here made in أَبْنُونَ] (Msb;) and because it has for a pl. أَبَناءً, like as أَجَماَلَ أَبَنَاءً; (S;) and the elided letter is و, (Akh, T, S,) as in وَأَبَنٍ, (S,) because و is more commonly elided than ك; (Akh, T;) or because the fem. is بَنَوَةَ, [and] that of كَأَخَلَحَ [or تَأْخَلَحَ], for we do not see this ك [or ت] affixed in the fem. except when و is elided in the masc., as is shown by أَخَواتٍ بَنوَةَنَانَ (S;) though it 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 بَنوَتَهَا, with kesr to the.

بُنَوَتَهَا, because they say بَنَوَتَهَا, and a change [of a vowel] in a case of this kind is rare: (Msb;) [but J says,] it may not be of the measure فعل nor فُعَلَ because it has فِعْلٍ بِنَوَتَهَا with fet-h to the ب, for a pl.; nor of the measure فُعَلَ because this has [generally] for its [broken] pl. فُعَلْتُ فُلْلُ أَبَنَا, (S;) Zj says that it is originally فُعْلَتُ أَبَنَا or فُعْلَتُ بَنَوَتَهَا; that it is app. the last accord. to those who say فُعْلَتُ أَبَنَا, or it may be originally أَبَنَا; for a reason stated above in the explanation of it: (T;) or, as some say, it is originally بَنَوَتَهَا, with kesr to the.

بَنَوَتَهَا, because they say بَنَوَتَهَا, and a change [of a vowel] in a case of this kind is rare: (Msb;) [but J says,] it may not be of the measure فعل nor فُعَلَ because it has فِعْلٍ بِنَوَتَهَا with fet-h to the ب, for a pl.; nor of the measure فُعَلَ because this has [generally] for its [broken] pl. فُعَلْتُ فُلْلُ أَبَنَا, (S;) Zj says that it is originally فُعْلَتُ أَبَنَا or فُعْلَتُ بَنَوَتَهَا; that it is app. the last accord. to those who say فُعْلَتُ أَبَنَا, or it may be originally أَبَنَا; for a reason stated above in the explanation of it: (T;) or, as some say, it is originally بَنَوَتَهَا, with kesr to the.
of the measure ً تعتبرُر ٌنَبِأ changed to ًتَعْرُر ٌنَبِأ as ًتَعْرَر ٌنَبِأ is changed to ًتَعْرُر ٌنَبِأ in the case of ًتَعْرَر ٌنَبِأ. (T.) Beside the pls. mentioned above, ٌنَبِأ has a quasi-pl. n., namely ٌنَبِأ, of the same measure as ٌنَبِأ: (Mgh, TA; *) a sing. denoting the pl.: or, as some say, ٌنَبِأ has for pls. and ٌنَبِأ. (T.A.) Lh mentions the phrase, ًنَبِأ ٌنَبِأ ٌنَبِأ These are the sons of their sons.]. (M.) Sometimes ٌنَبِأ is affixed to ٌنَبِأ [so that it becomes ٌنَبِأ or ٌنَبِأ at the beginning of a sentence, and ٌنَبِأ or ٌنَبِأ in other cases]: the word is then doubly declinable [like ٌنَبِأ or ٌنَبِأ]: you say, ٌنَبِأ ٌنَبِأ ٌنَبِأ ٌنَبِأ [This is a son], and ٌنَبِأ ٌنَبِأ ٌنَبِأ ٌنَبِأ [I saw a son], and ٌنَبِأ ٌنَبِأ ٌنَبِأ ٌنَبِأ [I passed by a son]: making the ٌنَبِأ similarly declinable to the ٌنَبِأ; and the ٌنَبِأ 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 ٌنَبِأ with fet-h in every case [as the ٌنَبِأ in ٌنَبِأ or ٌنَبِأ]: saying, ٌنَبِأ ٌنَبِأ ٌنَبِأ ٌنَبِأ [This is thy son], and ٌنَبِأ ٌنَبِأ ٌنَبِأ ٌنَبِأ [I saw thy son], and ٌنَبِأ ٌنَبِأ ٌنَبِأ ٌنَبِأ [I passed by thy son]. (AHeyth, TA.) Hassán says,

* ولَدَنا بَيْنَ الْعَنْقَاءَ وَأَبْنِي مُهْرَقَ تَأْفِكُرْ بِنَا خَالَا وَأَكْرِمْ بِنَا أَبْنِي

[We begot the sons of El-Ankà, and the two sons of Moharrîk; and how generous are we as a maternal uncle! and how generous are we as a son]: (S, K, *) i.e., ٌنَبِأ: the ٌنَبِأ is augmentative, and the hemzeh [or rather ٌبَ] is that of conjunction. (K.) And Ru-bëh says,

* فِهْيَ نَادِيَ بِنِي وَأَبِي ٌنَبِأ

* بَكَاءٌ شَكَكْتُ فَقَدَتْ حَيْمَأ

[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 ٌنَبِأ ٌنَبِأ [with the conjunctive ٌنَبِأ when not commencing a sentence] and ٌنَبِأ [meaning A daughter; and any female descendant]: (T, S, M, Mgh, Msb, K:) accord. to Sb, (M,) ٌنَبِأ is formed from ٌنَبِأ by affixing ٌنَبِأ or ٌنَبِأ; but not so ٌنَبِأ: for this is formed by affixing ٌثا as a letter of quasi-coordination, and then substituting for it ٌثا: (M, K:) [but if the ٌنَبِأ be substituted for ٌنَبِأ, it seems more probable that the ٌنَبِأ 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 ه [or ة], because it has a fem. meaning: (IAar, Msb:) [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 ابن is generally held to be originally بني or بنيه, so ابنه and ابنه are both originally بنو or بنية or بنيةه, and that ابنه is formed from ابنه by suppressing the alif, transferring its kesreh to the ب, making the س ال quiescent, and changing the ت into ت, which is therefore said to be not the sign of the fem. gender, either because it is not س, but is a substitute for س, 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 ابن: (TA in art. ابن ابن:) this ت remains in a case of pause (Ks, IAar, S, Msb) as in the case of the connexion of the word with a word following: (S:) but one should not say ابن, (Th, T, S:) because the ل is required only on account of the quiescence of the ب, and is therefore dropped when this is made movent: (S:) Zj says that, in forming the pl. of ت and of ابن, the sing. is reduced to its original form, which is [as I find it written in the transcript from the T in the TT, but it may be a mistake for فتلة] with the last radical letter suppressed: (T in TT:) the pl. is ابن (T, S, Msb) alone: (S:) [and this is generally treated as a fem. pl. of the perfect, or sound, kind, although the ت in ابن 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, ابن فلان [meaning The sons and daughters, or the children, of such a one]; and even, ابن [A woman of the children of Temeem]; and accordingly, if فلان is applied to denote the persons to whom a legacy is left, the males and the females are included therein. (Msb:) When ابن ابن is applied to that which is not a human being, (IAmb, Msb,) to an irrational being, (Msb,) it has for its pl. ابن [A young male camel in his second year] is ابن [A male camel that has entered upon his third year] is ابن
and that of Any one of the stars of the tail of Ursa Major or of that of Ursa Minor is بنات نعشي ابن نعشي; but sometimes, by poetic licence، بنو نعشي: and hence، or to make a distinction between the males and the females، the lawyers say، بنات بنو النّدوق also signifies Dolls with which young girls play: (S، Mgh، K:) sing. بنت. (Mgh.) It occurs in this sense in a trad، in which ٌ‘أیشہ speaks of her playing therewith (S، Mgh) when، being nine years of age، she was conducted as a bride to Mohammad. (Mgh.) ابن is often prefixed to some other noun (T، M، Msb) that particularizes its signification، because of a close connexion between the two meanings: (Msb:) 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.] [The son of earth، or clay، meaning] Adam. (T.)

ابن الطّن ابن اللّیل The thief، or robber. (T.) Also the former، The wayfarer، or traveller: (Er-Rághib، TA:) and so ابن السّبیل A warrior: (Er-Rághib، TA:) and ابن الحرب [the warrior: or] he who suffices for war، and who defends. (Msb، Er-Rághib.) ابن آوى ابن الدّنیا The rich man. (Msb.) ابن ادیم [The jackal;] a certain beast of prey. (TA:) ابن عرس (TA:) ابن ادیم A skin for water or milk made of one hide； and ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم ابن ادیم Ibn the echo. (T.) Ibn the echo: one made of two hides； and Ibn the echo: one made of three hides. (T.) Ibn the echo: The echo. (T.) Ibn the echo: Calamities، or misfortunes. (T.) Ru-beh said of a man who was mentioned to him، كن إحدى بنات مساجد الله; as though he asserted that He was one of the pebbles of the mosque [or rather of the mosques of God]. (S.)
quasi-pl. n. of ابن which see.

for ابن: see ابن.

ابنما: see a verse cited voce ابن.

ابن [an unused, or unusual, dim. of ابن]: see what next follows.

 ابن of the same measure as أَبْنَيْنَ (أَبْنَيْنَ, Sb, IB, Mgh.) and is quasi-pl. of ابن. (Mgh.) Mohammad is related, in a trad., to have said, أَبْنَيْنَ لا تَرَوْنَا جَمْهَرَةَ الْعَيْقَةِ حَتَّى تَنْتَفِعُ النَّاسُ [O little (meaning dear) sons, cast not ye the pebble of the 'Akabeh (see جَمْهَرَةَ) until the sun rise], (TA,) or أَبْنَيْنَ أَحْلَحُ [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 ابن, like أَعْمَى, a sing. word denoting a pl. meaning, or, accord. to some, a pl. of ابن as well as أَبْنَيْنَ: some say that it is the dim. of ابن; [and if so, we must read ابن 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 ابن, pl. of ابن with the affixed pronoun of the first pers. [sing.]; and this requires us to read ابن. (TA:) J says, in the S, that the dim. of ابن [pl. of ابن] is ابن, and, if you will, ابنون ابن; and he cites a verse in which occurs the expression ابنينك [in the gen. case, meaning thy little sons] and adds, it is as though its sing. were ابنين, with the disjunctive `I, whence the dim. ابن, in the pl. ابنون ابن: but he should have said, as though its sing. were أَعْمَيْنَ ابن, like أَعْمَيْنَ ابن, أَعْمَيْنَ ابن (IB, TA.)

originally ابن. (IB, TA.)

ابن: see what next precedes.

ابنون: see what next precedes.

ميةة (T, S, M, K) and مِيَاه (M, K) A نطع [like بَيْنَاء, which see for an explanation]: (S, M, K:) and a سَرَّ [i. e. curtain or the like]: (K:) or a thing in the form of a سَرَّ: (M:) or a [tent of the kind called] قيبة, made of skins, or hides: (IAar, T:) or a thing of skins, or hides, of like form to the قيبة, which a woman places in, or at, the side of her tent (في
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 مبنية]; and she has a covering (رزاز) [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 As, a mat (حصير), or a طتع, which the trafficker spreads upon the things that he sells: and they used to put the mats (الحصير) upon the طتع [pl. of طتع], and go round about with them [in the market]: the مبنية is thus called because it is made of skins joined together: (T:) also a receptacle of the kind called مبنية (M, K:) such is said to be its meaning: (S:) pl. مبانی. (T.)

[Built, &c.: see 1]. مبنی means أرض مبنی فيها [Land built in or upon]; and is deemed a chaste phrase. (Mgh.)

 Raised high; applied to a palace, or pavilion. (M, TA.)

[pass. part. n. of بنیا] 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.)
He was, or became, sociable, friendly, or familiar, with him, or it; (AZ, S, Mgh, K;) namely, a man, (AZ, S,) or a thing; (Mgh;) and loved, or liked, his, or its, nearness: (Aboo-Sa'eed, TA:) and he became familiar with it so as to have little, or no, reverence for it, or awe of it. (Mgh, TA.) I did not understand it; or I did not know it; (ISk, S, K;) as also

A she-camel familiar with, or accustomed to, her milker; (As, S;) that offers no opposition to him. (K,) as syn. with حسن belongs to art. (S, &c.)
(S, Msb, K, &c.,) the most chaste form of the verb in the sense here following, (S, TA,) and that which most commonly obtains, and the only form allowed by Th and Ikt; (TA;) and (S, L, Msb, K,) aor. *; (Msb, K,) and (S, L, Msb, K,) in which the dammeh is said to give intensiveness to the signification, as in (TA;) aor. *; (Msb, K,) and (S, TA,) aor. * (K) and *; (TA;) inf. n. (JK, K;) He was, or became, confounded, perplexed, or amazed, and unable to see his right course; (JK, S, Msb, K;) not knowing what to prefer nor what to postpone: (TA in art. 6ašr;) 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, (Zj, Msb: [Golius, on the authority of Ibn-Maaroo, assigns this meaning to *]) 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 Kur [xxi. 41], (TA: and so Bd and Jel explain it:) or, and shall overcome them: (Bd:) 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 *; not from (MF, TA.) [But it is said also that] [inf. n. of (BA)] signifies The taking, or coming upon, [one] unawares, by surprise,
or unexpectedly. (JK.) —, (S, A, K, &c.) inf. n. بهته and and بهته, (S, K) or the last is a simple subst.,

(Msb.) He calumniated him; slandered him; accused him falsely; said against him that which he had not done: (S, A, K:) [or he did so in such a manner as to make one to be confounded, or perplexed, or amazed, at the falsity

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of the charge, and not to see his right course: (see بهتان, below:) he lied against him; forged a lie, or lies, against him; and i. q. [he accused him to his face falsely, or with falsehood]; (TA;) beht signifies

[thy accusing thy brother; or fellow, to his face, of that which is not in him]: (JK:) and beht, aor., —, inf. n. بهتها, he accused her falsely of adultery; and forged a lie against her. (Msb.) [See also أغتاه.] In the saying of Abu-n-Nejm,

[Revile thou the mother-in-law, and calumniate her; or forge lies against her], is [said by J to be]

redundant, or pleonastic; for one does not say, بهتها, but only فأسهي عليها [thus in the K] is a mistake; that J is in error, and that the right reading is فأسهي عليها: 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 أتى may be here rendered trans. by means

of because it is syn. with أتى 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], meaning he adds that, accord. to J, عن Amo, عن Amo, بخرجون عن Amo, خالفون عن Amo., بخرجون عن Amo, بخرجون عن Amo, عن Amo, in this ex. should be considered redundant; but that and B are not used redundantly like ب. (TA.) He removed the stallion from the she-camel in order that a stallion of more generous race might cover her. (TA.)

2
He engaged with him in mutual calumny, slander, or false accusation: a meaning indicated, but not expressed, in the A. You say, [Between them two is mutual calumniaion, &c.] and [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumniaion, &c.] and [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.)

A certain well-known kind of stone. (K.)

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.)

and signify the same [when the former is used as a subst.; i. e. A calumny, slander, or false accusation]: (S, A, Msb: [see 1:]) or both signify, the former as explained by Aboo-Is-hák, 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 signifies the same;]) from as meaning the being confounded &c.: (Aboo-Is-hák, TA:) the former is a subst. signifying [also] a false accusation of adultery against a woman; and a forgery of a lie against her: (Msb:) and ↓ the latter, [and the former also, simply,] a lying, or lie, or falsehood; (K;) and so ; (TA.) , and 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, [He accused him with, or of, calumny], &c.] (A.) And , with kesr to the [prep.], [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, , with
fet-h to the prep. ل، i.e. O the calumny! &c.

[Great, or frequent, calumniator, slanderer, or false-accuser; as also بهات، mentioned in the S only as an epithet applied to him who calumniates, slanders, or accuse falsely; an intensive epithet from بهات (IAth); i.e. an intensive form of the act. part. n. from بهتان [inf. n. of بهات] (Mgh.) or i. q. میاهت; (K) i.e., one who confounds, or perplexes, or amazes, the hearer, by what he forges against him: (TA:) and one who falsely accuses a woman of adultery, and forges a lie against her: (Msb:) pl. بهات (IAth, Mgh, Msb, K) and میاهت; and, accord. to the K, also ISd and MF hold it to be pl. of بهات, not of بهات; the former observing, that a word of the measure فعل is one of those which have a pl. of the measure فعل, but not so one of the measure فعل; and that, as to the saying of A’Obeyd, that عذوب is pl. of عذوب, it is a mistake; for it is only pl. of عذاب, and the pl. of عذوب is عذاب. (TA. [But see art. عذاب.])

Confounded, perplexed, or amazed, and unable to see his right course: (S, K.) [other (similar) meanings may be seen from explanations of بت: accord. to Ks and the S and Sgh and the K, one should not say بت: or بت: but there is no reason in analogy why he who says بت, like تدر and منع, and بت, should not say thus: (TA:) Lb says, in the Expos. of the Fs, that they said بت: which latter is an intensive form] and بت: and بت: متهمات, which [last] may be considered as having the meaning of the measure فعل، like میاهت، 밧ات: or that of the measure فعل، like میاهت، 밧ات: but the former is the more agreeable with analogy, and the
more probable. (MF, TA) Also *Calumniated, slandered, or falsely accused.* (S.)

بھوٹ: مبہم. see
bhaj, aor. — , (AZ, S, Msb, &c.,) inf. n. "bhaj" (AZ, S, L, K) and "bhaj" (AZ, L, [but some seem to regard this as a simple subst.,])

and "bheja", (L,) He, or it, was, or became, beautiful, or goodly: (AZ, S, L, Msb, K;) or beautiful in colour: or beautiful and bright or splendid: or it (a plant) was, or became, beautiful and bright; and he (a man) was, or became, characterized by a laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or by the appearance of joy, gladness, or happiness; or by a joyful, glad, or happy, aspect, or appearance. (L,) You say also, "bheja nisaat", with kesr, meaning The plant, or herbage, was, or became, beautiful [&c.]. (TA, [but this is probably a tropical signification, from "bhej" in the sense here following.]) (S, A, L, K;) with kesr, (S,) aor. — , (K,) inf. n. "bhej"; (L,) and "bhej"; (S, A, L, Msb, K;) He was, or became, joyful, glad, or happy: (S, A, L, Msb, K;) You say, "bhej", (S, A,;) and "bhej"; (TA;) and "bhej"; (A, Msb;,) He rejoiced in it, or at it; or became rejoiced by it, or at it. (S, A, Msb, TA.) [See also 10. ] "bhej"; (S, K,) aor. — ; (K,) and "bhej"; (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.)

bhaj, (ISd, L,) inf. n. "bhej"; (K,) He beautified; rendered beautiful, or goodly: (ISd, L, K,) ISd says, I have not heard this, except in the saying of El-'Ajajai,

as though meaning [Leave thou this subject, and] beautify, or adorn, the more this nobility [already beautified, or adorned,] by thy describing it. (L)

bhaj, (A, K,) inf. n. "bhej", (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. باهاء (A, K) and باراه (K,) both of these meaning the same. (TA.)

\[4\] أَبْهَجَتْ الأَرْضُ 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.)

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\[8\] أَبْهَجَتْ The meadows, or gardens, became abundant in blossoms or flowers [as though vying, one with another; in beauty, or goodliness: see 3]. (K, TA.)

\[10\] أَسْتَبْهَجَ i. q. [i. e. He rejoiced, or became rejoiced; يُهَ at it, or by it; or at, or by, the annunciation of it]. (K,) [See also مُبْتَهِجَ.]

\[8\] بَهْجَة Joyful, glad, or happy; (S, K,) as also مَبْتَهِجَ (S, A, K) and مَبْتَهِجَ. (A, TA.) See also مَبْتَهِجَ.

\[8\] بَهْجَة Beauty, or goodliness: (S, A, L, Msb, 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 رُوَّضَةٌ ذاتٌ بَهْجَةٌ غَالِبةٌ [A meadow, or garden, of surpassing beauty; &c.]. (A.) And رَجُلٌ ذَوُ بَهْجَةٍ A man possessed of beauty, or goodliness: (S:) or of beauty and brightness, &c. (L.) Also
Happiness, joy, or gladness. (Ham p. 403.)

**Beautiful, or goodly:** (S, A, L, Mtb, K;) as also (Ham p. 403) and : (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 . (A, K, TA: [in the CK .] It is applied to a plant, or herbage, (S, A,) in the Kur xxii. 5 and l. 7. (S.) And is applied to a woman, as meaning One in whom beauty; or goodliness, &c., predominates; (L, TA;) as also . (TA;) pl. of the former, . (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 .

: see . in two places.

: see .
He overcame him: (S, A, Msb, K:) he overpowered him; subdued him: (TA:) he surpassed him; excelled him. (Msb.) See also 3. You say, Such a woman surpassed the [other] women in beauty. (S.) And He excelled in knowledge &c.; or he was, or became, accomplished, or perfect, in every excellence, and in goodness. (S, K.) And The moon overcame with its light the light of the stars. (S, K, TA.) And The light of the sun overspread the earth. (TA.)  [Hence,] It shone, or shone brightly: (K, TA:) and The cloud shone, or shone brightly. (K.) Also, (ISh, JK, TA,) inf. n. It shone, or shone brightly: (K, TA:) and The cloud shone, or shone brightly. (K.) 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, (عاجَّلَهُ) 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,

Verily the niggardly, when thou askest of him, thou stoppest his breath. (ISh, TA.)  [Hence,] i. q. أَنِّيَنْبَرْ, as explained below. (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, He reproached her falsely with, or accused her falsely of, such a thing. (JK.) [See also 8.]
contended, or disputed, or vied, with his companion for glory, or superiority, or excellence, and overcame him. (K, * TA.)

He did, or effected, or he said, or uttered, what was wonderful; syn. جِائِرَةً بِالعَجْبِ (K.)

see 1.

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.)

He arrogated to himself, or professed, a thing falsely. (S, K.) El-Akhtal says,

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And there is not in me, if I praise them, false profession: (S:) or ابتُنَى 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 ابتُنَى بَذَنَب ابتُنَى He asserted himself to have committed a crime, or sin, when he had not done so. (TA, from a trad.) ___ ابتُنَىَّا He asserted falsely that he had had sexual intercourse with her: (M, TA:) ابتُنَىَّا signifies he asserted the same with truth: (TA:) or ابتُنَى signifies he charged, or upbraided, a person with that which was in him; (K, TA;) and ابتُنَى، he charged, or upbraided, with that which was not in him. (TA.) See an ex. voce بَيْرَانَة. ___ Also He (a poet) mentioned her (a girl) in his poetry. (JK.) 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.

The night reached its middle point; (As, S, A, K;) from بِهَرَاةَ يَغْلِانَةَ ابْتُنَى The night 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.
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 ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا The night became long to us. (S) And ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا The day reached the point when the sun had become high. (TA.)

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, ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا [May he fall, having stumbled! &c.: how bountiful is he!] like as one says ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا [when not meaning it to be understood as an imprecation]. (A.) ___ It also signifies Distance, or remoteness: (K) and remoteness from good or prosperity: (TA.) ___ Disappointment. (IAar, TA.) ___ Wonder; syn. ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا (K, Aar, TA) One says, ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا meaning I do wonder: or wonderful! (S,) So [sometimes] in the phrase ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا [I do wonder at him, or it]. (IAar, TA.) ___ Love. (K) Accord. to some, ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا means Love to you. (JK.) ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا 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. ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا, (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.)

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 ُﻞْﻴﱠﻠﻟا ٍرﺎَﻬﱠـﻨﻟا [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, (سر، خير، for the former of which words we find شر erroneously put in the copies of the K, TA,) of a valley; as also [q. v.]. (K, TA.)

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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.)

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، a crisping, or curling, plant, having a yellow flower; growing in the days of the spring (أرز), and called عرار: (S:) As says, The عرار is the بهار البقر: and Az says, The عرار is the خمسة البقار; and I regard مار as a Persian word. (TA.) ___ Perfume. (Msb.) ___ And hence applied to The flowers of the desert. (Msb.)

___ And Anything goodly, or beautiful, and bright, or shining. (K, TA.)

A certain thing with which one weighs; (S, Msb, K;) the weight of three hundred pounds: (Fr, IAar, A'Obeid, S, K;) thought by A'Obeid to be not Arabic, but Coptic; (S;) having this signification in Coptic; (JK;) but thought by Az to be pure Arabic: (TA:) or four hundred pounds: or six hundred: or a thousand: (K;) and, (K,) or as some say, (TA,) one half of a load (K, TA) borne by a camel, (TA,) containing four hundred pounds, (K, TA,) in the dial. of Syria: (TA:) or a load borne by a camel: (Kt:) or a camel-load of household-goods or furniture and utensils: (As:) and commodities, or utensils, or the like, of the sea; expl. by منتاذ البحر [perhaps a mistranscription for منتاذ البحر, commodities, or goods, of the merchants: the poet Bureyk El-Hudhalee speaks of camels bearing بهار]. (JK, K,) It is said
that Talhah the son of 'Obeyd-Allah left a hundred thousand, of which was three hundred-weight of gold (S, TA) and silver; (TA;)

being thus made to signify a receptacle: (S, TA:) accord. to As and Kt, the meaning is, a hundred camel-loads. (TA.)

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.)

[act. part. n. of 1, Overcoming; &c. And particularly,] Overcoming in light. (JK.) [Hence, ] A moon that overcomes with its light the light of the stars. (S, A.) And the láhār The moon; because it outshines the stars: (Msb:) or the full moon. (JK.)

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 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 [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 ‘akhlā: (K:) or, accord. to the more full description of IAth, a certain vein [or artery] arising from the head, and extending to the foot, and having arteries which communicate with most of the extremities and the body: what is in the head is called the ‘asāf: and hence the saying, ‘asūkā Allah ‘annahā, meaning God killed him, or may God kill him! and it extends to the throat, and is there called the ‘arba‘id; and to the chest, and is there called [especially] the ‘abīr [meaning the aorta ascendens]; and to the back, and is there called the ‘āsīn [meaning the aorta descendens]; and the heart is suspended to it; and it extends to the thigh, and is there called the ‘asim; and to the shank, and is there called the ‘asīn: the ‘s in it is augmentative. (TA.) You say, ‘asīm ‘ābīr [It severed his aorta]; meaning it (pain) destroyed him. (A.)

Also The back: (K:) or the place of the vein [or artery] so called. (As, in art. خدمة of the S,) One says, “فَلَانْ شَهِيدُ الْأَبْهَرٌ Such a
one is strong in the back: (TA:) or strong in the place of the vein [or artery] called the طائف. (As, ubi suprà.)

And The back of the curved part of the extremity of a bow: (K:) or the part between the فئاط and the طائف and the کلیة: (S,
K:) in the bow is its کبد, which is the part between the two extremities of its string or the like; then, next to this, the کلیة; then, next to this, the أبهر; then, the طائف; then, the ستة, which is the curved part of the extremity. (As.) And A tent-pole. (JK.)

And The shorter side of a feather: (K:) [or] so أبهر [which is the pl.]: (JK:) [or] the latter signifies the feathers (Lh, S) of the wing (Lh) of a bird (Lh, S) next after those called الخوافق (Lh) [and] next [before] those called الكلي: (S:) the first of them are those called المنؤلد, (S,) four in number, in the fore part of the wing; (Lh;) the next, المنابكب, (Lh, S,) also four; (Lh;) the next, الخوافق, (Lh, S,) also four; (Lh;) the next, أباهر, (Lh, S,) also four; (Lh;) and the next, الكلي [which are also four]. (S.)
Q. 1

It (a thing) was taken otherwise than by, or in, the right way: (Msb:) or it was turned away, or conveyed by turning away; (Kt, TA,) from the beaten way or road, (Kt, TA,) or from the direct, or right, main road. (K, TA.) And It (the road, A) lead them otherwise than in the beaten track. (T, A, TA.) [See Jërb, from which the verb is derived.] ___ It (a man's blood) was made to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; was made allowable to be taken or shed. (Mgh.) And He made his blood to be of no account, &c. (TA.) ___ Hence, (TA,) Amã ë äë Jërb Dëmë (K, * TA) Verily, since thou hast made me [meaning my offence] to pass unnoticed, or hast taken no account of me, (K, * TA) by annulling in respect of me the prescribed castigation, (K, TA,) I will not drink it (i.e. wine) henceforth: (TA:) said by Aboo-Mihjen (K, TA) Eth-Tha-kafee, (TA,) to Ibn-Abee-Wakkás. (TA.) ___ You say also, Jërb, He made the place free to the people in general to pasture their beasts in it. (IAar, L.)

Q. 2

It (a place) became, or was made, free to the people in general to pasture their beasts in it.

(IAar, L.)
authority of Lh (Mgh;) and IKh says that it is a word of the vulgar: (TA:) the pl. [of ]لیرج is لیرج and [of ]لیرجات لیرج (TA.)

Hence, metaphorically, (Mgh,) Bad; (S, A, Mgh, L, Msb, K;) and false, or of no account; (S, A, Mgh, K;) applied to a thing (S, A, Mgh, L, Msb) of any kind: (A, Mgh, L:) anything rejected; not received or accepted; rejected as wrong or bad; as also لیرج (TA:) and a thing is termed لیرج when it is as though it were cast away, and not an object of emulous desire or envy, or not in request. (El-Marzookee, TA.) You say, لیرج کلام بیهور Bad language. (A, L.) And لیرج عمل عمل لیرج A bad action. (A, L.) Allowed or allowable [to any person, to be taken or let alone, or to be possessed or made use of or done]; made allowable, free, or lawful. (K.) You say, دم بیهور 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 لیرج مکان بیهور A place free to the people in general to pasture their beasts in it. (IAar, L) And لیرج مکان بیهور A water left free to those who come to water at it. (A, K, * TA.)

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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 ُﻪَﻀَﻬَـﺑ, as heard by Aboo-Turâb from an Arab of the desert; but no one has followed him in this. (Az, TA.) You say also, َﺔَﻠِﺣاﱠﺮﻟا َﻆَﻬَـﺑ He loaded the riding-camel heavily, and fatigued it.

(K.)

أَمُرُ بِبَاهَظَأ A distressing, grievous, or difficult, affair. (S, CK, but wanting in two MS. copies of the K.) And بِبَاهَظَأ [alone],

(CK, but wanting in two MS. copies of the K,) or بِبَاهَظَأ, (O, TA,) A calamity, or misfortune. (O, K, TA.)

بِبَاهَظَأ: see بِبَاهَظَأ.

مِبَاهَظَأ 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 قُرِّن مِبَاهَظَأ An opponent, or an adversary, overcome, or vanquished. (TA.)
It (the body) was, or became, affected with [the disease termed] بِهْقِ (Msb.)

The mild species of leprosy termed alphus, or vitiligo alba; in Hebrew كَحَّا a whiteness, less than what is termed بِرْصِ, that comes upon the external skin of a man; (JK) a whiteness that affects the skin, (S, or body); (Mgh, Msb.) differing from the colour of the latter; (S, Msb.) not from what is termed بِرْصِ, (S, Mgh.) or not بِرْصِ; (Msb.) and, accord. to IF, a blackness that affects the skin; [i.e. the species of leprosy termed melas, or lepra maculosa nigra;] or a colour differing from that of the skin; (Msb.) a thin whiteness that affects the exterior of the cuticle, by reason of a bad state of the temperament of the part, inclining to coldness, and the predominance of the phlegm over the blood: the black [species thereof] alters (بِعِيْرِ, in the CK) the skin to blackness, by reason of the mixing of the black bile with the blood. (K, TA.) [Hence,] بِهْقِ الحَّجَرِ [Lichen, or liverwort:] a certain plant; (K) i.e. حَجَّرُ الْحَجَرِ [more commonly called حَجَّرُ الصَّخْرِ, حَجَّرُ جَنْدِم] (TA:) or i. q. جَوْزِ جَنْدِم, جَوْزِ جَنْدِم (K, TA,) or جَوْزِ جَنْدِم (CK,) [evidently from the Persian جَوْزِ جَنْدِم 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 مُحْبَبُ [app. meaning composed of globules or the like; probably a particular species of lichen, with spherical cells]. (TA.)

Affected with [the disease termed] بِهْقِ (JK, Msb:) fem. بِهْقَاء (Msb.) [And hence,] so applied, Very white. (TA.)
He left the she-camel without a bound upon her udder to prevent her being sucked; (Bd in iii. 54;) as also or he left her to be milked; or allowed her being milked; (Z, TA:) and ↓ the latter, he loosed her, and left her young one at liberty to such her; (K;) and he left her to herself (K, TA) to be milked by any one who pleased. (TA.) ___ And he left him (S, K) to his own will, or wish, (S,) or to his own opinion, or judgment; (K;) as also 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,) signifies [also] The act of cursing. (S, Msb, K.) You say, He cursed him. (Msb.) And May God curse such a one! (K, TA,) She (a camel) had her. (K.)

The act of cursing each other: (S, Mgh, Msb:) inf. n. of He cursed him, being cursed by him: (Msb:) [or rather] 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, From the Qur’ān [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning The curse of God be upon such of us as is the wrongdoer! [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: for when they differed respecting a thing, they used to come together, and say, [The curse of God be upon such of us as is the wrongdoer!]. (Mgh.) that is, he imprecated a curse upon such of them as was wrong. (TA:) and signifies the like: whence, in the Kur [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning That let us imprecate a curse upon such of us is the liar. (Bd. [But see also 8 below.])
He milked her (namely, a camel,) without a strife. (K. [See 1, first sentence.])__

He (a young camel) pulled off her [pl. of صأر] to suck her; namely, his mother. (JK.)__

He (the ruler) left the people, or subject, to themselves, (Lh, K,) to do what they would; no Sultan reaching them, so that they did what they pleased. (S, * K.)

A curse: (S, Mgh, Msb, K) from in the sense first explained above. (Bd in iii. 54.)
**The quality of shrinking from foul things, and of generosity, or nobleness.** (JK.)

One that shrinks from foul things, and is generous, or noble; applied to a man (Ibn-'Abbád, JK) and to a woman: (JK:) pl. 

A lord, chief, or prince, combining all good qualities. (Seer, K.) 

A great, or frequent, laugher. (S, K.)

A she-camel having no 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

[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. 

signifies left in the state of her that is termed , (S,) or having her loosed, and her young one left at liberty to suck her: (K:) and is applied in the same sense [as its pl.]. (S, K. [In the CK the latter is written : (JK, S, K, TA: and the latter in the CK like ])

[Hence, ]

People at liberty in their place of abode, no Sultan 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. (IÀar, TA.) 

And A woman having no husband; (JK:) syn. 

The produce, or fruit, of a certain tree, which is the [a name applied to the cypress and to the juniper-tree]: (S:) so says Ibn-Seenà [Avicenna] in the Kánoon; and he adds that it is of two species, small and great, both
brought from the country of the روم: one species of the tree thereof has leaves like those of the يَلِّى, has many thorns, and grows, or spreads, wide: (رَسُومَ) not growing tall: the leaves of the other are like those of the طَفْقَةٌ [or tamarisk], the taste thereof is like [that of] the سِرْوَةٌ, and it is drier, and less hot: (ٌبَيْسِعَر) or it is the produce of a kind of great tree, the leaves of which are like [those of] the طَفْقَةٌ, and the fruit of which is like the نَبْقٍ [or fruit of the lote-tree called صَدْر]; and it is not [the fruit of] the عَرَعَ, 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 بَلْعُّـثَـلا ءآَد [alopecia]: and with honey, it cleanses foul ulcers. (ٌكَرْر) In the present day, it is applied to the جَنِيْنَةٌ; as is also عَرَعَ; and particularly to the species thereof called the سَوْنَ. See قَطْرَانٌ.
They separated the [i.e. lambs, or kids, or both] from their mothers, (S, K;) and pastured them alone. (S, as above, They stayed, or remained, in the place; (K, TA;) did not quit it. (TA.) Also, 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)

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 [i.e. that which is termed] شهية, 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 مهبت) and stopped it up. (TA.) And hence, one says of the thumb, الكف, meaning 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. غموض, &c,) and of information, or news, or a narration; (Msb;) contr. of [i.e. وأوضح] مهبت. (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 مهبت.] He made a man to turn away, or withdraw, or retire, (JK, K,) عن كذا from such a thing, (JK,) or عن الأمر من...
from the affair. (K.) The land produced what is termed (JK, K:) or produced much thereof. (S.)

5.  waitress see 10.

6.  أنتِهم see 4.

7.  استثيم see 4. — You say, استثيم عليه لل أمر. 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. انتِهم عليه (TA.) And استثيم عليه (K:) or استثيم عليه عليه, (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. انتِهم عليه كلامه [signifies the same]; syn. (JK, S, *) on the authority of AZ. (S.) And استثيم الخبر The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. استعجم, and استغلق. (Msb.)

is pl. of * بَهْمَة, (S, Msb, K,) as are also بَهْمُه (K:) or rather is a coll. gen. n., and is its n. un., and is a quasi-pl. n., and] بَهْمَة is pl. of * بَهْمَه, (S, Msb,) and is a pl. pl. [i. e. pl. of بَهْمَه: (K:) بَهْمَة 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 بَهْمَه, which is applied to lambs when they are alone, as is to kids when they are alone, is also applied to lambs and kids together: (S, * Msb:) or, accord. to IF, بَهْمَه signifies young lambs or goats: (Msb:) and accord. to AZ, (Msb,) or A'Obeid, (TA,;) بَهْمَه is applied to a lamb or goat, whether male or female, after the period when it is termed سَخَالَة, which is when it is just brought forth; (Msb, TA,) and its pl. is بَهْمَه: (Msb: [so in my copy of that work, as though meant for بَهْمَه: but perhaps a mistranscription for بَهْم:]] or it is applied to a lamb or goat when just brought forth, i. e., before it is termed سَخَالَة: (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 كَعَمَّ to the young ones of [wild] animals of the bovine kind: (S, TA:) accord. to Th, يَهِم signifies young kids. (TA.) سنَاء البَهْمَام 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. سنَاء, q. v.)

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Land abounding with what is termed Land abounding with what is termed

(AHn, K:) the word كَعَمَّ is a possessive epithet. (TA.)

Land abounding with what is termed

[an epithet of which only the fem. form is mentioned. You say] Land abounding with what is termed

And hence,

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 suprà,) 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, رَجْلٌ بِهِمْ 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. يَهِمَّ. (S, A.) You say, هو يَهِمَّ من البَهْمَام 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 يَهِمَّ لَا يَنْتَجَهُ هُمْ [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** (*)

The three nights in which the moon does not [visibly] rise. (TA.)

**بَهْمُ،** a word both sing. and pl., (Sb, S, K,) its alif [written ی] being a denotative of the fem. gender, wherefore it is without tenween; (Sb, S;) or [it is written ی, with tenween, for it is a coll. gen. n., and] its n. un. is ُهَمَجَّاه, (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 ُهَعَلَى is nought but a denotative of the fem. gender; (S;) and the n. un. ُهَمَجَّاة is anomalous; (El-'Ash-

moonee's Expos. of the Alfeeyeh of Ibn-Málik, § (أَنْانِيْث)) *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 ُنَغْوَل that are termed ُأَحْرَاز [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.)

**Black:** (K:) pl. ُبِهْمٍ. (TA.) And [app. used also as a subst., signifying] *A black ewe (K, TA) in which is no whiteness:* pl. as above and ُبِهْمٍ. (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. ُبِهْمٍ. (S.) ُلا أَخْرُ وَ لَا ْبَهْمٍ *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 \( \text{l} \),] 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 \( \text{شَهِيْهَة} \) (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 \( \text{شَهِيْهَة} \). (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 pl. \( \text{مَهْـبِم} \): so in the phrase in a trad. (respecting the day of resurrection, TA), \( \text{يَهْـبُـسُـٓا} \) \( \text{رَـشْـحِـ} \), i. e. Mankind shall be congregated perfect, or complete, in make, without mutilation, or defect: (JK:) or the meaning here is, sound, or healthy: (S:) or not having any of the diseases or noxious affections of the present state, as blindness, and elephantiasis, and leprosy, and blindness of one eye, and lameness, &c.: (A'Obeyd, K, * TA:) or naked; (JK, K;) not having upon them anything to conceal them: (JK:) or not having with them anything (S, TA) of worldly goods or commodities. (TA.) ___ Unknown. (El-Khattábee, TA.) ___ See also \( \text{مَـهْـبِإ} \).

[\text{A beast; a brute;} any quadruped, (Akh, M, Msb, K,) even if in the water; (Akh, M, K,) [i. e.,] of the land and of the sea; (Msb;) and (so in the Msb, but in the K or) any animal that does not discriminate: (Zj, Msb, K;) pl. \( \	ext{مَـهْـبَأ} \). (S, Msb, K.)

[\text{Of, or relating to, beasts, or brutes.}]

[\text{The nature of beasts, or brutes.}]

\( \text{مَـهْـبَم} \): see \( \text{مَـهْـبِم} \), in two places. ___ Also \( \text{أَحْجَم} \) [app. as meaning \text{Destitute of the faculty of speech or articulation, like the beasts}.] (K.)
The thumb, and the great toe; (M, K;) the greatest (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, Msb,) accord. to common repute; (Msb;) and sometimes masc.: (Lh, M, K;) and مهيم signifies the same; mentioned by Az in the T, and by others; but Az adds that one should not say مهيم (TA:) the pl. of أهيم أباهم (JK, S, M, Msb, K) and مهيم (M, K,) which latter is used by poetic license for the former, (M,) and أقصر من (Msb.) مهيم [Shorter than the great toe of the (lizard called) ضب, and من أهيم القطاة [than the back toe of the (bird called) حبارة], [than the back toe of the (bird called) حبارة], are proverbs of the Arabs. (Har p. 335.)

مهيم, 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. مصمَّم [as meaning Solid; not hollow; in the CK أصمَّم which signifies the same]; as also مهيم: (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, مهيمات Difficult things, or affairs, such that one cannot find the way to perform them. (TA:) And الأشياء المهمة, so termed by the grammarians, The nouns of indication, (S, K,) such as هنِّذَا and هُوَلَا and دَأْكُ ذَٰلِكَ and أَوْلَاتِكَ: (S:) accord. to Az,
signifies the particles which have no derivatives, and of which the roots are not known, as 
and ما and من and عَن̤̆ and the like. (TA.) ___ Applied to a vow, and to [certain 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 
[absolutely prohibited to the man; as though she were closed against him, or inaccessible to him]. (Msb. 
[But in this last work it seems to be 
مَهْـبَـتْـسُـم 
which is not agreeable with common usage.]) In the copies of the K, 
* مِـهْـبَـتْـسُـم 
and 
* مِـهْـبَـتْـسُـم 
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 
* مَيَِ, 
as shown above. (TA.) ___ In a state of swooning or insensibility, speechless, and without discrimination; in 
consequence of a blow [&c.]. (TA.) ___ See also 
* مَيَِ. 
Debarred from the faculty of speech. (Niftawyeh, TA.)
He (a man) was, or became, beautiful, or handsome, in face. (K.) He deprived it of beauty, or goodliness; the 1 being a privative, as it often is, like the Greek α: this is probably the primary signification: (see
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, 

He emptied it; namely, a vessel. (A'Obeid, JK, S, K.) ___

They vied, or competed, or contended for superiority, one with another; [in beauty, or goodliness, or] in glorying, or boasting, or in glory, or excellence; they emulated, or rivalled, one another therein; or, simply, they vied, one with another; syn. تفاحروا. (S, K.)

A she-camel wide in the two sides. (TA.) ___ A wide, or spacious, tract of land, 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 [q. v.]: (TA:) pl. [of pauc.] and [of mult.] and [quasi-pl.-n.] and [quasi-pl. n.] [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 [q. v.:] (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.] and [of mult.] and [quasi-pl. n.] [K.] in the TA [K], which seems to be a mistake. (K.) ___ A tent that is placed in advance,
before the other tents: (JK, S, TA:) pl. bāḥa'. (JK,) In a trad., Arabs are spoken of as removing with their bāḥa'. (TA.)

Beauty, or goodliness: (S, Msb, K:) beauty of aspect, of mien, or of external state or condition: (Msb:) a beautiful aspect, that excites admiration, and satisfies the eye: (TA:) and, as an attribute of God, (Msb,) greatness, or majesty. (Msb, Har p. 271.) ___ The froth of milk: (JK:) or the glistening of the froth of milk. (K.) As an epithet applied to a she-camel, it belongs to art. لؤم [in which it is explained]. (S.)

Possessing the quality, or attribute, of bāḥa' [i. e. beauty, or goodliness, &c.]; (JK, S, Msb;) the beauty of which, (JK,) or the pleasing appearance of which, (TA,) satisfies the eye: (JK, TA;) as also bāḥa': the fem. of bīyā'at is bāḥa'; and the fem. of bīyīm is bīyī; and the pl. is bāḥa'. (TA.)

Also, applied to a bīt [or tent (see bīyī)], Empty, or vacant: (JK, S, K;) containing nothing: (S:) or containing little furniture, or few goods or utensils. (TA.) ___ A wide-mouthed well. (K.)

More, and most, beautiful, or goodly;] surpassingly, or superlatively, beautiful, or goodly: fem. bāḥa'. which is applied to a woman, and, by Honeyf El-Hanātim, to a she-camel. (Az, TA.) [Hence,] one says, "إن هذَا بَاهِيَا" [This is my superlatively beautiful quality; or] this is of the things in which I vie with others. (AA, ISk.)
بِهيْنَىٰ، as an intrans. v.: and 

بِهيْنَىٰ: see art. کَمْوٌ.
A skin of a young unweaned camel stuffed (Lth, T, S, M, K) with straw (Lth, T, M, K) or with مَعَامِ [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.)

Stupid; foolish; having little sense, or intellect; as also بَوۢى (IAar, T, K;) applied to a man: (IAar, T:) fem. بَو. (K.)

And بَوۢى, (K,) or بَوِّ (لث, 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.)

بَوۢى: see above.

بَوۢى, mentioned in this art. in the S, and also, as well as in art. بَو, in the K: see the latter art.
He returned, went back, or came back, (M, Mgh, Msb, K,) to it, (M, K, *) namely, a thing: (M:) or he withdrew [from a person or persons, or a place,] to it, or him; or, perhaps, he made himself solely and peculiarly a companion, or an associate, to him, or it; syn. انقطع [q. v.]:

(K:) but in some copies of the K, the latter explanation is connected with the former by و [and] instead of أَوْ. (TA.)

[In the Kur ii. 58 and iii. 108] means And they returned with anger from God; (Akh, S, Bd in ii. 58, and Jel in the same and in iii. 108:) i. e. the anger of God came upon them: (Akh, S:) or they returned deserving anger from God: (Bd in iii. 108:) or they became deserving of anger from God: from such a one was deserving of being, or fit to be, slain in retaliation for such a one. (Ksh and Bd in ii. 58,) because his equal: (Ksh ibid.:) the primary signification ofوء being [said to be] that of equalled, or being equal with. (Bd in ii. 58.) [See a similar phrase, also from the Kur, below.] ___

I returned with it to him: and hence, I returned it, took it back, or brought it back, to him; (M, K;) as also مَبَّأَتُهُ إِلَيْهِ, أَبَأَتُهُ إِلَيْهِ, (Th, M, K,) and أَبَأَتُهُ إِلَيْهِ, (Ks, M, K,) but this last is rare. (M,) I returned with him: (S:) or, accord. to As, he acknowledged it, or confessed it: (S:) or, accord. to others, (TA,) بَيْاءُ بَيْانِهِ, (T, * M, Msb, K,) aor. as above, 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,) بَيْاءُ بَيْانِهِ, (T, * M, Msb, K,) aor. as above, inf. n. as above, (M, K,) he bore, or took upon himself, the burden of his sin, or crime, or offence; syn. احتمَلَهُ (Abboo-Is-hák, T, M, K, TA;) and became [as though he were] the abiding-place thereof: (TA:) or he became burdened, or laden, with it: (Msb:) or he became, or made himself, answerable, responsible, or accountable, for it, by an inseparable obligation; syn. لَزَومُهُ بِهِ; for the primary signification ofوء is [asserted to be] [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-Rághib: (TA:) or he acknowledged it, or confessed it. (M, K.)
v. 35, means *Verily I desire that thou return [laden] with the sin committed against me in slaying me, and thy sin which thou hast committed previously:* (Jel:) or *I desire that thou shouldst bear* (تحمل) *my sin* if I were to extend my hand towards thee, *and thy sin* in extending thy hand towards me: or *the sin committed against me in slaying me, and thy sin* for which thine offering was not accepted: and each noun is in the place of a denotative of state; i.e., it means that thou return involved in the two sins; bearing them: and perhaps the speaker may have meant, if that must inevitably take place, I desire that it may be thine act, not mine; so that the real meaning is, that it should not be his, not that it should be his brother's: or by the *may be meant the punishment thereof; for the desire of the punishment of the disobedient is allowable:*

(Bd:) accord. to Th, the meaning is, if thou have determined upon slaying me, the sin will be in thee, not in me. (M.)

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[in the Kur ii. 84] is explained by Aboo-Ishák as meaning *So they bore the burden of anger upon anger; syn. احتملوا;* this being said by him to be the proper signification of the verb: or, as some say, the meaning is, *[they bore the burden of] sin for which they deserved the fire [of Hell] following upon sin for which they deserved the same:* or they returned [laden with anger upon anger]: (T:) or *they became deserving of anger upon anger.* (Ksh.) [See a similar phrase, also from the Kur, above.] It is said in a form of prayer, *أَبُو إِلَيْكَ بِعَمْتِكْ* meaning *I acknowledge, or confess, to Thee thy favour towards me, as imposing an obligation upon me.* (Mgh.) You say also, *ِهِّقَِﲝ ϕ ءَ* ( ; S;) and *ِهِمِّﺪِﺑ ( ; 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.) *ياَّ بَكَفََى* in a poem of Sakhr-el-Ghei, means *It [referring to a sword] became in my hand; my hand became to it a مِاَأَة* [or place of abode]; *it returned, and became in my hand:* or, accord. to Ibn- Habeeb, *app. a mistranscription for استقرَ it rested,*
or remained; the verb ٌءاَـﺑ in this phrase being from ٌءاَـﺑ (inf. n. ٌءاَـﺑ, TA) suited, matched, tallied, corresponded, or agreed. (K.) [Hence,] ٌءآَـﺑ, explained above]. (Skr p. 16.)

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 Bd in ii. 58,) because his equal: (Ksh ibid.:) or was slain for him, and so became equal with him; (K, * TA:) as also signifies ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, (inf. n. ٌءآَـﺑ, M, K,) 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 ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, (T, S,) and ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, (S,) He slew him [in retaliation] for him: (T, S, M;) i.e., the slayer for the slain. (S.) And it is said in a prov., ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، (T,) or ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، (M,) or ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، ٌءآَـﺑ، (S,) He slew such a one in retaliation for such a one is said when the Sultán has retaliated for a man upon another man: and ٌءآَـﺑ، ٌءآَـﺑ, inf. n. ٌءآَـﺑ, signifies he (the Sultán, or another,) slew him in retaliation. (T.) ٌءآَـﺑ signifies also He exalted himself, or was proud: app. formed by transposition [of the second and third radical letters, the ٌء being changed into ٌء] from ٌءآَـﺑ, (Fr, T.)

2 He lodged him in an abode: (Fr, T, M, K,) as also ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, (T, * M, K;) or, as also ٌءآَـﺑ, ٌءآَـﺑ, (the latter mentioned by Fr, T,) he prepared for him an abode, (S, Mgh,) and assigned, or gave, him a place therein: (S:) and ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, I lodged him in a house: (Msh,) and ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, I took for thee a house: and [in the Kur x. 87] means take ye two, for your people, in Egypt, houses: (Akh, T:) or ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, ٌءآَـﺑ, signifies a man's putting a mark upon a place, when it pleases him, that he may
abide there: (El-Itreefee, T:) or he put it [a place] into a right, or proper, state; and prepared it: (Sh, * T:) or he took a house as a place of abode, or as a dwelling: (Msb:) or 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 he took it as a [or place of abode]: (S:) and and (K) he alighted in the place, and stayed, or dwelt, in it: (Sh, T, K:) or he stayed, or dwelt, in it, i. e., a place: (Akhw, T:) and he alighted and abode in the place: (M:) [whence, in the Kur lixiv. 9, ] 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 the place of the faith. (M.)

أَبَاَءَهُمْ مِنْزَلًا (AZ, M) and (AZ, TA) 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 بَوَاَءَهُ ] (inf. n. تَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيئةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيئةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَةَوْيِيءَةَة*
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,] 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. 

He put the skin, or hide, into the tanning liquid. (K.) In the O, the action is ascribed to a woman. (TA.)

He fled from him. (M, K.) ___ A desert that extends (lit. goes away) into a desert, (T, S, K,) by reason of its amplitude. (TA.) I made him to acknowledge, or confess. (M.) [It seems to be indicated in the M that one says, أَبَأْتُ مِنْهُ أَبَأْتُ مِنْهُ, 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.

The man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house; syn. يَسُتمِكُونَ مِنْهَا. (S, Mgh, Msb.) ___ See also 10.

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., أَمْرُهُمَّ أَنْ يَتَبَأْوَوْا; incorrectly related as being يَتَبَأْوَوْا (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.)

In the following verse of Zuheyr Ibn-Abee-Sulmâ, * وَلَّمْ أَرْجَحَ يَتَبَأَءَ * فَلَمْ أُرْسَأْ أَجْرَّةٌ أَسْوَأْ هَدِيَّاً

٥
ISk says that the مَهْدَى is one who is entitled to respect, or honour, or protection; and that يَبَئِبَاء is syn. with يَبَئِبَاء، meaning whose wife is taken as a wife [by another man]; but Aboo-'Amr EshSheybánee says that يَبَئِبَاء is from الْبَئِبَاء، 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. ___

ϕٌةَء: see ϕٌةَءﺂَﺒَم, in three places. Also, (T, S, M, Mgh, Msb, K,) and ٌةَءآَءٍَ، (IAar, T, S, M, K,) and ϕٌةَءَ ( , TA,) and ٌةَءَ ( , IAar, T, Msb,) with أ and أ، but IKt asserts this last to be a mistranscription, (Msb, TA,) [though it is of very frequent occurrence,] and IAmb says that ٌةَءَ is sing., or n. un., of ٌةَءَ، and ٌةَءَ [or ٌةَءَ] has for pl. ٌةَءَات، (TA,) Coïtus conjugal: and marriage: syn. جَمَاعَة (T, Mgh) and نَكَاح (As, Fr, T, S, M, Mgh, K) and نَكَاحٌ (T:) from ٌةَءَ، signifying a place of abode; [see ٌةَءَة] (T, S, * Mgh, Msb;) because it is generally in a place of abode; (Mgh, Msb;) or because the man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house: (S, Mgh, Msb: see 5:) ٌةَءَة 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 باه, in art. يوه.] 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 (مؤن) of marriage, let him marry. (Msb, TA.) And one says, فلان حريص على الباء SUCH a one is vehemently desirous of marriage.

(As, T.)

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, * M.) 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, فلان بُو آه فلان Such a one is the equal, &c., of such a one if slain in retaliation for him: (M:) and [hence,] هو بُو آه He is an equal, &c.; and so هي she: and هو They are equals, &c.; and so هن they; referring to females: (Mgh:) and هم بُو آه in this affair: (T:) Hence, in a trad. of 'Alee, respecting witnesses, When they are equals in number and rectitude. (Mgh.) And ما فلان لفلان دم فلان بُو آه لدم فلان The blood of such a one is an equivalent for the blood of such a one. (S.) And الجراحات بُو آه Wounds are to be retaliated equally: a trad. (T, Mgh.) And قسم المال The property was divided among them equally. (T.) And القوم على بُو آه The people, or company of men, are in a state of equality. (T.) And قسم المال كَلَّمهم فاجابوا عن بُو آه واحده We spoke to them, and they replied with one reply: (T, S, O, * K: *) i. e., their reply was not discordant: 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 Es-Sádik, 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.)

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 مُثِبَوَأ (L, TA:) or the place to which camels return; (Mgh;) as also مِثْبَوَأ (Mgh, Msb:) 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 مِثْبَوَأ (Bd and Jel in x. 93) and بَآْثَم (M, K) and بَآْثَم (S, * M, Mgh, Msb, * K;) which last is hence applied in another sense, explained before, voce مِثْبَوَأ (Mgh, Msb:) 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 مِثْبَوَأ.] as also مِثْبَوَأ (T.) [Hence,] هُوَ رَحْي مِثْبَوَأ 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 مِثْبَوَأ. (K.) A well has what are termed مِثْبَوَأ, 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 مِثْبَوَأ; M;) and the place where stands the driver of the [q. v.]. (M;) [See also مَتَاحَة; and مَتَانَة.]

حَاجَةٌ مِثْبَوَأ A want that is vehement, or pressing. (K, TA,) and necessary. (TA.)
see مَباَءَة مَبَوَا, in three places.
بوا

باب

باب، aor. (M, K.) quasi-inf. n., if there be such a verb، بَيْنَاءَةٍ، with the WHICH not changed into كَبَّيْنَاءَةٍ 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].

باب [app., He practised what are termed بَيْنَاءَةٍ the expedients, tricks, or stratagems, of war; battle, or fight. And hence,] He charged upon, attacked, or assaulted, the enemy. (AA, T.) بَيْنَاءٍ I made the things to be divided into distinct بَيْنَاءٍ [meaning kinds, or sorts; or I disposed, arranged, distributed, or classified, the things under distinct heads]. (Msb.) And بَيْنَاءٍ [He disposed, arranged, distributed, classified, or set in order; the kinds, sorts, classes, chapters, heads, or the like]. (TA voce بَيْنَاءٍ، أَصْلُ، q. v.) And بَيْنَاءٍ [The author disposed, or divided, his book in, or into, distinct chapters]. (A.) [See بَيْنَاءٍ.

باب، (A,) or بَيْنَاءٍ، (S, M, K,) He took for himself a door-keeper; or gate-keeper. (S, M, A, K.)

باب، originally بَيْنَاءٍ، (M, Msb,) 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. بَيْنَاءٍ، (S, M, Msb, K) and بَيْنَاءٍ， (M, K) and بَيْنَاءٍ cleansing بَيْنَاءٍ، (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-Mukbil, so in a copy of the S),

[لَا بَيْنَاءٍ أَخِيَةٌ وَلَاحُ بَيْنَاءٍ

[لَا بَيْنَاءٍ أَخِيَةٌ وَلَاحُ بَيْنَاءٍ [A frequent render of tents, a frequent enterer of doors], (S, M,) not being allowable when occurring alone; (S;) but IAar and Lh assert that it is a pl. of بَيْنَاءٍ without its being used for conformity with another word; (M;) and this is extr.; (M, K;) for بَيْنَاءٍ بَيْنَاءٍ
is of the measure فَعَلُ، and a word of this measure has not a pl. of the measure أَفْعَلَةً [by rule]. (M.) You say، بَابُ الْبَيْتِ [The door of the house]; and بَابُ الْبَيْتِ [the door of the house, and of the chamber, and of the tent]; (Msb;) and بَابُ الْبَيْتِ [the gate of the town or city]. (The Lexicons &c. passim.) And Bishr Ibn-Abee-Házim assigns a بَابٍ 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. أَبْوَابُ. (Mgh.) [And in Egypt, it is applied also to A sepulchral chamber, grotto, or cave, hewn in a mountain; from the Coptic βηβ: pl. نَابِيبٌ 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، هُذَا الْعَلَمُ بَابٌ إِلَى عَلَمٍ كَٰذَٰلِكَ. 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. أَبْوَابُ the expediens. &c. Page 273 of war, battle, or fight; and بَابٌ مِن النَّجُومِ a process of the science of the stars, meaning astrology or astronomy; and بَابٌ مِن السَّحْرِ a process of enchantment; see an ex. voce سحِر. Compare Matt. xvi. 18, πύλαι ᾅδου οὐ κατισχύσουσιν αὐτής, probably meaning the stratagems of Hell shall not prevail against it. ] ___ [Also A mode, kind, sort, class, or category:] Suweyd Ibn-Kuráa uses metaphorically the pl. أَبْوَابُ in relation to rhymes; saying،

أَذُودُ بِأَبْوَابِ القُوَاقِبِ كَأَنَا
أَذُودُ بِأَبْوَابِ القُوَاقِبِ كَأَنَا

[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، هوُ مِن هَذَا الْبَابٍ It is of this mode, kind, sort, class, or category: a phrase of frequent occurrence in lexicons &c. See also بَابٍ. ] ___ [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.

A habit: a property; a quality; nature; natural disposition: or a practice; or an action: syn. خصائص. (Abu-l-'Omeythil, TA.) [Hence, perhaps, the last signification.]

A condition; syn. شرط. [This is the condition of this]. (M, K. *)

The lines of the book or writing: (M, A, K;) or it may mean its أبواب [i.e. chapters, or sections of chapters]: (M;) this has no sing.: (A, K;) [ISd says,] I have not heard any sing. of it. (M;) See also; last signification.

A desert; or a desert in which is no water; syn. فلاة. (T, IJ, M, K;) as also مومأة; (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. بو, as syn. with ممأرة.]

The office, or occupation, of a door-keeper, or gate-keeper. (M, K;) [See 1.]

A door-keeper; or gate-keeper. (S, * M, Msb, K, TA.)
[Kinds, sorts, classes, chapters, heads, or the like, disposed, arranged, distributed, classified, or set in order.] is a phrase similar to. (S.) You say also [A book disposed in, or divided into, distinct chapters]. (A.)
(Quasi root)

ٌجٌَةَ ِضَلَدْ: ٌجٌَةَ ِضَلَدْ. AZ mentions it as without ء: ISk, as with ء. (ISd, TA.)
 deverished: 1

(A, Msb, K.) You say, (Msb,) inf. n. (A, Msb,) II (a secret, A, or a thing, Msb) became apparent, or manifest. I seek protection by God from the appearing of the secret, and the removing of the veil, or covering]. (A.) And (S, A, Msb, K,) [aor. as above,] inf. n. (K, TA,) He revealed, or disclosed, it; (S, A, Msb, K,) namely, a secret, (S, A, K,) or a thing; (Msb;) as also (A, Msb, K,) It (the former) is said to be from 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, He revealed to him a secret, and he (the latter) [revealed it, i. e.,] did not conceal it. (TA.) And [Reveal thou thy name, and make not a mere allusion to it]. (A.)

see 1, in three places. (MF.) You say, He made the thing allowable, or free. (L.) And He gave permission either to take or let alone his property; made it allowable, or free, either way one might choose to take. (Msb.) And 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] bears a signification similar to that of [i. e. Spoliation; a taking of spoil; or the taking a thing as spoil; a signification more properly belonging to the inf. n. of 10, q. v.]. (L.)
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. (Msb.) He took him captive, making him as a lawful possession to him. (TA.) And (K, S,) He, or they, extirpated, or exterminated, them. (S, K.)

The penis: (S, K, Har p. 336;) the [or pudendum, app. meaning, of a woman]: (K, Har p. 328 on the authority of AO:) the [meaning one's self]: (IAar, T, S, Meyd, L:) coitus; syn. [S] or [K:] and accord. to the last but one of these renderings, and virtually accord. to the others also,) the saying means Thy son is the son of thyself, [who drinks of thy morning draught]: (T, TA;) he whom thou hast begotten, not he whom thou hast adopted: (IAar, and Mtr in Har p. 328:)

The court; or a spacious vacant part, or portion, in which is no building; syn. [S A, K,) and (A, TA;) of a house or dwelling: (S, TA;) pl. [q. v.]. (A, TA.) Hence [is said to be derived] [mentioned in art. ] One says also, meaning [We are in the middle, or midst, or best part, of the abode, or district, or country]: i. e. [explained in art. ] 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-Sárim El-Bahdalee, IAar, K.)

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. (TA.)

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He is one who reveals, or discloses, what is in his bosom; as also and (K;) the being originally. (TA.)

Allowed or allowable [to be taken, or let alone, or done, or made use of, or possessed; see 4]; made allowable, free, or lawful; contr. of. (S, A.)

The lion. (K.)
The fire abated; or became allayed: (S, L, K: *) or became extinguished, or quenched. (A.) And The heat abated, or became allayed. (S, A, TA.) ___ [Hence also,] 

Between them is war of which the fire does not become extinguished, or quenched. (A.) ___ Likewise signifies He became fatigued, (S, L, K) and out of breath. (L) You say, عداّ حتيّ 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. يبوخ, It (flesh-meat) became altered, or changed in odour or otherwise for the worse, (K, TA.) And corrupted, or tainted. (TA.)

Stay thou until the midday-heat shall have become allayed, and the air be cool. (IAar, TA in art. فح and in the present art.)

A state of confusion, or perplexedness. (S, K.) You say, هم في بوخ 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., وقعوا في دوكة وبوخ, meaning They fell into evil, or mischief, and altercation. (Meyd, TA.)
بود

، inf. n. بود and بود: see art. بید.
(Lth, T, S, Msb, K.) You say, [They became extinct, and perished]. (A.) ___ [Hence,] The land was, or became, in a bad, or corrupt, state, and uncultivated; (K, * TA;) was unsown. (A.) ___ And بَأَرَ عمَله His work was, or proved, vain, or ineffectual: such is the signification of the verb in the Kur xxxv. 11. (S, K.) ___ And بَأَرَ It (a thing, Msb, or commodity, T, S, A, Mgh) was, or became, unsaleable, or difficult of sale, or in little demand: (T, S, A, Mgh, Msb;) because a thing, when neglected, becomes of no use, and thus resembles that which perishes. (Msb.) ___ And بَأَرَ The market was, or became, stagnant, or dull, with respect to traffic. (T, M, K.) ___ And بَأَرَ 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.) ___ 能 is also used as an imitative sequent of حَارَ; like as بَأَرَ is of بَأَرَ: see exs. in art. حُورَ, (T, S, A, K,) aor. as above, (T, S, A,) inf. n. بَأَرَ 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 ابْتَارَها. (S, M.) ___ Hence the saying, بَأَرَ لَيْ مَا عَنْدَ فَالَّانَ Try thou, or examine, and learn, for me, what is in the mind (S) of such a one. (S, A. *) You say, بَأَرَ, (T, S, M, K,) aor. as above, (T, S,) inf. n. بَأَرَ; (T, M, K;) and ابْتَارَ, (M,) inf. n. ابْتَارَ (S, K;) meaning He tried him; assayed him; proved him by experiment or experience; examined him. (T, S, M, K.) ElKumeyt says,
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, agreeably with an explanation given above): (S, TA:) or ابتارت ابتهارا، which is without ә, here signifies by asserting with truth my having had sexual intercourse with her: (TA:) [for] ابتارت ابتهارا signifies he asserted with truth that he had had sexual intercourse with her; and ابتارت ابتهارا 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 ابتارت ابتهارا signifies he charged, or upbraided, a person with that which was not in him; and ابتارت ابتهارا he charged, or upbraided, with that which was in him. (TA in art. كر.)

4 He (God) destroyed him; caused him to perish. (S, M, A, K.)
dial. var., not a pl., of بوار. (S.) See also بوار, in three places. (A, TA [but in the latter, جور is put for حور]) 

Verily they are in a state of deficiency, or detriment. (TA.) See also بوار. [And see حور.] You say also, {[لِرَ] in three places. [ٌرْﻮَـﺑ and {ٍرﻮُﺣ ﻰِﻔَﻟ ﻊُﻤﱠـﮫَإ} (A, TA [but in the latter, رﻮﺟ is put for رﻮَﺣ])

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Such a one went away in a defective and bad state. (L, TA in art. حور.)

A woven mat, (M, K,) made of reeds; (S;) what is called in Persian بورا: (As, K;) or a rough حصير [or mat].

(Msb in art. برى [to which the words belong accord. to Fei, and the same is asserted to be the case by some others].) [The pl. is برى:] It is said in a trad., بوى وبى وبى وبى وبى وبى 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. طريق: (K, M;) [so, perhaps, in the trad. cited above:] arabicized. (K.)

بوى see برى, in two places. Also A kind of fish; [a species of mullet, the mugil cephalus of Linnaeus, of the roe and

milt of which is made what the Italians call botargo, and the Arabs بئرطخ, and, accord. to Golius, بئرطخ;] so called from a town in

Egypt, named بورا: (K,) between Tinnees and Dimyát, of which there are now no remains. (TA.)

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the saying, Perdition fell upon the unbelievers. (El-Ahmar, S, TA.) See also

A seller of mats of the kind called &c. (K.)

You say also, meaning A man who does not apply himself rightly, (T, S, TA,) or has not applied himself rightly, (K,) to anything; (T, S, 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] is here an imitative sequent of حارث. (S.) [Respecting the latter phrase, see also art. حور.] See also, in two places.

A stallion-camel that knows the state of the female, whether she be pregnant or not. (M, A, K.)

A destructive man, acting exorbitantly in destroying others. (TA, from a trad.)
بوز

باز

i. q.; [see art. بژو;] (S, K;) a dial. var. of the latter; (S;) as also بژ: (I, TA:) dual.

ناز (K;) pl. [of pauc.] بژوان and [of mult.] بژوان (S, K;) the dual of بژ is ناز (K;) and the pl. is بژوان (S, K) and بژوان (K;).
He kissed him. (S, A, K.) You say also, He kissed the ground to him. (A, TA.)

Kissed: you say, [To-day thy carpet is kissed, and to-morrow thou art imprisoned]. (A.)
\textit{بوش}  

1. 

 básica, aor. بَيَّنَ  

\textit{بوش}, inf. n. بَيَّنَ, He mixed, or confounded. (Fr.) See also 

\textit{شَوَّبُ}, inf. n. شَوَّبُ, meaning, people of the lowest or basest or meanest sort. (IAar.) 

\textit{شَوَّبُ}, 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. 

 básica, inf. n. بَيَّنَ, They became mixed, or confused: (K:) or numerous, and mixed or confused: (TA:) and 

 básica signifies the same. (K.)

3. 

 básica  

\textit{بوش} A mixed or confused assembly or company: (A, K:) or an assembly, or a company, of mixed or 

confused people: (S:) or only of different tribes: or a multitude of men: as also بَيَّنَ, in these several senses: (K:)

and, accord. to the women of Temeem, of beasts also: (Aboo-'Adnán, TA in art. بَيَّنَ,) or people of the lowest or basest or 

meanest sort: (IAar:) 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 بَيَّنَ, [app. a mistake for بَيَّنَ, meaning sons of the 

same father,] when assembled together, are not called by this name: (TA:) أُبَيَّنَ, is a pl. of this word, formed by transposition. (S.) 

You say, بَيَّنَ, جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And 

The multitude of the people came: (AZ:) or the assembly and family or household. (ISd.) And 

I left them [in great numbers and] in confusion. (K.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And 

numerous, or large, assembly of mixed or confused people.] And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And جَأَؤُوا فِي بَيَّنَ وَبَيَّنَ They came in assemblage and multitude. (A.) And 

He came with
multitude, or the multitude. (TA.)

A poor man having a numerous family or household: (S, K:) or having a family or household: (Abū-Sa'īd:) and one of the baser and common sort of men: as also ٌشْﻮَـﺑَ . (K.)

: see what next precedes.

: see ٌشْﻮَـﺑَ, in three places.


He extended his arms to their full reach; expl. by 

(TA) and the inf. n. by with a thing; as also (K) He (a camel) stretched forth his fore legs to the full extent of his step. (L) He extended his arm, or hand, (liberally, or bountifully,) with the property. (Lth, K,) 

Stretch forth thine arms, or hands, (,) in acts of obedience to God. (IAar.) And He stretched forth his arms (to attain means of honour and elevation). (TA) And You say, The point to which he has reached is not to be attained: (K, TA,) and, as Lh says, Ye will not, or shall not, reach the point to which he has attained: originally, his length of step. (TA,) 

When he accomplishes his want, he goes away. (Har p. 592.) (Msb, TA,) first pers. (,) aor. and inf. n. as above, (S, Msb, TA,) He measured the rope by the (,) or arms stretched to the full reach] with the rope; (S,) or he extended the rope with his arms [or fathom]; (Msb,) he extended his arms until it became a [or fathom in measure]; (TA,) like as you say, he traverses the ground with wide step and quick motion. (Ham p. 720.)

He traverses the ground with wide step and quick motion. (Ham p. 720.)

It was measured by the [or fathom]. (K, TA,) 

see 1, in six places: and see 7.
The serpent extended itself, after gathering itself together and coiling itself, in order to spring.

(Lh, K.) Also, (Hence,) 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.) Also, (Hence,) Silent in order to leap, or spring. (K, and S in art.) when he finds an opportunity; (S, K, in that art.) or on account of a misfortune which he desires [to effect]; (S, 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, (K,) applied to a man who is silent respecting a misfortune [which he desires to effect]; (TA;) or applied to a man who is long silent until he thinks his object inadvertent, and who is possessed of cunning: (As, TA in art.); (Hence also,) a prov., (K,) applied to a man who is silent respecting a misfortune [which he desires to effect]; (TA;) or accord. to one relation, i.e. to bring about, or effect, a calamity, or misfortune: (K;) or may be for bringing about, or effecting, a calamity, or misfortune: (S,) (Har. p. 62.) Hence also, The courageous man went, or came, out, or forth, from the rank. (AAF.) He treated me in an easy manner in the sale of his commodity, or article of merchandise, and strained himself to give his consent to it. (K, TA.) And hence, , as used by Sakhrel-Ghei in describing the conduct of a man towards a beautiful woman, or, accord. to one relation, , (Hence also,) The acting, or behaving, towards another, boldly, in a free and easy manner; or without shyness; syn. , as also , (Hence also,) also signifies He ran in a gentle manner; with a bending and a twisting of himself; from (Ahmad Ibn-'Obeyd.) And he went away. (Har. p. 592: see 1.) And It (sweat) flowed: (Msb, K;) or, as El-Farábee says, extended. (Msb.) 'Antarah says, describing the sweat of a she-camel,

* يتقاء من ذَٰلِكُ غضٌوبّ جَسَرَةٌ *

[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]: being originally, the ٌعَبَع being inserted after the fet-hah of the ٌعَبَع to render its sound full. (TA.)

ٌعَبَع: see ٌعَبَع, in the latter half of the paragraph.

ٌعَبَع: 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 ٌعَبَع and ٌعَبَع; (K;) the last of the dial. of Hudheyf: (TA;) said by AHát to be of the masc. gender:

(Msb:) pl. ٌعَبَع (Msb, K) and ٌعَبَع. (Ham. p. 475.) ___ [And hence, the body, including the limbs; [because a fathom in height:] as in the phrase رجل طويل الباع A man tall in the body; which has also another meaning, to be seen below: but you do not say, ٌعَبَع 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, هو قصير الباع He is lacking in power; or ability: a phrase which has also another meaning, to be seen below. (TA.) And قصير الباع عن ذلك He was unable to attain, or to do, or effect, that: in this case, ٌعَبَع 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, ٌعَبَع is not used. (Lth.) A poet says,

* له في المجد سابقة و باع *

[He has precedence and eminence in glory, honour; dignity, or nobility]. (Lth.) And رجل طويل الباع A man of large generosity. (TA.) And قصير الباع Niggardly: a phrase which has also another meaning, mentioned above. (TA.)

ٌعَبَع and ٌعَبَع: see ٌعَبَع, in four places. The former also signifies A place that is broken, or crushed, (مَكَانٍ مَنْهَضٍ) in a
small ravine of a mountain. (Ibn-'Abbád, K.)

The court of a house: (Ibn-'Abbád, K:) a dial. var. of باحة. (TA.)

A large-bodied camel. (TA.)

A young gazelle that stretches forth its fore legs to the full in going along: (K, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. بنع (K) and بناع. (TA.) And بناع, 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، بنع بنع. (Ibn-'Abbád.) You say also بنع A she-camel that steps far, or takes long steps: pl. بناع. (TA.) And فرس بنع, (K,) originally بنع, (TA,) A horse that steps far, or takes long steps. (Z, K.)

بنع: see بنع.

بناع: see بنع.

بناع Anything that flows; or extends: (Msb:) anything sweating, or exuding sweat. (TA.)


قَوَبَ, (K,) aor. inf. n. قَوَبَ, (TA,) He came with, or brought, or effected, evil, or mischief, and altercations. (K.) ٌقْوَـﺑَ, (TA,) The calamity, misfortune, or disaster, befell, betided, or happened. (Msb.) And the calamity, misfortune, or disaster, befell them, or smote them; (S, K;) as also انباق علیهم بالغة شرٍّ A calamity, &c., burst upon them; syn. انباق علیهم تفقات فِّرْصٍ (S, K;) like انباق علیهم الدهر Fortune assaulted them, or assailed them, with calamity, like as the sound issues from the trumpet (S:) and I assaulted them, or assailed them, with a calamity; &c. (JK.) And in like manner, one says, قَوَبَ, (TA,) inf. n. قَوَبَ, (TA,) A vehement calamity or misfortune or disaster befell them, or smote them. (TA.) ___

Also قَوَبَ, (K,) aor. as above, inf. n. قَوَبَ, (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 انباق : (K:) [or,] as some say, بالغة علیه انباق به He wronged him. (K.) And بالغة بالهج He came up, or forth, upon thee, from a low, or depressed, place. (JK, K;) And بالغة به He encompassed, or surrounded, him. (JK, K;) And بالغة القوم عليه 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 بالغة انباق به, (Ibn-'Abbád, JK, K;) aor. as above, (JK,) inf. n. قَوَبَ, (Ibn-'Abbád, TA,) He stole from them; robbed them. (Ibn-'Abbád, JK, K.)

* see 1, in five places. يطَّبَقَ, a prov., thus related by some, instead of يطَّبَقَ, means Silent in order to bring about, or effect, a calamity, or misfortune: (K in art. بَعَدَ, q. v.) or, to launch forth, and manifest what is in his mind. (TA:) You say also, انباق علیه بالكلام He broke forth upon us with evil speech. (JK.) And
He broke forth with laughter. (JK.) And the shower of rain poured forth with vehemence. (TA.) And the water became copious, or much in quantity. (JK.)

Abundance of rain; as also. (TA.) See also the next paragraph.

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] بَوْق: (TA: [but this is obviously improbable:]]) pl. بَوَقَاتَ (Mgh, Msb) and بَيِّنَاتٍ (Msb [in my copy of the Mgh, erroneously, بَيِّنَاتِ]) [and بَوَقَاتَ, a pl. of pauc., commonly used in the present day]. [He blew the trumpet, lit., in the trumpet,] means [also] he spoke that in which was no profit. (TA.) ___ [Hence,] One who does not conceal a secret; (Lth, JK, K;) as also بَوْق. (K.) ___ Also A certain thing in which the miller blows; (JK, K;) accord. to the copies of the K, resembling a منْقَاب; but this is a mistake: (TA:) it is a thing resembling a [shell of the kind called] 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 بَوْق.

A bundle of herbs, or leguminous plants. (S, K;) [And in modern Arabic, A bunch of flowers.]

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. بَوْقَ [JK, K.] A vehement calamity or misfortune or disaster. (TA.) ___ And the former, applied to a man, Thievish; a great thief. (JK.)

A calamity, misfortune, or disaster; (JK, S, Msb, K;) a vehement evil or mischief; (Msb;) a trail that befalls a people: (TA:) pl. بَوَقَاتِ. (S, Msb, K.) It is said in a trad., لا يدخل الجنة من لا يعلم جاره بوالقه., meaning, accord. to
Katâdeh, \textit{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 Makáyees, that بوق is not an accredited root, and that there is not, in his opinion, any correct word belonging to it. (TA.) [But this is a strange assertion.]
(T, S, &c.) aor. (S, M, Msb) inf. n. (M, Msb) and (Msb, ) [He urined, discharged his urine, made water; or staled;] said of a man, (M, Msb,) and of a beast, (Msb,) &c. (M.) [Hence,] He urined, discharged his urine, made water, or staled; said of a man, (M, Msb,) and of a beast, (Msb,) &c. (M.)

begat offspring resembling him (El-Mufaddal, T, TA) in form and natural dispositions. (El-Mufaddal, TA.)

A poet, using the verb metaphorically, says,

* بَال سَهْي شَيْخ فَفَسَدَ *

[Canopus made water in the beverage prepared from unripe dates, and it became spoiled, or marred]:

(M:) meaning, that when Canopus

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rises [aurorally, which it does, in central Arabia, early in August, the making of that beverage is stopped, for] the season of unripe dates has passed, and they have become ripe. (L in art. فضِخ is also a prov., said when winter has come. (MF in art. سَهْي also signifies The having vent, so as to flow forth: (K:) whence ْباَلَْ بُوُلَ as an epithet applied to a wine-skin: see this word below. (TA.)

And ْباَلَْ بُوُلَ It melted, or dissolved: (K:) said of fat. (TA.)

(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.)

I will not, or I do not, cause him, or it, to move, or occur to, my mind. (Z, TA in art. بلو.

See ْباَلَْ أَبَاَلَه ُل ْأَبَاَلَهُ 3

(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.) [We will assuredly make the horses to stale in your courts]. (S.) And it is said in a prov., 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 He desired, or required, to make water. (KL.) ___ See also 4, in two places. ___ El-Farezdak says,

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.)

A state, condition, or case; syn. حال (T, S, Msb, K) and شان (T:) or a state, condition, or case, for which one cares; wherefore one says, ما بالتيت بكذا, inf. n. بالايت, meaning I cared not for such a thing: (TA:) or a thing [or things] for which one cares: (Har p. 94:) and بالائت signifies also بالئ الناس، i. e. care, or concern; and hence is [said to be] derived بالتيت, having for its inf. n. بالاة. (T.) One says, ما بالائت 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 إيه.] When it was said to a man, in former times, How hast thou entered upon the morning? he used to reply, [With good fortune: may God make good your state, or condition]. (Ham p. 77.) and, in the Kur [xlvii. 6], means And He will make good their state, or condition, in the present world: (I'Ab, T:) or their means of subsistence in the present world, together with their recompense in the world to come. (M.) One says also, و هو رخى بالاه 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. رخى:) or he is easy, or unstraitened, in mind: (S:) [for] بالاه, (T, M, K,) or بالاه رخى بالاه or بالاه مبمس بالاه (TA,) signifies ampleness and easiness of life: (T, M, K, TA:) or بالاه signifies an easy, or unstraitened, state of the mind. (S.) And هو كاسف بالاه He is in an evil state or condition: (TA:) or he is straitened in his hope, or
expectation: for لﺎﺒﻟا is said to signify hope, or expectation: (T:) so says El-Hawaázinee. (TA.) And لـِىـَـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

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. قَلْبُ, (T, S, Msb, K,) and خَلْدُ, (Ham pp. 76 and 77,) and نَفَسُ, (AZ, T,) and خَاطِرُ. (M, K, Kull p. 179.) You say, خَطْرُ بَيْنِي, خَطْرُ بَيْنِيْنِ, عَلَىٰ بَيْنِيْنِ. (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 مِّلْمُ خَطْرُ بَيْنِيْنِ ذَلِكَ الْأَمْرُ, i. e., [That affair did not occur to, or] did not move me, or distress me. (T.) And مِّلْمُ خَطْرُ فَلَانِ بَيْنِيْنِ, i. e. [Such a one does not occur to, or move] my heart, or mind. (S.) ___ [And hence, Mind, or attention. You say, أَعْطَنِيُّ بَيْنِكَ Give me thy mind, or attention. And] لاَ أَلَقَّيُ إِلَيْهِ بَيْنَاءَ [I will not, or I do not, give, or pay, any attention to him, or it]. (Z, TA in art. بَلَوُ.) [The whale;] a great fish, (S, K,) of the fish of the مَرْحَبٌ [here meaning sea]; (S,) a certain bulky fish, called جَمْلُ الْبَحْرِ; (M;) it is a fish fifty cubits long: (MF:) [Kzw describes it as being from four hundred to five hundred cubits in length, and says that it sometimes shows the extremity of its fin, like a great sail, and its head also, and blows forth water rising into the air higher than an arrow can be shot: these and other exaggerated particulars he mentions in his account of the Sea of the Zenj: and in a later place he says, that it eats ambergris, and dies in consequence; and a great quantity of oil is procured from its brain, and used for lamps:] the word [in this sense] is not Arabic: (S;) in the O it is said to be arabicized, from [the Persian] مدَّرُ. (TA.) The spade مَرْحَبُ [in the CK erroneously written مَرْحَمُ] with which one works in land of seed-produce. (M, K.) See also بَيْنَاءَ, in three places.

بَوْلَ, originally an inf. n., (Msb,) [Urine; stale:] pl. بُوَلَ [أَبْوَلَْ] The seminal fluid of mules. (As, TA.) And hence, as being likened thereto, because it is fruitless, (As, TA,) The مَرْحَمْ [or mirage: in the CK مَرْحَمْ.] (As, K, TA.)
It is also applied to the road of El-Yemen, which is not travelled but by mules: see also art. (TA.) بُولُ الْعَجْز signifies also Offspring. (M, K, TA.) And A large number. (K, TA.) See also بُولُ.

A [flask, or bottle, such as is called] لَوْـب * signified also Offspring. (M, K, TA.) (TA.) A [bag such as is called] جَرَابَة لَوْـب (T, M, K,) small and large, in which mush is put: (T:) or (M [in the K and J]) the receptacle of perfume: (S, M, K:) a Persian word, (S, M,) arabicized; (S:) in Persian بُيِلة لَوْـب or لَوْـب (M:) pl. (or coll. gen. n.) (T:). It is said to signify also An odour; a smell; (T:) on the authority of Aboo-Sa‘eed Ed-Dareer; (TA:) from ﴿لْوـب﴾ meaning I smelled it, and tried, proved, or tested it; originally لَوْـب or لَوْـب being transposed, and changed into: (T:). And A staff with a pointed iron at the end, used by the hunters of El-Basrah, who throw it at the game: (T:) or (M [in the K and J]) the receptacle of perfume: (S, M, K:) a Persian word, (S, M,) arabicized; (S:) in Persian بُيِلة لَوْـب (M:) pl. (or coll. gen. n.) (T:).

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The origin لَوْـب [so in copies of the K accord. to the TA] or daughter بُيِلة [so in some copies of the K] of a man; (K:) on the authority of El-Mufaddal. (TA.)

A subst. from لَوْـب (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 جَلْسَة ﴿بِراكَة﴾ and جَلْسَة ﴿بِراكَة﴾ (S:) [and also from the following phrase: ] ﴿هُنَّ لَوْـب﴾ [Verily he is one who has a good mode of discharging his urine]; from لْوـب لْوـب.

(M.)

Lَوْـب That discharges much urine; syn. لْوـب (M, K;) applied to a man; (M,) and so لْوـب applied to a camel. (T:)

Lْوـب A disease occasioning much, or frequent, لْوـب [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, أَخْذُهُ لْوـب He was taken with much, or frequent, لْوـب [or discharging of urine]. (S.)
A wine-skin from which the wine runs out. (TA.) And A piece of fat that quickly melts or dissolves. (IAar, TA.)

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 بُوْل (i.e. بُوْل) may signify urine or coitus or offspring.])

The place of urine, or of the urinary discharge; meaning the pudendum of a man and of a woman: whence the phrase, المِباَل في مِباَل occurring in a trad. (TA.)

A diuretic; a provocative of urine. You say, كَثْرَةُ الشَّرْبِ مِبْوَلَةً, (S, K, *) i.e., Much beverage occasions a discharging of urine. (TA.)

A urinal; a vessel (كُوز) in which one makes water. (S, K, *)

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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 [or owl-kind]; and the latter is its n. un.: (M, TA:) said by Az to be genuine Arabic: (TA:) pl. of the former. (IB, TA.)

[An owl, or male owls,] that cries, or that cry, much. (TA.)
نﻮﺑ

نﻮﺑ, aor. (S in art. مس. K,) inf. n. (س in suprà K,) i. q. aor. (S ubi suprà K,) inf. n. مس. (TA,) meaning He excelled him; (S ubi suprà, مس;) he surpassed him in excellence and in manly virtue: so in the Ikhtitáf. (TA.)

نن

نن [a coll. gen. n., The ben-tree; a species of moringa; so in the present day] a kind of tree, (S, مغ. مس. K,) well known: (مس.) n. un. with ت (S, مغ. مس.) its seed, or grain, [called the glans unguentaria, or nux unguentaria, or ben-nut.] has a good, or pleasant, [fragrant] oil, (ك,) called [oil of ben], (س, مغ. مس,) and simply بان, the prefixed noun being suppressed: (مغ.:) [Az says,] it is the pl. of بان. 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: (ت in art. مس.) its seed, or grain, is good for [removing] the [affections of the skin termed] and and and and حفص and and and and سعفة and 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 لاثم thereof, drunk, is an emetic, which loosens crude phlegm: (ك:) 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]، and its leaves are [of the kind termed] أهل and its fruit resembles the pods of the [species of kidney-bean called] لوب، 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 braches, and their length and tenderness, the poets liken thereto the tender girl of tall and beautiful, or just, stature; saying كأثنا بانة [As though she were
As though she were a branch of the ben-tree, &c.: thus does Keys Ibn-El-Khateem: (M in art. بين:) and so does Imra-el-Keys. (TA.) [See an ex. voce برهنة.] ___ [It is also applied in the present day to A species of willow, the salix Aegyptia of Linnaeus, properly called in Arabic خلاف: and this is said to be meant by modern Arab poets when they liken an elegant girl to a twig of the بين; but probably from their erroneously supposing this tree to be meant in the same case by the older poets.]

Excellence: an excellent quality; (S in art. بين، مس:) as also بون: (IAar; T:) or the distance, space, or interval, between two things; as also darr; بينهما بون بعيد. (M, K.) You say، ديعب بينهما بون: (T, S, مس:) and ديعب بينهما بون. (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: (مس:) the former phrase is the more chaste: (S:) when corporeal distance is meant, one says، بينهما قريب، بينهما بين، with بينهما بين; (مس:) or in the case of [literal] distance, one says، إن بينهما ل@ResponseBody; not otherwise. (س.)

بون: see بينهما بينه، بون.

بون: see بينهما بون. Also Mutual separation. (IAar, T.)
He lay with her; syn. "like she knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it; (K, TA:) like he knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it; (K, TA:) like he knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it; (K, TA:) the inf. n. of the former is "like he knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it; (K, TA:) the inf. n. of the former is "like he knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it; (K, TA:) the inf. n. of the former is "like he knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it; (K, TA:) the inf. n. of the former is "like he knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it; (K, TA:) the inf. n. of the former is "like he knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it; (K, TA:) the inf. n. of the former is "like he knew it, or understood it; 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I made the thing apparent, manifest, evident, clear, plain, or perspicuous. (As, T, K*) Also, (K, as in the TA,) or the thing became manifest, evident, clear, plain, or perspicuous. (M, and so in several copies of the K*) [both confirmed by what follows,] i. q. [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, حيّاك الله و بياك, the phrase حيّاك الله means May God make thee to have dominion: (S, M:) or may God prolong thy life: (M:) and بياك means [may He bring thee prolongation of life; lit. may He direct himself to thee, or the like, with the gift of prolongation of life]; (As, S;) or قدمتُ بالملك [which is the same]: (IAar, T:) or قدمتُ بالنتحية [may He bring thee dominion]; (M;) so too says IAar: (TA:) or may He make thy state, or condition, to be good: (TA:) or may He make thee to laugh: (T, S, M, K;) so some say, accord. to As: (T:) and it is related that these words were addressed to Adam, in consequence of his having remained a hundred years without laughing after his son had been slain: (T, S:) so says A'Obeyd, on the authority of Sa'eed Ibn-Jubeyr: (T:) or it means may He bring thee near [unto Himself]: (Aboo-Málík, As, T, M, K:) or may He bring thee: (IAar, S, M:) or may He prepare for thee an abode; i. q. (K,) or بياك, (K,) or منزلاً بياك; the verb being here altered in order to assimilate it to the preceding verb, حيّا: (El-Ahmar, T, S;) this explanation was approved by As: (S;) the meaning intended thereby is, may He lodge thee in an abode in Paradise: (TA:) or, as some say, the verb in this case is an imitative sequent to that preceding it: (A'Obeyd, S K: *) but this is naught: (K;) A'Obeyd says that in his opinion it is not an imitative sequent, because an imitative sequent is scarcely ever coupled with what precedes it by و. (S,) As an ex. of بياك in the sense of قرب, أَبِيَّ هُمَّ إِذْ نُذِلُو الْطَعَامًا

Aboo-Málík cites this verse:
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 IAar, explaining بِيَّاكَ قَدِّرَ الْحَيَةَ as meaning قَدِّرَ الْحَيَةَ, cites the following verse:

أَعْطِيْ عَطَاّ اللَّهِ الْلَّهِ إِنَّمَا تَبَيَّنَ أُبَا تَمِيم

(L.) Accord. to J, the meaning in this instances may be agreeable with the explanation of بِيَّاكَ [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 (أَخَاهُ تَمِيم), 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.)

When we made, or wrote, a beautiful [TA in باب الآلف البينة].

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It was, or became, apparent, manifest, evident, clear, plain, or perspicuous, being near; syn. تَبَيَّنَ منْ قَرِبَ (As, T.) See also 1, in two places.

The low, ignoble, mean, or contemptible, man; as also ابنهان (Iaar, T, K) and ابنهان ابنهان (Iaar, T,) and ابنهان ابنهان (K,) or ابنهان ابنهان (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. ابنهان; and so the latter of them is explained in the S, both there and in the present art.:) and one says, ما أَدْرَى أَيُّ هَيْـنُ بُنِيِّ هوُوْ (S.) Accord. to some, ابنهان ابنهان (Lth, T,) or ابنهان ابنهان 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.)
ب: ابن بیان

ع. لی: in two places.

ب: rel. n. of بـ or بـ: whence قصيدة بیهیه [as also بـ and قصيدة A of which the بـ is بـ (ب in art. بـ).

 heavenly. 

 فی: in two places.

ظ: rel. n. of بـ or بـ: whence قصيدة بیهیه [as also بـ and قصيدة A of which the بـ is بـ (ب in art. بـ).
see in art.
يت، (T, S M, &c.,) aor. يت and يت (S, Msb, K) inf. n. يت (Lth, T, S A, Msb, K) and يت (Msb, K) and يت (Msb) and يت (K,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (Msb:) it is by night, or in night; not in sleep: (M:) you say، يت يفعل كذا، meaning He did such a thing by night, or at night: (S, Msb, 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، يت يفعل كذا as meaning he did such a thing by day, or at day-time: (S, Msb:) * Koot and Es-Sarakustee and Iktt say that it has this meaning, and not he slept: (Msb:) [F adds، يو ليس من التّوم، (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، يت نام: or, accord. to some, its meaning is not that of sleeping; so that one may say، يت زيد نائما، [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، يت لجروا] And those who pass the night prostrating themselves to their Lord and standing up in prayer: (Msb:) Fr says that يت الراحل بات means The man remained awake all the night, engaged in acts of obedience or of disobedience: (T, Msb:) [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، يت بات is said of any one whom the night has overtaken، (M, K, *) whether he have slept or not slept: (M:) and Lth says، البيت the entering upon the night: one says، يت أصنع كذا و كذا [I entered upon the night doing such and such things]: and he adds، (T,) he who says يت بات as meaning he slept commits an error; for you say، يت أراعي النجوم، [I entered upon, or passed, the night] looking at the stars: and how can he be sleeping who is looking at them? (T, Msb:) but Mullâ Abd-El-Hakeem, in his Commentaries on the Mutowwal, says that يت 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 [he slept]; and also, [as will be explained below,] in the same manner as [he was]. (TA.) You say, بات موضع كذا He became [or was] in such a place; whether in night-time or in day-time. (Msb.) And hence the saying of the lawyers, بات عند أمانته ليلة 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. (Msb.) [Thus it is used both as a complete, i. e. an attributive, verb, and also as an incomplete, i. e. a non-attributive, verb.] بات [T, A:] also signifies He married, or took a wife: (T, A:) [see below:] or he gave in marriage; syn. of the inf. n. زويجه. (Kr, M, K.)

2 He constructed, or built, the [i. e. tent, or house, &c.]. (M.) بيت الأمير, [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, Msb, K,) or entered into it, (Zj,) by night, or at night. (Zj, T, S, M, &c.) And one says, بات بليل meaning the same as [It was thought, or meditated, upon, &c., by night, or at night]: (T:) [for] also signifies [simply] the thing was thought upon, and considered as to its end, issue, or result; syn. قدر. (S.) Accord. to El-Marzookee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, بات في الليل [in the text from which this is taken, without the syll. signs;] and hence the saying in the Kur [iv. 83], [A part of them meditateth by night upon doing otherwise than that which thou sayest; as is indicated in the M, where this is cited; and in like manner, بيت البينون, in the
continuation of the same passage of the Kur, is explained in the T as meaning, (i.e. 

Hilāl 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], when they meditate, &c., (S, M, Bd, Jel,) by night, (S, M,) [what He will not approve, of speech, and prepare it in their minds] (see art. [zero]). (Bd.) It is said in a trad., There is no fasting to him [meaning his fasting is null] who does not purpose it from the night. (TA. [See another reading, voce bist.]) And you say, He decided upon the purpose, or intention, by night, or in time, or in night-time. (Msb.) And He thought upon his opinion, and concealed it, or conceived it, in his mind. (TA.) ___ (inf. n. بيتهم, بيته, (Msb, 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, (Msb,) or made a great slaughter among them, or engaged with them in conflict, (S, M, K,) namely, the enemy, (S, Mgh, K,) or a people, (M,) by night: (S, M, Mgh, Msb, 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.) ___

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 5. 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 ابتنته, inf. n. بيت ليلته 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, [May God make thee to pass, or enter upon, the night with happiness], (S,) and [in a good manner of doing so]. (T, A,) And [in like manner,]
God made him to pass, or enter upon, the night in the best manner of doing so. (M, K.)

He withheld, or debarred, him from the thing that he wanted. (K.)

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 (شرع), (M, A, Mgh, Msb, K.) or of wool: (Mgh:) a بيت of hair [i.e. hair-cloth] is that kind [of tent] which has more than one pole: the word is masc.: and applies to small and large: (M:) tents of goats' hair are peculiar to people of cold countries and of fertile regions, where the goats have abundant hair; for the goats of the Arabs of the desert have short hair, not long enough to be spun: (T in art. بيت:) a بيت of wool or of hair: a بيت is what is larger than a بيت: next is the مظللة, which is larger than the بيت; but the term بيت is also applied to a مظللة when it is large and مروق [i.e. furnished with a رواق], q. v.: (T:) Ibn-El-Kelbee says that the Arabs have six kinds of بيت; namely, a قبة, which is of skins, or tanned hides; a مظللة, of hair; a خيمة, of wool; a مخازن, of soft hair (وبر); a خيمة, of trees; an أسود, of stone; and a مساحة, of hair; or this is the smallest of them: El-Baghdádee says that the خيمة is a بيت made of soft hair (وبر), or of wool, or of hair [commonly so called] (شرع), 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 خيمة 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 [or tents]; (M,) signifying a habitation [of any kind; an abode; a dwelling]: (Msb:) a man's house; syn. (T:) [and particularly a chamber; i. e.] a single roofed structure (Mgh, Kull) having a place of entrance; being applied to what comprises more than one [such] بيت, and a roofed سكن [or vacant part, and a kitchen, inhabited by a man with his family]; and (T,) that which comprises more than one [such] بيت and more than one [such] منزل and a court, or سكن without a roof: (Kull:) the pl. is بيوت, (S, M, K, &c.,) also pronounced بيوت, (TA,) and أبيات, (S, M, K,) the latter a pl. of pauc.; (TA,) and pl. pl. بيوات, (M, Mgh, K) and أبياتات, (Fr, M, K) which last is extr.: (M:) the dim. بيت, also pronounced بيت, (S,) and the vulgar say, بيوت, (S,) which is not allowable. (K.) You say, بيت, بيت, بني فلان على أثر أمه (lit. Such a one constructed a tent over his wife,) means such a one had his wife conducted to him on the occasion of his marriage, and brought her, or had her brought, into a pitched tent, having conveyed thither the utensils and furniture and other things that they required. (T.) And أهل بيت النبي [The people of the house of the Prophet,] means the Prophet's wives and his daughter and 'Alee: and so أهل البيت He means particularly, or peculiarly, the people of the house], in the Kur xxxiii. 33: وَنَبِيَّ وَرَضْعِيَّ وَبَنُو يَعْوَرْ وَأَلِهَ وَأَلِهَ and aً and أَلِهَ and أَلِهَ, 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, علی الانتشار.] (M,) It also signifies A [pavilion, palace, or mansion, such as is called] فقرة (T, K,) whence the saying of Gabriel, بشر خديجة بيت من فصبة قصب ((.بيوت غير مسكونة [Uninhabited houses], in the Kur
xxiv. 29, means buildings for the reception of travellers, or for merchants and their goods, and the shops
of the merchants and places in which things are sold, the entering of which is allowed by their
owners: or ruins which a man enters for the purpose of easing nature. (M.) And the which God has
permitted to be raised, mentioned in the same chapter, verse 36, are Mosques, or places of worship: or, accord. to El-Hasan,
Jerusalem (بيت المقدس); the pl. being applied to it as a mark of honour. (Zi, M.) [The House] applies particularly to the
Kaabeh [of Mekkeh]; (K;) as also the House of God [the Sacred House]; (T;) and the Ancient House; (S and K &c. in art. 
والبيت المعمر, q. v. (Bd in lii. 4.) [ البيت الماء signifies The treasury of the state. And a is a euphemism for The privy; because water is put there for the
purpose of ablution: also called ] Also The ark of Noah: so in the Kur lixxi. last verse. (T.) [ A grave; (M,
IATH, K;) app. by way of comparison. (M.) So in a trad. of Aboo-Dharr: كيف تتصنع إذا مات الناس حتى يكون البيت بالوصف, meaning How will thou do when men shall die so that the grave shall be sold for the [servant-] boy?
(IATH.) [ The habitation of the which it constructs in a beautiful manner, (A'Obeys, M,) of fragments of sticks; (Yaakoob,
M;) and of the صيدانين, which it makes in the interior of the earth, and covers over: (A'Obeys, M;) and the burrow, or hole, of
the ضب &c.: and the Web of the spider: all, app., as being likened to the of a man. (M.) [ A man's household. (S, K, TA.)
] The wife (As, IAR, T, M, A) of a man. (M, A.) So in the saying,

[Hath old age altered me, or a wife?] (As, T;) or here it means a household. (S.) [ The nobility of the Arabs; (T,
Msb, K; *) as when one says, [The nobility of Temeem is in the sons of Handhaleh]: (T, Msb:
*) or the family that comprises the nobility of a tribe; as when one says, [لآ نودلآ نودلآ نودلآ] pl. of the former. (T.) You
He is of the people of nobility: and [of a generous, or noble, house, or family]. (A.) [See also بني.] ___ A noble person: (M, Mgh, K:) pl. بيوت and بيوتات. (Mgh.) You say, فلان بيت قومه, Such a one is the noble person of his people. (Abu-l-'Omeythil El-Aarabee, M.) ___ The [furniture termed فرش، (A, Mgh, K,) or مناع، (TA,) of a tent or house, (Mgh, K,) or that is sufficient for a tent or house. (A.) You say, نازعت فلانة على, I married, or took as a wife, such a woman for [my giving] furniture sufficient for a tent or house, (A,) or furniture of a house or tent. (Mgh.) [See 1, last sentence.] ___ A بيت of poetry, (T, S, M, Msb,) or of the poet, (K,) is [A verse; i. e.] what consists of certain known divisions [or feet] called أجزاء التفعيل being termed بيت metaphorically, because of the conjoining of its component parts, one to another, in a particular manner, like as those of a tent are conjoined in its construction; (Msb;) because it consists of words collected together in a regular manner, and so resembles a tent, which is composed of a خيمة and كفة and سقف and رواق and عمد; (T:) it is derived from the same word signifying a خيمة [or tent], and applies to the small and the great, as the طويل and the رجز; and is [said to be] thus called because it comprises words like as the tent comprises its inhabitants; wherefore its component parts are termed أواباد and أوابات, as being likened to the أواباد of tents: (M:) pl. بيوت and بيوتات, (M, A, Msb,) the latter mentioned by Sb and IJ, (M,) [but rare,] and [pl. pl.] 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,

* يريدة علي ظهر المطي بنيته
* بجميع مشقوق الخياشي يعرف

[Many a بيت upon the back of the camel have I constructed with a lawny thing slit in the nose and bleeding], is meant, many a بيت of poetry have I written with
the reed-pen. (S.) [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, [Such a one is the first of the detachment of horsemen, and the chief verse of the poem]. (Har p. 441.)

**صَيْدَة** [بَيْت] لَعَنْ أَنْ تَعْبُرْنِي، وَنَفَعْتُ لَكَ أَنْ تَنْصُرْنِي، (M.) [See 4; last sentence.] Food, or victuals; and so **صَيْدَة** : (A, K:) [or particularly, of a night: for] you say, ما لَيْتُ بَيْتَ لَيْتُ (S M A K) and **صَيْدَة** لَيْتَ (T S M A K) He has not a night's food, or victuals. (T S M A K)

**صَيْدَة** 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 سَلَامَةَ (Mgh.) أَتَاهمُ السَّلَامَةَ The thing, or event, happened, or came, to them in the latter part of the night. (T.)

**صَيْدَة**، also pronounced **صَيْدَة**، dim. of **صَيْدَة**، q. v. (S K)

**صَيْدَة** That has remained throughout a night [and so become stale; stale from being a night old]; as also يَبْطَرُتُ : 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, \( \text{بِنْتُ عَلَى الْبَسَاء} \), 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,

\( \text{فَسَبَحُتُ حَوْضٌ قَرِىٰ بِوَةٌ} \)

the meaning seems to be, \( \text{قُرَىٰ حَوْضٌ بِوَةٌ} \), 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.) ___

\( \text{أُمُّ بِوَةٌ} \) An affair; or event, for which, or on account of which, one passes the night in anxiety or grief. (S, K.) ___

\( \text{هُمُ بِوَةٌ} \) Anxiety, or grief, that has remained during the night in the bosom. (M.) ___

\( \text{سُنُ بِوَةٌ} \) A tooth that does not fall out, or become shed. (K.)

\( \text{بَالْتُ} \) [Passing, or spending, the night, or a night, or a part thereof; or entering upon the night; &c.] act.

part. n. of 1. (Msb.) ___ See also بِوَةً.

\( \text{مِيْتُ} \) A place in which one passes, or enters upon, the night. (M, A.)

\( \text{مَيْتِيَة} \) A woman who has obtained a بَيْتِ [i.e. tent or house, or the furniture thereof,] and a husband. (M, K.)

\( \text{مَسْتَيْتِي} \) Poor; or needy; [as though meaning asking for, or requiring, بَيْتِ or i.e. food; or possessing food, and nothing beside:] syn. [q. v.]. (IAar, T, K.)
(Quasi root)
1. **�ٰ́بَٰدَٰد** (T, S, M, &c.) and **١َٰبَٰدَٰد** (S, M, L, Msb, K) and **١َٰبَٰدَٰد** (M, L, Msb, K) and **١َٰبَٰدَٰد** (Jh, M, L, K) and **١َٰبَٰدَٰد** (L, K) and **١َٰبَٰدَٰد** (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.)

2. **ٌدْيَـبَٰد** (T, S, M, L, Mughnee, K,) as also **ٌدَٰبَٰدَٰد** (L, K,) or **ٌدَٰبَٰدَٰد** (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 **ٌنَٰأَٰبَٰدَٰد** with its complement, (Mughnee,) used as syn. with **ٌغَٰرَٰبَٰدَٰد** (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, **ٌلَٰبَٰدَٰدَٰد** **ٌرَٰبَٰدَٰدَٰد** He is possessed of abundant, or much, wealth, but he is niggardly. (ISk, S, M, A, Msb, Mughnee.)

Also as syn. with **ٌلَٰبَٰدَٰدَٰد** (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 **ٌلَٰبَٰدَٰدَٰد** in the following trad.: (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 [as in the former ex.]: (T, L: [and so says IHsh in the Mughnee:]). Accord. to one recital, it is syn. with **ٌلَٰبَٰدَٰدَٰد**; (ba'ad; L;) or **ٌلَٰبَٰدَٰدَٰد**; so in the Musnad of the Imám Esh-Sháfi'ee: (Mughnee:) IÄth says, I have not found this in the classical language in the sense of **ٌلَٰبَٰدَٰدَٰد**; some say that it is **ٌلَٰبَٰدَٰدَٰد** i. e. by means of strength, or power; and that the meaning is, we shall be those who will precede to

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The sun set. (Sb, M, K.)

4. **ٌدْوَٰبَٰدَٰد** (Sb, M, K.)

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. *)

The sun set. (Sb, M, K.)
Paradise on the day of resurrection by means of strength, or power, given us by God. (L.) Also, [accord. to some,] as meaning: أَنَّا أَفْضَحَ الْعَرَبُ بَيْدَ أَنَّ مِنْ قَرِينِ وَنَشَأَتْ في بَيْتِ سَعَدَ [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 Saad]: (T, L: [in the Mughnee given somewhat differently:]); but Ibn-Málik and others say that it here, also, means غَيْر, after the manner in which the latter is used in the saying [of a poet],

ولَا عَبِّي فِيهِم غَيْرٌ أَنَّ سَوْفَهُم
مِن فُلُولٍ مِن قُرَأَةَ الكَتَابِ

[And there is no blemish in them, save that their swords have in them notches from the conflicting of the troops]. (Mughnee.) This manner of praising is termed by Abu-l-'Abbás Mohammad Ibn-Yezeed مُهِفَّوِيس. (Ham p. 474.) مِهِفَّوِيس is also a dial. var. of the same. (A'Obeyd, T, Mughnee.)

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. بَيْدَات. (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 بَيْدَاتات. (M, K.)

A she-ass; a subst. applied to that animal: (S:) or a wild she-ass: (M, K:) or one that inhabits a desert بِيَدَاء: (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 بَيْدَاء; and if so, the ن is an augmentative letter: or, accord. to some, because it is large in the body لَبَدَانْ (الَبَدَانُ); and if so, the ن is a radical letter: (L:) the pl. is بَيْدَانات. (L, K.)

B*
(Quasi root)

\[ \text{pl. of pauc. يُبَرُّ;
see in art. يَبْرُر.} \]
Difficulty; straitness; (IAar, K;) as also. (K.) See above.

: see above.
(S, K,) first pers. (M,) aor. (S, M, Ta,) said of an ostrich, (M,) or a hen, (K,) or any bird, (S, M, Msb,) the like, (Msb,) she laid her eggs, (M, Msb, TA,) or egg. (Msb.) The clouds rained. (Iaar, O, K.) A poet says, [using a phrase from which this application of the verb probably originated,] 

* بَلْ عَقَى النَّعَامُ كَفَّرُ أَهْلُهُ *
* إِلَّا الْمُقِيمَ عَلَى الْمَدْفَانِ *

"/streamer" meaning the "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:

or, as Iaar says, the poet means rain that falls at the [by which we are here to understand the setting aurorally] of the "nualm," the rain that falls in the hot season, [when that asterism sets aurorally, (see the "Masa'il al-qamar," in art. 9,)] whereupon there grows, at the roots of the " giras," a plant called which is poisonous, killing beasts that eat of it: the verse is explained as above by El-Mohellebee: (Ib.) 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.)
The heat became vehement, or intense. (S, A, K.) 

He whitened a thing; made it white; (S, M;) contr. of سود. (K.) He bleached clothes. (M.) [He whitewashed a wall &c. He tinned a copper vessel or the like.] You say, [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. سود.] (TA.) And [He left a blank space for it; namely, a word or sentence or the like: probably post-classical]. (TA in art. ﷢; &c.) [He wrote out fairly, after having made a first rough draught: in this sense, also, opposed to سود: 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.)

He contended with him for superiority in whiteness. (S, M.) [He left a blank space for it; namely, a word or sentence or the like: probably post-classical]. (TA in art. ﷢; &c.) [He wrote out fairly, after having made a first rough draught: in this sense, also, opposed to سود: 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.)

She (a woman) brought forth white children: and in like manner one says of a man [ أبيض أبايض and أبيض أبيض, meaning He begat white children]. (M, TA.) See also 9, in two places.

He entered into their territory, &c.: (A, TA:) and They exterminated the people, or company of men; they exterminated them; (M, K: *) as also [originally ابتيضوا: in the CK, incorrectly ابتيضوا; in the CK, incorrectly ابتيضوا; We smote their collective body, &c., and took all that belonged to them by force; as also The tribe was so smitten &c. (TA.)
Abiṣṭān 9

(of which see an ex. voce خَفَضَ, and see also 9 in art. حَوَّل) (M, TA.) inf. n. َضَضَّيِّبَٰٓا

It was, or became, white; (S, M, Msb;) contr. of َضَضَّيِّبَٰٓا (K) as also َضَضَّيِّبَٰٓا, inf. n. َضَضَّيِّبَٰٓا (S;)

contr. of َضَضَّيِّبَٰٓا (K) and َضَضَّيِّبَٰٓا: which ↓ last also signifies it (herbage or pasture) became white, and dried up. (M, TA.)

[You say also, ip., 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.]

Abiṣṭān 11

see 9.

بيض : see بيبست, in three places.

بيض An egg (Msb) of an ostrich, (Mgh,) and of any bird, (S, Mgh, Msb, K,) and the like, i. e. of anything that is termed صمود [or

having merely an ear-hole] as distinguished from such as is termed أَذُّن: so called because of its

whiteness: (TA:) n. un. of بيبست (S, M, * Msb, K;) pl. [of the former] بيبستات (M, Sgh, K) and بيبستات, which latter is irreg., (M, Sgh,)

and only used by poetic license; (Sgh;) and (of بيبست, M) بوبست. (M, K;) You say, أَفْرَخَتُ البَيْضَة The egg had in it a

young bird. (ISh.) And َفَرْخُ بَيْضَتُهُ The egg which the ostrich abandons. (S, M, K.) And hence the saying, َفَرْخُ بَيْضَتُهُ 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, َفَرْخُ بَيْضَتُهُ is in dispraise and in praise. (IAar, 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: (IAar, 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: (IAar, M:) or *he is unequalled in nobility*; like the egg that is left alone: (M:) or *he is a lord, or chief*: (IAar, M:) or *he is the unequalled of the بلد* [or country or the like], to whom others resort, and whose words they accept: (K:) or *he is a celebrated, or wellknown, person.* (Ham p. 250.) [See also art. بلد.]

And for another meaning of بيضة البلدة 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 بيضة. (S, K: [in the CK, for دَيْدَﳊاو we should read دَيْدَﳊاو.]) 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 بيضة. (Mgh.) A testicle: (S, K:) pl. بيضات. (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-Taif, 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.) in addition to its meanings mentioned above, also signifies The white truffle: (O, K:) or simply truffles; syn. الكَمَة; (TA;) or these are called البيضة الأرض. (A.) also signifies The continent, or container, or receptacle, (حَوْزَة,) of anything. (S, K, TA.) And [hence] the الإسلام 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 the القوم

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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 (أنَصَل) 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] عشيرة: (TA:) but when you say, أتآهِم العدْوَ فِي بيضتِهِم the meaning is [the enemy came to them in] their
principal place of abode (أصل), and the place where they were congregated. (TA.) And بيئة المُلَك i. q. حوزتها [The midst of the country or place of abode or the like: (AZ, M, TA:) the main part thereof: (TA.) And بيئة المُلَك because she is kept concealed within it. (TA.) You say also, بيئة المعئِلات [She is of the damsels of the curtained bridal canopies]. (A, TA.) بيئة 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. ] بيئة also signifies White land, in which is no herbage; opposed to سُوَدَة, بيئة the heart, or principal part, of the kingdom]. (S and K in art. بيئة the main part thereof. (TA.) And بيئة The midst بيئة (M, A, K) The damsel (M, K) of the [or curtain &c.: (K: [in the CK, جاريته is erroneously put for لجاريته:)] because she is kept concealed within it. (TA.) You say also, بيئة هي من بيات الجبال [She is of the damsels of the curtained bridal canopies]. (A, TA.) بيئة 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. ] بيئة also signifies White land, in which is no herbage; opposed to سُوَدَة, بيئة the main part thereof. (TA:) and بيئة, with kesr, white, smooth land; (K;) thus accord. to IAar, with kesr to the ب: (Sh;) and أرض بيئة signifies smooth land, in which is no herbage; as though herbage blackened land: or untrodden land: as also بيئة the main part thereof. (M,) بيئة the whiteness of day; [daylight:] i. q. بيئة and (K:) i. e. its light. (Har p. 222.) You say, بيئة I came to him in the whiteness of day. (TA.) بيئة The vehement, or intenseness, of heat. (M,) And بيئة The most vehement, or intense, heat of summer; or of the hottest period of summer, from the [auroral] rising of النورُدَابللأ to that of the سهر; [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 بيئة The main part of the صيف [or summer]: (M, TA:) or the vehement, or intense, heat thereof. (Hamp. 250.)

比亚ض Whiteness; contr. of سود; in an animal, and in a plant, and in other things; and, accord. to IAar, in water also; (M,) the colour of that which is termed بياض: (S, Msb, * K;) they said بياض and بياض and بياض and بياض and بياض: (S, M, K,) like as they said مِزْنَل and منزِنل and منزِنل (S:) بياض being applied to a whiteness in the eye. (M,) You say, بياض This is whiter than such a thing: (S, K: *) but not بياض: (S:) the latter is anomalous; (K;) [like أسود منه; q. v.:] but it was said by the people of El-Koofeh, (S, K,)
who adduced as authority the saying of the rājiz,

\[
\text{جَارِيَةٌ في درَعُها الفضَّاصِ}
\]

\[
\text{أَبيَضُ مِن أَحْتِ بَيِّ إِبّاَشٍ}
\]

[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,

\[
\text{إِذَا الرَّجَالُ شُتَّوَ وَأَشْتَدَّ أَكْلَهُمُ}
\]

\[
\text{فَأَتَتُ أَبيِّضَهُمْ سَرِيَّالَ طَاَحَ}
\]

[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 that is followed by من to denote excess: but it is only like the instances in the sayings and meaning and it is as though he said فَأَتَتُ أَكيِّمْهُمْ أَباَهَا حَسْنَهُمْ وَجَهَّا مِبَيِّضَهُمْ سَرِيَّالَا and as he has prefixed it to a complement which it governs in the gen. case, what follows is in the accus. case as a specificative. (S.) This latter verse is by Tarafeh, who satirizes therein 'Amr Ibn-Hind; and is also differently related in respect of the first hemistich, and the first word of the second. (L, TA.)

\[
\text{ضَايِـبُأُ: see 3; and see}
\]

\[
\text{ضَايِـبُأُ، near the end of the paragraph.}
\]

\[
\text{ضَايِـبُأُ} \text{is used elliptically for}
\]

\[
\text{ضَايِـبُأُ وُذَ} \text{؛ and thus means White clothing; as in the saying،}
\]

\[
\text{ضَايِـبُأُ} \text{wear black and white clothing. (Mgh.) [Hence, also, it has other significations, here following.]}
\]

\[
\text{ضَايِـبُأُ} \text{Milk. (K.) See an ex., voce سَوَأَدُ.} \text{[The white of an egg.]} \text{That part of land wherein is no cultivation}
\]

\[
\text{ضَايِـبُأُ} \text{nor population and the like. (M.)} \text{That part of the skin upon which is no hair}; \text{[M.]}
\]

\[
\text{ضَايِـبُأُ} \text{also signifies A man's person; like} \text{سَوَأَدُ} \text{؛ وَضَايِـبُأُ.} \text{My person will not}
\]

\[
\text{ضَايِـبُأُ} \text{separate itself from thy person. (As, A, TA.)}
\]

\[
\text{ضَايِـبُأُ} \text{A hen that lays many eggs; (S, M, A, * K; *) as also} \text{بَيَّاضةُ، (M:) [but in the Msb it is evidently used as signifying simply}
\]
oviparous:] pl. (of the former, S, M *) (بيض, (S, M, A, K) and بیض (S, M, K, K.) the latter in the dial. of those who say رسل for رِسْل the ب in being with kesr in order that the ى may remain unchanged; (S, M,) but sometimes they said بوض. (M.)

 الإسلامي : يُبِيض

A hen, (Az, K,) or bird, (S, Msb,) and the like, (Msb,) laying an egg or eggs: (Az, S, * Msb, K: *) without ء 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 ولد. (M, TA.)

A bleacher of clothes; as a kind of rel. n.; not as a verbal epithet; for were it this, it would be میُبِيض. (M.) ___ A seller of eggs. (M.) ___ يُبِيض : يُبِيض

 أبيض White; contr. of * ; (A, K;) having whiteness: (Msb:) fem. بيضه. (Msb:) pl. بیض, originally بیض, (S, Msb, K,) the damm being converted into kesr in order that the ى may remain unchanged, (S, K,) (i. e.] to suit the ى. (Msb.) In the phrase ذيَ أَبيضَ أَبيضه, mentioned by Sb, as used by some of the Arabs, meaning أَبيضَ أَبيضه, [i. e. Give thou to me a white one,] ه is subjoined as it is in ه نَدُود for ه نَدُود, and the ض is doubled because the letter of declinability cannot have ه 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 ه whereof the purpose is to render plainly perceivable the vowel [which is necessarily added after the doubled ض]: أَبيض اصصأ, says, [app. of the ه,] that it should properly have neither fet-h nor any vowel. (M.) ___ Applied to a man &c., it was sometimes used to signify White in complexion: but in this sense they generally used the epithet أَحَرم. (IAth, TA in art. أَحَرم. They also said, فلأن أبيض الوجه, أَحَرم. and فلأنه بیضاء الوجه, 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 بیضان, (S, K,) a pl. of بیض (TA,) in the contr. of the sense of سودان, (S, K,) [i. e. as signifying Whites,] applied to men: (S,) though they applied the appellation أَبُو البیضاء ا صصأ to the Abyssinian: (TA in art. أَبُو البیضاء ا صصأ or to the negro: and أَبُو البیضاء ا صصأ to the white man. (ISk.) But accord. to Th, أَبُو البیضاء ا صصأ applied to a man signifies only Pure; free from faults: (IAth, TA in art. أَحَرم:) or, so applied, unsullied in honour, nobility, or estimation; (Az, K;) free
from faults; and generous: and so applied to a woman. (Az.) [In the lexicons, however, (see, for ex., among countless other instances, an explanation of the in the S,) and in other post-classical works, it is generally used, when thus applied, in its proper sense, of White; or fair in complexion.] An army, or a portion thereof, upon which the whiteness of the [arms or armour of] iron is apparent. (M.) ___ And alone, [as a subst.,] A piece of paper [without writing]. (Har p. 311.) ___ The sword: (S, A, K:) because of its whiteness: (TA:) pl. . (S.) ___ Silver: (A, K:) because of its whiteness: like as gold is called [because of its redness]. (TA:) ___ The saliva (rostab) of the mouth. (Ham p. 348.) ___ A certain star in the margin of the milky way. (A, K.) ___ The sun: because of its whiteness. (M.) ___ Waste, or uncultivated, or uninhabited, land: (K, * TA: [in the CK is erroneously put for ]] opposed to because dead lands are white; and when planted, become black and green. (TA.) See also , near the end. ___ Wheat: (K,) as also . (TA:) ___ Fresh [grain of the kind called] . (El-Page 284

Khattábee, K.) ___ A certain kind of wood; that which is called because of its whiteness. (TA in that art.) [See .] ___ The cooking-pot; as also . (AA, K.) ___ The snare with which one catches game. (IAar, K.) ___ Milk and water. (ISk, S, M, A, K.) A poet says,

* وما لِإِلَّا الأَبْيَضُ شَرَابُ*

[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. (A0, K.) ___ Fat and youthfulness (AZ, IAar, M, A, K.) You say, "His fat and youthfulness departed." (TA;) ___ I have not seen him for, or during, two days: (Ks, M, A, K;) or two months. (Ks, M, K;) ___ I am the white (Msb, K;) or simply for ; (Mgh,) for the nights 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 theāyām al-bīṭā收录 (Ibn-El-Jawáleekeee, 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 theāyām al-bīṭā收录 by the year of scarcity of herbage,] such as is a mean between that which is termed shēhā收录 and that which is termed I spoke to him, and he did not return to me a bad word nor a good one. (M.) A demonstrating, or demonstrated, argument, plea, allegation, or evidence. (M.) And A favour; or benefit, for which one is not reproached; and which is conferred without its being asked. (M.) [See also A calamity, or misfortune: (Sgh, K;) app. as a term of good omen; like sīlim applied to one who is stung by a scorpion or bitten by a serpent. (TA.)__see بِيض، last sentence but one. بهذَا أَبْيَضَ مِن كَذَا A place for laying eggs. (ISd, TA in art. ضْحَكٌ) A woman who brings forth white children: the contr. is termed مُسْوِدة: (Fr, K;) but موضحة is more commonly used in the former sense. (O.) [The fair copy, or transcript, made from a first rough draught; which latter is called مسْوَدَة: probably post-classical.] A man wearing white clothing. (TA.)__ Hence, مبِيضة A sect of [the class called] the
companions of the 'Abbásees; (S, K, * ) for the distinction of these was black: they dwelt in Kasr 'Omeyr. (TA.) [See also الخُوْرِیَّةَ.]
بيع

(س, مغ, &c.,) aor. بَيِعَ (س, مس، مس، ك) inf. n. بِيِعُ (س, مغ, مس، ك) and بِيِعَ (س, مس، ك) which latter is anomalous, (س,) the regular form being بِيِعَ, (س, ك,) has two contr. significations: He sold it: and he bought it: (س, مغ, مس، ك) and اِبِيِعَة (س, مس، مس، ك,) which latter is anomalous, (س,) the

regular form being بِيِعَ, (س, مس، مس، ك,) has two contr. significations: He sold it: and he bought it: (س, مغ, مس، ك) and اِبِيِعَة (س, مس، مس، ك,) which latter is anomalous, (س,) the

dial. var. of the same: (لكت, مس؛) [but app. only in the former sense:] or this last signifies he offered it for sale; or exposed it to sale: (س, ك) and اِبِعَة, (ابن, أ) signifies he bought it. (س, مغ, * مس، ك.) The primary signification of بِيِعَ is The exchanging, or exchange, of property; or the making an exchange with property; as in the phrases بيع رأب [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 بِيِعَ, or بِيِعَة, and the like, mean بِيِعَة [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. (مس) بِعَ [mostly signifies He sold; and] is doubly trans., both by itself and by means of من prefixed to the second object; (مغ, مس؛) this prep. being thus used as a corroborative: (مس) you say, بِيِعَة منه [He sold to him the thing and He sold it to him]: (مغ:) and بِيِعَة من زيد الدآر [I sold to Zeyd the house: (see also an explanation of the phrase استعينت بِعَة من السلطان to which might be added countless similar instances; for when the verb has this meaning, though not when it has the contr. meaning, as will be seen below). (مس.) Of the contr. signification we have an ex. in the saying of الـفـرزـدـاـک,
Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers; the part. a. 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

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,

Yet another by the else save he for of raised his

[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, [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 الدّار, meaning Zeyd bought the house: and [You say also, لا يبيع بعضكم على بيع أخيه, 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 يَبْعِ يَا عْيِّبَ أَخِيهِ [see art. خطب;]) as is shown by the relation of Bkh, (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 يَبْعِ يَا عْيِّبَ أَخِيهِ سَوْمَ أَخْيَهِ; see art. See also بِاَعْيِّبَ أَخِيهِ الفَضْيَة, used in a tropical sense.] You say also, بِيَبِعَ عَلَى بِيَبِعَهُ, meaning The judge sold against his will; (Mgh:) sold without his consent. (Msb.) ___ The pass. form is يَبِعَ [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 [الضمّة] and some say [الضمّة] changing the [الى] into [و:] and thus in the cases of [ك] and the like: [الضمّة] [but Ibn-Malik requires damm or [الضمّة] in the passive of a verb of which the medial radical is [ى], and kesr or [الضمّة] 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 [يُصِب] and [يُصِب]. others, however, only prefer what Ibn-Malik absolutely requires in these cases. (See I'Ak p. 131.)

You say also, [المقطوعة] meaning [he slandered him, or calumniated him],

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to the Sultán. (K, * TA;) And [المقطوعة] 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 [المقطوعة] 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 [الضمّة] meaning Not any one has equalled thee. (TA.) بيع is also used in the sense of [المقطوعة] [المقطوعة] [المقطوعة] (K, TA.) You say, [المقطوعة] and [المقطوعة] meaning They two sold and bought, each with the other: (Mgh:) and بيع also signifies He bartered, or exchanged commodities, with him. (TA.) [See 1; where a citation from the Msb indicates that this latter is the primary signification accord. to the author of that work.]

It is also from [المقطوعة] and so is [المقطوعة] 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, ] 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

\[ \text{بيع، an inf. n. [of un.] of بِعَ. (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 256.) [And hence the phrases, بيع بالخلافة, \text{He had the promise, or oath, of allegiance made to him as being Khaleefeh.}]} \]

You say also, بِعَ عليه, inf. n. He made a covenant, a compact, an engagement, or the like, with him, respecting it, or to do it: and بِعَ عليه, they made a covenant, &c., respecting, or to do, the thing, or affair]; like as you say بِعَ عليه, أُصِفَ عَلَى. (TA.)

4 أبِع

6 تباع

7 إبِعَ أنَبِع

8 إبِع

10 استبِعَ أنَبِعَ I asked him to sell the thing to me; expl. by قَبِلَتْهُ أبا بيعه مني. (S, K; *) for instance, عبده [his slave.] (Mgh.)

بيع inf. n. of 1 [q. v.]. It also signifies The hire, or hiring, of land. (TA.) Also A thing sold, or bought: (Mgh, Msb, TA:) a subst. in this sense: (Mgh, TA:) pl. بَيْعٌ: (Mgh, Msb, TA:) which is also used as a pl. of the inf. n., to signify Kinds of selling and
buying. (Mgh.) See also بیانة.

[inf. n. of un. of بِعَعٌ. ___ Hence,] A striking together of the hands of two contracting parties in token of the ratification of a sale. (Msb, TA.) ___ And [hence,] The act of مبایعة [or promising, or swearing, allegiance and obedience, as explained above, (see 3,)] and submission, or obedience. (Msb, TA.) Whence, [The oaths of allegiance and obedience]; (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 257; and Msb;) which the Khaleefehs exacted; (Ibn-Khaldoon;) and which Al-Hajjaj appointed, including hard, or difficult, matters, relating to divorce and emancipation and fasting and the like. (Msb.)

بةع A mode, or manner, of selling or buying. (S, Mgh, K.) Hence, صاحب بیانة [A person occupying himself in any kind of selling or buying]: occurring in a trad. of Ibn-'Omar. (Mgh, TA.) And [hence,] إنه خس الیبیع [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, Msb, K;) or, as some say, a synagogue of the Jews: (TA:) pl. بیع (K, TA;) or بیع. (Msb: [but this I think a mistake: if correct, it is a coll. gen. n.])

بيع : see بیع.

An article of merchandise: (Lth, S, K;) as also بیع [q. v. supra]: (Mgh:) pl. of the former بیاعات. (K.)

بيع : see بیاع, in five places. ___ Also A man who sells, or buys, well; and so بیاع : fem. of the former with ة: pl. mase. بیعون, and pl. fem. بیاعات; neither the masc. nor the fem. having a broken pl. (TA.)

بياع A man who sells, or buys, much. (TA.)

بیاع Selling, or a seller: and buying, or a buyer: (Msb, K, * TA:) as also بیاع : (K:) the former signification is the more obvious when بیاع is used without restriction: (Msb:) and بیاع also signifies [accord. to some] a bargainer, or chafferer; (K, TA;) not a seller nor a buyer; but Esh-Shâfi'ee and Az deny that this epithet is applied to a man before he has concluded the contract: (L, TA:) the
pl. of بائع is بائع (ISd, K:) and the pl. of بيع is بائع (K:) and Kr holds that بائع is pl. of بائع. (TA.) signifies The seller and the buyer; (S, Mgh;) and so البائعان بالخير ما. (TA.) It is said in a trad., البائعان لم يتفقان، البائعان. (TA.) The seller and the buyer have the option of cancelling the contract as long as they have not separated.] (TA.) 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 لامرأة بائع. (Z, TA.)

مزغ: (S, K:) in the latter sense syn. with مبتاع. (Msb.) Kh says that the letter suppressed in مبيع is the of the measure مفعول, because it is augmentative: but Akh says that the letter suppressed is the medial radical; for when they made the ك quiescent, they transferred its vowel to the letter before it, so that it became madmoomah, [the word thus being altered to مبيع,] then they changed the dammeh into kesreh because of the ك after it, then the ك was suppressed, and the ك was changed into ك, like the of منيران, because of the kesreh: accord. to El-Mázinee, each of these sayings is good; but that of Akh is the more agreeable with analogy. (S.)

بائع: see بائع.

بائع: see بائع.

بائع: see بائع, in two places.
[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 طَفْلٌ. (TA, from Esh-Shihāb El-'Ajamee.)
It (a thing) became separated, severed, disunited, or cut off.  (M, Mgh, Msb, K,) inf. n. \( 
\) \( \text{caus.} \)

(She) became separated by divorce.  (M, Msb, K,) And \( \text{caus.} \)

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 \( \text{caus.} \)

She 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 ElFárissee states, on the authority of AZ, that one]

\( \text{caus.} \)

says also, \( \text{caus.} \) and \( \text{caus.} \) \( [\text{the former app. meaning} \) became separated thus from him, i. e., from his father; and the latter being syn. with \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \[The partner, or copartner, or sharer, &c., became separated from the person, or persons, with whom he had been associated.]  (T.) And \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \[The fore leg of the she-camel became withdrawn, or apart, from her side.]  (T.) And \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \[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, Msb) went, journeyed, went away, or departed; and went, removed, retired, or withdrew itself, to a distance, or far away, or far off.  (Msb.)(S) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \( \text{caus.} \) \[It (a thing, T, S, Mgh, or an affair, or a case, Msb) was, or became, [distinct, as though separate from others;
and thus, apparent, manifest, evident, clear, plain, or perspicuous: (S, Mgh, Msb, K:) and it was, or became, known. (K.) You say, [The truth became apparent, &c.; or known]; as also ایان. (T.) And

\[
\text{قد بين الصفح الذي عينين}
\]

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. (Har p. 542.) And it is said in the Kur [ii. 257], [The right belief hath become distinguished from error]. (TA.) And the lawyers, correctly, use the phrase, [Like a sound whereof letters are not distinguishable]. (Mgh.) [It seems to be indicated in the TA that بَنَ عَيْن, aor. بين, inf. بِينَةً, 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 بين signifies both disunion and union.] You say also, \[
\text{The trees, (K,) or the leaves of the trees,}
\]

(TA,) appeared, when beginning to grow forth. (K, TA.) And The horn came forth. (K, TA.) [Between the horn and the leaves of the horn, (T, Tb,) inf. بين بين (T, S) and بينان (T, S, * K *) and بينان (K,) the second of which three is an anomalous inf. n., (T, S, K,) for by rule it should be of the measure تَفْعَّل أَمْشَا, (T, S,) but between 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 بينان is the only inf. n. of its measure except بين بين, (T, S,) accord. to the generality of the leading authorities; but some add المثال, as inf. n. of مثل; and El-Hareeree adds to these two, in the Durrah, as inf. n. of مثل; and Esh-Shiháb adds, in the Expos. of the Durrah, as inf. n. of شرب الحمر; asserting also to have been heard, agreeably with analogy; [and to these may be added بين بين and بينان, and perhaps some other instances of the same kind;] but some disallowaltogether as the measure of an inf. n., saying that the words transmitted as instances thereof are simple subs. used as inf. ns., like عَطَام in the place of عَطَام (MF, TA;) and Sb says that بينان is not an inf. n.; for, where it so, it would be بين بين, like عَطَام. (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, Msb) apparent, manifest, evident, clear, plain, or perspicuous; (S, Msb, K) as also (S, Mgh, Msb, K) inf. n. تَبِينَهُ; (Msb) and تَبَينَهُ, تَبْيِينَهُ (Mgh, Msb, K) is the most common in this sense: and often signifies he explained it: and he proved it:] and all these verbs signify also he made it known; he notified it: (K:) or أَسْتَبْيَئَهُ 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 (S, * Mgh;) (and تَبْيِينَهُ, تَبَينَهُ, as appears from an ex. in what follows, from a verse of En-Nábighah:) تَبَيَّنَهُ and آَسْتَبِّيَئَهُ and تَبْيِينَهُ all signify the same as تَبِينَهُ [app. in all the senses of this verb]: (M:) or, of all these verbs, تَبَيَّنَهُ is only intrns.: (Msb:) and أَسْتَبِّيَئَهُ 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 تَبَيَّنَهُ 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,

* وما خففت حتى بين الشرب والأذى
بقائنة أي من الحي أين*

[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 قَانِيٌّ. (M.) And it is said in the Kur [xvi. 91], وأنزلنا عليه الكتاب تبيانا لكل شيء [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 بيَانٌ, in the latter half of the paragraph. En-Nábighah says,

* إلا الأولارى ما أبتبتها*

[Except the places of the confinement of the beasts: with difficulty did I distinguish them]; meaning تَبَيَّنَهُ. (S.) You say also, تَبَيَّنَهُ, meaning He sought, or endeavoured, to see, or discover, what would
happen to him, of good and evil. (M in art. بصر.) [See also 5, below.]

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 Mohammad: (T:) or that thou mayest seek, or endeavour, to see plainly, or clearly, &c.; syn. (Bd:) but most read, the verb in this case being intrans. (T.)

3. (K,) inf. n. مابينة, '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. (M, Msb, K, TA:) You say, هسر فأف ن هبَرَض (S, K) He smote him and severed his head, from his body. (S, TA.) And ابان المرأة He (the husband) separated the woman, or wife, by divorce. (Msb.) And ابان بنته and ابان يبِنها, (T, K,) inf. n. of the former as above, and of the latter, تيين, (TA,) He married, or gave in marriage, his daughter; (T, K,) and she went to her husband; (T:) from يبين signifying "distance:" as though he removed her to a distance from the house, or tent, of her mother. (TA.) And ابان أبوه (M,) or ابانه أبوه, (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 ابيان من يلب عين طيِّ الثير 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, ابيان signifies also He spoke, or wrote, perspicuously, clearly, plainly, or distinctly, as to meaning; or, with eloquence: from ببيان, q. v.] And ابيان عليه 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, and He does not speak plainly, or distinctly; lit., does not make speech plain, or distinct. (Ks, T in art. ُﻪَﻣَﻼَﻛ , and ُﻪَﺗَدﺎَﻬَﺷ .) One says of a drunken man, ُﲔِﺒُﻳ ٌأَﻣ. He does not speak plainly, or distinctly; lit., does not make speech plain, or distinct. (Ks, T in art. ُﻪَﻨَـﻴْـﺑَأ ٌأَﻣ.)

How distinct, apparent, manifest, evident, clear, or plain, is it! See an ex. voce َﻞُﺴَﺑ . And How perspicuous, or chaste, or eloquent, is he in speech, or writing! how good is his ِاِيِبُاان]

ٌبَذِنٍَۡ, intrans.: see 1, in two places. As a trans. verb: see 2, in seven places. ___ [Hence,

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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 ٌفِتَسَتَنَٰو ٌفِتَسَتَنَٰو, and others ٌفِتَسَتَنَٰو ٌفِتَسَتَنَٰو; and the meanings are nearly the same: ُاِنْتَبَمُٔ ُاِنْتَبَمُٔ was said by Mohammad to be from God, and ُاِلْـعَـجْـبَّـة [i. e. "haste"] from the devil. (T.)

6 They two (namely, two men, and two copartners,) became separated, each from the other: (M, TA:) or they forsook, or abandoned, each other; or cut each other off from friendly or loving communion or intercourse; or cut, or ceased to speak to, each other. (K.) And 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.]
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, the à`bîn as meaning Enmity, and vehement hatred: and the saying َنﻮﺑ in إِصَلَاح ذَات الْبَيْنَ means In 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] ِْﲔَـﺒﻟا ُتاَذ ِحَﻼْﺻِإ ِﰱ means In the reforming, or amending, of the circumstances subsisting between the persons to whom it relates, by frequent attention thereto. (Mgh.) [Hence also: َنﻮﺑ غَرَاب َالْبَيْنَ The raven of separation or disunion; i. e., whose appearance, or croak, is ominous of separation: said by some to be] the َنﻮﺑ termed [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 َنْﻮَﺤْﻠَـﻳ because it makes [or shows] separation to be absolutely unavoidable, (Abu-1-Ghowth, S, K;) according to the assertion of the Arabs, i. e., by its croak: (Msb in art.): َحَـمَ) [or it is any species of the corvus:] Hamzeh says, in his Proverbs, that this name attaches to the َنﻮﺑ غَرَاب 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 Kádee 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:

* غَلْطُ الْذِّينَ رَأَيْنَهُمْ بِمِجَالَة
  يِلْحَونُ كُلَّهُمْ غَرَابًا يَنْعُق
* مَا الْذِّينَ إِلَّا لِلْأَلْبَاعِ إِنَّهَا
  مَا يِشْتَ جَمِيعٌ وَيَفَرُّق
* إِنَّ الْغَرَابَ بِبِيْنِهِمْ تَدْنُو الْثَّوْي
  وَتَشْتَشْ الشَّمْلُ الْجَمِيعُ الْأَيْنُ
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,

زَعِقُ الغَرَبِ فَقِلَتْ أَكَذَّبٌ طَائِرٌ
إِنَّ لِمْ يُصَدَّقُ رَغَّاَءُ بِعِيْرٍ

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. غرب.) Also Distance, (S, M, Msb, K,) by the space, or interval, between two things. (Msb.) You say, بين البلدين بين. Between the two countries, or towns, &c., is a distance, of space, or interval: (Msb:) and بينهما بين. Between them two is a distance, with ya when corporeal distance is meant: (Idem in art. بين. بينهما لين or بينهما بين. [Verily between them two is a distance], not otherwise, in the case of [literal] distance. (S.) And you say also, (T in art. بين. بينهما بين. بينهما بين. [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 دَائِتَ الْبَيْنِ as meaning The state of union or concord or friendship or love subsisting between a people or between two parties; this being likewise the contr. of a signification assigned to the same expression above: whence the phrase, إِفْسَادُ ذَاتِ الْبَيْنِ (occurring in the S and K in art. ابن) and often elsewhere,) The marring, or disturbance, of the state of union or concord &c.: and hence the saying, سعى.
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.) may also be used as meaning The vacant space that is between their houses, or tents. (Ham p. 195.) is also an adverbial noun, [as such written (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 [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 بين وبينه [He, or it, is between me and him]: (M:) and جلسست بين القوم I sat in the middle of [or amidst or among] the company of men: (S, K:) and البعر فخذاه، with the bue in the accus. case, [See between you two the camel, therefore take him], a saying heard by Ks: (Lin art. and فشد ما بينهم [The state subsisting among them became bad, or marred, or disturbed]: (S and K in art. (M and K in art. (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 فرض and the بكوك. (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 فتولى [as though meaning Between Ed-Dakhool and Howmal]: but to this it has been replied that الدخول is a name applying to several places; so
that the phrase [means amidst Ed-Dakhool &c., and] is similar to the saying, جلست بين الامة بين القوم [mentioned above, or also mentioned above]. (Msb.) [You say also, بين أظهرهم &c., meaning In the midst of them. (See art. بَينِ الْأَظَهَّرِينَ and بَينْ أَظَهْرِيْهِمْ &c., meaning Before him, and before them. بين is also often used absolutely as a noun: thus it is in the Kur xxxvi. 7, خُلُقَ مِن بَيْنِ الصَّلِبِ وَالثَّرَابِ Coming forth from between, or amidst, the spine and the breast-bones: and in xxxvi. 8 of the same, وَجَعَلْنَا مِن بَيْنِ أَبْدِيْهِمْ سَداً And we have placed before them (lit. between their hands) a barrier.] It is said in the Kur [vi. 94], لَعَدَ تَفْطَرْنَ, as some read; or هَذَى كَانَ بَيْنُكُمْ, 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 Iaar, T;) or the state wherein ye were, in respect of partnership among you: (Zj, T:) or the state of circumstances, or the bond, or the love, or affection, [formerly subsisting] among you, or between you; or, accord. to Akh, بَينُكُمْ, 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: for ex., you say, هَمْ مَا بَيْنِ حَادِفٍ وَقَادِفٍ (S and TA in art. حَادِفٍ or حَادِفٍ), 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. قَادِفٍ and the latter in art. حَادِفٍ) [See also an ex. in a verse cited voce خَيْطَةٍ. This (namely, a thing, S, or a commodity, Msb) is between good and bad: (S, Msb, 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, Msb, K;) like أَحْمَرَةٌ المُخْتَقَفَةٌ [i. e. the hemzeh uttered lightly] is called هَمَّةٌ بَيْنِ بَيْن (S, M, K, *) i. e. A hemzeh that is between the hemzeh and the soft letter whence is its
vowel; (S, M) or the first \(\ddash\) with kesreh but without tenween, and the second with tenween, (Sharh Shudhoor edh-Dhahab,) \[i.e. the hemzeh &c.:\] if it is with fet-h, it is between the hemzeh and the alif, as in \(سَالَ\), (S, M) for \(سَالَ\); (M) if with kesr, it is between the hemzeh and the yé, as in \(سَمَ\), (S, M) for \(سَمَ\); (M) and if with damm, it is between the hemzeh and the waw, as in \(لَوَم\), (S, M) for \(لَوَم\); (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,

\[\ddash\]

i. e. \(\ddash\)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.) \[\ddash\] and \(\ddash\) are of the number of inceptive \(فوْرُح\): (M, K:) this is clear if by \(حُروِف\) is meant "words:" that they have become particles, no one says: they are still adv. ns.: (MF, TA:) the former is \(\ddash\) with its [final] fet-hah rendered full in sound; and hence the \(\ddash\);
(Mughnee in the section next after that of \(او\), and K;) \[i.e.,\] it is of the measure \(\ddash\) from the [final] fet-hah being rendered full in sound, and so becoming \(\ddash\); and the latter is \(\ddash\) with [restrictive of its government] added to it; and both have the same meaning [of While, or whilst]: (S:) or the \(\ddash\) in the former is the restrictive \(\ddash\); or, as some say, it is a portion of the restrictive \(\ddash\)
[in the latter]: (Mughnee ubi suprà:) and these do not exclude \(\ddash\) 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 \(\ddash\) 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, [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 [While we were thus]: (Mgh:) and

* بينا مخن نرقه أتانا *

[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 [between the times of our looking, or waiting, for him]. (S, M:) As used to put nouns following بينا مخن نرقه in the gen. case when بين might properly supply its place; as in the saying (of Aboo-Dhu-eyb, which he thus recited, with kesr, S),

* يوما أتيح له جريء سلفع *

[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, تعاشه; but in the Deewán [of the Hudhalees], [in the Mughnee, ubi suprà, تعاشه:] the meaning is تعاشه; the ب being added to give fulness to the sound of the [final] vowel: (TA:) As used to say that the ب is here redundant: (Skr, TA:) others put the nouns following both بينا مخن and بينا مخن in the nom. case, as the inchoative and enunciative. (Skr, S, K:) Mbr says that when the noun following بينا مخن 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 بينا مخن in this instance has the meaning of بينا: and Ahmad Ibn-Yahyà says the like, but some persons of chaste speech treat the latter kind of noun like the former: after بينا, 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. آذ]
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. 

is originally the inf. n. of بَيْنَ as syn. with تَبَينَ, and so signifies The being [distinct or] apparent &c.; (Kull;) or it is a subst. in this sense: (Msb:) or a subst. from بَيْنَ, [and so signifies the making distinct or apparent &c.,] being like كَلَامٌ سَلَامٌ and سَلَامٌ كَلَامٌ. (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 بَيْنَةٍ:) 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 نَايْبَلَات to *what concerns comparisons and tropes and metonymies;* which last the Arabian rhetoricians distinguish from tropes: and some make it to include *rhetoric* altogether:] Esh-Shereeshee says, in his Expos. of the Maká-mát [of El-Hareeree] that the difference between نَايْبَل and نَايْبِت 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., إن من البيان سحرا (S) or لسحرا (TA) [*Verily there is a kind of eloquence that is enchantment:* see this explained in art. *سحرا*.] The saying in the Kur [lv. 2 and 3], نَايْبِتُهُمْ نَعْمَهُ أَلِيْبَانَ 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 البيان 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.)

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 ُﻦِﺋَ (TA:) or that is wide between the two [opposite] sides: (M:) pl. [regularly of the latter epithet] بُوَّانٍ. (T, S.)

بِينُ [Distinct, as though separate from others; and thus,] apparent, manifest, evident, clear, plain, or perspicuous; (T, S, Msb, K;) as also يَبَانُ (T) and يَبَانُ (S, S;) pl. [of mult.] ُبَآَيَّانُ (S, K) and [of pauc.] بُيَّانٌ. (K.) Hence, يِبَانُ the كتاب [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 كَلَامُ يَبَانِ 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. ُبَآَيَّانُ (T, M, K) and يَبَانُ and [of pauc.] يَبَانُ (Lh, M, K;) the second of these pls. is anomalous: the last is formed by likening ُلَعِفٌ to ُلَعِفٌ: [for يَبَانُ is a contraction of يِبَانُ: بُيَّانٌ but the pl. most agreeable with analogy is فَعَلَتُ وَبُيَّانُ: بُيَّانٌ: so says Sb. (M.)

بِيَانٌ 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 بِيَانٌ, of the measure ُقَعِيلَةٌ, from فَعَيلَةٌ, بُيِّانَةٌ, [see 1, first sentence,] and يَبَانُ (q. v.: Mgh:) and the testimony of a witness: pl. بُيِّانَاتٍ. (TA.)

بَيْنُ In a state of separation or disunion; or separated, severed, disunited, or cut off; (M, * Msb;) as also بَيْنُ.
occurring in a verse cited above, voce أَمْرَةَ بَائِنَةَ A woman separated from her husband by divorce; (M, Msb, K;) as also مِيَانَةُ: the former without: (Msb:) like حَائِضٌ وَطُلِّقُ you say [to a wife] [Thou art separated from me by divorce.] (Mgh.) مِيَانَةُ is a tropical phrase; and so طُلِّقَ بَائِنَةً (Mgh;) [signifying the same as طُلِّقْتُ بَائِنَةً] ميَانَةُ (S, M, Msb, K) A divorce that is [as it were] cut off; i. q. ميَانَةُ [in the second and third of these phrases, and in the first]: (ISk, Msb:) بَائِنَةً being here used in the sense of a pass. part. n.: (S, Sgh, Msb:) 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. بَانُ (S, M, K;) and بَانُ (M, K;) A bow that is widely separate from its string: (S, M, K;) contr. of بَانُ (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;) بَانُ __ ميَانَةٍ __ ميَانَةٍ بَانُ (S, M,) A palm-tree of which the racemes have come forth from the spathes, and of which the fruit-stalks have grown long. (AHn, M;) __ بَائِنَةٌ 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 الْمُلْعَبِي, 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 المستَعْلِي: (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 المستَعْلِي; and the holder, الْبَائِنَةٍ: (M;) pl. بَائِنَةٌ. (T,) It is said in a prov., أَلَّمْ يُقْتَرَبَ الْبَائِنَةُ أَعْرَفُ أمَامَهُ or, as some say, أَعْلَمَ; 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.]) طَوْبِيلٌ بَائِنَةٌ __ __ __ __ __ __

Excessively tall, far above the stature of tall men. (TA.) See also بَائِنَةٌ.

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.)
Such a one is more perspicuous, clear, distinct, chaste, or eloquent, in speech or language, than such a one. (S, TA.)
بیه

کرده یا، aor. یا، inf. n. بیه; و see 1 in art. بیه.

ما کشت لَه; اور یا، لَه.

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1. 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 رّﺜﺒﺗ (M, A, and some copies of the K;) or this last signifies it (a man's skin) became blistered, or vesicated. (S, Msb.)

2. 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. حرش.)

3. See 1.

Pimples, or small pustules; (S, M, Msb, K) accord. to some, specially upon the face; (M, TA;) as also بثور (S, Msb;) which is the pl. of بثر (Msb:) ns. un. بثرات (S, M, Msb) and pl. of this last بثرات (Msb:) or بثور, pl. of بثر, signifies purulent pustules like the small-pox, upon the face and other parts of the person of a man. (T.) You say، A pimple, or small pustule, or purulent pustule, came forth on him, and he squeezed it]. (A.) And [In his skin are scattered, or sundry, pimples, &c.]. (A.)
The third letter of the alphabet: called تَاءْ and بَاءَ [respecting which latter see the letter بَاءَ: the pl. [of the
former is تَاءَاتْ; and of the latter, ]بَاءَاتٌ. (TA in بَاءَ الْاَلْفِ اللَّيْنَةَ. أَئِنَّهَا.) It is one of the letters termed مَهْوَمَةُ [or non-vocal, i. e.
pronounced with the breath only, without the voice], and of those termed تَطْعِمٌ [and تَطْعِمٌ and تَطْعِمٌ and تَطْعِمٌ and تَطْعِمٌ pronounced by
pressing the tip of the tongue against the upper gums and suddenly withdrawing it with an emission of the breath]: these latter are طَ وَدَ and تَتْ، three letters that are among those which are changed into other letters. (TA at the commencement of بَاءَ التَّاءَ.) It
is one of the augmentative letters: (S:) and is movent when added at the beginning of a noun, and at the end of a noun, [and at the
beginning of a verb, and at the end of a verb, and is also quiescent at the end of a verb. (Mughnee, K.) Added at the beginning of a
noun, it is a preposition, or particle governing the gen. case, significant of swearing, (S, * Mughnee, K,) and denoting wonder;
(Mughnee, K,) and [accord. to general usage] it is peculiarly prefixed to the name ﷺ لَقَدْ كَانَ كَذَٰلِكَ ﷺ; (S, Mughnee, K;) as in
[By God, verily it was thus, or verily such a thing was]؛ (S;) and ﷺ لَعْبَ وَلَعْبَ ﷺ; (S,) and تَرْبَ الكَبْعَةَ، and تَرْبَ ﷺ; (S,) and أَنْتَ ﷺ;
[By the Lord of the Kaabeh], and أَنْتَ ﷺ; (Mughnee, K;) as is related on the authority of Akh; deviating from common usage. (TA.) Thus used, it is a substitute for وَ، (S, Mughnee,) as it is also in وَّ وَّ وَّ وَّ and تَرْبَ ﷺ [ٌبَتْ وَّ تَرَثُ ﷺ [ٌبَتْ ﷺ and the وَ is a substitute for بَ; (S, Mughnee;) but the أَنْتَ has the additional meaning of
denoting wonder: so says Z. (Mughnee.) Added at the end of a noun, it is a particle of allocution: (Mughnee, K,) it is thus added in أَنْتَ ﷺ, (S, Mughnee, K,) addressed to a male, (TA,) and أَنْتَ ﷺ, (Mughnee, K,) addressed to a female; (TA;) uniting with the noun, as though the two became one; not being an affixed noun governed in the gen. case. (S. [See أَنْتَ ﷺ.]) It is added in [the beginning of] the second person of the future, (S,) [i. e.,] in the beginning of the aor., (TA,) [as a particle of allocution,] as in أَنْتَ ﷺ تَفَعَّلُ [Thou dost, or wilt do]. (S, TA;) It is also added, as a sign of the fem. gender, in the beginning of the
future, [or aor.,] as in [She does, or will do]. (S, TA.) ___ It is also added in the beginning of the third person [fem.] of the [aor. used as an] imperative, [as a sign of the fem. gender,] as in [Let Hind stand]. (TA.) ___ And sometimes it is added in the beginning of the second person of the [aor. used as an] imperative, [as a particle of allocution,] as in the phrase in the Kur [x. 59, accord. to one reading], [Therefore therein rejoice ye]: and in the saying of the rájiz,

* تَنْذِنَّ فَإِنَّ حَمَوْها وَجَارِها
* قَلَتْ لِبُوْابِ لَديَهْ دَارِها

[explained in art. ﺟُذَّ]: and [thus] it is added in the beginning of [the second person of] the [aor. used as an] imperative of a verb of which the agent is not named, as in [Be thou proud, vain, boastful, or self-conceited, O man], from ﺟُذَّ: but Akh says that the adding of the ل to in the beginning of the second person of the [aor. used as an] imperative [except in the case of a pass. verb or a verb of which the agent is not named] is a bad idiom, because the ل is not needed. (S, TA.)

The movent ت added at the end of a verb is a pronoun, as in [I stood], (Mughnee, K,) and [Thou stoodest, addressed to a male], and [Thou stoodest, addressed to a female]: (Mughnee:) thus added in the first and second persons of the pret., it is a pronoun denoting the agent. (S.) ___ The quiescent ت added at the end of a verb is a sign of the fem. gender, (Mughnee, K,) i. e., a particle applied to denote the fem. gender, (Mughnee,) as in [She stood]. (Mughnee, K,) J says [in the S] that, when thus added at the end of the pret., it is a pronoun: but IB says [correctly] that it is a particle. (TA.) It is also, sometimes, affixed to ﺟِزَّ and ﺟِزَبَ; and in these cases it is most commonly movent with fet-h, (Mughnee, K,) so that one says [See arts. ﺟُزَّ and ﺟُزَبَ] [Aor. used as an] imperative of ﺟُزَّ, ﺟُزَبَ. (M in art. ﺟُزَّ) [As a numeral, ت denotes Four hundred.]
R. Q. 1, inf. n. حَّنَّ, He reiterated the letter ت in speaking. (S, K.) inf. n. as above (T, M, K) and تَكَبَّنَّا, (M,) or تَكَبَّنُا, (K,) He called the he-goat to copulate, (T, M, K,) or to approach, (M,) saying تُتْ. (M.)

* نِمَّن : see what next precedes.

thest An onomatopoeia [imitative of the sound made in reiterating the letter ت in speaking; or, in calling a he-goat to copulate, or to approach: see the verb, above]. (T, K.)

thest A man who reiterates the letter ت in speaking. (S, K. *)
I continued to look at him time after time (T, TA: or I looked at him sharply; or intently. (Fr, T, M, K.) And I looked at him (T, S, M, K.) and I followed him with my eye; made my eye to follow him. (S, M, K.) [See also art. تور.]

A time; one time; [in the sense of the French fois:] syn.

A time, whether long or short; syn. (IAar:) sometimes, however, it is pronounced تار (Msb:) pl. تار (T, Msb, K) and تار (Msb:) these are pls. of تار (Msb:) but the pl. of تار without ء is تار (Msb) and تار (S in art. تار, and K and K in art. تار) and تار (S in art. تار. تار. تار. تار. تار. [See also art. تور.])

* متار in the saying

* 

فَسَرْتُ كَأَنِّي فَرَأْتُ متار

is [said by ISd to be] for متار [pass. part. n. of متار; so that the meaning is, And I became as though I were a wild ass looked at sharply or intently, or followed by the eye, in order to be captured or shot]. (M, TA. [But see art. تور.:])
He was twinborn with his brother. (M, K, TA.)

He wove a piece of cloth of threads two and two together (S, M, K) in its warp and its woof. (K.)

She (a mother, K, or a woman, S, M, Msb, and any pregnant animal, M) twinned, or brought forth two at one birth. (T, S, M, Msb, K.)

A pearl; (M, K,) so called in relation to (TA,) which is a town twenty leagues from the metropolis of 'Omán, (K, TA,) in the tract next the sea, (TA,) a city of 'Omán whence pearls are purchased, (M,) erroneously called by J تووم, [but in one copy of the S I find it written توم,] and said by him to be the metropolis of 'Omán; (K;) as also توم, (TA, [and thus it is written in copies of the S, but in one copy I find it written توم,]) thought by En-Nejeeremee to be thus called in relation to the oyster-shell, because this is always what is termed توم, q. v. (TA.)

A twin; one of two young, (S, M, Mgh, Msb, K,) and of more, (M, K,) brought forth at one birth, (S, M, Mgh, Msb, K,) of any animals; whether a male or a female, or a male [brought forth] with a female; (M, K,) and توم is [also] applied to a female: (S, M, Mgh, Msb, K,) it occurs in poetry contracted into توم: (M:) the pl. is توم and توم, (S, M,
Msb, K,) the latter of which is of a rare form, not without parallels, (M,) said by some to be a quasi-pl. n., and by some to be originally
[نَمَعْمُوُت] with kesr, but the assertion of these last is condemned by AHei; (MF;) and [نَمَعْمُوُت] is allowable as applied to human beings: (S,
TAG,) you say, [نَمَعْمُوُت] and [نَمَعْمُوُت] and [نَمَعْمُوُت] and [نَمَعْمُوُت] in the CK [نَمَعْمُوُت] (AZ, M, K) [meaning He is
his twin-brother]; and [نَمَعْمُوُت] and [نَمَعْمُوُت] and [نَمَعْمُوُت] and [نَمَعْمُوُت] (M, K) [They two are twin-brothers]: or [نَمَعْمُوُت] applies
only to one of the two; (Msb;) it is a mistake to say [نَمَعْمُوُت] and [نَمَعْمُوُت] (Mgh:) [but see [نَمَعْمُوُت].] Lth says that
[نَمَعْمُوُت] applies to two sons, or young ones, [born] together; and that one should not say [نَمَعْمُوُت] but [نَمَعْمُوُت] this, however, is a mistake:
correctly, as ISk and Fr say, [نَمَعْمُوُت] applies to one, and [نَمَعْمُوُت] to two. (T, TA.) 'It is of the measure
[نَمَعْمُوُت] (Kh, S, IB, Msb,) in the opinion of some, (IB,) and originally [نَمَعْمُوُت] (Kh, T, S, IB,) like as [نَمَعْمُوُت] is originally
[نَمَعْمُوُت] (Kh, T, S,) from [نَمَعْمُوُت] (T, IB,) the being mutually
near, (T,) mutually agreeing, (T, IB,) being mutually conformable; (IB;) so that it means one that agrees with, or matches, another; (IB.) ___ It is metaphorically used in relation to all things resembling one another [so that it means One of a pair]. (M.)

A poet says,

* قَالَلَّتْ نَا وَعَمَّهَا تَوَّمَّتْ
* كَأَلْدَّرَ اذْأَسَلَّهَ الْأَنْطَامَ
* عَلَى الْدِّينَ أَرْحَلَوا السَّلامُ

[She said to us, while her tears fell in pairs, or in close succession, like large pearls when the string lets them drop off. Upon those who have departed be peace]. (S.) [This citation, and what immediately follows it in the S,
mentioning the pl. نَمَءْمُوُت, not نَمَءْمُوُت, have been misunderstood by Golius; and Freytag has followed him in this case.] ___ is
also [a name of] A certain Mansion [of the Moon; namely, the Sixth; more commonly called
الْمَنْعِنَة;] pertaining to [here meaning Gemini]; (M, K;) one of two [asterisms] called [نَمَءْمُوُت] is The Sign
of Gemini. (Kzw.) ___ [The pl.] نَمَءْمُوُت also signifies Clusters, or what are clustered together; (M:) of stars, and
of pearls. (M, K;) ___ And [نَمَءْمُوُت] نَمَءْمُوُت, A pair of pearls, or large pearls, for the ear: each of them is termed a [نَمَءْمُوُت] to the
other. (TA.) ___ [in the CK نَمَءْمُوُت, نَمَءْمُوُت] A certain small herb, (AHn, M, K,) having a fruit like cumin-seed,
(AHn, M, and K in art. راء م) and many leaves, growing in the plains, spreading long and wide, and having a yellow flower. (AHn, TA.) also signifies The arrow of the kind used in the game called (M:) or a certain arrow of those used in that game: (K:) or the second of those arrows; (S, M, K;) said by Lh to have two notches, and to entitle to two portions [of the slaughtered camel] if successful, and to subject to the payment for two portions if unsuccessful. (M.) And تومات, A kind of women's vehicles [borne by camels], (T, K,) like the رجاشم, (T, TA,) erroneously said in the copies of the K to be like the مشاجب, (TA,) having no coverings, or canopies: the sing. is توممة. (T, K.)

توممة: see تومم...

Twinning, or bringing forth two at one birth; (S, M, Msb, K;) applied to a mother, (K,) or a woman, (S, M, Msb,) and to any pregnant animal; (M:) without د. (Msb.)

مئام Accustomed to twin, or bring forth two at one birth; (S, M, K;) applied to a mother, (K,) or a woman, (S, M,) and to any pregnant animal: (M:) pl. متئام. (Har p. 613.) Hence, (Har ubi suprà,) تومث متئام, (S, Har,) or متئام, (TA, PS,) [both app. correct.] A piece of cloth woven of threads two and two together in its warp and its woof. (S, Har, TA.) Hence, also, متئام، أبیات متئام، Verses consisting of words in pairs whereof each member resembles the other in writing. (Har ubi suprà.) [See also متئوم.]

متئوم: see متئام.

فرس متئام A horse fetching, or that fetches, run after run. (S, M.)

مئوم The using two words resembling each other in writing but not in expression; as
in the saying, [Thy might, or elevated rank, hath deceived thee, and the end of that has become thine ignominy: fear then thine exorbitant deed, and may-be thou wilt be made to follow a right course by this]. (Har p. 269.)
fem. of اَذ; (M) i. q. َّهِذ [This and that]; (T;) a noun of indication, denoting that which is female or feminine; like اَذ (S, K) applied to that which is male or masculine; (S;) and you say also اَذ: (S, K:) the dual is تانَّ and the pl. اَولَأَء. (S, K:) En-Nábighah [Edh-Dhubyánee] says, (T, S,) excusing himself to En-Noamán [Aboo-Káboos], whom he had satirized, (TA,)

* هاَنِإ تا عَذْرَةَ إِنْ لَمْ تَكُنْ نَفْعَتْ *
* فَإِنْ سَاحِيَهَا قُدْ تَأَهَّ فِي الْبَلَدْ *

[Now verily this is an excuse: if it profit not, then verily its author has lost his way in the desert, or in the waterless desert]: (T, S: but in the latter, ﻻ is put in the place of ﱐا: (T, S:) ﱐا here points to the ﻼزَبَدَة [or ode]; and اَذ is a subst from ﱐا ﱐا: (S, K;) ﱐا means ﱐا ﱐا and ﱐا means ﱐا. (TA:) The dim. of اَذ is تانَّ and اَذَّ (T, S, M, K,) which is anomalous, like ﱐا; (S, K,) the dim. of اَذ and اَذَّ (S, K,) (or ode); and اَذَّ is prefixed to it (T, S, K) [as an inceptive particle] to give notice of what is about to be said, (S,) so that one says اَذَّ [meaning This], (T, S, K,) as in ﱐا فَلَانَّ [This is such a woman]; (T;) and [in the dual] ﱐا فَلَانَّ and [in the pl.] ﱐا فَلَانَّ and the dim. is تانَّ. (S.) ___ When you use it in addressing another person, you add to it كَ [as a particle of allocution], and say تانَكَ (S, K) and ﱐانَكَ (T, S, K) and ﱐانَكَ تُيَبَكَ (T, S, K) and ﱐانَكَ تَنَلَّكَ, which is a bad dial. var., (S, K,) and تانَكَ, (T, S,) which is the worst of these: (T:) [all meaning That:] the dual is تانَكَ and تانَكَ, the latter with tesh-deed, (S, K [but in some copies of the S, only the latter is mentioned]), and تانَكَ which, like تانَكَ, is dual of تانَكَ or تانَكَ, which are contractions of تانَكَ; these two duals being for تانَكَ اَولَأَء [or اَولَأَء], (S, K: [in the TA, the latter is erroneously written اَوْلَأَء]) the كَ relates to the person or persons whom you address, masc. and fem. and dual and pl.: [but in addressing a female, you may say تانَكَ and كَ; in addressing two persons,
in addressing more than two males, and in addressing more than two females, what precedes the relates to the person [or thing] indicated, masc. and fem. and dual and pl. (S.) is also prefixed to and so that one says, (This, or that, is Hind). (S, K.) Abu-n-Nejm says,

meaning [We have come saluting thee and seeking of thee a gift: then do thou to us] this or that: [give us] a salutation or a gift. (S.) The that is used to give notice of what is about to be said is not prefixed to because the is made a substitute for that: (S, TA:) or, as IB says, they do not prefix that because the denotes the remoteness of that which is indicated and the denotes its nearness, so that the two are incompatible. (TA.) and Names of the letter: see that letter, and see arts. and for see (near its end) art. 1.
1. 

**Tab**

He, or it, suffered loss, or diminution; or became lost: and perished, or died: as also, inf. n. and app. also. [Tab (M, A, K) and Tabb (M, K) as inf. ns.] signify The suffering loss, or diminution; or being lost: and perishing, or dying: or [used as subs.] loss, or diminution; or the state of being lost: and perdition, or death: (M,* A, K: *) and so Tab, (T, S, A, Msb, K, *) [said to be] a subst. from , with teshdeed, (Msb,) and and Tabb (K:) or the last three signify [simply] perdition, or death: (M:) and is explained as signifying loss, or diminution, that brings, or leads, to perdition or death; (IAth, TA:) and so Tab; (Bd in cx1. 1;) and the causing to perish. (T, TA,) Hence you say, Tab meaning, in an emphatic manner, May he suffer loss, or be lost, or perish). (S.) And May God decree to him loss, or perdition; or cause loss, or perdition, to cleave to him: (S, M, * Msb, * K: *) being in the accus. case as an inf. n. governed by a verb understood. (S.) And , [in the CK Tabb,] meaning the same in an intensive, or emphatic, manner: (M, K:) and , (TA;) And Tab, (T, S, M, K,) and Tab, aor. —, (Msb,) inf. n. Tab and Tab, but IDrd says that the former of these seems to be the inf. n., and the latter the simple subst., (M,) May his arms, or hands, and his arm, or hand, suffer loss, or be lost, or perish: (T, M, Msb, K, and Bd in cx1. 1:) or may he himself suffer loss, &c., (Msb, * and Bd ubi suprà,) i. e., his whole person: (Jel in cx1. 1:) or his good in the present life and that in the life to come. (Bd ubi suprà.) [Hence,] Tab \( (A, TA) \) and Tab, (T, K) He became an old man: (T, A, K:) the loss of youth being likened to Tab, (TA,) [aor., accord. to rule, —.] He cut, or cut off, a thing. (K,) And Tab It was cut, or cut off. (TA.)

2. Tab, inf. n. Tabb: see 1, in three places. , (inf. n. as above, S,) [He caused him to suffer loss, or to become lost: or] he destroyed him, or killed him. (S, K,) He said to him Tab: (M, *) [i. e.] he imprecated loss, or perdition, or death, upon him. (A.)
"God weakened, or impaired, or may God weaken, or impair; his strength. (K, TA.)"

10 "It (a road) became beaten, or trodden, and rendered even, or easy to walk or ride upon, or easy and direct. (A.) ___ It (an affair) was, or became, rightly disposed or arranged; in a right state: (S, M, A, Msb:)

or it followed a regular, or right, course; was in a right state; and clear; or plain; from متتстанав applied to a road, explained below: (T, TA:) or it became complete, and in a right state: ل. it demanded loss, or diminution, or destruction; because these sometimes follow completeness: (Har p. 35:) or the م may be a substitute for م; the meaning being متتстанавлива.

R. Q. 1 تب: see 1.

تَبِيَةٌ A difficult, or distressing, state or condition. (K.)

تَبِيِّنَتْ: see 1, in several places.

تَبَيِّنَةٌ: see 1, in several places.

تَبَيَّنَتْ: see 1, in several places.

تَبَيَّنَتْ i. q. مِهْلَكْةٌ [A place of perdition, or destruction; or a desert; or a desert such as is termed مَفَارِقَة]. (K.) [It is also said in the K to signify What the ribs infold: but I think it probable that this meaning has been assigned to it from its having been found erroneously written for تبوئ, a dial. var. of تابوت.]

تَباَبِثَ An old man; (AZ, T, M, A, K;) fem. with ظ: (AZ, T, M, A:) and Weak: pl. of the dial. of Hudhey; and extr. [with respect to analogy]. (M.) You say. (A.) And كُنتَ شَابَاً فَصَرِتَ تابباً I was a young man, and I have become an old man. (A.) And تَابَتْ أَمَّ تَابَةٍ Art thou a young woman or an old woman? (A.) Also, (T, K,) or تَابَتْ أَمَّ تَابَةٍ أَمَّ تَابَةَ, (T,) An ass, and a camel, having galls, or sores, on his back: (T, K;) pl. as above. (K.) [See also َتَباَبِثَ.]
applied to a road, *Furrowed by passengers, so that it is manifest to him who travels along it*; and to this is likened an affair that is clear, or plain, and in a right state. (T.) [See the verb, 10.]
تبت

م. تبتوت

تبوت i. q. (K;) a dial. var. of the latter. (TA.) See both in art. توب.
1. ُّأنشطةَرَ (Lth, T, M,) and ُّأنشطةَرَ, aor. ; (Msb;) He, or it, (a thing, Lth, T, M,) perished.

(Lth, T, M, Msb, K,) See also 2.

2. ُّأنشطةَرَ, inf. n. (Zj, T, S, M, Msb, * K;) and ُّأنشطةَرَ, aor. ; (K;) He broke it: (K;) or he broke it in pieces; (S, M;) and did away with it: (M;) or he crumbled it, or broke it into small pieces, with his fingers: (Zj, T;) and he destroyed it: (Zj, T, Msb, K;) He (God) destroyed him. (A.)

ٌﱪَﺗ [a coll. gen. n., of which the n. un. is with 푇: Native gold, in the form of dust or of nuggets: this is the sense in which the word is generally used in the present day:] broken gold: (M;) it is not so called unless in the dust of its mine, or broken: (Lth, M;) or gold, and silver, before it is wrought: (Lth, T, IF, Msb;) or broken, or crumbled, particles of gold, and of silver, before they are wrought: when they are wrought, they are called فضة دذهب (IAar, T, K:) or uncoined gold (S, Mgh, Msb) and silver: (Mgh;) when coined, it is called (S, Msb;) [properly,] the term ُﱪَﺗ should not be employed save as applied to gold; but some apply it to silver also: (S;) the ُﱪَﺗ of silver, as well as of gold, is mentioned in a trad.: (TA:) or gold (M, K) universally: (M;) and silver: (K;) or what is extracted from the mine, (M, K,) of gold and silver and all جواهر [here meaning native ores] of the earth, (M,) before it is wrought (M, K) and used: (M;) or any جواهر [or native ore] before it is used, of copper (Zj, T, Mgh, Msb) and brass (Zj, T, Mgh) or iron (Msb) &c.: (Zj, Mgh, Msb;) and any جواهر [or native ore] that is used, of copper and brass: (K;) the word is sometimes applied to other minerals than gold and silver, as copper and iron and lead, but generally to gold; and some say that its primary application is to gold, and that the other applications are later, or tropical: (TA:) also broken pieces of glass. (Zj, T, M, K.)

ٌتَنْبَرْيَة a dial. var. of 푇ُنْبَرْيَة (AO, S,) i. e. [Scurf on the head:] what is formed at the roots of the hair, like bran.
Destruction, or perdition: (Zj, T, S, M, &c.) inf. n. of َِﱪَﺗ (Lth, T, M.)

Broken up [and] destroyed: so in [the saying in the Kur vii. 135,] ِﻪﻴِﻓْﻢُﻫِءَﻵُﺆٰﻫ As to these people, that wherein they are shall be broken up and destroyed]. (S.) Counsel destroyed, or brought to nought. (TA, from a trad.)

Destroyed: in a state of destruction: (IAar, T, K:) and defective, or deficient. (IAar, T.)
He followed; or went, or walked, behind, or after; (S, Mgh, Msb, K;) him, (Mgh, Msb, K;) or it; namely, a people, or company of men: (S;) or [in the CK and ] he went with him, or it, when the latter had passed by him: (S, Mgh, Msb, K;) and ُﻪَﻌِﺒَﺗ signifies the same; (Lth, S, K;) and so does ُﻪَﻌَـﺒﱠـﺗِا (Lth, Mgh, K;) or ْﻢُﻬُـﺘْﻌَـﺒْـﺗَأ signifies I overtook them, they having gone before me; (Fr, * A'Obeid, S, Msb, * K;) as also ْﻢُﻬِﺒَـﺗ signifies the same: and hence the saying in the Kur [xxxvii. 10], ُﻪَﻌَـﺒْـﺗَأﻓ ʬٌﺐِﻗٌَبﺎَهِﺷ [and a shooting star piercing the darkness by its light overtooketh him]: (S;) and the saying in the same [vii. 174], ُنﺎَﻄْﻴﱠﺸﻟا ُﻪَﻌَـﺒْـﺗَأﻓ and the devil overtook him: (TA;) and the saying in the same [xx. 81], ِﻩِدﻮُﻨُِﲜ ُنْﻮَﻋْﺮِﻓ ْﻢُﻬَﻌَـﺒْـﺗَأﻓ and Pharaoh overtook them with his troops: or almost did so: (Ibn-'Arafeh, K;) or this signifies made his troops to follow them; (TA;) the ب, accord. to some, being redundant: (Bd;) or ُﻪَﻌَـﺒْـﺗَأ signifies he followed his footsteps; and sought him, following him: (TA;) but ُﺖْﻟِز َﻊَﺒﱠـﺗِا signifies he went [after them, or followed them,] when they had passed by him; as also when you say, ُنَﻼُﻓ َﻊَﺒﱠـﺗِا [as in the L and TA, but perhaps a mistake for َﻊَﺒْـﺗَأ,] signifies also he followed him, desiring to do evil to him; like as Pharaoh followed Moses: (L, TA;) some say, َءْﻰﱠﺸﻟا ُﺖْﻌِﺒَﺗ َعﻮُﺒُـﺗ, inf. n. َءْﻰﱠﺸﻟا َﻊِﺒَﺗ, inf. n. and َعﺎَﺒَـﺗ, [the followed the thing] in respect of actions: (L, TA;) you say, َمﺎَﻣِﻹا َﻊِﺒَﺗ he followed the Imám [by doing as he did]: (Msb;) [but in this...}
last sense, more commonly, one says, (TA:) and (Mgh.); or of (S,) [the followed him, or imitated him, in the affair;] (Msb;) he followed him, or imitated him, in doing such a thing: (PS;) [but this last phrase has another meaning: see 3.] In the saying, (TA in art.) pronounced by the relaters of trds. with teshdeed, (TA;) also signifies He accepted a reference from his debtor to another for the payment of what was owed to him. (Mgh, TA; * )

May God make a thing to be followed by another thing to such a one, is said in relation to good and to evil; like (TA in art.) See also 5.

between two things, or affairs: and the making consequent, successive, or uninterrupted, in its progressions, or gradations, or the like: see 6]. (S, K.) It is said in a trad., (TA;) i. e. when ye perform the and that of the to be consequent]; (TA;) i. e. when ye perform the and when ye perform the or when ye perform either of these, then perform ye after it the other, without any length of time [intervening]: but the former [meaning] is the more obvious. (Marginal note in a copy of the Jámi'-es-Sagheer of Es-Suyootee.) And you say, (TA:) and (Msb;) or of (S,) [the followed him, or imitated him, in the affair;] (Msb;) he followed him, or imitated him, in doing such a thing: (PS;) [but this last phrase has another meaning: see 3.] In the saying, (TA in art.) pronounced by the relaters of trds. with teshdeed, (TA;) also signifies He accepted a reference from his debtor to another for the payment of what was owed to him. (Mgh, TA; * )

Make ye a consecution between the and the ; meaning make ye the performance of the and that of the to be consequent]; (TA;) i. e. when ye perform the and when ye perform the or when ye perform either of these, then perform ye after it the other, without any length of time [intervening]: but the former [meaning] is the more obvious. (Marginal note in a copy of the Jámi'-es-Sagheer of Es-Suyootee.) And you say, (TA:) and (Msb;) or of (S,) [the followed him, or imitated him, in the affair;] (Msb;) he followed him, or imitated him, in doing such a thing: (PS;) [but this last phrase has another meaning: see 3.] In the saying, (TA in art.) pronounced by the relaters of trds. with teshdeed, (TA;) also signifies He accepted a reference from his debtor to another for the payment of what was owed to him. (Mgh, TA; * )
or imitators, of them in excellencies. (TA.) And تابع الأغاني [He sang songs consecutively, successively, or uninterruptedly]. (S and K in art. جر.) And تابع إسقاطه [He made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities]. (M and K in art. سقط.) تابع القوس الجرى [The horse prosecuted, or continued, the course, or running, uninterruptedly]. (K voce هلب.) And تابع الهداى He carries on the narrative, or discourse, by consecutive progressions, or uninterruptedly: or, as Z says, pursues it, or carries it on, well. (TA.) [See also a similar phrase in what here follows.] تابع القوس He pared, or trimmed, the bow well, giving to each part thereof what was its due. (K, TA.) Skr says that the phrase تابع القوس, used by Aboo-Kebeer El-Hudhalee in describing a bow, means The paring, or trimming, of which has been executed with uniformity, part after part. (TA.) Hence, (TA) the saying of Abu-i-Wâkid Elleythee, (S, TA) in a trad., (S,) تابعنا الأعمال فلم تَجَدْ شِيئًا أَبْلَغَ فِي طَلِبِ الأَخَرَةِ من الْرَّحْلِ فِي الدَّنْيَا We have practised works with diligence, and acquired a sound knowledge of them, [and we have not found anything more efficacious in the pursuit of the blessings of the world to come than abstinence in respect of the enjoyments of the present world.] (S, * TA.) You say also, تابع عمله, meaning He made his work sound, or free from defect: (K, S:) and in like manner, تابع كلمته, his language, or speech. (K.) [Hence also,] تابع المريء الأول The pasture fattened the camels well and thoroughly. (K, TA.) تابعه عليه الأمر He aided, assisted, or helped, him to do the thing, or affair. (TA.) See also 1, where another meaning of the same phrase is mentioned, in the latter half of the paragraph. تابعته بحقي: see 1, near the end of the paragraph.

4 تابعه: see 1, from the beginning nearly to the end. Also He made him to follow; or to overtake: (S, K:) he made him to be a follower: (Mgh, Msb:) or he urged him, or induced him, to be a follower. (Mgh.) You say, [making the verb doubly trans.,] أَتَابَعَهُ الْمَهِيَّة فَتَابَعَهُ جَزَارًا [I made them to follow, or overtake, another, not myself]. (K.) And أَتَابَعَهُ الْمَهِيَّة فَتَابَعَهُ [I made him to follow, or overtake, the thing, and he followed it, or overtook it]. (S.) And أَتَابَعَتْ زِيَادًا عَمْراً I
made Zeyd to be a follower of 'Amr: (Mgh, Msb:) or I urged, or induced, Zeyd to be a follower of 'Amr. (Mgh.) And [He made his mind, or desire, to follow after it, regretting what had passed away]. (TA in art. 'Amr.) [Make thou its bit and bridle to follow the horse]: or [her nose-rein, the she-camel]: or [its rope, the bucket]: used in bidding to complete a favour, or benefaction: (K, TA:) A'Obeyd says, I think the meaning of the first prov. to be, Thou hast liberally given the horse, and the bit and bridle are a smaller matter; therefore satisfy thou completely the want, seeing that the horse is not without need of the bit and bridle. (TA.) ___ Hence the trad., Whoso is referred, for the payment of what is owed to him, to a solvent man, let him accept the reference: (Mgh, TA: *) [see also 1, last meaning:] the verb being made trans. by means of ٌعْلَى because it conveys the meaning of ِإِحَالَةُ. (Mgh.) You say [also], أَعْبَعَ فَلَانَ بَعْلَانَ Such a one was referred, for the payment of what was owed to him, to such a one. (S, TA.) And He referred him, for the payment of what was owed to him, to him. (TA.) ___ [See also ٌعْلَى, below.]

تبّعَتْنَ, inf. n. تبّعٌ (Lth, S, Msb, * K,) for which أَعْبَعَ is used by El-Kutámee, tropically, (S,) or, accord. to Sb, because the same in meaning; (TA;) and أَعْبَعَ, inf. n. تبّعٌ (S, K; *) He pursued it; investigated it; examined it; hunted after it; prosecuted a search after it; made successive, or repeated, endeavours to attain it, to reach it, or to obtain it; or sought it, sought for it, or sought after it, successively, time after time, or repeatedly, or in a leisurely manner; by degrees, gradually, step by step, bit by bit, or one thing after another; (Lth, S, * Msb, K, * TA,) following after it. (S.) Hence the saying of Zeyd Ibn-Thábit, respecting the collecting of the Kur-án, فَعَلَّفَ أَتَبَعَتْنَ مِنِ النَّخَافِ وَالعَسْبِ [And I set myself to seeking to collect it successively, &c., from the thin white stones and the leafless palm-branches upon which it was written]. (TA.) And أَعْبَعَ فَلَانَ أَعْبَعَ فَلَانَ [He investigated the countries, going forth from land to land]. (S and K in art. أَقْرَى.) And فَلَانَ أَعْبَعَ أَعْبَعَ فَلَانَ [Such a one pursues,
&c., *the track of such a one*. (TA.) And ٍنَﻼُﻓ َىِوﺎَﺴَﻣ ُﻊﱠﺒَـﺘَـﻳ [He seeks successively, &c., to discover the vices, faults, or evil qualities or actions, of such a one]. (TA.) And ٍنَﻼُﻓ َىِوﺎَﺴَﻣ ُﻊﱠﺒَـﺘَـﻳ [He pursues small, or little, affairs; and the like thereof: or he seeks successively, &c., to obtain a knowledge of the subtilties, niceties, abstrusities, or obscurities, of things, or affairs; and the like thereof]. (TA.) And َﻚِﻟٰذ َﻮَْﳓَو ِرﻮُﻣُﻷا ﻰَقاَﺪَﻣ ُﻊﱠﺒَـﺘَـﻳ [He pursues small, or little, affairs; and the like thereof: or he seeks successively, &c., to obtain a knowledge of the subtilties, niceties, abstrusities, or obscurities, of things, or affairs; and the like thereof]. (TA.) And َﻞْﺒَﳊا ﻊّﺒﺘﺗ [He took successive holds of the rope]: said of a man descending from a part of a mountain such as is termed ٌشِﯿِق, by means of a rope tied to that part, to a place in which honey was deposited. (TA in art. ٌشِﯿِق.)

It was, or became, consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. تَتاَبَع َسُقُوطُهُ. (K.) You say, ُﻪُﻃﻮُﻘُﺳ ﻊﺑﺎﺘﺗ [Its falling, falling down, dropping, dropping down, or tumbling down, was, or became, consecutive, &c.; i.e. it fell, fell down, &c., in consecutive portions or quantities]. (M and K in art. ﺲَﻔَط.) And َتَتاَبَع َتَمْاَمُ اللَّوْمَاتُ The people, or company of men, followed one another: (Msb.) And َتَتاَبَع َمَأَمْاَرُ ﺍَذِيَاءَ, and َتَتاَبَع َمَأَمْاَرُ ٍءﺂَﻴْﺷَأَل, and َتَتاَبَع َمَأَمْاَرُ ٍرِﻮُمَأَل, The things, and the rains, and the events, came one after another; each following near upon another. (Lth.) And it is said in a trad., َتَتاَبَع َعَلَى ُقُرْيَشَ َسُوْنَ جَدَدْ [Years of dearth, drought, or sterility, came consecutively upon Kureysh]. (TA.) َتَتاَبَع َعَلَى ُقُرْيَشَ َسُوْنَ جَدَدْ The horse ran evenly, not raising one of his limbs [above its fellow]. (TA.) َتَتاَبَع َعَلَى ُقُرْيَشَ َسُوْنَ جَدَدْ The camels became fat and goodly. (TA.)

ٍعَﺒﱠـﺗِإ see 1, throughout: and see also 5.

10 َعَﺒَـت He desired, or demanded, of him that he should follow him: (TA:) or he made him to follow him. (L.) [See also 4.]

ٍتَابَع A follower of women: (Lh, * Az:) or a passionate lover; and follower; of a woman, (K,) whithersoever she goes:
(TA:) and with ۲۱ of a man: (Lh:) and ۱۱ a sedulous seeker of women. (K.) [See تابع. ] You say also, تابع ضلة, meaning He is a follower of women: and تابع ضلة one in whom is no good, and with whom is no good: or, accord. to Th, you only say تابع ضلة This is what follows this. (M in art. ) See also تابع تابع, in two places. 

TA: تابع, in six places.

A man who makes his speech consecutive, one part to another. (Yoo, K. *)

A cow desiring [and therefore following] the bull. (Ibn-'Abbád, K.)

and تابع signify the same; (T, S, O, L, K;) [The consequence of an action: and] a claim which one seeks to obtain for an injury, or injurious treatment, and the like: (T, O, L, K; and so the Msb in explanation of the former word:) the former is also explained as signifying a right, or due, annexed to property, claimed from the possessor of the property: (L:) pl. [of the former] تباعات and [of the latter] تباعات. (TA.) A poet says,

* زمن التقحم والمجاعة
* أكلت حبيبة رتبها
* سوء العواقب والتابعة
* لم يجدوا من ركب

[Haneefeh ate their lord, in the time of experiencing deearth, or drought, or sterility, and hunger: they did not fear, from their lord, the evil of the results, and the consequence of their action]: for they had taken to themselves a god consisting of حيبس, [i. e. dates mixed with clarified butter and the preparation of milk called طقة, kneaded together,] and worshipped it for some time; then famine befell them, and they ate it. (S.) And one says, تباعة وما عليه من الله في هذا تابعة, and There is not, against him, on the part of God, in this, any claim on account of wrong-doing. (TA.)

One who is prosecuted, or sued, for a right, or due; of the measure تابع in the sense of the measure مفعول.
The young one of a cow in the first year; (S, Msb, K;) so says Aboo-Fak'as El-Asadee: (TA:) or that is a year old; (Az, Mgh, TA;) not so called until he has completed the year; erroneously said by Lth to signify a calf ripening to his perfect state: (Az, TA;) thus called because he yet follows his mother; (Mgh, Msb;) the word in this sense being of the measure ﴿فاعل﴾ in the sense of the measure ﴿فعال﴾ and ﴿تَبَع﴾ signifies the same: (TA:) fem. of the former with ﴿تَبَع﴾ pl. ﴿تَبَاعَة﴾ and ﴿تَبَاعَة﴾ [a pl. of pauc.]; (L, Msb;) and ﴿اتَّبَاع﴾ and ﴿اتَّبَاع﴾, the latter of which is extr., are pl. of ﴿اتَّبَاع﴾. (L:) the pl. of ﴿تَبَع﴾ in the abovementioned sense is ﴿اتَّبَاع﴾. (TA:) Accord. to EshShaabee, (IF,) One whose horns and ears are equal [in length]: (IF, K;) but this is a judicial explanation; not deduced from the rules of lexicology. (IF.) __ I. q. ﴿تَبَع﴾ [as signifying One who prosecutes, or sues, for a right, or due; and particularly for blood-revenge]. (S, K.) Hence the saying in the Kur [xvii. 71], ﴿تَبَع﴾ ﴿هِب﴾ ﴿أَنْـﻴَﻠَﻋ﴾ ﴿ْﻢُﻜَﻟ﴾ اوُﺪَِﲡَﻻﱠُٰ ﴿تَبَع﴾: (Fr. S, K;) or ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you: (Zj:) [or any aider against us; for] ﴿تَبَع﴾ also signifies an aider; and especially against an enemy. (Lth, K.) __ See also ﴿تَبَع﴾, latter half.

﴾تَبَع﴾: (TA:) ﴿تَبَعَة﴾ see ﴿تَبَعَة﴾ in three places.

﴾تَبَع﴾ An appellation of each of the Kings of El-Yemen (S, K) who possessed Himyer and Hadramowt, (K, TA,) and, as some add, Sebà: (TA;) but not otherwise; (K, TA;) and the like of this is said in the 'Eyn: (TA:) so called because they followed one another; whenever one died, another took his place, following him in his course of acting: (TA:) pl. ﴿تَبَاعَة﴾, (S, K,) with added as having the meaning of a rel. n.; [as though it were pl. of ﴿تَبَع﴾, like as ﴿حَنَابَة﴾ is pl. of ﴿حَنَابِي﴾;] erroneously written in some of the copies of the K ﴿تَبَعَة﴾ of Himyer were like the ﴿أَكَا سَرَه﴾ of the Persians and the ﴿قِيَاسَرَة﴾ of the Romans. (Lth,) in the Kur xlv. 36, it is said in a trad. to mean a particular king, who was a believer, and whose people were unbelievers. (Zj.) __ And
hence, (TA,) A species of the بعاءبيب [or kings of the bees], (K,) the greatest and most beautiful thereof, whom the other bees follow: (TA:) pl. تابع [which is probably a mistranscription for تباع]. (TA.) ___ A species of طير [which means any flying things, as well as birds; and may therefore, perhaps, be meant to indicate what next precedes]. (S.) ___ The shade, or shadow; (S, K;) because it follows the sun; as also تبع. (K.) A poet says, (S,) namely, Soadà El-Juhaneeyeh, (TA,) or Selmà El-Juhaneeyeh, (marginal note in a copy of the S,) bewailing her brother, As'ad,

(S) [He comes to the waters when people are dwelling, or staying, there, (but see حضيرة) and when no one is there, as the bird called katāh comes to water] when the shade has become contracted at mid-day: or, accord. to Abū-Leylā, the meaning is, the shade of night; i. e., this man comes to the waters in the last part of the night, before any one: though it means also the shade of day-time: (TA:) or, accord. to Abū-Sa'eed Ed-Dareer, the meaning here is [the star; or asterism, called] الدبائان; and this is very probably correct; for the bird above mentioned comes to the waters by night, and seldom by day; and hence the saying, (Az, TA.) See تابع. ___ See also I know not who of men he is. (Ibn-'Abbād, K,) ___ تابع is also a pl. of تابع [q. v.]. (TA.)

I know not who of men he is. (Ibn-'Abbād, K.) ___ تابع is also a pl. of تابع [q. v.]. (TA.)

A certain wind, (K, TA,) also called التكبيء, (TA,) which blows (K, TA) in the early morning, (TA,) with the rising of the sun, (K, TA,) from the direction of the wind called الصبا, unaccompanied by rising clouds, (TA,) and veers round through the various places whence winds blow until it returns to the place from which blows the wind called الصبا, (K, TA,) whence it commenced in the early morning: (TA:) the Arabs dislike it. (Z, TA.)

Following: a follower: (TA:) and تابع also signifies the same as تابع; (K;) a thing that follows in the track of a
thing; (Lth, Az;) or that is at the kinder; or latter, part of anything; (TA;) but is used alike as sing. and pl.: (S, Msb, K;) the pl.
of تَبْعُ (TA) [and, applied to rational beings, تَابِعُ] and the pl. of تَابِعُ is تَابِعٌ (S, K;) or this may be used as a pl. of تَابِعٌ (Msb;) or it is pl. of تَابِعٌ, like تَابِعٌ.

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as pl. of خَاسِمُ (Kr, Mgh,) and طَلَّبُ طَلَّبٍ (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, [The person praying is a follower of his Imám]: and the pl. تَابِعٌ (Msb.) And it is said in the Kur [x.iv. 24, and xl. 50], [Verily we were followers of you]: (S, TA:) in which the last word may be a quasi-pl. n. of تَابِعٌ; or it may be an inf. n., meaning تَابِعٌ. (TA.) تَابِعٌ is applied as an epithet to the legs of a beast: (Lth, T;) and is also used as [an epithet in which the quality of a subst. is predominant,] signifying The legs of a beast. (K.) ___ A jinnee, or genie, that accompanies a woman and follows her whithersoever she goes, (K, TA,) loving her: (TA:) and تَابِعٌ a jinneeeyeh, or female genie, that does the same to a man: (S,* K, TA;) or the د is added in the latter to give intensiveness to the signification, or to denote evilness of nature, or to convey the meaning of داَمِهٌ, q. v.: the pl. is تَابِعٌ and this means female associates. (TA.) ___ A servant; as also تَابِعٌ. (TA.) تَابِعٌ in the Kur [xxiv. 31], accord. to Th, means Or the servants of the husband, such as the old man who is perishing by reason of age, and the aged woman. (TA.) ___ See also تَابِعٌ. [Also One next in the order of time after the ; like تَابِعٌ. And in grammar, An appositive.] ___ The follower of the asterism; i. e., of the Pleiades; [the Hyades; or the five chief stars thereof; or the brightest star among them, a of Taurus]: this name being given to it as ominous of good; (K;) or as ominous of evil: (O:) or so called because it follows the Pleiades: (T;) also called the الدَّبَّرَانِ [the Hyades; or the five chief stars thereof; or the brightest star among them, a of Taurus]; this name being given to it as ominous of good; (K;) or as ominous of evil: (O:) or
in language is when one says the like of (S, K) and (S:) The putting, after a word, an imitative sequent, i.e. another word similar to the former in measure or in its by way of pleonasm, or for fulness of expression, and for corroboratio; (Mz 28th, and Kull p. 11;) the latter word being one not used alone, and having no meaning by itself, as in ; or being one which has a meaning of its own, as in (Kull ubi suprà.) [Also The latter of such two words; i.e. an imitative sequent. And used in the former sense, as an inf. n., it denotes various other kinds of assimilation, i.e., of one word to another preceding or following it, and of one vowel to another preceding or following it in the same word.]

She who has with her children, or young ones: (Lh:) or a ewe, or she-goat, and a cow, and a girl, having her offspring following her: (K:) or a cow having a , q. v.: and IB mentions also as signifying the same: and a female servant followed by her offspring whither she comes and goes. (TA.)

[pass. part. n. of 1. In grammar, The antecedent of a , i.e., of an appositive.] Anything made, or executed, soundly, thoroughly, well, or so as to be free from defect. (K, * TA.)

Consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like. (TA.) You say Pearls following one another, or doing so in uninterrupted order. (TA.) And Siram shehriy Mantaab An even, or a uniform, branch, in which are no knots. (K, * TA.) And A horse symmetrical in make, (A, K,) justly proportioned in his limbs or parts. (A, TA.) And A man whose knowledge is uniform, consistent, without incongruity. (K, * TA.)
1. (Lth, T, M) He pursued him with enmity, or hostility: (Lth, T:) or he bore enmity, or was hostile, to him. (M.) Love made him sick, or ill; (T, S, M, K;) as also 

2. (M, K,) and (K) destroyed them; (S, K;) as also (S, TA.) and caused him to be in a bad, or unsound, state: (S:) or, as some say, signifies, (M,) or signifies also, (K,) it took away his reason, (M, K,) and bewildered him. (TA.) You say also, of a woman, 

3. (Lth, T, M, K,) and (K) said by Lth to be allowable, (T,) and He seasoned the contents of the cooking-pot with he put into the cooking-pot; (K,) i. q. فحَّاهَا and فَرَحَهَا. (A 'Obeid, T:) He seasoned meaning he embellished his speech, or language; syn.

4. (Lth, T, M, Msb, K,) and (K)心中 has enmity, or hostility, (Lth, T, M, K, TA,) in the heart, (TA,) with which one is pursued: (Lth, T:) pl. (Lth, T, M, K) and which latter is extr. (K,) You say, (He has enmity, or
hostility, towards me, with which he pursues me]. (T.) I. q. دَحَلَةً (S) and دَحَل (S, M, K) [by the former of which may be intended the meaning explained above, or, as appears to be meant by the latter, blood-revenge; or retaliation of murder or homicide; or prosecution for blood; or a desire of, or seeking for, retaliation of a crime or of enmity]: pl. تَمْوَّل يمْوَلَةً (S). and تَمْوَلَةً (S, M, K) [by the former of which is likened by Yezeed Ibn-El-Hakam Eth-Thakafee to a debt which one should be paid. (Ham p. 530.) And one says, أَصـَبَ بِتَمْوَلٍ [He was made a victim of blood-revenge, or retaliation of murder or homicide: or, perhaps, of enmity, or hostility]. (S.) And بينهم تَمْوَل [Between them are blood-revenges, &c.]. (TA.) _ Love-sickness. (Kull p. 167. [See حُبـٌ.] See 1.

ناَبَلَةٌ Time, or fortune, that smites people with its vicissitudes, (M, TA,) and destroys them. (TA.) And دَهْر مَتَابِل خَيل, occurring in a poem of El-Aashà, Time, or fortune, that destroys, or carries off, family and children. (S.)

تَمْوَلَةٌ A possessor [or seller] of تَوَابِلَةٌ. (K.)

تَابِلَةٌ A possessor [or seller] of تَوَابِلَةٌ. (K.)

تَابِلَةٌ, (A ‘Obeyd, T, S, M, Msb, K,) also pronounced تَابِلَةٌ تَابِلَةٌ, تَابِلَةٌ تَابِلَةٌ, (Ij, M,) and تَابِلَةٌ تَابِلَةٌ, (S, Msb, K,) and تَوَابِلَةٌ, (IAar, T, K,) Seeds that are used in cooking, for seasoning food; (T, S, * M, Msb, K;) i. q. فَحَةٌ (T, M;) such as cumin-seeds and coriander-seeds: (TA voce تَرْجِحٌ.) said to be arabicized: Ibn-El-Jawâ-leekee says that the vulgar distinguish between تَابِلَةٌ and تَابِلَةٌ, [in the manner explained voce تَرْجِحٌ.] but the [classical] Arabs do not: (Msb;) pl. تَوَابِلَةٌ, (T, S, Msb, K.)

تَمْوَلَةٌ: and see تَمْوَلَةٌ.

تَInterstitial: and see تَابِلَةٌ.

تَوَابِلَةٌ: see تَوَابِلَةٌ.
What falls in consecutive portions, or particles, on the occasion of the hammering of copper and of iron: a thereof, with hydromel, drunk, powerfully alleviates the ejection of phlegm. (K.)

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A man rendered love-sick; (T;) as also (M;) and the former, a lover who is not granted that which he wants. (TA.)
1. He fed a beast with *تبث* [q. v.]. (S, M, K.) Also He sold [تبث, i. e.] straw. (KL.)

2. He was, or became, intelligent, sagacious, skilful, or knowing; syn. فطَن, (K) or فطَن; صار فطَن; (S;) and nice, or minute, in inspection [تبث] into affairs: (S;) or تباث signifies the being very intelligent or sagacious or skilful or knowing, and nice, or minute, in inspection; as also 。طبانه; accord. to AO and AA: (T:) these two words signify the same (T, S, M *) accord. to [most of] the leading authorities: (T:) and Yaakoob asserts that the لز is a substitute for طز: (M:) [or the reverse seems to be the case in the opinion of Az, who here remarks that there are many instances of the change of لز into طز:] or the former is in evil; and the latter, in good: (M:) or, accord. to Lth, طبَن means in evil; and لز, in good; so that he makes طبانة to be in deceiving, or beguiling, and suddenly, or unexpectedly, attacking or destroying: but En-Nadr says the contr.; and accord. to him, طبَن signifies the having knowledge of affairs, and intelligence, or sagacity, and science: (T:) and تباث, inf. n. تبث signifies the same as طبَن: (K:) or he inspected nicely, or minutely: as in a trad. in which it is said, respecting a woman whose husband has died leaving her pregnant, بَاذَكَبَتْهَا مِنْ جَمِيعِ الْمَالِ حَتَّىْ تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ مَا تَبِينَتْ M a * She shall be expended upon from the whole of the property] until ye make a nice, or minute, inspection [into the circumstances of the case], and say otherwise, (T, S,) i. e., that she shall be expended upon from her own share: (T:) and so in another trad., in which it is said, إنَّ الرجل لِيَتَكَلَم بالكلمة تباث فيها يهىء ما في الآخرة, (A ‘Obeyd, T, M,) i. e. [Verily a man will say a saying in which he will be nice, or minute [in expression, whereby he will fall into the fire of Hell]: (TA:) here A ‘Obeyd thinks the meaning to be the making language obscure, or abstruse, and disputing in a matter of religion. (T.) You say also, طبَن, (T, M, TA) He understood it; or knew it; or had knowledge, or was cognizant, of it; (TA;) i. q. طبَن. (M.)
He clad himself with a *تُبَّان* (K.)

: see what next follows.

(*S, M, Msb, K, &c.) and (M, K) *Straw*; i.e. the stalks, or stems, (عَصِيفَ، M, K) or the stalk, or stem, (سَاقَ، Msb,) of seed-produce, (M, Msb, K,) such as wheat and the like, (M, K,) [generally] after it has been trodden or thrashed [and cut]; (Msb;) wheat when it has been trodden or thrashed [and cut] by the feet of beasts or by repeatedly drawing over it the [machine called] سَوْدِم [q. v.]: (Mgh in art. سود) [a coll. gen. n.] n. un. with ؤ [signifying a straw, or piece of straw]. (S, M.) You say نَسْمَغْنَم مَن تَنَبَّأ [Less than a straw, or piece of straw]. (TA.) Also, the former, *A great bowl*: (S:) or a bowl that satisfies the thirst of twenty: (K:) or the greatest of bowls, that almost satisfies the thirst of twenty: (Ks, S, M:) next is the صحَن, which is nearly equal thereto: then, the عُسق, that satisfies the thirst of three and of four: then, the قَدح, that satisfies the thirst of two men: then, the قَبَع, that satisfies the thirst of one man: then, the عمر: (Ks, S:) or a bowl of rude, or rough, make; not made neatly, or skilfully. (M.) [Hence, probably.] A liberal, or bountiful, and noble, chief. (K.) And A wolf. (K.)

Intelligent, sagacious, skilful, or knowing; and nice, or minute, in inspection (S, M, K) into affairs; (S:) as also طَنَم: (M:) [or very intelligent, &c.: and accord. to some, in evil: or in good: see تُنَبَّان.] And One who plays with his hand with everything. (K.)

A seller of *تُبَّان*: (S, M, K;) thus, perfectly decl., if of the measure فَعَلُانِ فَعَلُانِ من تَنَبَّانَ: but if of the measure فَعَلَانِ فَعَلَانِ, from the act of cutting (for تُنَبَّان is generally cut by the thrashing-machine), it is imperfectly decl. (S.)

*تُبَّان* [or breeches], (S, Mgh, K,) without legs, [i.e. having only two holes through which to put the legs,] (TA in art. رَفَث) [made of linen, and of leather,] of the measure of a span, (S, Mgh,) such as to conceal the anterior and posterior pudenda (S, Mgh, K, TA) only; (TA;) worn by sailors (S, Mgh) [and by
wrestlers): or a thing like or a thing like small [It is an arabicized word, from the Persian ] the Arabs make it masc. (T, M, Msb) and fem. (Msb) pl. (T, Msb.)

] (T, Msb.)

] (Mgh, Msb, TA) and (Mgh, Msb) The place, (TA,) or house, or the like, (Mgh, Msb,) of [or for]

(Mgh, Msb, TA.)

: see

: see

, applied to a horse such as is termed , Of the colour of [or straw]. (TA.)
a dial. var. of تابوت, of the dial. of the Ansár. (S and K in art. توب, q. v.)
According to some, it belongs to the present art, and was originally...
A certain people, or nation, (K.) [called by us the Tartars,] in the furthest countries of the East, in the mountains of جﺎﻤﻐﻃ, on the confines of China, (TA,) bordering upon the Turks, (K,) more than six months' journey from Má-warāā-n-nahr: so in the Murooj edh-Dhabah. (TA.)
 práctico de comercio, mercancías, o comercio; traficó; tradió; vendió y compró; (K;) empleó la propiedad para el fin de la ganancia.

(A.) Dices, 

[He practicó una lucrativa, o lucrativa, actividad de comercio]. (A.) Y 

[Such a uno comercia en tierra y mar]. (A.) No puede, si acaso, encontrarse en absoluto ningún otro caso de 

immediately followed by ج except ج that in ج is originally ج. (Msb.)

(A.) Dices, 

He practicó con él [y (como se infiere en el A) que se vio con él en 

practicant] comercio, o vendiendo y comprando. (K.)

 Ago: ve 1, en dos lugares. Ve también 8 en art. Ago.

أج: ve Agro.

أج: ve Agro.

أج: ve Agro.

أج una subst. de 1; (Msb.) o quasi-inf. n.; (Mgh.) [The practice of traffic, merchandise, or commerce; traffic; trade; selling and buying;] the trade of the 

Tárj, i. e., of him who sells and buys for gain; (Ksh in ii. 15;) the 

seeking of gain by selling and buying. (Bd ibid.) [See also 1.] Also Merchandise, meaning what is sold and 
bought, of goods, or commodities, or household furniture, and the like; a quasi-inf. n. used in the sense of a pass. 

part. n. (Mgh.) [Hence the saying, 

عَلَيْكُمْ بِتَجَّرَاةَ الأَخْرَى] [Keep ye to the merchandise of the life to come]. (A.)

A merchant; one who practises traffic, merchandise, or commerce; a trafficker; a trader; or
tradesman; a dealer; one who sells and buys; (K;) one who sells and buys for gain: (Ksh in ii. 15:) and a vintner; or seller of wine, (S, K;) was also called thus by the Arabs: (S:) accord. to IAth, this latter is said to be the primary signification: and hence the saying in a trad., [Verily the vintner is a transgressor]: (TA:) pl. ٌﺮِﺟْاَﻓ and ٌﺮِﺟْاَﺘْﻟا (TA:) and ٌرﺎَِﳒ and ٌرﺎَِﳒ, (S, Msb, K;) [or rather this last is a quasi-pl. n.,] like as ٌصِحب is of ٌصِحْب, (S, Msb,) and ٌبْحِر, (K;) or this may be a pl. of ٌبْحِر. (ISd, TA.)}

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 occurring in a verse of El-Akhtal, [for ٌﺮِﺟْاَﺘْﻟا,] is thought by ISd to be like ٌرﺎَِﳒ: (TA.) ___ [Hence,] A man skilful in an affair: (K, TA.) The Arabs say, ِﺮْﻣَﻷاَﻚِﻟٰﺬِﺑٌﺮِﺟﺎَﺘَﻟُﻪﱠﻧِإ Verily he is skilful in that affair. (IAar, TA.) ___ And A she-camel that is saleable, or easy of sale, or in much demand, in traffic, and in the market; (A 'Obeyd, S, K;) as also ٌةَﺮِﺟَ and ٌةَﺮِﺟَِمَﺮْﻛَأ ىَﻠَﻋَوُﻫ He is upon a most noble horse. (K.)

though, by reason of her beauty, or goodliness, and fatness, she sold herself: (Ksh in ii. 15:) contr. of ٌضْرَأ (S, * TA:) the pl. of ٌضْرَأ, (T, A.) You say also, ٌعَﻠِّﺴﻟِ َﻚْﻴَﻠَﻋ كِلَذُكَّالْأَمْرِ إِنَّهُ لَنَاجِرٌ Verily he is skilful in that affair. (IAar, TA.) ___ And A she-camel that is goodly, and saleable, or in much demand: (A;) or that is easy of sale when offered, by reason of her excellence: (T:) or simply, that is easy of sale, or in much demand: (S:) as though, by reason of her beauty, or goodliness, and fatness, she sold herself: (Ksh in ii. 15:) contr. of ٌضْرَأ (S, * TA:) the pl. of ٌضْرَأ, (T, A.) You say also, ٌعَﻠِّﺴﻟِ َﻚْﻴَﻠَﻋ كِلَذُكَّالْأَمْرِ إِنَّهُ لَنَاجِرٌ Verily he is skilful in that affair. (IAar, TA.) ___ And A she-camel that is goodly, and saleable, or in much demand: (A;) or that is easy of sale when offered, by reason of her excellence: (T:) or simply, that is easy of sale, or in much demand: (S:) as

A land in which traffic, merchandise, or commerce, is practised; (S, L, K;) and to which people go for the purpose of practising the same: (K;) pl. ٌمَتْاجر. (TA.)
1. **جر** (جر) aor., (S, Msb, K) or the latter is a simple subst., (Msb) or quasi-inf. n., (Mgh) and (A) and (S, A, Msb, K) of the measure افعل (S). He practised traffic, merchandise, or commerce; trafficked; traded; dealt; sold and bought; (K) employed property for the purpose of gain.

(A.) You say, [He practised a profitable, or lucrative, traffic]. (A.) And [Such a one traffics on land and sea]. (A.) There can hardly, if at all, be found any other instance of ت immediately followed by ج except تنتج ورجع the ت in تجهاد is originally ج. (Msb.)

3. **جار** (جار) n., (Msh, A, KL) He practised with him and (as is implied in the A) he vied with him in practising traffic, or selling and buying. (KL.)

8. **بج** (بج) n. see 1, in two places. See also 8 in art. وسجر.

8. **بج** (بج) n. تاجر and (A) a subst. from 1; (Msh, Msb) or quasi-inf. n.; (Mgh) [The practice of traffic, merchandise, or commerce; traffic; trade; selling and buying:] the trade of the تاجر, i. e., of him who sells and buys for gain: (Ksh in ii. 15;) the seeking of gain by selling and buying. (Bd ibid.) See also 1. [Also Merchandise, meaning what is sold and bought, of goods, or commodities, or householdfurniture, and the like; a quasi-inf. n. used in the sense of a pass. part. n. (Mgh)] Hence the saying, [Keep ye to the merchandise of the life to come]. (A.)

8. **بج** (بج) n. تاجر A merchant; one who practises traffic, merchandise, or commerce; a trafficker; a trader; or
tradesman; a dealer; one who sells and buys; (K;) one who sells and buys for gain: (Ksh in ii. 15:) and a vintner; or seller of wine, (S, K,) was also called thus by the Arabs: (S:) accord. to IAth, this latter is said to be the primary signification: and hence the saying in a trad., (Verily the vintner is a transgressor): (TA:) pl. رَجَٰحَر and رَجَٰح and رَجَح, (S, Mpb, K,) [or rather this last is a quasi-pl. n.,] like as is of صَاحِب, (S, Mpb,) and رَجَح, (K,) or this may be a pl. of رَجَٰح. (ISd, TA.)

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occuring in a verse of El-Akhtal, [for رَجَٰحَّر], is thought by ISd to be like مُهْر. (TA.) __ [Hence,] A man skilful in an affair. (K, TA.) The Arabs say, إِن رَجَٰحَّر فَيُنَٰبِرِّكَ. (IAar, TA.) __ And A she-camel that is saleable, or easy of sale, or in much demand, in traffic, and in the market; (A 'Obeyd, S, K;) as also رَجَٰحَر. (K;) or the latter, a she-camel that is goodly, and saleable, or in much demand: (A:) or that is easy of sale when offered, by reason of her excellence: (T:) or simply, that is easy of sale, or in much demand: (S:) as though, by reason of her beauty, or goodliness, and fatness, she sold herself: (Ksh in ii. 15:) contr. of رَجَٰحَّر. (S, * TA:) the pl. of رَجَحَّر is مَرْكَأ. (T, A.) You say also, رَجَٰحَّر. (A.) And He is upon a most noble horse. (K.)

A land in which traffic, merchandise, or commerce, is practised; (S, L, K;) and to which people go for the purpose of practising the same: (K:) pl. رَجَٰح. (TA.)
(Quasi root)

1ِ ﺍِھَ، aor. 1ِ ﺍِھَ، (AZ, K, art. ًوَِﺟَِ) inf. n. ًوَِﺟَِ، (AZ, TA, in that art.) or, as As says, ًوَِﺟَِ، with damm (TA in that art.;) i. q. ًوَِﺟَِ. and ًوَِﺟَِ (K in that art.) and ًوَِﺟَِ (K in art. ًوَِﺟَِ.) See art. ًوَِﺟَِ. ًوَِﺟَِ (S, Msb, K, in art. ًوَِﺟَِ) and ًوَِﺟَِ (S, K, in that art.) and ًوَِﺟَِ (K in that art.) i. q. ًوَِﺟَِ. ًوَِﺟَِ (S, Msb, K, in that art.,) which is seldom used; the ًوَ being generally changed into ًتَ. (Msb, ibid.)
**is the contr. of** [signifying *The location that is beneath, below, or under.*] [١] is opposed to *فوق* [or a part of] another thing. (Kull.) Sometimes, (K.) *تحت* is an adv. n., (Msb, K,) having a vague signification, its meaning not being clear unless it is prefixed to another word, as in the phrase [١] [This is beneath, below, or under, this]. (Msb.) And sometimes, it is a simple noun; (K;) in which case, [not having the article ال] it is indecl., with dammeh for its termination, (K, and I'Ak p. 204,) provided that the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself; (I'Ak ubi suprà;) as in [Beneath, below, or under]; (K;) and in the saying,

*أَقَبَ مِنْ تَحَتْ عَرْيَضٍ مِنْ عَلٍّ*

[Lean beneath; broad above]: otherwise, it is decl.; (I'ak ibid.;) as in [Rivers running beneath them]; (Kur ii. 23, &c.;) i.e., beneath their trees, (Bd, Jel,) and their pavilions. (Jel.) [You say also, فَلَانٌ تَحَتَ أَمْرٌ فَلَانٌ Such a one is under the command, rule, or authority, of such a one. And فَلَانٌ تَحَتَ فَلَانَةٌ Such a one has as his wife such a woman: see an ex. in a verse cited voce اذِإ]. The dim. is مِنْ تَحَتْ هَذَا: (K,) andلَهَا تَحَتَ هَذَا, This is a little beneath, below, or under, this.] [١٣١] The sing. of *تحت* [١٣٤] is also the sing. of *تَحَتَْلَا, (IAth, TA,) which latter [in the CK erroneously written *تَحَتَْلَا* signifies *The low, base, vile, or ignoble, persons.* (A, IAth, K.) It is said in a trad., لَا تَقُومُ السَّاعَةُ حَتَّى لا تَقُومُ السَّاعَةُ حَتَّى تَهْلَكُ الْمَلَكُ الْوَحَّالُ, i.e. [The hour of resurrection will not come until] the low, or ignoble, persons [shall prevail], and the noble persons [shall perish]: (A, IAth, TA:) or, as some say, until the treasures that are beneath the earth appear. (TA.) And in another trad. it is said that among the signs of the resurrection shall be this: أَنْ يَعْلُو النَّحُوتُ الْوَلِيدُ That the weak of mankind shall have ascendency over the strong. (TA.)
Of, or relating to, the location that is beneath, below, or under; inferior; lower; rel. n. of تُجَيَّت, like as
تُجَيَّت
is of قَوَّف: نُفَقَائِي, q. v.}
And he presented him with it; or gave it to him as a present, q. v.: (S, Msb:) and He made a present to him; or gave him a (S, K, Msb, &c.), i. q. [which properly means He presented him with a novel, or rare, and pleasing present; or a gift not given to any one before; or a gift of which he (the recipient) did not possess the like, and which pleased him]: and signifies the same as ُهْفَْﲢِا (TA.)

ُهْفَْﲢِا: see above. [Perhaps originally ُهْفَْﲢْوِا: see what follows.]

ُهْفَْﲢِا (S, Msb, K, &c.) i. q. [as meaning A gratuitous gift, or favour; or a bounty, or benefit]; and ُهْفَْﲢِا (TA;) [i. e.] signifies ُهْفَْﲢِا (K, S): or simply ُهْفَْﲢِا (Msb:) and ُهْفَْﲢِا (Lth, TA:) which properly signifies a gift not given to any one before; or of which the recipient did not possess the like, and which pleases him:] (K, TA;) of fruit, and of sweet-smelling flowers: (TA:) [it generally means simply a present; or a rare, or pleasing, or rare and pleasing, present:] pl. ُهْفَْﲢِا (S, K, TA;) Accord. to some, it is originally ُهْفَْﲢِا (K, TA;) Az says that its ُهْفَْﲢِا (Msb:) and ُهْفَْﲢِا (Lth, TA:) so that it should be mentioned in art. ُهْفَْﲢِا (K, TA;) being like ُهْفَْﲢِا (S, K, TA;) and ُهْفَْﲢِا (S, K, TA;) and a ُهْفَْﲢِا (Msb:) and ُهْفَْﲝِا (TA:) It is said in a trad., ُهْفَْﲢِا (TA:) The pleasing present for the faster is oil, and aloes-wood or the like; i. e., these dispel from him the grievousness and distress occasioned by the fasting. (TA.)

And in another, respecting dates, ُهْفَْﲢِا (S, Msb, &c.) i. e. The date is the pleasing gift for the big, or full-grown, or old, and the quieter of the little one, or child: (TA:) And in another, ُهْفَْﲝِا (TA:) The boon for the believer is death. (TA.)
تَحْوِين

\[ \text{see arts. حيث } \text{حَوِين and where } \text{حَوِين} \]
It became sour: (JK, S, L, K:) it became soft by reason of too much water: and in like manner, clay, or mud, so that one could not plaster with it. (L.) Also, said of dough, It became leavened; or mature. (JK.)

He made it sour; namely, dough: (JK, S, L, K:) he made it soft by putting into it too much water; namely, dough: and in like manner, clay, or mud, so that he could not plaster with it. (L.)

Sour dough: (JK, S, A, L, K:) such as is soft by reason of too much water. (L.) Also dregs of sesame-grain from which the oil has been expressed; (JK, L, K;) also called kubb. (TA.)

Having no desire for food [app. by reason of acidity in the stomach]. (JK, K.)
A repository in which clothes are kept; (K;) **a chest for clothes; a wardrobe**: pl. **maboot** a Persian word sometimes used by the Arabs. (IDrd.) **[The following significations of the word seem to be post-classical.]** **A throne**: a seat: a seat of government: a moveable wooden bench, or sofa: all which are Persian. Hence, **nahrwan**, from the Persian, **A kind of covered litter, like a palanquin, borne by two camels or horses, one before and the other behind, or by two or four mules.** **So too** **a board, or plank**: likewise of Persian origin. Hence the verb **He boarded, or planked.**
خذ

خذ 1، aor. ��، inf. .assertIsNot. اخذ: see 8 in art.

خذ 8: see 8 in art.

خذ، an irregularly formed verb: see 8 in art.

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and دخِرْص (Lth, K) dial. vars. of دخِرْص, (Lth,) A بَنيَّة [or gone] of a garment: arabicized words, from تبريَز, (Lth, K, which is Persian. (Lth.)
(also quasi root)

1. *مَ bbcَ (originally مَ bbcَ, [Msb, and K in art. مَ bbcَ inf. n. مَ bbcَ] (Msb;) and مَ bbcَ aor. ; (K ubi suprà;) and مَ bbcَ; (Msb, and S and K &c. in art. مَ bbcَ) He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest; (Msb in art. مَ bbcَ;) he suffered from a disease produced by unsuitable [or unwholesome] food, (K and TA in art. مَ bbcَ;) or by fulness of the stomach: (TA in that art. مَ bbcَ;) followed by مَ bbcَ عن الطعام, (S and TA in that art.)

2. *مَ bbcَ It (a land or country) bordered upon, or was conterminous with or to, another land or country.

(AHeyth, Mgh, K.)

3. *مَ bbcَ (S and K in art. مَ bbcَ) originally مَ bbcَ (S in that art.,) or formed from مَ bbcَ in consequence of imagining the الت in this word to be radical; (MF;) said of food, It caused him to suffer from مَ bbcَ [or indigestion]. (S and K in art. مَ bbcَ)

4. *مَ bbcَ see 1.

The limit, or boundary, (S, Msb,) of any town (S) or land: (S, Msb:) pl. مَ bbcَ (S, Msb:) a poet (Aboo-Keys Ibn-El-Aslat, TA) says,

* يَا بِنَيَّ النَّخْوُومَ لا تَظُلْموهَا *

(Fr, S,) or, as some relate it, النَّخْوُومَ (TA:) accord. to the former reading, Fr says, the meaning is, [O my sons,] the limits, or boundaries, [misplace ye not them], for he does not say تَظُلْموهَا: but ISK says, I heard AA say, it is مَ bbcَ, and the pl. is مَ bbcَ; like صبر and صبور (S:) both IAar and ISk say that the sing and pl. are like رسول and رسول (Msb:) but the latter mentions also مَ bbcَ, with damm, as a pl. form, having no sing.: (TA:) or مَ bbcَ signifies a sign, or mark [of a boundary or of a way]: and limits,
or boundaries: and is sometimes with ↓ [to the تت]: (Mgh:) Lth says that خَخُوم [written without any vowel-sign] signifies a
division, or place of division, between two districts and two towns or villages; and the limit, or boundary,
of the land of any district and town or village is its خَخُوم: and AHeyth says that this word signifies limits, or
boundaries: (TA:) or خَخُوم, with damm, signifies a sign, or mark, and a limit, or boundary, that is a division
between two lands; and is of the fem. gender: and the pl. is خَخُوم also, and خَخُوم: (K:) this app. means that these are plfs. of خَخُوم;
but the former is a word that is used as a sing. and as a pl.; and the latter is pl. of خَخُوم, like as خَخُوم is of خَخُوم, صبور, and خَخُوم:
(TA:) or (as ISk says, TA) the sing. is خَخُوم and خَخُوم (K) and خَخُوم: (AHn, S, * K:) accord. to A’Obeyd, the Arabic linguists say خَخُوم, like
صبور, making it fem. and sing.; but the people of Syria say خَخُوم, with damm to the ت, making it pl., and the sing. is خَخُوم: accord. to
IB, one says خَخُوم and خَخُوم, and خَخُوم and خَخُوم, زبور, and خَخُوم: and خَخُوم, عذوب, عذوب and عذوب: and no fourth instance of the kind is known; [but see
ملعون من غير خَخُوم, خَخُوم الأرض, meaning, accord. to A’Obeyd, [Cursed is he who alters] the limits, or boundaries, of land; and the
signs, or marks, of the way: or, as some say, the limits, or boundaries, of the sacred territory. (TA.) And,جعَل خَخُوم [or rather جعَل خَخُوم] means [Set thou to thy purpose] a limit, to which go thou, and pass not beyond
it. (TA.) And خَخُوم is خَخُوم: He is good in respect of ancestry, or origin: (JK:) or in respect of natural
dispositions; or, as some relate the saying, خَخُوم: (TA:) خَخُوم also signifies A state, or condition, that one desires
[app. as the limit of his wish]. (IAar, Sh, K.)
K ibid.) and مَُﲣ, (Msb, and S and K in art. وَغم.)

: see مَُ充斥, in seven places.

: pl. of مَُ充斥, which see throughout: and also used as a sing.

: see مَُ充斥.

: طَعَام مََخصَمة, (JK, and S and K in art. وَغم.) Originally مََخصَمة, (S in art. وَغم.) Food that causes one to suffer from مََخصَمة [or indigestion]. (JK, and K in art. وَغم.)

: مََخصَم Conterminous to a land (الأَرض). (Mgh.) You say also, هو مََخصَم He is my neighbour; his house, or tent, adjoining mine. (TA in art. حمد.)
became severed, separated, or cut off. (T, M, K,) by a blow, or stroke [of a sword &c.]. (M, A.) And

His arm, or hand, became cut off; (M;) and in like manner, any member: (TA:) or fell off; as also. (S in art. ___)

The date-stone leaped, (T, M,) or went forth. (S, A,) from the [mess called] حميس [in the process of kneading], (T,) or from the stone with which it was to be broken. (S, A.)

He was, or became, apart, or separated, from his people. (As, T,) ___

or went, far from his country, or town. (S, M, K,) or (M;) and (TA,) inf. n. or, (K,) He (an ostrich) ejected what was in his belly. (M, K,) ___

or his body became plump, and his bones full of moisture: (Lth, T, M, K:) or he became fat, soft, thin-skinned, and plump. (S,) ___

or became, relaxed, or flaccid, from impatience or some other cause. (T. [See تارا.])

He cut off (T, S, M, K) a man's arm, or hand, by a blow, or stroke; (T, S, M, A,) of a sword; (T, S, A;)

made it to fall off: (S;) and in like manner, any member: (M:) as also. (T.) And the former, (S, A, TA,) or ↓ the latter, (M, as in the TT,) He (a boy) made the piece of wood called فلعة to fly away [by striking it] with the فلعة. (T, S, * M, * A, * TA,) ___

His people separated him from themselves. (As, T,) ___
R. Q. 1  "he shook him vehemently: (M:) he seized his (a man's) arms, or hands, and shook him:

(Lth, T:) he shook him (a drunken man) violently, and ordered him to breath in his face, that he might know what he had drunk; (AA, T, K;) as also and and all signify the act of shaking, agitating, or putting in motion, vehemently. (Mgh.)

R. Q. 2  He became moved, put in motion, put into a state of commotion, agitated, or shaken. (S, K.)

The string, or line, which is extended upon, or against, a building, (As, S, M,) and according to which one builds, called in Arabic the (As, M,) the string, or line, by which a building is proportioned: (As, T, M, K;) a Persian word, (T, M,) arabicized; (M;) not Arabic: (IAar:) it is called in Arabic the (As, T,) A man, when angry, says to another, [I will assuredly make thee to conform to the rule of right behaviour]. (Lth, T, S, A.) I. q.

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[so in the saying, ] means [i. e. I will assuredly make thee to have recourse to thine utmost effort, or endeavour]. (M. [In the K, the signification of is erroneously assigned to . See also the saying explained voce An arm, or a hand, cut off. (K.)}
[a pl. of which the sing. is not mentioned] Great, or formidable, or terrible, things or events or affairs: (S:)
distresses, afflictions, or calamities; (M, A, K;) such as are in war. (A.)

A man apart, or separate, from his people. (As, T.) Plump (Lth, T, S, A) in body; (Lth, T,) and having the bones full of moisture; (Lth, T, A;) fat, soft, thin-skinned, and plump: (S, TA:) applied to a youth: fem. with ُة، applied to a girl; (A, TA;) meaning [plump &c.: or] beautiful and foolish and soft or weak. (T.) You say, ُعَلَامَةُ تَأَرَّطُ [A boy that is plump, and with bones full of moisture, whose mustache is growing forth]. (A.) And ُعَلَامَةُ تَأَرَّطُ [A bone of the kind called ُقَصِبةُ تَأَرَّطُ full of moisture]. (A.) ___ Relaxed, or flaccid, by reason of impatience (T) or hunger (K) [or the contrary (see ُءِيَشُ ﱡرَأَرَأَتُ below,) or some other cause: (T, K;) so says Abu-l'-Abbás. (T.)

___ A tall man; as also ُرَأَرَأَتُ, which is app. [a contraction of ُرَأَرَأَتُ,] of the measure ُفَعَلُ. (M.)

A man in the most relaxed state by reason of fullness of the belly: (TA:) or, accord. to Abu-l'-Abbás, by reason of fatigue. (T, TA.)
ترَب

1. (S, M, K,) aor. ـَبِرَت , (K,) inf. n. ـَبِرَت , (M,) It (a thing) became dusted, or dusty; dust lighted upon it: (S, TA:) it (a place, M,) had much dust, or earth; abounded with dust, or earth. (M, K, TA.)

2. (M,) He (a man, M) had dust, or earth, in his hand. (M, K.) Also, (T, S, M, &c.,) inf. n. as above, (M,)

3. He clave to the dust, or earth: (M, K,) or he clave to the dust, or earth, by reason of poverty; (M,) he became so poor that he clave to the dust, or earth: (A'Obeyd, T,) or he became poor; (T, S, Msb,) as though he clave to the dust, or earth: (S, Msb:) and he suffered loss, and became poor; (M, K,) so that he clave to the dust, or earth; (M,) inf. n. as above, (M, K,) and (M,) or both of these: (TA:) his wealth became little; (A,) as also أَتَرَب , (M, A, K,) and أَتَرَب , (K,) or أَتَرَب signifies, (T, S, M,) or signifies also, (A, K,) and so أَتَرَب , (A,) and أَتَرَب , (K,) his wealth became much, or abundant, (T, M, A, K,) so that it was like the dust, or earth; which is the more known meaning of the verb; (M,) or he became rich; (S, Msb;) as though he became possessed of wealth equal in quantity to the dust, or earth: (S, A:) accord. to Abu-l-'Abbás, أَتَرَب signifies [the having] much wealth; and also [the having] little wealth. (T.) You say, أَتَرَب بعد ما أَتَرَب , meaning He became poor after he had been rich. (A.)

4. (A,) a form of imprecation, (S, Msb,) meaning [May thine arms, or thy hands, cleave to the dust, or earth, by reason of poverty; as is implied in the T: or] may thy hands have in them dust, or earth: (Ham p. 275:) or mayest thou not obtain, or attain, good: (S, K: *) or mayest thou be unsuccessful, or fail of attaining thy desire, and suffer loss: (A:) occurring in a trad., and as some relate, (A'Obeyd, T,) not meant as an imprecation; (A'Obeyd, T, Msb;) being a phrase current with the Arabs, who use it without desiring its fulfilment;
Mayest thou have a pleasant morning: may thine arms, or thy hands, &c. [TA.]

May his forehead cleave to the dust, or earth, was said by Mohammad in reproving a man, and is said to mean a prayer that the man might be frequent in prostrating himself in prayer. (TA from a trad.) And he said to one of his companions, May the uppermost part of thy breast cleave to the dust, or earth, and the man was [afterwards] slain a martyr: therefore this is to be understood in its obvious sense. (TA.) See also 4, in four places.

She became her match, fellow, or equal; syn. حاذتها. (A, TA.) ___ [The inf. n. also signifies The associating, or consorting, of آثرا pl. of تَرَب, q. v.]. (K.)

He put dust, or earth, upon it, (S, M, A, K;) namely, a thing; (S, M;) as also ترب, (M, K;) [i. e.] she (a girl) matched her, namely, another girl; she was, or became, her match, fellow, or equal; syn. حاذتها. (A, TA.) ___ [The inf. n. also signifies The associating, or consorting, of آثرا pl. of تَرَب, q. v.]. (K.)

She sprinkled, or sprinkled it with dust,] namely, a writing [for the purpose of drying up the ink], (Msb,) or a paper; (TA;) and ترب, (Msb, TA,) inf. n. [meaning he sprinkled much dust upon it; or sprinkled it much with dust;] namely, a writing; (T, Msb, TA;) the latter having an intensive signification: (Msb:) or ↓ the former of the last two verbs is used in speaking of anything that is improved, or put into a right or proper state [by means of dust or earth]; and ↓ the latter of them, in speaking of anything that is injured or marred or spoiled [thereby]: you say, [She sprinkled, or
put, dust, or earth, upon the hide], to prepare it properly for use; and so of a skin for water or milk. (TA.) It is said in a trad. [accord. to one reading, [Sprinkle ye the writing with dust]. (S. [So in three copies of that work: probably but perhaps also signifies He possessed a slave who had been possessed three times. (T, K.)

ْتَرَبَ ٥

He, (T,) or it, (S,) became defiled, or soiled, (T, S,) in the dust, or earth, (T,) or with dust, or earth: (S:) it had dust, or earth, sticking to it. (M.)

ْتَرَبَ: see تراب .

ْتَرَبَ: see تراب, in three places.

ْتَرَبَ One born at the same time with thee; (M, K,) a coëtanean; a contemporary in birth; an equal in age: an equal; a match; a fellow; a peer; or compeer: syn. ولدة: (T, S, M, A, K:) and سن: (M, A, K:) applied to a male and to a female; (TA;) but mostly to a female; (M;) or, accord. to an opinion confirmed by [most of] the leading lexicologists, only to a female; and سن is applied, as also قرن, to a male; and ولدة, to a male and a female:

(Т,) pl. أُتَرَبُ S, M, A,) [The following exs. are given.] You say, [applying it to a female,] هَذِهِ تُرَبَ هَذِهِ, (T, S,) and هِيَ تُرَبَ هِيَ, (М,) and [applying it to females and males,] هَمُ أُتَرَبَانُ, (T, A,) and هُمُ أُتَرَبُانُ, (S, A,) and هُمُ أُتَرَبُانُ. (A,) Accord. to Th, عَرْبَا أُتَرَبِيَا, in the Kur [vi. 36], means [Showing love to their husbands;] like, or equal, unto them, or resembling them: which is a good rendering, as there is no begetting or bearing of children, [or rather as the latter word does not apply to females born or generated,] in that case. (TA.)

ْتَرَبَ, applied to a place, (M, TA,) and to soil, (TA,) Abounding with dust; dusty: (T, M, TA:) and to food, (T,) or flesh-meat, (A,) defiled, or soiled, (T, A,) in the dust, (T,) or With dust. (А.) You say also أَرْضٌ تُرَبَأَ, meaning Land in which are dust and moist earth. (M.) And رَيْحَ تُرَبِيَة, (T, S, M,) and تُرَبَ, (T,) A wind
that carries with it dust: (T:) or that brings dust: (S:) or that drives along the dust: [or having dust: for] thus used it is a possessive epithet. (M.) ___ Also Cleaving to the dust by reason of want; having nothing between him and the earth: (IAar, T:) [cleaving to the dust by reason of poverty; see 1:] poor, as though cleaving to the dust: (Msb:) and [simply,] poor:

(AAr, T, TA:) or needy, or in want. (M.) [See also مَتَرِبِّ.]

تَراب: see تَراب, in seven places. ___ Also A man's تَراب [i. e. his grave: so in the present day: pl. تَراب: or the earth, or dust, thereof: (M:) or a cemetery, burial-place, or place of graves or of a grave: [so, too, in the present day: ] pl. تَراب. (Msb.)

تَراب: see the word next following.

تَراب: The end of a finger; i. e. the joint in which is the nail; syn. أَنْخُفُ [S, K:] pl. أَنْخَفَات. (S.) Also, (S, M, K,) تَراب, and تَرابَة, (M, K,) A certain plant, (S, M, K,) growing in the plains, or in soft land, having serrated leaves: or, as some say, a certain thorny tree, of which the fruit is like a suspended unripe date, growing in the plains, or in soft land, and in rugged ground, and in Tihâméh: accord. to AHn, the تَراب is a green herb, or leguminous plant, that has a purging effect upon camels: (M:) [accord. to Meyd, as stated by Golius, what is called in Persian خَنْفَج; i. e. the plant thlaspi; and to this it is applied in the present day.]
A submissive, or tractable, camel; applied to the male (T, S, M, K) and to the female: (T, S, K) from تراب, (S, M,) because of the abasement thereof; or, as Sb holds it to be, for دروت, by the change of د into ت: accord. to Lh, a [camel such as is termed] that is trained, or rendered submissive or tractable; and in like manner a she-camel, one that will follow a person if he takes hold of her lip or her eyelash: and As, who derives it from تراب, says that this epithet is applied to land, or ground, and any other thing, that is ذول [i.e. easy to walk or ride upon, &c.]. (M.)

and تراب (Lth, T, S, M, A, Msb, K) and تراب (CK [but this I do not find elsewhere]) and تراب (S, A, * K) and تراب (Lth, T, S, A, * K) and تراب (S, M, K) and تراب and تراب and تراب [and as will be seen below] and تراب (S, M, K) and تراب, (M, K) accord. to MF تراب, which is perhaps a dial. var., and accord. to some تراب, تراب, and تراب, (TA,) signify the same, (Lth, T, S, M, A, K,) and are words of which the meaning is well known: (A, K:) [i.e. Dust: and earth: generally the former; i.e. fine, dry, particles of earth; as when we say, The wind drives along the dust: but we also use the expression تراب ند, meaning moist earth, the explanation, in Lexicons, of the word is تراب; and when it ceases to be moist, it is still تراب, but is not then called تراب: (Msb voce تراب) accord. to Fr, تراب is a gen. n., from which is formed neither dual nor pl.: and its rel. n. is ترابي: (TA:) [but when it means a kind of dust or earth, as also does sometimes, it has a pl.: in this case,] accord. to Lh, (M,) its pl. is [a pl. of pauc.] and [a pl. of mult.;] (S, M, K) and some add [TA:] and when this has this, or a similar, meaning, it has for its pl. تراب; as in the phrase the best of the kinds of earth, occurring in this art. in the A: but no pl. of any of the other syn. words mentioned above has been heard: (M, K,) AAF says that تراب is the pl. of تراب; [app. meaning that تراب is a quasi-pl. n. (which is often called in lexicons a pl.) of تراب] but MF observes that this requires consideration: (TA:) Lth says that تراب and تراب are syn.; but when the fem. forms of these words are used, they say, أرض طيبة التراب, meaning Land that is good in respect of the natural constitution of its dust or earth; and تراب when meaning A
layer, or lamina, of dust or earth, such as is not perceived by the sight, but only by
the imagination: (T:) or this last word and َتْرَبةُ الرَّدَة signifies a portion of dust or earth: and َتْرَبةُ الرَّدَة signifies the exterior, or external part, of the earth: (M:) and َتْرَبَا the earth (S, K) itself. (S.)
The Arabs said, [Dust, or earth, be thy lot]; using the nom. case, although meaning an imprecation,
because the word is a simple subst., not an inf. n.: but Lh mentions the phrase [Dust, or earth, be the
lot of the remote from good]; saying that the accus. case is used, as though the phrase were an imprecation of the
ordinary kind, in which an inf. n. is used in the accus. case as the absolute complement of its own verb understood]. (M.) And َلَا تَرْبَا is a phrase used as meaning [He has, or shall have, or may he have;] disappointment, (Msb in
art. عه.) or, nothing. (A 'Obeyd, Mgh in art. فرَشَتْ) فرَشَتْ is also a form of imprecation, in which subs. in the
proper sense of the term are used in the manner of inf. ns., put in the accus. case by reason of a verb unexpressed; as though it were
May his arms, or his hands, cleave to the dust, or earth, and the
stones, by reason of poverty]: and some of the Arabs put the nouns in the nom. case, still using the phrase in the same sense, as
though they were in the accus. (M.) One says also, َتْرَبَا َتْرَبَا َتْرَبَا َتْرَبَا [In his
mouth is dust, or earth: or may dust, or earth, be in his mouth; i. e. may he die, or be in his grave].
(T.) It is said in a trad. that God created the َتْرَبَا [meaning the dust, or soil, or, accord. to the TA the earth (أَرض)] on the
seventh day of the week; and created upon it the mountains on the first day; and the trees, on the second day. (T.) And one says,
لَا ضَرَّا َتْرَبَا َتْرَبَا َتْرَبَا َتْرَبَا [I will assuredly beat him so that he shall
bite the dust, or earth. (Lth, T.) And َتْرَبَا َتْرَبَا َتْرَبَا َتْرَبَا , meaning [Between them two is
the space that is between the heaven and the earth. (A.)

ترجمة: تراب: and see also َتْرَبَا, in two places.

ترجمة: تراب: see َتْرَبَا.
The part of the breast which is the place of the collar, or necklace: (T, M, K:) so by the common consent of the lexicologists: (T:) or the bones of the breast: (M, A, K:) or the bones of the breast that are between the collar-bone and the pap: (S:) or the part of the breast, or chest, that is next to the two collar-bones: or the part that is between the two breasts and the collar-bones: or four ribs of the right side of the chest and four of the left thereof: (M, K:) or the two arms and two legs and two eyes: (T, M, K:) it is also said that the ترائب are the two ribs that are next to the two collar-bones: IAth says that the تريبة is the uppermost part of the human breast, beneath the chin; and its pl. is as above: accord. to IF, in the Mj, the تربيب is the breast, or chest: MF says that تربيب relates to males and females in common; but most of the authors on strange words affirm decidedly that it is peculiar to women: (TA:) the تريبة of the camel is the part in which it is stabbed, or stuck; syn. منحرف. (M.)
Possessing much wealth; (T, K) rich; without want; or having wealth like the dust, or earth: (Lh and M: in the TA, آثرب is mentioned as having this meaning; perhaps by a mistranscription: if not, it must be آثرب: ) and having little wealth: thus it bears two contr. significations: (K:) but the former is the more known. (TA.)

The suffering loss, and becoming poor, so as to cleave to the dust, or earth; an inf. n. of آثرب: (M:) or poverty, or neediness: (S, TA:) [or (as a word of the same class as ميخلة and ميخنة) a cause of cleaving to the dust, or earth: and hence] Poor, so as to be cleaving to the dust, or earth. (S.)
ثِرَوَ: ثِرُوَ and ثِرُوَ.  

(Quasi root)
ترجمة: see what follows.

** Trường**, (S, Msb, K, &c.,) the most chaste of the forms here mentioned, (Az, Msb, MF, TA,) a pl., (AHát, MF, TA,) [or rather a coll. gen. n.,] and **أجرتى**, (AZ, S, Msb, K, &c.,) [which is Persian,] a dial. var. of weak authority, (Msb,)


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by some disallowed, (MF, TA,) used by the vulgar, (TA,) the لـ in which is by common consent held to be augmentative, (MF, TA,) likewise a pl., (TA,) [or coll. gen. n.,] and **ترةجته**, mentioned by Ibn-Hishám El-Lakhmee, in his Faseeh, and also used by the vulgar, (TA,) and by some of the people of Hims, (Lth cited in the L voce ﱡﻆَﺣ, q. v.,) [and this is likewise a coll. gen. n.,] and **ترةجته**, (S, Msb, K, &c.,) which is the sing. of the first, (AHát, MF, TA,) or its n. un., (L, Msb,) also pronounced **ترةجة**، (TA,) and **ترةجة**, (AZ, S, L, &c.,) likewise a n. un., (L,) *A certain fruit*, (Msb,) *well known*, (L, Msb, K,) *plentiful in the land of the Arabs, but not growing wild*, (L, TA,) *of the species citrus medica, or citron; of which there are two varieties in Egypt; one, of the form of the lemon, but larger; there called **.embedded**, the other, ribbed, and called ** embraced**: accord. to Golius, *citrons of a large size, which have a sweeter peel than others, and are of a size nearly equal to that of a melon:* the sour sort allays the lust of women, clears the complexion, and removes the discoloration of the face termed ـٌ، (K, TA,) that arises from phlegm; (TA,) the peel thereof, put among clothes, preserves them from the moth-worm: (K, TA,) it is also beneficial as an antidote against the various kinds of poison; the smelling it in times of plague, or pestilence, is
beneficial in the highest degree; and jinn, or genii, do not enter the house in
which it is; wherefore a reciter of the Kur-án is appropriately likened to it: (TA:) the pl. of أَتْرِجَةُ أَتْرِجَةَ as well as أَتْرِجَةٌ 
[or rather the latter is a coll. gen. n., as stated above:] but one should not say أَتْرِجَةُ أَتْرِجَةً [app. because it is vulgar; for it is agreeable
with analogy as pl. of أَتْرِجَةٌ as is also أَتْرِجَةُ أَتْرِجَةَ as pl. of أَتْرِجَةٌ ]. (AHát, MF, TA.)

أَتْرِجَةٌ أَتْرِجَة: see above.
Q. 1, (S in art. رجم, and Msb and K in the present art.,) and ترجم عنه, (K,) inf. n. ترجمة, (KL,) He interpreted it, (S, Msb, KL, K,) or explained it in another language; (S, Msb, KL,) namely, the speech, or language, (S, Msb, K,) of another person: (Msb:) or, as some say, translated it from one language into another:

(TA:) and he explained it; namely, his own speech. (Msb.) [This verb is essentially the same in Arabic, Chaldee, and Ethiopic.] inf. n. as above, also signifies He wrote his life; wrote a biography, or biographical notice, of him. (TA, passim; and other works of post-classical times.) Accord. to the K, the ت in this verb is a radical: but see ترجمان, below. (TA.)

[inf. n. of the verb above: used as a simple subst., An interpretation: a translation: pl. ترجم. ___

Also] A life, or biography, or biographical notice, of any person: pl. as above. (TA, passim; and other works of post-classical times.) And An article, a head, chapter, section, or paragraph, of a book. (TA, passim; and other works of post-classical times.)

ترجمان and ترجمان, (S in art. رجم, and Msb and K in the present art.,) of which three dial. vars. the first is the best, (Msb,) and is that which commonly obtains, (TA,) An interpreter; (S, Msb, K,) an explainer of speech in another language: (S, Msb:) [a translator: (see the verb, above:) pl. ترجمة and ترجم, which latter favours the opinion of those who hold the word to be of foreign origin. (S, Msb.) The ت and م are [said to be] radicals; but J makes the ت to be augmentative, and ترجمان is mentioned in the T [as well as in the S] in art. رجم, though the author of the T has mentioned the verb among quadriliteral-radical words; and there is a reason [for deriving it from لسان يرجم], for one says لسان بترجم meaning a tongue that is chaste, or perspicuous, and copious, in speech: most, however, hold the ت to be a radical. (Msb.) It is said in the K that the
verb shows the to be radical; whereas J and AHei and Ikt hold it to be augmentative; but there is a difference of opinion whether it be from [the throwing stones], or from [the conjecturing, or speaking conjecturally]; and also whether it be Arabic, or arabicized from [a word which I do not know in Persian nor in any other language]: (MF, TA:) if arabicized, the present is its proper place. (TA.)

[Interpreted: or translated. And also The subject of a biography, or biographical notice. And] Confused, or dubious. (Har p. 537.)
1. حَرَّت, aor. حَرَّت, inf. n. حَرَّت, He grieved; he was, or became, sorrowful, unhappy, or anxious; (Msb, K;) syn. حزَن; (Msb;) [contr. of فَرَح; (see حَرَّت, below;)] as also حُرِّت. (K.) 

[Also He perished, or died: became cut off; was put an end to; or came to an end: so accord. to explanations of حَرَّت given below on the authority of IAth.]

2.ُهَحَرَّت, (S, A, K,) inf. n. حِِرَّت, (S, K;) and حَرَّت (A, Msb;) It (an affair, or an event, &c., TA,) grieved him; it made him sorrowful, unhappy, or anxious. (S, A, Msb, K.) A poet cited by IAar says,

[Long did that which made unhappy make her, or them, unhappy]; meaning that the pasturage rendered troublesome her, or their, state. (Th, AZ, TA.)

4. حَرّْتَأ see 2.

5. حَرَّتَت see 1.

Poverty; need; indigence. (K.)

Grief, sorrow, unhappiness, or anxiety; syn. حَزَن, (Msb,) or هَم, (K,) or غَم; (Har p. 141;) contr. of فَرَح. (S, A.) [It is the inf. n. of 1; but used as a subst., it has a pl., namely, أَفَرَاح, like أَفْرَاح. Hence the saying,]

[The present world, or life, is nothing but a scene, or state, of joy and grief].

(A.) A perishing, or dying: becoming cut off; being put an end to; or coming to an end. (IAth, TA.) A descending, going down, or going down a declivity; syn. هَبَط. (Ibn-
Munádhir, K.) One says, i.e. [We have not ceased from the beginning of this night to be in a state of descending, &c. (Ibn-Munádhir.)

Grieving; sorrowing; unhappy. (Msb.) A man (A) who possesses, or does, little, or no, good, (A, K,) so that he who asks of him grieves. (A.)

A grief; a sorrow; an unhappiness. (L.) [Hence the saying,]​

There is no joy but there is after it a grief. (A.)

, or , accord. to different copies of the K, (TA,) One who ceases not to hear and see that which does not please him. (K.)

[ A cause of grief, sorrow, unhappiness, or anxiety: pl. Hence the saying,]​

Misfortunes (lit. the causes of grief, &c.,) grieved him, or made him sorrowful, &c.). (A.)

Strait, difficult, or distressful, life. (A, K.) A scanty torrent, or flow of water, in which is a stopping, or an interruption. (K.) A garment, or piece of cloth, dyed so as to be saturated with the dye. (Az, K.)

A she-camel Whose milk soon comes to an end, or stops: (S, L:)
1.ِ َبﺎَﺒﻟا َسَﺮَـﺗ, aor. َبِاتِرَ، inf. n. َبِاتَرِ، He fastened, or closed, the door [with a bar or] in any manner. (TA.)

2. َسَﺮَـﺗ, inf. n. َبِاتِرَ، He made a person to arm himself with a shield. (KL.) See also 5.

5. َسَﺮَـﺗِإ see 5.

8. َسَﺮْـﺗَأ, [a pl. of pauc.,] (S, M, Msb, K,) but not َسُوْـﺗَأ (ISk, S, Msb.) A َسْﺮُـﺗ that is made of skins, without wood and without sinews in it, is called َحَجْـفة َبِاتِرَ، and َدِرَقَة َبِاتِرَ، (Msb.) ... Also The َدِرَقَة of the sun. (A, * TA.) ... And A smooth, round, level piece of ground: (A, TA:) or a rugged piece of hard, or hard and level, ground. (Ibn-
The art of making shields. (K.)

A man having a shield; (S, M, A, K;) as also \( \text{تَآَرُس} \). (S, A.) And A maker of shields. (K.)

\( \text{تَآَرُس} \): see \( \text{تَآَرُس} \).

\( \text{متَرُس} \); so accord. to El-Háfidh Ibn-Hajar, and this is the correct form; written in the T and the Towsheeh \( \text{متَرُس} \); and by some, \( \text{متَرُس} \) [as in the CK]; and by some, \( \text{متَرُس} \) [as I find it in two copies of the S and in a copy of the K]; \( \text{TA:} \) \( \text{A wooden door-bar;} \) a piece of wood that is put behind the door; (S, K) the \( \text{شَجَار} \) [or wooden bar] that is put against the door as a stay: (T, L, TA:) \( \text{سْرَـتُ} \) is a Persian word, [having the above-mentioned signification, but originally a contraction of \( \text{مَهْ تَرُس} \), and] meaning fear not thou, with it [being here understood]: (T, K, TA:) or the name of this piece of wood in Arabic is \( \text{تَرُس} \); (M, TA:) which also signifies a piece of wood with which a \( \text{رَآَسِرِ} \) [or \( \text{سِرِرِ} \)] is repaired, by its being affixed as a \( \text{ضَبْعَة} \): (M:) [and the Arabic word \( \text{شَجَار} \) has this latter signification also:] the Persian word is \( \text{مَتَرُس} \). (M, TA:) Their saying \( \text{مَتَرُس} \), with fet-h to the \( \text{م} \) and \( \text{ت} \), and sukoon to the \( 
\) means [also] Security is given to thee, therefore fear thou not: it is said to be Persian. (Msb.)

\( \text{تَرُس} \), (M, A,) or \( \text{مَتَرُس} \), (K, accord. to the TA, [and so I find in a MS. copy of that work, and in the CK, but the former is probably the correct form, being agreeable with analogy, like \( \text{حَجَبَة} \) مَمْيَحَة and \( \text{مَيْيَحَة} \) &c.,]) Anything by which one is defended, or protected. (M, Msb, K.) You say also \( \text{هُوَ مَتَرُس} \) \( \text{لَك} \) \( \text{He is a cause of defence, or protection, to thee}. \) (A.)

A door fastened, or closed, [with a bar, or] in any manner. (TA.)
1. **a.** inf. n. *تَّرَعَ (a vessel, S, or a thing, TA) was, or became, full, or filled;* (S, Z, K;) as also 
(Sgh, K;) or *it was, or became, very full, or much filled.* (Lth, in TA. [But it is said in the TA, in one place, that Lth ignored the verb in this sense; and in another place, that he said, I have not heard them say, *تَّرَعَ الْإِنْبَاءَ.*]) *He hastened to do evil, or mischief;* (Ks, K;) and *to do a thing:* (TA:) and *تَّرَعَ بِهِ إِلَى الْمَرْسَىُّ, accord. to the K; but accord. to the S and O and L, *تَّرَعَ إِلَى الْمَرْسَىُّ,* (TA:) he hastened to him to do evil, or mischief. (S, O, L, K.)

He rushed headlong into affairs by reason of excessive briskness, liveliness, or sprightliness. (Lth, K.) *تَّرَعَ, inf. n.* [app. a mistake for *تَرَعَ,] *He hastened to him, forbidding [him to do a thing].* (L.)

*He averted him, or turned him back, from his course, or manner of acting or proceeding.* (Ibn-'Abbád, Sgh, L, K.)

2. **a.** inf. n. *تَّرَعَ الْبَابَ* He locked, or closed, the door; *syn. أَغْلَقَهُ [which has both these significations].* (K.) In the Kur [xii. 23], some read, *وَتَّرَعَتْ الْبَابَاتَ* And she locked, or closed, the doors, instead of

*Aًغْلَقَتْ* (O, TA.)

4. *He filled it;* (S, K;) namely, a. vessel. (S.)

5. *تَّرَعَ see 1, in two places.

8. *تَّرَعَ see 1.

*Full;* applied to a watering-trough or tank for beasts &c.; (S, K;) and to a mug: (S;) an inf. n. used as an epithet: (TA:) the regular form is *تَّرَعَ, which signifies the same. (K.)*
also a cloud containing much rain. (TA.) Fresh, juicy, or sappy, herbs or herbage. (Sgh in art. درع, and L.) a man quick to do evil, or mischief, (Ks, S,) and to become angry: (S:) ready and quick to become angry: and evil, or mischievous, hastening to do what is not fit, or proper, for him. (TA.) One who rushes headlong into affairs by reason of excessive briskness, liveliness, or sprightliness: (O, L, TA:) thus correctly written; but in the copies of the K, (TA.) Lightwitted; weak and stupid; deficient in intellect; or light and hasty in disposition or deportment. (TA.) And, with ظ, a woman who transgresses the proper bounds or limits, and is light in conduct]. (TA.)

The mouth of a streamlet or rivulet; (IB, Msb, K;) i. e. a place hollowed out by the water in the side of a river, whence it flows forth: (Msb;) pl. (IB, Msb) and and (Msb:) in the S it is said to signify the mouths of streamlets or rivulets; but correctly the sentence should be, (Msb;) is pl. of ترعة, and has this signification. (IB.) A canal, or channel of water, to a meadow or garden or the like: (L, TA:) this is the meaning commonly known [in the present day: the general name in Egypt for a canal cut for the purpose of irrigation, conveying the water of the Nile through the adjacent fields]. (TA.) The opening, or gap, of a watering trough or tank, by which the water enters, and where the people draw it: (Az, Mgh, * K, * TA:) and, (K,) accord. to AA, (TA,) the station of the drinkers at the watering-trough or tank; as in the O and K; or, as in the L, the part of the watering-trough or tank which is the station of the drinkers. (TA.) A meadow, or garden, or the like, (S, K,) in an elevated place: (K,) if in low land, it is called روضة. (TA.) A stair; or a flight of steps by which one ascends; syn. درجة: (S, K,) so accord. to some in a trad., which see in what follows: (S, * TA:) and particularly the flight of steps of a pulpit. (AA, Sgh, K,) A door, or gate: (S, Sgh, Msb, K;) pl. ترعة. (K,) You say, فتح ترعة الدار. He opened the
door of the house. (TA.) And it is said in a trad., إِنَّ مَنْ يَرْجِعُ هَذَا عَلَى تَرْعَةٍ مَّنْ تَرْعَةٍ جَنَّةٍ، (S, TA,) as though meaning, Verily this my pulpit is at a gate of the gates of Paradise: thus explained by Sahl Ibn-Saad Es-Sä’idee, the relater of the trad.; and A’Obeyd says, [and it is the proper, or the valid and obvious, way, of explaining it], meaning that it is the preferable explanation: but the author of the K, mistaking his meaning, makes وجه to be another signification of تَرْعَة: or the meaning of this trad. is, he who acts according to the exhortations recited upon the steps of my pulpit will enter Paradise: or, accord. to Kt, prayer and praise in this place are means of attaining to Paradise; so that it is as though it were a portion of Paradise. (TA.) In the same manner Sahl explained his other trad., إِنَّ قَدْمِي عَلَى تَرْعَةٍ مَّنْ تَرْعَةٍ الحَوْضٍ [Verily my foot is at a gate of the gates of the pool of Paradise]. (TA.)

تَرْعَة: see تَرْعَة.

A torrent filling the valley; as also: أَنْتَرْعَةٌ (K:) or a torrent which fills the valley: (S:) and ↓ the latter, a vehement torrent. (TA.) J says, in the S, that سَيِّر أَنْتَرْعَة signifies شَدِيد; and he cites the words of a poet thus:

* فَأَفْتَرَشُوا الأُرْضَ بِسِيرٍ أَنْتَرْعَة

ascribed by some to El-‘Ajjáj, but correctly, accord. to IB, the words of Ru-beh; making two mistakes, in saying أَفْتَرَشُ, أَنْتَرْعَة, in the sing., and بِسِير: moreover, the last word in the citation is a pret. verb: [the right reading is]

* فَأَفْتَرَشُوا الأُرْضَ بِسِيرٍ أَنْتَرْعَة

[And they travelled the land with a multitude like a torrent that filled the valleys]: the poet describes the Beno-Temeem, and their travelling the land like the torrent by reason of multitude. (Sgh, TA.) A door-keeper.

(Th, S, K.)

أَنْتَرْعَة: see أَنْتَرْعَة, in three places.
A filled watering-trough or tank: (TA:) and جفنة مترعة a filled bowl. (S.)

حوض مترع: see مترع.
1َفِﺮَﺗَ He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; (M, Sgh, K;) as also *(K.)* And the former verb, *It* (a plant, or herbage,) was, or became, luxuriant, flourishing, succulent, or sappy; or bright and fresh, by reason of plentiful irrigation. (M, TA.)

2َفْﺮَـﺗَ see 4, in two places. ___ [app. as the inf. n. of the pass. verb, تَرَّفَ, also signifies] Good feeding. (M.) ___ And *لَجْرَالْرَجُل* تَرَفَ, and *عَفْرَالْرَجُل* تَرَفَ. He rendered the man submissive; or made him to submit: and he made the man king, or prince: [in both senses] like *(S, K:) And *شْيْعَالْعَس* تَرَفَ, or *شْيْعَالْعَس* تَرَفَ. Wealth, or what God bestowed upon him, made him to behave exorbitantly; to be excessively disobedient or rebellious; to exalt himself, and be inordinate in infidelity; or to be extravagant in acts of disobedience and in wrongdoing: (S, K;) and so [plentifulness and easiness of life]: and in like manner, it caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.) And [Wealth, or What God bestowed upon him,] made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; as also *(K.)* تَرَفَ الْرَجُلُ. He gave the man the object of his eager desire; or of his yearning, or longing, or appetency. (Lh,
M. See also 2. also signifies *He persevered in, or persisted in, or resolved upon, transgression, wrongdoing, or deviation from the right way.* (El-Ozeyzee, K.)

5 see 1.

10 *He magnified himself; or behaved proudly, haughtily, or insolently: he behaved exorbitantly; was excessively disobedient or rebel-ious; exalted himself, and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing.* (Z, Sgh, K.)

*Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; a life of softness or delicacy, and ease, comfort, or affluence; or ease and plenty:* syn. نعمة, (T, K, TA,) and سعة العيش (TA:) or i. q. نعمة [i. e. wealth; or what God bestows upon one; &c.]. (Mgh, and so in the CK. [But this I think a mistranscription, for نعمة.]) Good, sweet, or pleasant, food.

(IDrd, M, K.) *A new; or strange, thing, [in some copies of the K, طريف is put in the place of طريف,] that one appropriates, or peculiarly assigns, [as a gift] to a friend; or by [the gift of] which one distinguishes a friend: (K;) any [i. e. gift not given to any one before; or of which the recipient did not possess the like, and which pleases him; or novel, or rare, and pleasing, present]. (M, TA.) A thing protuberant in the middle of the upper lip, by nature. (Lth, * T, * S, M, K,) [q. v.] with which one drinks. (M, TA.)

*Having a natural protuberance in the middle of his upper lip, called فرط. (Lth,

* T, * M, K.)

[pass. part. n. of 4, q. v.] *One left to do what he will; not prevented from doing so.* (Ibn-
'Arafeh, K.) ___ And hence, (Ibn-'Arafeh, TA,) One enjoying, or leading, a plentiful; and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty: (Ibn-'Arafeh, M, K, TA:) luxurious, or indulging himself largely in the pleasures, or delights, of the present life, and in its appetites, or eager desires: (Ibn-'Arafeh, TA:) one who is not prevented from enjoying himself: (K, TA:) and one whose means of subsistence are made ample, or plentiful; as also: (M:) one whom plentifulness, and pleasantness or easiness, and softness or delicacy, of life, or whom a life of ease and plenty, (T,) or whom wealth, or what God has bestowed upon him, and plentifulness and easiness of life, (Mgh,) causes to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: (T, Mgh:) and i. q. [i.e. one who magnifies himself; or behaves proudly, haughtily, or insolently; &c.]: (K:) so says Katádeh, in explaining the phrase أُمَرَأ مَترَفَهَا, in the Kur [xvii. 17: see أُمَرَأ مَترَفَهَا]: or, accord. to some, مَترَفَهَا here means the worst of its chiefs; and the leaders in evil. (TA.) ___ Also, (TA,) or مَترَفَهَا, (T,) A boy made soft, or delicate, in body, and rendered submissive. (T, TA.)

مَترَفَ: مَترَفَ, in two places.
Q. Q. 1

**Torqa**

**Torqa** The collar-bone; the bone between the pit at the uppermost part of the chest and the shoulder, (JK, Mgh, K,) on either side, connecting those two parts, (JK, Mgh,) of a man &c.; (TA;) each of the two prominent bones in the uppermost part of the chest, from the head of each shoulder to the edge of the pit above mentioned: (TA in art.)

[and sometimes, as in a phrase which see below,] the fore part of the حلق [here app. meaning the throat], at the uppermost part of the chest, the place into which the soul [for النفس, in copies of the K, I read النفس] rises [when one is at the point of death]: (K in art. رق) pl. راق (JK, Mgh, K) and قئاق; (JK:) the latter formed by transposition: (JK:) Fr says that the latter pl. is used by some for the former: (TA:) the sing. is of the measure رق (JK, S, K,) as is shown by the verb mentioned above, (K,) though it is repeated in the K in art. رق: (TA:) one should not say رق, with damm to the ت, with the ح, in the Kur lxxv. 26, means When it (the soul) reaches the uppermost parts of the chest; [or, the parts of the throat next the chest;] for النفس is understood: (Bd:) said when one is at the point of death. (TA.)

**Torqac** an arabicized word, (S, Msb, K,) from the Greek, (Msb, K,) [i.e. from θηριακα,] or originally Persian, (S, O;) also written and pronounced درياق, (JK, Msb,) and طرياق; (Msb;) or, as some say, from ريق, because containing the spittle of serpents, and, if so, it is Arabic [in origin]: (Msb:) [Theriac; also called treacle;] an antidote for poisons; (S, O;) a certain compound medicine, (K,) comprising many ingredients, at most ninety or
ninety-six, and at least sixty-four; (TA,) sometimes including the flesh of vipers, (K, TA,) and that of asses, which cause it to be prohibited and impure, or, as some say, it is prohibited without restriction; (TA,) it is a remedy against the bite or sting of rapacious venomous reptiles and the like, and poisonous potions; (K: I omit some unprofitable and absurd particulars respecting the compounds thus termed, in the K and other lexicons &c.:) pl. (K in art. ترايقة. (K in art. فرق. (K in art. ترية الفاروقي. (TA in that art.) [A principal ingredient of this kind is the best sort of Jews-pitch, i. e. asphaltum, also called mumia, and in Arabic مومياى (مومي). (see De Sacy's Rel. de l'Égypte par Abdallatif, p. 274:) and this mumia, by itself, is called ترية التركي [It is sometimes applied to Treacle, as meaning the sirop that drains from sugar.] It is also said to be applied to the فادزهرى [or Bezoar-stone], likewise termed موسى. (TA in art. مسى. (TA in art. ترية الفاروق. (S, O, K;) because it dispels anxiety; (S;) or because it is a remedy for anxieties; (O;) wherefore it is also termed باذجان ترية the صابون الهيموم. (TA. ترية: see the last sentence above. Zanthium.]
The Turkumân; a certain people, or race, of the Turks; [absurdly said to be] so called because two hundred thousand of them became believers in one month; wherefore they said لَا نَمْکَرُّتَ [the Turks of belief]; which was afterwards contracted into نَمْکَرَـت ( : K, TA:) [a coll. gen. n.: n. un., and rel. n., نَـکَرَـت: pl. تَرِکَمَائِی ْنِی ( TA. )}
Termam

[which see in art. (K.)]

vulgarily pronounced in the present day تَرْمَسُ from the Greek, or Coptic; Lupines; or the lupine;] a certain grain, well known, of the description termed قِطْانِى (Msb;) the produce of a tree [or plant] which has a grain ribbed and notched: (Lth, M, * K;) or i. q. (Lth, Mi, * K;) [but if this be the same as the قِطْانِى, it is a mistake, accord. to Ibn-Beytár, to identify it with the تَرْمَسُ;] AHn says that it is the جَرْجِيرُ مَصْرِى, and of the description termed قِطْانِى; and under the head of the letter جّ he says that the جَرْجِيرُ is the بَاقِلَى: accord. to the Minháj, it is a grain of an expanded shape, of bitter taste, hollowed in the middle; and the wild kind is smaller than the other, and stronger: and the تَرْمَسُ approaches more to medicine than to food: the best is the white, large, and heavy: (TA:) some say that the تَرْمَسُ is augmentative, and that the word is from رَمَسَ, signifying he concealed a thing: (MF, TA:) the n. un. is with ظّ (Msb.)
an appellation applied to *A female slave*; (T, K) and to *a fornicatress, an adulteress, or a prostitute*; (M, K;) as also ابن ترني، فرتنى means *the son of a fornicatress or an adulteress or a prostitute*; (T, K;) as also ابن فرتنى: (T:) or one that is base-born: (S in art. تره:) but it is said that ترني is of the measure تغلب، تفعل، from الرنو؛ (M:) it may be from زنبت meaning she was looked at continuously. (T, K.)
ترجمة ترنج: ترنج ترنج and ترنج ترنج: ترنجة ترنج.
A kind of manna; the manna of the thorny plant called by the Arabs the حَاج, and hence by European botanists alhagi: accord. to Dr. Royle (art. Man in Kitto's Cycl. of Bibl. Lit.), it is a sweetish juice which exudes from the alhagi maurorum, concretes into small granular masses, and is usually distinguished by the name of Persian manna: he also states that the alhagi maurorum and another species, alhagi desertorum, are called in Mesopotamia agool, according to some authorities, while by others this is thought to be the name of another plant: by agool is meant عاقول, q. v.: a kind of dew that falls mostly in Khurásán and in Ma-waráli-n-nahr, and, in our country, mostly upon the حَاج: the best thereof is that which is fresh, or moist, and white: (Ibn-Seenà, or Avicenna, vol. i. of the Arabic ed., p. 262:) the مَن [or manna] mentioned in the Kur-án [ii. 54]. (Ksh, Bd, Jel, TA.) [See also Ibn Baihàr (Ibn-Beytár), vol. i. p. 207.]
He fell into what are termed deserts, such as are termed, said to signify, originally, deserts, such as are termed, and to be metaphorically applied to false, or vain, sayings or actions or affairs; unprofitable sayings: (K, * TA:) or he uttered false and confused and vain speech, with somewhat of embellishment, (Lth, TA,) or without foundation, or order, or method.

(Akh, TA.)

A small road branching off from a main road: (As, S, K:) a Persian word, arabicized: (As, S:) pl. A desert, such as is termed فقر, (see 1,) or مفازة, and صحراء. (JK.)

The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (As, S,) A false, or vain, saying or action or affair; (As, JK, S K;) as also فقراء ترهات: (S, K:) pl. of the former, ترهات [and as above]; and of the latter, تراه ترهات: (S, K *) or the primary signification of فقراء تراهات: [see 1:] and it is metaphorically applied to false, or vain, sayings or actions or affairs; (K;) and unprofitable sayings: (Z, K, TA:) or, accord. to Az, false, or vain, affairs: and the sing. is فقراء تراهات: or, accord. to IB, this last is pl. of تراه: [or rather a coll. gen. n.:] or, as some say, it is a sing.: (TA:) and accord. to Lth it signifies the act of lying, and confusing truth and falsehood. (Har p. 165.) [Sometimes it is followed by a syn., to give greater force to the signification:] one says تراهات and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says تراهات الصحاح and تراهات الصحاح: the former word is mentioned in the K, in this art., as a syn. of تراه and تراهات الصحاح: the latter word is the primary signification of تراهات الصحاح.] (S.)

Also A calamity; a misfortune; an evil accident: (JK, * K:) pl. Tراهات and Tراهات. (JK.)
Wind. (JK, K.) ___ Clouds, or a collection of clouds. (JK, * K.) A certain small creeping thing (دوينة) found in the sand. (JK, K.)
1. He took the ninth part of their possessions: or he became the ninth of them: (S, Msb, K) or he made them to be nine with himself; (K) they having before been eight. (TA) [See also 2.]

2. He made it nine. (Esh-Sheybánee, and K voce) [See also 1.] He remained nine nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce)

4. They became nine: (S, K:) and they became ninety. (M and L in art. Téll.) They were, or became, persons whose camels came to water [on the ninth day, counting the day of the next preceding watering as the first; i. e.,] after an interval of nine days, [of which the first or last, or each of these, was not complete,] and eight nights. (S, * K, * TA.)

see A ninth part; one of nine parts; (S, Msb, K,) as also (Msb;) and (S, Msb, K,) agreeably with a rule which some hold to be applicable in the case of every similar fractional number; but Sh says, I have not heard on any authority but that of AZ. (TA.)

fem. of q. v. Also A certain of the ظُمم of camels; (S, K, TA;) i. e., their coming to water on the ninth day, counting the day of the next preceding watering as
the first; or, in other words, after an interval of nine days, of which the first or last, or each of these, is not complete, and eight nights. (TA.) Also The ninth young one, or offspring. (A in art. تثلث)

The seventh and eighth and ninth nights of the [lunar] month; (K) the three nights of the month which are after the نفل, because the last night of these is the ninth; (S) among the nights of the month are three called عَسَت, غَرر, [pl. of غَرر] and after these are three called نفل, and after these are three called عَسَت because the last of them is the ninth night: (Az, TA:) or the three nights of the commencement of the month, as some say; but the first of these explanations is more agreeable with analogy.

(TA.)

عَسَت: see عَسَت.

عَسَت, applied to denote a number, [namely Nine,] is masc.; and عَسَت, so applied, is fem.: (S:) the latter is also written عَسَت, with fet-h to the ت; and is thus pronounced in the Kur xxxviii. 22, (Bd, MF,) accord. to one reading. (Bd.) You say لَاجِرُ عَسَت [Nine men], and تَوْسِنَ عَسَت [Nine women]. (K.) When it means the things numbered, not the amount of the number, عَسَت is imperf. decl., being regarded as a proper name: thus you say, تَيِنَانِيَّةَ نَمُ رَثَكَا عَسَت [Nine things are more than eight things]. (TA.) It is said in the Kur [xvii. 103], وَلَقد أتينا موسى تسع آيات بينات [And we formerly gave unto Moses nine evident signs; generally understood to mean the principal miracles which he was empowered to perform, and which are differently enumerated in the K and other works; but by some supposed to mean statutes]. (K, * TA.)

In عَسَت, which is masc., and عَسَت, which is fem., [each signifying Nineteen,] each of the two words ends with fet-h in every case, because they are two nouns which are regarded as one noun. (TA.) The former is pronounced by some of the Arabs عَسَت: and the latter, thus in the dial. of El-Hijáz.
[and of most of the Arabs], is pronounced تسع عشرة in the dial. of Nejd. (S in art. عشر.) In the Kur lxiv. 30, some read، تسع عشرة، making the 우 in عشر quiescent, instead of تسع عشرة، from a dislike of this consecution of vowels in what is like one word.

(Bd, TA. *)

Ninety: and ninetieth.

[as meaning Nine and nine, or nine and nine together, or nine at a time and nine at a time, seems not to have been in use.] A'Obeyd says that more than تسع عشرة and تسع عشرة and تسع عشرة has not been heard, except تسع عشرة occurring in a verse of El-Kumeyt. (TA in art. عشر.)

Making to be nine with himself, or itself: and hence, ninth. You say، تسع عشرة: and تسع عشرة تسع عشرة تسع عشرة، the former masc. and the latter fem., meaning Nineteenth, are subject to the same rules as تسع عشرة and its fem., explained in art. تسع عشرة، q. v.]

The tenth day of the month El-Moharram; (Msb, TA;) the day before the day of العاشوراء، (S,) or before the day of العاشوراء، (K:) or, accord. to some, the same as the day of العاشوراء، (TA:) [see العاشوراء، where this is explained:] it is a post-classical word: (Sgh, K:) J says, in the S, I think it post-classical: (Msb, TA:) but [SM says,] this requires consideration; for it was used by the Prophet: (TA:) one ought to say, that, with العاشوراء، it has this form for the sake of resemblance; but as used alone, it must be conceded that it has not been heard [from the Arabs of the classical times]. (Msb.)

Tas'eeع [pass. part. n. of 2, q. v. See also مئات]
A rope consisting of nine strands. (TA.)
A Greek name of each of two months, (κ.), of the months of Autumn, called and both together, the two Syrian months corresponding, respectively, to October and November O. S., before the two months whereof each is called.
R. Q. 1

He reiterated in speech, by reason of an impediment, or inability to say what he would: (S, Mgh, K;) as also he was unable to say what he would, or to find words to express what he would say: (K;) and he was unable to say what he would, or to find words to express what he would say: (ElGhooree, Mgh:) is the speech of him who is termed لُطِّرُغْثَل (TA.) And عامرَة is the speech of him who is termed لُطِّرُغْثَل (TA.) He reiterated in reciting the Kur-án, and his tongue stuck fast in his doing so. (TA.)

The beast stuck fast in the sand, (S, K,) or soft soil, (S,) or mire: (TA:) sometimes the verb is thus used. (S,) And said of a camel &c. signifies His feet sank into the soft soil, or soft sands. (TA.)

He dragged him (namely another man) roughly, or vehemently, and agitated him: (S:) or he shook him, or shook him vehemently, (AA, K,) backwards and forwards, and treated him roughly: (AA:) he shook him roughly: (IDrd, K:) or he compelled him against his will, in an affair, so that he became disquieted, or agitated. (IF, K.)

Such a one had his saying rebutted, rejected, or repudiated, as wrong, or erroneous. (TA.)

R. Q. 2

: see R. Q. 1, first signification.

[accord. to different MSS., as meaning One who reiterates his words much in speaking] (AA, K)

They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like, (q. v.,) and
confusion. (AA, S, K.)

Afflicted by an injury which disquiets or agitates. (TA, from a trad.)
1. **تبع**

[S, A, Msb, K.] aor. __, (A, K.) inf. n. **تبع** (S, Msb, K.) _He_ [a man and a beast] _was, or became, fatigued, tired, wearied [by labour or journeying &c.], or jaded; (S, A, Msb,) contr. of استراح. (K.)_ which, used as a simple subst., may be rendered _Fatigue, tiredness, weariness, or the state of being jaded_, is here said in the TA to be _contr. of راحة_, and to signify _شدة العناء_, which may be rendered _much fatigue _&c.; but accord. to an explanation of the verb of عناء in the S and TA in art. عنى, this word and **تبع** signify the same. See also **تبع**.

2. **تبع**

[S, A, Msb, K.] _He fatigued, tired, wearied, or jaded_, another; (S, Msb, K;) and himself, in a work that he imposed upon himself, or in which he laboured; and his travelling-camels, by urging them quickly, or by hard journeying. (TA.) ___ He _broke a bone again after it had been set, or consolidated: or he caused a bone to have a defect in it, after it had been set, so that there remained in it a constant swelling, or resulted a lameness: **تبع** (so in the CK:) or **تبع** (So in MS. copies of the K and in the TA. [In the latter, in art. عنى, this reading is confirmed; but a remark below, voce **تبع** rather favours the former reading, that of the CK.]) ___ He _filled a vessel; (A, K;) as, for instance, a drinking-cup, or bowl. (A.) **تبع**. The people's cattle became fatigued, tired, wearied, or jaded. (K.)

3. **تبع**

Fatigued, tired, wearied, or jaded; as also **تبع**; (S, Msb, K;) but not **تبع**. (S, K.) [**تبع** is used in this sense in the present day.]

4. **تبع**

[S, A, Msb, K.] _A place of **تبع** [or fatigue, &c.]: _and tropically, **تبع**. (Har p. 431.)
Also a camel that has had a bone of one of his fore legs or hind legs broken and set, and has been fatigued beyond his power of endurance before the bone has consolidated, so that the fracture has become complete: whence the phrase [app. meaning a bone broken again after its having been set, or consolidated: see 4]. (TA.) A vessel, as, for instance, a drinking-cup, or bowl, filled. (TA.) Water squeezed forth, or expressed, from the earth, to be drunk. (A, TA.)

A cause of fatigue or weariness: a word of the same class as مبتلة: loosely explained in Har p. 475 as meaning a place of fatigue. [The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds]. (A.)


1. "تَسَعَ" (S, A, Msb, K, &c.;) and "تَسَعُ" (Sh, AHeyth, A, IAth, K;) but the latter is not chaste;

2. (A, TA;) or the former is used in addressing a person, saying "تَسَعَتْ"; and the latter, in narration; (K;) accord. to Sh; but ISd says that this is strange; (TA;) He fell, having stumbled; contr. of انْتَعَشْ: this is the primary signification: (S;) or he stumbled and fell (AHeyth, A, IAth, K;) upon his hands and mouth, (AHeyth, TA;) or upon his face: (IAth, TA;) or he fell upon his face: (Er-Rustamee, Msb, TA;) [and this may also be meant by one of the explanations of the inf. n. in the TA, which is \(*\)نَكَسْ في سَفَالَ] or he fell in any manner. (TA;) You say, by way of imprecation, "تَسَعَ وَانْتَكَسَ" meaning "May he fall upon his face, and not rise after his fall until he fall a second time. (Msb.) And [May he fall, having stumbled, or stumble and fall, &c., and not rise again; and may he be pricked with a thorn, and not extract the thorn]. (TA;) And accord. to certain of the Klábees, "تَسَعَ" signifies He missed his proof in litigation, and the object of his search in seeking. (TA;) __ He perished. (Aboo-'Amr Ibn-El-'Alà, S, K.) You say, "تَسَعَ", as though meaning "Mayest thou perish. (ISH, TA;) __

3. He became far removed. (A, K;) __ He became lowered, or degraded. (A, K;) You say also, "تَسَعَ جَذَهْ" [His fortune, or good fortune, fell: or may his fortune, or good fortune, fall. (K in art. \(\#\) عَرَض (تَعَسَةَ آلَه) \(\#\) "تَسَعَ "; (A'Obeayd, A, Msb, K;) and "تَسَعْهَ"; (AHeyth, A, Msb, K;) the former unknown to Sb; (Az, TA;) God made him to fall, having stumbled: (S;) or to stumble and fall (AHeyth, A, K;) upon his hands and mouth, (AHeyth, TA;) or upon his
face: (TA:) or to fall upon his face: (Msb:) or to fall in any manner. (TA.) ___ God destroyed him; or made him to perish. (A'Obeyd, S, K.) ___ God made him to become far removed. (A, K.) ___ God lowered, or degraded, him. (A, K.) ___ You say, by way of imprecation, May he fall, having stumbled: or, stumble and fall: or, stumble and fall upon his hands and mouth: or, upon his face: or fall upon his face: (Msb:) or may God make destruction to cleave to him: (S, TA:) [or may God destroy him.] Aboo-Is-hák says, in explanation of the phrase فَتَعْسَا لَهُ in the Kur xlvii. 9, that it may be in the accus. case as meaning أَتَعْسِهُمُ اللَّهُمَّ. (TA.) A man also says, by way of imprecation, to his swift and excellent camel, when it stumbles, فَتَعْسَا, meaning May God throw thee down upon thy nostrils: expressing his disapproval of the stumbling of a beast of such age and strength: but if it be not a swift and excellent beast, and stumble, he says to it لَا تَعْسُ عَلَى. (TA.) You say also, مَلِكَ اللَّهِ أَتَعْسُ! (A.)

أَتَعْسُ 4

أَتَعْسُ, in three places.

أَتَعْسُ inf. n. of 1 [which see, throughout]. ___ Also Evil; mischief. (K.)

أَتَعْسُ: see what next follows.

أَتَعْسُ and أَتَعْسُ (Msb, K) act. part. ns. of 1, [i. e., respectively, of أَتَعْسُ and أَتَعْسُ, accord. to rule, used intransitively.] (A, Msb, K) both applied to a man: (K) and the former, to fortune, or good fortune. (A.)

أَتَعْسُ [A cause of falling after stumbling: or of stumbling and falling &c. (See 1.)] You say, أَتَعْسُ. (A, TA.)

Aِتَعْسُ [This affair is a cause of ill luck; a cause of falling &c.]. (A, TA.)
He left off, or abstained from, anointing himself, and shaving his pubes, and in consequence became dirty: (Msb:) or signifies the state of being dirty; (Mgh:) the state of having matted and dusty hair, or a dusty head, long left unanointed: (T, Mgh, K:) so in relation to the rites and ceremonies of the pilgrimage: (T, K:) thus explained by ISh; but not by any [other] of the lexicologists: he says that it is one of the rites and ceremonies of the pilgrimage; (T:) which is a conventional term of the professors, or lecturers, of the colleges: (Mgh:) accord. to I'Ab, it signifies the shaving, and shortening, or clipping, of the beard and mustache and the hair of the armpit, and slaughtering [of the victims], and casting [of the pebbles: accord. to Fr, the slaughtering of the [victims termed نْﺪُﺑ (S), and other victims, namely, kine, and sheep or goats, and shaving the head, and paring the nails, and the like: (T:) AO says that no poem is adduced as presenting an ex. of it: (Msb, TA:) and Zj says that it is not known by the lexicologists except from the expositors of the Kur-án; (T, M:) who say that it is the clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, and clipping the hair [of the head]: (T:) or the plucking out the hair, and paring of the nails, and deviating from all that is prohibited to the مِﺮُْﳏ (M:) as though it were a passing from the state of إِحْرَام (T, M:) or, in the rites and ceremonies of the pilgrimage, the doing such things as paring the nails, and clipping the mustache, and shaving the pubes (S, K) and the head, and casting the pebbles, and slaughtering the نْﺪُﺑ (S,) &c.: (S, K: [but in two copies of the S, this art. is omitted:)] or the doing away with the matted and dusty state of the hair, and
pollution and dirt, absolutely. (TA.) Accord. to ISh, قضاء النثث means The doing away with the matted and dusty state of the hair by shaving, and paring the nails, and the like: (T:) or it means the doing away with the state of النثث, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes. (Mgh.) Accord. to IAar, مه Thảoت إسترقيل ﴿in the Kur xxii. 30﴾ means Then let them accomplish their needful acts of shaving and cleansing: (T:) or it means then let them do away with their dirtiness, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, on the occasion of لحال: (Bd:) it is an allowance, after entering the state of لحال, of that which was forbidden them in the state of ما حرام. (Msb.) ءامدة ثفت حمك occurs in a trad., meaning And the blood (lit. bloods) contaminated the place thereof. (TA.)

نثث, (T, Mgh, K,) accord. to ISh, applied to a man, (T, Mgh,) Altered in odour or the like, (Mgh, T,) or dusty, (Mgh, K, or مغبر, TA,) having matted and dusty hair, not having anointed himself, (T, Mgh, K, *) nor shaven his pubes. (T, Mgh. [In the former it is implied that this explanation is doubtful.])
4 He gave him an apple. You say, He makes a present to thee who gives thee an apple]. (A: there immediately following the saying, فلَانْ تَخْتَمْ نِقَاحَةَ)

A sweet odour. (Abu-l-Khattáb, L.)

تفاحٍ of the measure فعال an Arabic word; [not arabicized;] (Msb;) [The apple, or apples;] a certain fruit, (L, Msb,) well known, (S, L, Msb, K,) plentiful in the cooler parts of the land of the Arabs:

(AHn, TA:) the word is said by Abu-l-Khattáb to be derived from تفاحة a sweet odour: (L:) the n. un. is with ﺍ; (S, L, Msb:) the pl. is تفاحٍ (T:) and the dim. of the n. un. is تفاحٍ. (L.) You say, فلَانْ تَخْتَمْ نِقَاحَةَ Such a one, his present is an apple]. (A.) ___

زَمْنِ تُقَاحْ also signifies The head of the thigh-bone, which is in the haunch-bone. (Kr, A, K.) ___

ُتْقَاحَ لِبَٰرِنٌ [lit. They (women) slapped, with the jujubes, the apples] means, with the fingers, or the ends of the fingers, the cheeks. (A.)

تُقَاحْ see تفاحة.

منقاحة A place where apples grow (L, K) in abundance. (L)
The base of a date; (Ibn- 'Abbâd, K;) a dial. var. of تفروق [q. v.]; pl. تفاريق. (TA.)
¹ He spat; syn. بَصِقَ (M, K) [or rather, he spat, emitting a small quantity of saliva, generally in scattered portions, as when one spits forth some minute thing:] is similar to البَزَقُ, but less in degree: (S, Msb: *) the first degree is البَزَقُ; then, البَزَقُ; then, البَزَقُ; and then, البَزَقُ. (S:) البَزَقُ with the mouth is an action never without somewhat of spittle: a blowing without spittle is [said to be] termed البَزَقُ. (T.) Hence, البَزَقُ The spitting of the charmer, in which he emits a small quantity of saliva at a time, in scattered portions: see also البَزَقُ. (S.) One says also، قَذَقَ الْبَزَقُ بَيْنَ الْخَيْرَاتِ. (TA.)

² He tasted the water of the sea, and spirted it forth, by reason of dislike thereof. (TA.)

³ He, or it, became altered for the worse in odour, ill-smelling, or frouzy: (M, K) he neglected, or left off the use of, perfume: (M:) he was unperfumed: (S:) he neglected, or left off the use of, perfume, and so became altered for the worse in odour, ill-smelling, or frouzy: (Mgh, TA:) and البَزَقُ. (M, K) aor. and inf. n. as above, she (a woman) stank, by reason of having neglected, or left off the use of, perfume and ointments: and also she perfumed herself: thus bearing two contr. significations. (Msb.)

⁴ He, or it, made him, or it, to be altered for the worse in odour, ill-smelling, or frouzy, (K,) or unperfumed. (S.) The rájiz says,
And she makes ambergris and musk, or the vesicle of musk, to have a bad odour, or to lose their fragrance. [It makes the odour of the person to be bad]. (TA, from a trad.)

And it is said of the sun, It makes the odour of the person to be bad. (TA, from a trad.)

And it is said of the sun, َﺢﻳِّﺮﻟاُﻞِﻔْﺘُـﺗ (Ibn-Abi-l-Hadeed, TA:) that it makes the odour of the person to be bad. (TA, from a trad.)

See what next follows.

Spittle, or saliva, ejected from the mouth; syn. ٌﻞْﻔَـﺗ: (Ibn-Abi-l-Hadeed, TA:) or it is similar to ٌقﺎَﺼُﺑ: (Ibn-Abi-l-Hadeed, TA:) or it is similar to ٌقﺎَﺼُﺑ. (TA.) Such a one obtained not from such a one save a little. (T.)

Froth, or foam, (M, K,) of the sea; (TA;) and the like thereof. (M.)

See 1. And Froth, or foam, (M, K,) of the sea; (TA;) and the like thereof. (M.)

Altered for the worse in odour, ill-smelling, or frouzy: (M, K,) who has neglected, or left off the use of, perfume: (M:) unperfumed: (T, S;) who has neglected, or left off the use of, perfume, and so become altered for the worse in odour, ill-smelling, or frouzy: (Mgh, TA:) stinking, (T, Msb,) by reason of having neglected, or left off the use of, perfume and ointments: (Msb:) the pl. of ٌتَﻼِﻔَﺗ is ٌتَﻼِﻔَﺗ: (T, Mgh, Msb;) applied to such women as are not to be prevented from going to the mosque, and in this case meaning unperfumed. (T,
* Mgh, * TA.) [A company of men of the lowest and vilest sort]. (TA.)

****

**and: see**

**[The sun makes the odour of the person to be bad]. (TA.)**

**A spittoon, or vessel in which to spit; syn. مبرقة. (TA.)**

**see**
It (a thing, JK, Mgh, Msb) was, or became, paltry, sorry, mean, contemptible, or inconsiderable; (JK, S, Mgh, Msb) and little, or small, in quantity or number. (JK, S, K.)

And, aor. __, inf. n. He (a man) was, or became, stupid, or foolish. (JK, K.)

His mind became weak. (JK.) __, aor. __; and, aor. __; He, or it, was, or became, lean, or meagre; syn. غُثَتْ. (K.) It is said in a trad. (S, K) of Ibn-Mes'ood, (K,) القرآن لا يتفه ولا يتشان، لا يغث ولا يخلق. (S, K, [in the CK, erroneously, يتثنان]) i. e. The Qur-an will not become meagre, nor will it become worn out]: (K: [in the CK, erroneously, لا يغث ولا يخلق: (K,) it is implied by the context in the S, that لاتشان means will not become paltry, or mean: لاتشان means will not become worn out by reason of much repetition; from شن signifying a wornout water-skin. (TA.)

He was paltry, sorry, mean, or niggardly, in his gift; he made his gift little, or small. (TA.)

Also Insipid; tasteless; and so تفهة. (KL.) You say أطعمة تفهة. Kinds of food having no taste of sweetness, or of sourness, or of bitterness; and some include bread and flesh-meat among these. (K.)

(S, Mgh, Msb, KL, TA) and تفهة (Mgh, KL, TA) applied to a thing, (JK, Mgh, Msb,) and the former to a man also, (TA,) Paltry, sorry, mean, contemptible, or inconsiderable: (JK, S, Mgh, Msb, KL, TA:) and little, or small, in
quantity or number. (JK, S, TA, and KL in explanation of the former.) A man having little sense, or intellect; (TA;) stupid, or foolish. (JK.) See also تأله تفه. تفه also signifies Afflicted, or distressed, by reason of disease and fatigue. (JK.)

Easy, submissive, or tractable; applied to a she-camel. (JK, K.)
Coriander-seed; syn. Caraway-seed; syn.
They watered their land with thick, or muddy, water, [or water containing] in order that it might become good.

He made it, or rendered it, (namely, a thing, JK, or an affair, S and K,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing. (JK, S, K.)

And signifies the same as or he exercised, or possessed, the skill requisite for it; namely, an affair.] in the Kur xxvii. 90, means Who hath created everything firmly, strongly, solidly, &c., and made it, fashioned it, or disposed it, in the fit, proper, or right, manner. (Bd.) [You say also, meaning He made his knowledge sound; or made himself thoroughly learned.] And He knew it, or learned it, (namely, a tradition &c.), soundly, thoroughly, or well, from him. (TA in art. ذیبر.)

The of water, (JK, Mgh, K,) in a rivulet or in the channel of a torrent, (K,) in the [season called] (Lth, JK, Mgh:) i. e., (Mgh,) [its sediment, or] the thick matter that is borne by it and that sinks to the bottom; used for improving land: (Lth, JK, Mgh:) and (K) the
of a well (Mgh, K) and of the channel of a torrent; i. e., the slime, mixed with black, or black and fetid, mud; accord. to the Jāmi' of El-Ghooree. (Mgh.) __A thing by means of which one subsists, and makes good, or improves, the performance, or execution, or management, of an affair; as iron, and other things, of the جواهر [i. e. precious stones, or native ores,] of the earth: and anything by means of which a thing is made good, or improved, is called its نقت (TA.) __A skilful man: (JK, S, K:) pl. ناقْثأ (TA.) __[Hence, probably,] نقت is also the name [or surname] of a certain man proverbial for his excellence in shooting. (S, K. [In the latter it is implied that this name or surname is ناقّلة.) The rájiz says,

* يرمى ما أرمى من ابن نقَتَ.*

[One more skilled in shooting than Ibn-Tikn shoots it]. (S.) __Nature, or natural disposition. (JK, S, K.) You say, نقتة the الفصاحة من نقته, Chasteness of speech, or eloquence, is [a quality] of his nature. (S.)
(Quasi root)

1. ﻥَﻘِتَ (T, S, K, in art. ﻥَﻘَـتَ), (Msb, [but the correctness of this I greatly doubt, unless, as appears to be the case, it is meant to be understood as an intrans. verb,]) inf. n. ﻥَﻘِتَ [which art. I find in only one copy of the S,] or ﻥَﻘِتَ (K, or ﺪَـتَ), (Msb, and also mentioned in the TA,] of which ﻥَﻘِتَ is pl., or coll. n., (Kzz, IB, Msb,] and ﺪَـتَ (Lh, K,] and ﺪَـتَ (T, S, Msb, K,] inf. n. [quasi-inf. n.] ﺪَـتَ and quasi- n. [of which ﻥَﻘِتَ is pl., or coll. n., (Kzz, IB, Msb,] and ﺪَـتَ (T, S, Msb, K,] inf. n. [quasi-inf. n.]) ﺪَـتَ and ﺪَـتَ (Msb) and ﻥَـتَ (S, art. phenomena.)

He feared God: (S and TA in art. ﻥَﻘِتَ: all else that follows is from art. except where reference is made to another art.:) or he was cautious of a thing; guarded, or was on his guard, against it; prepared, prepared himself, or was in a state of preparation, against it; or feared it: (K:) or he looked forward to a thing, and guarded against it, sought to avoid it, or was cautious of it. (T, TA.) [For other explanations of the latter verb, which apply also to the former, see art. ﻥَـتَ is originally ﻥَـتْوَا (T, S;) then ﻥَـتِا (T, S;) then ﻥَـتِا (T, S;) and when this came to be much in use, they imagined the ت to be a radical part of the word, and made the word ﻥَـتَ, aor. ﻥَـتَ, with fet-h to the ت in each case, and without teshdeed; and not finding any analogue to it in their language, they said ﻥَـتَ, aor. ﻥَـتَ, like ﻥَـتَ, aor. ﻥَـتَ, (S:) or, as is said in the T, they suppressed the ت, and the ﻥَـتَ changed into ﻥَـتَ, in ﻥَـتَ, and said ﻥَـتَ, aor. ﻥَـتَ. (TA.) A poet says, (namely, Khufáf Ibn-Nudbeh, TA,)

* جَلَالَةُ الصَّيْقَوْنَ فَخْلَصَوْهَا *

* خَفَافًا كَلَّهَا يَنْتَقِى بَأَثَرَ *

or, as some read it, ﻥَـتَ, with the ت movent, but without teshdeed; (S;) and this latter, accord.

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to IB, is the right reading. (TA.) IB adds that Aboo-Sa'eed [app. meaning As] disallowed تَقَى
aor. تَقَيَ, saying that it would require the imperative to be [أَنْ تَقِ], which is not said; and this, he states, is right. [for] says that the imperative used is [فتِكَ, or beware thou, &c.], as in [فَتِكَ اللَّهُ], [Fear thou God]; and to a woman, تَقَيَ; formed from the verb أَنْ تَقِ, without tesh-deed, by the suppression of the أ. (TA.)

ما أَتَقَاهُ اللَّهُ 4 (S, TA) How great is his reverential, or pious, fear of God! (TA.) also said of a saddle, as meaning How good is it for not gallowing the back! (TA.)

ما أَتَقَاهُ 8 (S, TA) see 1, in two places; and see also art. وَقَى

تَقَيَ: see 1, in two places. __ In the phrase in the Kur [iii. 27], تَقَيَ, it may be an inf. n. [so that the meaning may be Unless ye fear from them with a great fearing (see 1)]; or it may be a pl. [app. of تَقَيَ, like كُمِّي is pl. of كُمِّي, so that the meaning may be unless ye fear from them, being fearful]; but it is better to regard it as an inf. n. because another reading is تُقِيَةٌ. (M, TA.)

تَقَيَ, applied to a man, (Msb, K, TA,) i. q. وَقَى (TA) and مَتَقَى (S) [Fearing; cautious; &c.: (see 1:) and particularly having a reverential, or pious, fear of God: or simply pious: or one who preserves, or guards, himself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: (see 8 in art. وَقَى)) accord. to IDrd, one who preserves, or guards, himself from punishment [in the world to come], and from acts of disobedience, by righteous conduct: from وَقَى said by the grammarians to be originally وَقُوَى; then, وَقُوَى: or, accord.

to Aboo-Bekr, [originally] of the measure فَعَيْلُ, as is indicated by the first of its pls. mentioned below: but he who says that it is [originally] of the measure فَعُوَلُ says that it has that pl. because it has become like a word [originally] of the measure فَعَيْلُ (TA:) or
righteous, virtuous, just, or honest; (Msb in art. تَقْتِي) contr. of تَقْتِي (Msb in art. تَقْتِي, and K) which is extr., and of a class disallowed by Sb, (TA,) [and app. also تَقْتِي, q. v. suprà.]

: see what next follows.

, or تَقْوَي, accord. to different readings in the Kur ix. 110, (Bd,) [of which readings the former is the more common] is originally تَقْوَي, (K,) or [rather تَقْوَي, and then] تَقْوَي, of the measure فعَّلِي ف, (ISd, TA,) or, accord. to MF, the right opinion is that it is تَقْوَي, of the measure فعَّلِي ف, (TA,) and is thus transformed in order to make a distinction between the subst. and the epithet such as صدَّمْ خزَاء: (K:) it is a subst. from تَقْوَي, (Msb, K,) [and signifies Fear; caution; &c.: (see 1:) and particularly reverential, or pious, fear of God: or simply piety: or the preservation, or guarding, of oneself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: or the preservation, or guarding, of oneself from punishment in the world to come, and from acts of disobedience, by righteous conduct: or righteousness, virtue, justice, or honesty: (see تَقْتِي) its explanations in relation to religion are many and various, but are all resolvable into fear of God, or of sin; or the preservation, or guarding, of oneself from sin:] and تَقْوَي and تَقْوَي are syn. with each other (S) and with تَقْوَي, (Msb,) and are used as inf. ns. of تَقْوَي: (S:) and تَقْوَي [also] is syn. with تَقْوَي; (S:) or it is pl. of تَقْوَي, or a coll. n., (Kzz, IB, Msb,) like as طَلَّأ تَوَقَّوَ، (Kzz, IB,) and as رَكَب تَوَقَّوَ, (Msb,) in the Kur xlvii. 19, means And hath explained to them, (Bd,) or Suggested to them, (Jel, TA,) What they should fear, or that from which they should preserve themselves: (Bd, Jel, TA,) or hath aided them to practise their تَقْوَي: (Bd:) or hath given them the recompense of their تَقْوَي. (Bd, TA,) And هو أهل تَقْوَى, in the Kur lxxiv. last verse, means He is entitled, or worthy, to be feared; or to be reverentially, or piously, feared. (Bd, Jel, K.)
He is more fearing, or cautious, &c., than such a one; more reverentially, or piously, fearful of God; or more pious; &c.; he has more than such a one. (TA.)
He inserted the tākkah in the double upper border of the drawers, or trousers. (IDrd, Msb, K.) You say also, He makes use of a tākkah of silk. (A.)

The band that is inserted in the double upper border of the drawers, or trousers; (IDrd, K.) [generally, a strip of cotton, which is often embroidered at each end; sometimes, of net-work; and] sometimes, of silk: (A:) IDrd thinks it to be an adventitious word, though used in ancient times; (TA:) and IAmb says, I think it to be arabicized: (Msb:) pl. tākkah. (S, Msb, K.)

The thing by means of which the tākkah is inserted in the double upper border of the drawers, or trousers. (TA:) [It is generally a slender piece of wood, having at one end a loop through which a portion of the tākkah is passed.]
(Quasi root)
(Quasi root)

\( \text{تكلم} \)

\( \text{تكلم عليه} \), aor. \( \text{تكلم} \), a dial. var. of \( \text{تكلم} \) (Ibn- 'Abbád, K) See art. \( \text{تكلم} \); where, also, see \( \text{تكلم} \), &c.


**He prostrated him, or threw him down:** (T, S, M, Msb, K) aor. ْلَتُهَّلَـت, inf. n. (M, Msb,) ُﻪﱠﻠَـﺗ (, T, S, * M, Msb,) ْلَتُهَّلَـت, i. e., (TA,) upon the ْلَتُهَّلَـت, or he threw him down (M, K, TA) upon his ْلَتُهَّلَـت, i. e., (TA,) upon his neck, and his cheek: (M, K TA:) but the former is the more approved; and thus it is explained as used in the phrase [in the Kur xxxvii. 103], (M,) and he prostrated him, or threw him down, (Aboo-Ish-hák, T, S, Bd,) upon his side, so that the side of his forehead fell upon the ground; (Bd;) or upon his mouth; (Katá- deh, T;) or upon his face. (Bd.) And َﺔَﻗﺎﱠﻨﻟا ْلَتُهَّلَـت He made the she-camel to lie down upon her breast. (TA.) ْلَتُهَّلَـت He threw it upon the ground: said of any corporeal thing. (M.) ْلَتُهَّلَـت, aor. ْلَتُهَّلَـت, (IAar, T, K) and ْلَتُهَّلَـت, (K,) [the latter anomalous in this case, and doubtful,] also signifies He poured (IAar, T, K, TA) into the hand of another. (TA.) And ْلَتُهَّلَـت, He gave, or delivered, the thing to him: (M, K *) or he threw, or put, the thing into his hand. (K.) The Prophet says, َأَلَيْلَـت ِﰱ ْتَرِبْـت ِضْرَﻷا ِﻦِﺋاَﺰَﺧ ِﺢﻴِﺗﺎَﻔَِﲟ ْتَرِبْـتُو َبَأْسِيَاءَ ِضْرَﻷا ِﺢﻴِﺗﺎَﻔَِﲟ He charged him, or upbraided him, with an evil, or a foul, thing. (Th, M, K,) ْلَتُهَّلَـت, aor. ْلَتُهَّلَـت, (IAar, T, M, K) and ْلَتُهَّلَـت, (K,) [the latter anomalous in this case, and doubtful,] He was, or became, prostrated, or thrown down: (M, K) he fell, or fell down. (IAar, T, M, K,) ْلَتُهَّلَـت, (M, K,) aor. ْلَتُهَّلَـت, (T, M, K) and ْلَتُهَّلَـت, (K,) [the latter anomalous in this case also, and doubtful,] inf. n. ْلَتُهَّلَـت, (T, M,) The side of his forehead sweated, or exuded sweat. (M, K.) And in like manner the verb is used in
relation to a wateringtough. (Lh, M.)

He made the fluid, or liquid, to drop, or fall in drops. (K.)

R. Q. 1

He moved him, agitated him, shook him, put him into a state of motion or commotion; (S, M, K,) or did so vehemently: (S, K, and Mgh in art. ِتْرَ) he shook him, or shook him violently; (namely, a drinker,) and ordered him to breathe in his face, that he might know whether he had drunk wine or the like, or not; (TA in this art. and art. ِتْرَ) as also ِتْرَmomzer ِتْرَmomzer, and ِتْرَmomzer ِتْرَmomzer. (TA in the latter art.) ِتْلُت also signifies Hard journeying: and rough, or severe, or vehement, driving. (K,) You say, ِتْلُتَمْرُكَمَل ِتْلُتَمْرُكَمَل The man was rough, or severe, or vehement, in his driving. (M,) [The tribe of] Bahrà's pronouncing the ِت of

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A mound, or hill, of dust, or earth, [or rubbish,] pressed together, not natural: but this is a mistake [if meant as an explanation of the proper application], for with the Arabs it signifies a natural hill: En-Nadr says that it is of the smaller sort of ِتْلُتَمْرُكَمَل [pl. of ِتْلُتَمْرُكَا]; it is of the height of a house, or tent, and the breadth of its back is about ten cubits; it is smaller than the ِتْلُتَمْرُكَمَل [the mound, or artificial hill, above mentioned, is what is meant by its being said] the ِتْلُتَمْرُكَمَل of dust, or earth, is well known: and the word signifies also a heap of sand: (M, K:*) in both of these senses from ِتْلُتَمْرُكَمَل signifying the throwing upon the ground anything of a corporeal kind: (M:) also a hill (M, K, TA) outtopping what is adjacent to it: (TA:) pl. [of pauc.] (M, TA) and (TA) and [of mult.] (T, S, Msb, K) and (TA.) Also A
pillow: pl. أُلَﻼُثَأ، which is extr.: or the pl. signifies some sorts of cloths, or of garments: (K, TA:) or, as some say, of pillows. (TA.)

ٌلَﻼْتَأ، or the pl. signifies certain sorts of cloths, or of garments: (K, TA:) or, as some say, of pillows. (TA.)

A single act of pouring [&c.]. (T, K.) ___

A single act of lying upon the side. (K.) See also تَلَّائَث.

A mode, or manner, of lying upon the side. (Fr, K.) ___ Sluggishness, laziness, or indolence. (Fr, T, K.) ___ A state, or condition. (S, M, K) You say, تَلَّائَة هو بن تَلَّائَة هو سوء. He is in an evil state or condition; like as you say تَلَّائَة بيئة بن تَلَّائَة هو سوء. He passed the night in an evil state or condition. (M.) ___ A thing; as in the saying, تَلَّائَة [explained above]: see 1. (Th, M, K.) I. q. تَلَّائَة، or تَلَّائَة، as also تَلَّائَة. (K:) Abu-s-Semeyda' says that تَلَّائَة and تَلَّائَة are all one. (i.e. Moisture). (T.)

One says, [app. to a person suspected of having drunk wine or the like,] ما هذه تَلَّائَة يا فِى [What is this moisture in thy mouth?]. (T, M.)

ٌلَـلَائَة تَلَّائَة: see تَلَّائَة.

الثَّلَائَة ضالال بن الثَّلَائَة is an imitative sequent. (S, K.)

تَلَّائَة Prostrated, or thrown down; as also متَلَلَلَلَائَة صاعى تَلَّائَة متَلَلَلَلَائَة. A company of men prostrated, or thrown down. (M, K.) The neck: (T, M, K;) and the cheek: (TA:) pl. [of pauc.] أَنَثْلَلَلَائَة and [of mult.] تَلَّائَلَلَلَائَة and تَلَّائَلَلَلَائَة and تَلَّائَلَلَلَائَة are all one. (M, K.) You say, له تَلَّائَلَلَلَائَة كِجْذَع السَّحْوَق [He has a neck like the trunk of the tall palm-tree]. (TA.)

الثَّلَائَة is an imitative sequent to الضالال. (T, * S, M, * K.)

ٌلَـلَائَة تَلَُلَلَلَائَة inf. n. of R. Q. 1 [q. v.]. ___ Also Hardship, difficulty, distress, or adversity: (M, K;) pl. تَلَُلَلَلَائَة تَلَُلَلَلَائَة. (TA,) signifying hardships, difficulties, &c. (Aboo-Turáb, T, S, M.) A drinking-vessel that is made
of the envelope (شیط، S, or ﲔِقّا، M and K) of the spadix of a palm-tree; (S, M, K;) so called because what it contains is poured into the throat; (T;) as also ﲔِّثَّ : (M, K;) it is said that ﻷْبِهَا is drunk with it. (TA.)

is an imitative sequent to ﱠضَّالَّ. (T, * S, M, * K.)

تَلَّلَّ A place of prostrating. (TA.)

[as a subst.] A thing with which one prostrates: (M, K;) and hence a spear: (Msb:) and [as an epithet], applied to a spear, with which one prostrates: (T, * S, M:) or, applied to a spear, erect; or even and erect. (K.) ___ Strong; (S, M, K;) applied to a man and to a camel (M, K, TA) &c. (TA.) ___ A man erect in prayer: (T, M, K;) so accord. to Lth, who cites the saying,

* رَجَالٌ يَتَّلُونَ الصَّلاةَ قِيَامًَ
* but this is a mistake; for ﱡيَتَّلُونَ is from ﱡتَلَّى, and means, who make prayer to follow prayer. (T.)

مِثَّلَلُ One who prostrates much, or often; who does so by twisting his leg with the leg of another. (T.)

تَلَّلَّ see مِثَّلَلُ.
تلآب

Q. 4: &c.: see art.
تَلَان

تَلَانِ [At the present time; now]: (As, K:) the is added, as in (A’Obeyd &c.) See art. آين.
Q. Q. 4

**اتلاقب** (T, S, M, &c.) inf. n. 

**اتلاقب** (S, K.) *It* (a thing, M, or an affair, or a case, S, K, or a road, A) *Was*, or became, *uniform* or *undeviating*, (A,) *right*, or *rightly directed* or *ordered*: (S, M, A, K:) or (M)

*it* (a thing, M, or a road, S, K) *was*, or became, *extended*, (Fr, T, S, M, A, K,) and *right, direct, even*, or *uniform*: (S, M, K: *) or (M) *it* (a thing, M) *was*, or became, *set up*, or *erect*. (M, A, K.) You say, مروا فاتلاقب [They went along, and the road was, or became, uniform, &c., with them; i.e., their road was, or became, uniform, &c.]. (A.) And *اتهم أمرهم* [Their affair, or case, was, or became, right, or rightly directed or ordered]. (A.) ___ He (an ass) raised his breast and head. (S, K.) ___ This verb and its derivatives are mentioned in the [T and] S and K in the present art.; but they are held by [ISd and] IB to be radically quadriliteral. (TA.)

**تَلْبَ**

*Loss;* or the *state of being lost;* or *perdition.* (A, K.) One says, تَبْأ لَه وَتَبْأ لَه تَلْبَا [which may be rendered May God decree loss and perdition to him]. (K.)

**تَلْبٌ**

*a subst. (S, M, K) from اتلاقب (Fr, T, S, M, K;) [signifying The state of being uniform or undeviating, right, &c.;]* like طمَّانَةٌ [from اطِمَانَةُ]. (TA.)

**تَلْبَ**

*perfectly decl.* [when used as a proper name as well as when used as an appellative], because it is of the measure فعَلُّ.

(Fs, S;) for we judge its تَت to be a radical, and its وَ to be augmentative, because فَعَلُّ is more common [as the measure of a noun] than تَتُنَال. (M;) but accord. to Suh, the تَت is a substitute for وَ, and, if so, it should be mentioned in art. ولب (TA;) *A young ass;* syn. جحشَةٌ (S, K:) or the *foal of a wild ass, when he has completed a year.* (M.) And تَلْبَ is an appellation given to The she-ass. (S.) ___ The former is sometimes metaphorically applied to A [young]
man: (M:) or a boy. (S.)

Uniform or undeviating, right, or rightly directed or ordered [&c.: see the verb]; as also

Also applied to a rule, (A, TA,) as meaning Uniform, undeviating, or of general application; uniformly, or constantly, obtaining. (TA.)

The places where a wound causes death; syn. (IAar, T.)
ترتيب (Quasi root)

وَلَحْ: تَلْجُمَ: أَتَلْجُ: اَتَلْجَ:رَثْوَـِـ.  and  تَلْجُمَ: see art.
**1. تَلَد**

(T, S, M, Msb, K;) and — (T, sudot; M, K;) inf. n. "أَلَّد" (الأَلْدَ) [and (S, M, Msb, K;) (see Ham p. 699)] *It (property, consisting of camels or the like, syn. مَالُ, T, S, M, &c.) was, or became, old, or long-possessed;* (Msb;) *such as is termed* تَلَدُ فَلَانٌ عَنْدَنَا Such a one was born of parents at our abode, or home. (L.) And تَلَدَ, (T, S, M, K;) aor. — (M, K;) inf. n. as above; (T, L;) and تَلَدَ, aor. —; (K;) *He remained, stayed, abode, or dwelt,* (As, T, S, M, K,) في بَنِي فَلَانٍ among the sons of such a one, (S,) and بَيْنَهُمْ among them, (M,) and بَيْنَمَا in a place. (As, T, L.) See also 2.

**2. تَلَد**

(IAn, T, K,) inf. n. "تَتُلِيدُ" (تَتْلِيْدُ) or تَلَدَ; (so in the L as on the authority of IAar, and accord. to Lh as is said in the TA;) *i. q. جَمَع* [app. as meaning *He collected and defended* property]; (IAar, T, L, K;) said of a man. (IAar, T, L)

**3. تَلَدٌ**

(IAn, T, L, K;) and تَلَدَ مَالًا تَلَدَ, (T, M, Msb, K,) *He got, obtained, or acquired,* (تَلَدَ) "أَخْتَذَ" (أَخْتَذَى) "property [such as is termed* تَلَدَ, as is implied in the T and M and K]; (T, S, L, Msb;) or *he possessed* تَلَدَ.

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**property such as is termed تَلَدَ.** (So accord. to the explanation of the act. part. n., q. v., in the Mgh.)

**4. تَلَدٌ** see 1.

**تَلَدُ** see تَلَدَ, in two places.

**تَلَدُ** see تَلَدَ, in two places. _Also The young one of an eagle._ (M, K.)

**تَلَدُ** see تَلَدَ, in two places.
Old, or long-possessed; as also long-possessed, born at one's own abode, or home; as also born at the owner's abode, or house; or that brings forth there; (M, K) as also and and and , (M, K) and (K) and and and , (M, K) like , as above: (M:) or slaves, or pasturing beasts, that breed at one's own abode, or home, and become old, or long possessed: (ISh, as related by Sh:) or that which you yourself breed, or rear: (As, T.) [See also below. Hence,] said by a man, (namely, Ibn-Mes’ood, M,) in reference to certain chapters (سور) of the Kur-án, meaning They are of those which I acquired (or learned, L) long ago from the Kur-án: (S, M, L;) thus saying, he likened them to the property, or camels &c., called . (M, L;) [Az says,] I heard a man of Mekkeh say, (T.) see , in three places. Also That which is born at the abode, or home, of another than thyself, and which, while young, thou afterwards purchasest, and which remains with thee: (As, T.) or one who is born in a foreign country, and is carried away while young to the territory of the Arabs: (Mgh:) or one who is born in a foreign country, and then brought away while young, and who grows up in the territory of the
Muslims; (S, K;) as also (K;) or i. q. مولدة, [masc. and fem.,] meaning one that is born at thine own abode, or home: (ISH, T: [see also تلاد]) or one who has parents at thine own abode, or home; whereas مولدة signifies one who has only one parent there: (Mgh, from the Tekmileh [of the 'Eyn]): the fem. is with ء; (S;) signifying a female slave Who is born in a foreign country, and is carried away, and grows up in the territory of the Arabs: (Kt, T:) or a female slave Whose father and family and all her relations are in one country and who is herself in another: (ISH, L in art. ولد;) or a female slave born the property of a people with whom are her parents: (L in art. ولد;) or a female slave inherited by her owner; if born at his own abode, or home, [of a mother already belonging to him,] she is called وليدة; (T, L;) you say رجل تلاد; pl. تلاد. and امرأة تلاد [and تلادة]; pl. تلادات (Lh, M, L) and تلاد. (Lh, L;) It is related in a trad. of Shureyh, that a man purchased a female slave, and the two parties made it a condition that she should be a وليدة; but the purchaser found her to be a تلادة, and therefore returned her: (S, Mgh;) a وليدة is like a دِلَت, i. e. born at thine own abode, or home; (S;) or born in the territory of the Muslims. (Mgh.) Also, metaphorically, A child, absolutely. (Har p. 317.)

بلد: see ولد, in four places. تلاد: see art.

تلاد, by some written تلاد, in three places.

تلادة, applied to مال, (S, Msb,) pass. part. n. of 4: (Msb:) see تلادة, in three places. [Hence,] خلق متلاد, (M, L, TA,) in the K, said to be like عمله متلاد, but this is a mistake, (TA,) [and in the CK, خلق is erroneously put for خلق.] An old, or a long-possessed, natural disposition, or quality. (M, L, K;) IAar cites as an ex. this verse:

ما ذا رُزِّينا منك أم مَعِيد
من سعة الخِلَم و خلق متلاد
[app. meaning What has been experienced from us, on thy part, Umm-Maabad, of largeness of forbearance, and of long-possessed good natural dispositions, or qualities? seems to be here used for زَرْئَانَا; or the latter may be the correct reading]. (M, L.)

[act. part. n. of 4:] A possessor of property such as is termed دَﻼِت; and hence, A first owner or proprietor; as the weaver of a piece of cloth, and the man who delivers his she-camel [and is owner of her young one]. (Mgh.)
Teləṭ

Teləṭ High, or elevated, land or ground: (AO, S, K:) and low, or depressed, land or ground: (AO, S, Msb, K:) thus bearing two contr. significations, (S, K:) accord. to AO: (S:) or it has not these significations, but means a water-course from the upper part of a valley to its lower part; therefore sometimes its upper part is described [by this name], and sometimes its lower part; (IAar, IB, TA:) or it has the second of the significations above, (Msb, K:) and the first, (K:) and signifies also a water-course (Msb, K) from the upper part of a valley: (Msb:) and also, (K:) or, accord. to IDrd, (TA:) the wide part of the mouth of a valley: and a high, or an elevated, piece of land or ground: (IDrd, K:) sometimes, says IDrd, it has this last application; but the former is the original signification: (TA:) it is also said to signify high, or elevated, and rugged, land or ground, in which the torrent goes to and fro, and from which it then pours to another, lower than it; and which is fertile in plants, or herbage: (L, TA:) or a water-course from the higher part of the ground to the bottom of a valley: (AA, S:) pl. تَلَاعُ (AA, S, Msb, K) and تَلاَعٌ (K:) and, (K:) or, accord. to Sh, (TA:) تَلَاعُ signifies Water-course flowing from acclivities and the eminences termed and the mountains, until they pour into the valley: (Sh, K:) to which Sh adds, the تَلَاعُ of the mountain being formed by the water's coming and furrowing and excavating it until it escapes from it: (TA:) but تَلاَعُ are nowhere except [the word إلا has been dropped in the CK] in the [or deserts]: (Sh, K:) and sometimes a تَلاَعُ comes from a distance of five leagues to the valley; and when it flows from the mountains, and falls into the [or deserts], it excavates in them what resembles a moat: when it becomes so large as to be
like the half, or two thirds, of the valley, it is termed تلعّةٌ مِّيدِّئُ: (Sh, TA:) تلعّةٌ is also said to be like رحبةٍ رحبةٍ or رحبةٍ تلعّةٍ, app. as meaning the part of a valley in which its water flows into it from its two sides; and the pl. [or rather coll. gen. n.] is said to be تلعّةٌ. (TA.) It is said in a trad., فيجيء مطر لا يمنع منه ذنب تلعّةٌ. And a rain will come, in consequence of which the end of a water-course will not be impeded: meaning to denote its abundance, and that no place will be exempt from it. (TA.) And in a prov., فلان لا يمنع ذنب تلعّةٌ Such a one will not impede the end of a water-course: (K, * TA:) applied to the abject and contemptible. (K.) And in another, (ISh,) لا أثق بسبيل تلعّتُك I do not, or will not, trust in the flow of thy water-course: applied to him in whom one does not trust: (ISh, K:) i. e. I do not, or will not, trust in what thou sayest, and what thou adducest: characterizing the person as a liar. (ISh.) And in another, (IAar,) لا إخفا إِلا مَّأ أَخَافُ من سبيل تلعّتِي I fear not save from the flow of my water-course: i. e., from the sons of my uncle, and my relations: (IAar, K:) for he who descends the water-course is in danger: if the torrent come, it sweeps him away. (IAar.)
1. (S, M, Msb, K.) aor. — (K.) inf. n. ُ芙َﻠَـت (Lth, T, S, M, &c.) ُ芙َﻠَـت, (Lth, T, S, M, &c.) *He*, or *it*, (a thing, Lth, T, S, Msb, of any kind, Lth, T,)

perished, passed away, was not, was no more, became nonexistent or annihilated; or went away, no one knew whither; or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled; [in this sense the verb is often used in the present day,] or *he died: syn. َﻚَﻠَﻫ (M, K;) and of the inf. n., ٌﺐَﻄَﻋ (Lth, T,) and ٌكَﻼَﻫ (Lth, T, S.) [See also ُ芙َﻠَـت, below.]

4. ُ芙َﻠْـت He caused him, or *it*, (a thing, S, Msb, or property, M,) to perish, pass away, or be no ore; or to go away, no one knew whither; or to become corrupted, vitiated, marred, or spoiled: (S, M:) or he made it (his property, T) to pass away, come to an end, come to nought, or be exhausted; destroyed, wasted, consumed, or exhausted, it; (T, K;) by prodigality. (T.) [See an ex. in a verse of Ibn-Mukbil cited voce َ芙َﻠْـتأ.] َ芙َﻠْـت أَخْـلَفَ َمُﻫاَﺮِﻗ ْﻢُﻫاَﺮِﻗ

* * * * * *

وقَمْ كَرَمُ قَدْ نَقَلُنا إِلَيْهْمُ قَراَهُم فَأَخْـلَفَنا المَنْيَا وَأَخْـلَفَوا

(so in the T and L,) or

* * * * *

وَأَضِـيَاف لَيْلٍ قَدْ نَقَلُنا قَراَهُم إِلَيْهْمُ وَأَخْـلَفَنا المَنْيَا وَأَخْـلَفَوا
How many a generous company of men has there been, or how many guests of the night have there been, to whom we have brought their entertainment, and we have found the fates to be destructive, (T, K, * and TA:) or we found the fates to destroy us, and they found them to destroy them: or we made the fates to be destruction to them, and they made them to be destruction to us: (ISk, K:) he means, we engaged with them in vehement fight, and slew them. (TA.)

A perishing, passing away, &c. [See 1.] (Lth, T, S, &c.) It is said in a trad., (TA,) Verily, from the being near to pestilence, or epidemic disease, there results death, or perdition. (T.) And in a prov., The paying for a thing beforehand is a cause of perishing to one's property]. (TA.) And one says, His blood went for nothing, or as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.)

A hill, mountain, or mass of rock, such as is termed, so that he who attempts it fears perdition, or death. (ElHejeree, M.)

A place of perishing or perdition: (K:) a desert such as is termed,
because most of those who traverse it perish; and so مَتَلَفْتَم (TA;) or the latter signifies [a desert such as is termed] فَقَر: (M:) the pl. of the former [or of both] is  مَتَلَفْتَم. (TA.)

ٍﺔَﻔَﻠْـﺘَم ( TA;) or the latter signifies  رَجَل مَتَلَفْتَم لَمَاله,  and  رَجَل مَتَلَفْتَم لَمَاله, (M,) A man who destroys, or wastes, his property: (M:) or the last has an intensive signification, (Msb,) meaning who destroys, or wastes, his property much. (S.) You say also,  مَتَلَفْتَم فَلَبْثُم فَلْبَر, (K, and Har p. 312,) or  مَتَلَفْتَم فَلَبْثُم فَلْبَر, (TA in art. فِلْبَر,) and  مَتَلَفْتَم فَلْبَر, (K, and Har ubi suprà,) meaning A man of courage and liberality, who makes what he takes as spoil, of the property of his enemies, to supply the place of that which he consumes by expenditure to satisfy the claims of his friends. (Har ubi suprà.)

مَتَلَفْتَم: see the next preceding paragraph, in two places.

مَتَلَفْتَم: see مَتَلَفْتَم.  Also A deep hollow; cavity, or pit, where one looks down upon destruction. (M.)

مَتَلَفْتَم: see مَتَلَفْتَم, in two places.

[بِ. ۴. q. مَتَلَفْبَر, q. v.; i. e.] contr. of مَعْرُوفَبَر: but this is post-classical. (TA.)
تلك

*and* تَأْلِكَ تَأْلِكَ تَأْلِكَ تَأْلِكَ: see art. تَأْلِكَ.
Q. 1  *He was, or became, a [or disciple, &c.], to such a one.* (TA, passim.)

A disciple; a pupil; a learner: or a special servant of a teacher: so says 'Abd-El-Kádir El-Baghdádee, who composed a treatise solely on this word: (MF, TA;) or simply a servant; a follower; a dependant: pl. تَلَامِيذُ (L, TA) [and تَلَامِيذٌ].
He followed; or went, or walked, behind, or after. (IAar, T.) You say, (S, M, Msb, K,) aor. 

I followed him or it; or went, or walked, behind, or after, him or it; (S, M, Msb, K;) namely, a man [&c.]; (S, Msb;) immediately, or Without intervention; and sometimes it means bodily [or in reality]; and sometimes, virtually, or in effect: (Er-Rághib;) and so (K;) and (As, * T, * K,) inf. n. (K.) The phrase, in the Kur xci. 2, ولات إذا تلاها means By the moon when its rising follows the rising thereof; i. e., the rising of the sun; at the beginning of the lunar month: (Bd:) or, when it follows in rising the setting thereof, (Bd, Jel,) on the night of the full moon: (Bd:) or, when it follows it in becoming round, and in fullness of light; (M, * Bd;) i. e., when it follows it in the way of imitation, and in respect of rank; for the moon borrows its light of the sun, and is to it in the place of a successor. (Er-Rághib.) Here, Ks pronounced تلاها with imáleh, [either because تليت is a dial. var. of تلوت, or] because, although it has و for its last radical letter, it occurs with words that may be so pronounced, namely, تلوات الأول I drove, or brought, or gathered, the camels together, from their several quarters: because the driver follows the driven. (A, TA.) 

He imitates such a one, and follows what he does; he follows him in action. (T.) 

He read, or perused, or he recited, (T, M, K,) the Kur-án, (S, M, Msb, K,) or any discourse, or piece of language: (M, K:) or he followed it, (I'Ab, T, S, * M,) and did according to it; (I'Ab, Mujáhid, T;) namely, the Scripture: (I'Ab, Mujáhid, T, M:) or the inf. n. specially signifies the following God's revealed Scriptures, sometimes by reading, or perusing, or by reciting, and sometimes by conforming therewith [as well as by reading, &c., but not otherwise, for] every قراءة تلاوة is شررة تلاوة, but the
He recited, or related, to him a narrative &c.: see Kur v. 30, &c. And Such a one lies, or says what is false, against such a one. (TA.) And in the Kur ii. 96, means [And they followed] what the devils related, or rehearsed, (‘Atà, T,) or spoke; (A’Obeyd, T;) or, what the devils of the Jinn, or of mankind, or of both, read, or recited, or what they followed, of the writings of enchantment: (Bd:) some here read and [See these three readings explained in the latter part of the first paragraph of art.]

He remained behind, or held back. (IAar, ISk, T.) You say, He held back, or lagged behind, after his people, or company, and remained. (TA.) And I left him, and held back from going with him: (AZ, T;) I held back from him, or from aiding him, and left him: (AZ, A’Obeyd, T, S, M, K:) thus the verb bears two contr. significations. (K.) He bought a ْلُوَت, meaning the young one of a mule. (IAar, T, K.) There remained to me, of my right, or due, a remainder. (ISk, S,) And There remained to me, of the month, such a portion. (M, K.)

He demands, and seeks to obtain, the remainder of that which he wants. (T.) He made his prayer to be followed by other prayer: (T:) or he made his prescribed prayer to be followed by supererogatory prayer. (Sh, M, K.) He stood erect for 1, in two places. 2 see 1, in two places.
prayer. (TA. [But see مَال, in art. مَال]) Also He accomplished, or fulfilled, his vow. (IAar, M, K.)

And He was at the last gasp. (AZ, S, M, K.) See also 4.

 Também, inf. n. i. q. رَاسِلَهُ, i. e. He relieved him, or aided him, in singing, by taking up the strain when the latter was unable to prolong his voice sufficiently for the accomplishing of the cadence; or he did so with a high voice: see مَال below]. (TA.)

ٌتْلَأِي أَيَهُ ٣

I made him to follow him; or, it to follow it. (M, K.) Hence, (TA,) أَتَلِيَتْ إِيَاهُ ٤

God made him, or may God make him, to have little children following him. (S, TA.) And أَتَلِيَتْ She (a camel) had her young one following her: (S, K:) whence the saying، لَا دَريَتْ وَلَا أَتَلِيَتْ;

accord. to Yoo: (S:) but see 1, where two other readings are mentioned, with a reference to the explanations. ___ [Hence also,]

ٌتْلَأِي أَيَهُ ٤

I preceded him, outwent him, outstripped him, or got before him. (S.) And أَتَلِيَتْ حَقِّي أَتَلِيَتْ ٤

I ceased not to follow him until I became before him. (S.) And أَتَلِيَتْ عَنْدَهُ أَتَلِيَتْ ٤

I left a remainder of my due with him. (S, K) And أَتَلِيَتْ عَنْدَهُ أَتَلِيَتْ ٤

I left with him a remainder (T, M) of a thing, or of a debt, or of a needful thing. (M.) أَتَلِيَتْ عَلَى فَلَان ٤

I referred him, or turned him over, for the payment of what was owing to him, to such a one, transferring the responsibility for the debt to the latter. (T, S, * K. * ) أَتَلِيَتْ دَمَةً ٤

He gave him a bond, or an obligation, whereby he became responsible for his safety: (S, K:) and Аَتَلِيَتْ alone (T, M, K) signifies the same; (T:) he gave him what is termed تَلَاءٌ, (M, K)

i. e. دَمَةٌ (K,) or جُواُرَاءَ دَمَةٌ (M, K,) and meaning also an arrow on which was written his (the giver's)
name, (K, * TA,) in order that, when he went to a tribe, he might show it to them, and they would not harm him: (TA:) and he gave him an arrow whereby to demand protection, (M, K, TA,) in order that he might not be harmed: and he gave him a sandal for that purpose: (TA:) and it means he made him his [or, follower], and his companion. (TA.) also, signifies, like , He gave him his bond, or obligation, by which he became responsible for his safety. (TA.)

5 He sought repeatedly, or in a leisurely manner, or by degrees, (T, S, M, K,) to obtain his right, or due, until he received it fully, or wholly, (T, S,) or to obtain a thing. (M, K.)

He collected much wealth. (IAar, T.) I left with him, or in his possession, somewhat remaining of my right, or due. (IAar, T.) Somewhat remained of his debt. (IAar, T.)

6 The things, or events, were consecutive; they followed one another. (M, K.) And The horses, or horsemen, came consecutively. (S.)

The horses, or horsemen, came consecutively. (S.)

He, or it, invited him to follow the thing. (M, K.) I made such a one to follow me. (IAar, T.) And I looked for, expected, awaited, or waited for, such a one. (IAar, T.) also signifies He sought, or demanded, of such a one, the arrow of protection [called , q. v.]. (TA.)

see .

A thing that follows another thing: (K:) and a follower of another man. (TA.) See also . This is what follows this. (M.)
The she-camel's young one that follows her: (S:) and alone a ewe's, or she-goat's, (M,) or she-camel's, (K,) young one when weaned, and following the mother; pl. اِتالا; and fem. with ُة: (M, K,) and the young one of the ass; (M,) because he follows his mother: (M:) and the young one of a mule: (IAar, T, K,) and, accord. to En-Nadr, a kid, and a lamb, that has become large in the stomach or belly (استكرش) and in no need of his mother; fem. with ُة: (T:) or the fem. signifies a she-kid that has passed beyond the limit of those that are termed [pl. of جفاف, q. v., (M, K,) until she has completed a year [from her birth, and so become a جدُعع. (M,) And a تُولُو of sheep or goats is One that is brought forth, or that brings forth, [the verb is ٌﺞَﺘْـﻨُـﺗ, which has both of these meanings,] before the صَفْرَيْة [q. v., (S, K,) Also High, or lofty: (K,) One says, "Verily he, or it, is high, or lofty, in measure." (TA.)

A bond, or an obligation, by which one becomes responsible for the safety of another: (S, M, K;) and an arrow upon which the giver writes his name, (M, K, [in the CK, المَنْتَلَي, erroneously put for المَنْتَلَي,]) and which he gives to a man, who, when he goes to a tribe, and shows it to them, passes unmolested: (M:) and, accord. to IAmb, responsibility, or suretiship. (TA,) Also The transfer of a debt, or of a claim, by shifting the responsibility from one person to another: (Z, TA.)

A man incessantly following: (IAar, M, K;) not mentioned by Yaakoob among the instances of this measure which he has limited; as ُفَسُوَّه and حَسُو. (M.)

Using many oaths (كَثِيرُ الآمَان:) and Having much wealth. (IAar, T, K.)

A remainder (ISk, T, S, M, K) of a
thing, (M,) or of a right or due, (ISk, S,) or of a debt, (S, M, K,) and of a thing wanted, (ISk and T in explanation of the second word, and M,) &c. (K.) One says also, ذهبت تليت الشياب The remainder of youthfulness, or youthful vigour, departed. (TA.) And أتلال تليت الأحرار [Such a one is the last remaining of the ingenuous]. (TA.)__ Such a thing happened after such a thing. (M.)

تألوا: see تلوا.

تأل A kind of boat: (M, K:) of the measure فعال, (M, TA,) or فعال: (TA:) so called because it follows the larger vessel: mentioned by Aboo-'Alee in the Tedhkireh. (M.)

تألء للكoran One who reads, peruses, or recites, the Kur-án, or who follows it, or acts according to it, much, or often. (Mgh.)

تأل act. part. n. of تلأ; Following; going, or walking, behind, or after; [immediately, or without intervention; either in reality, or only in effect;] (see 1;) (T, Msb;) as also تأال. (Msb.)

The fourth of the ten horses that are started together in a race. (TA voce سكيت &c., and Ham p. 46.)__ Also, (Sh, TA voce مهمل; and تال النجم تالى the star called [meaning The follower of the Pleiades] ش, (Kzw,) the الدبران. (Sh, Kzw.)__ And تاليات النجم The last of the stars; [app. the last that are seen in the morningtwilight;] (TA:) as also توال تاليات and توال تاليات [meaning The necks of the cows] ل, (M, TA,) and تاليات [meaning The last of women journeying in vehicles upon camels; (M, K;) and in like manner, of camels. (M.)__ Also hinder parts, posteriors, or rumps: and the hinder parts of horses: or (of a horse, M) the tail and hind legs. (M, K.) One says, سريع التوالى إني لفيه التوالى [app. meaning Verily he is quick in the hind legs]. (M.) And the Arabs say, ليس هوادى الخيل كالنُوالى, i. e., The necks of horses are not like their hinder parts. (TA.)__ Those angels, or angels and others, that recite the praise of God. (M.)
and a mother, (T,) or a she-camel, and a female wild animal, (M,) having her young one following her: pl. (T, M,) Also, both sings., A she-camel that brings forth in the last portion of the breeding-time: or the latter sing. signifies one that is late in bringing forth; and the former sing. has the first of the meanings explained in this paragraph: (M:) or, as some say, the latter sing. signifies one that has become heavy by pregnancy, so that the head of her fœtus has turned towards the tail and the vulva; a meaning not agreeing with the derivation: (IJ, M:) or, as some say, this word signifies [simply] pregnant: (Ham p. 688:) accord. to El-Bâhilee, the pl. signifies she-camels of which some have brought forth, and others have not. (TA.) You say, Their camels have not brought forth until the season called the صيف, (K, TA,) which is the last part of the breeding-time.

(TA.)

One who relieves, or aids, another, in singing, and in work, by taking up the strain, or the work, when the latter is unable to continue it: (IAar, T:) or one who so relieves, or aids, the singer, with a high voice: (S, TA:) and one who sings to camels to urge them on, or excite them. (TA.)

[act. part. n. of 10, q. v. It is said in the T to have a signification derived from in the last of the senses assigned to the latter word above; so that it seems to mean Seeking, or demanding, the transfer of a debt, or claim, or the like, by shifting the responsibility from one person to another].
تَمَلِّي

تَلِيمَتِهُ : see تَلِيمَتِهـ ١.

c:. see تَلِيمُو.
The thing was, or became, complete, entire, whole, or full; i.e., without, or free from, deficiency: and sometimes, the thing was, or became, consummate, or perfect; which latter signification is more properly expressed by كُمَلَ: accord. to the author of the K, as is shown in art. كُمَلُ, and accord. to some others, كُمَلَ and كُمَلَى are syn.; but several authors make a distinction between them: the former is said to signify a thing’s being, or becoming, without, or free from, deficiency; and the latter, to signify كُمَلَى and something more, as, for instance, goodliness, and excellence, essential or accidental; though each is sometimes used in the sense of the other:

or, as some say, the former necessarily implies previous deficiency; but the latter does not: (MF, TA:) or, accord. to El-Harâllee, the latter signifies the attaining to the utmost point, or degree, in every respect: or, as Ibn-El-Kemâl says, when one says of a thing كُمَلَ, he means that what was desired of it became realized. (TA.) [See also كُمَلُ, below.] You say, هُقْلَخٌ: (His make, or formation, was, or became, complete, or perfect; he (a child or the like, and a man,) was, or became, fully formed or developed, or complete in his members; and he (a man) was, or became, full-grown]: (TA:) [whence, probably,] كُمَلَ: (as meaning) The thing became strong and hard. (Msb.) And كُمَلَ القَمْرُ: (T, S, Msb.) or كُمَلَ تَمْ اَمَّهُ, (M, K,) The moon became full, so that it shone brightly. (M, K) And, of her who is pregnant, كُمَلَتُ أَيَامُ حَمْلَهَا: (The days of her gestation became complete). (S.) كُمَلَ اِلَىِّ كَذَا: He reached, attained, arrived at, or came to, such a thing; as, for instance, eminence or nobility, or the means of acquiring eminence or nobility. (TA:) كُمَلَ اِلَىِّ مَوْضُعٍ كَذَا: He repaired, or betook himself, to, or towards, such a place; he went to it. (Har
And he passed the night in Jema (a name of El-Muzdelifeh): then he repaired, or went, to Minè; there completing the ceremonies of the pilgrimage; wherefore ISd says, I think that, by تمم عليه, [or rather تمم إلى منى], he means he completed his pilgrimage. (M.) تمم عليه: see their syn. 4 (أثمة).  

He performed it, or executed it; he accomplished it; namely, an affair; a fast; a purpose, or an intention. (Mgh.) And He persevered in it; (Mgh, TA;) as also تمم عليه, without teshdeed, as in the phrase [If she persevere in what I desire], occurring in a trad.; but 1 Ath says that the verb here means تمم عليه ما أريد. (TA;) You say, تمم عليه الإباء, He persevered in refusal, or dislike, or disapproval. (Mgh.)  

It was broken. (T.) And i. q. بلغ [app. بلغ, i. e. He was jaded, harassed, distressed, fatigued, or wearied]. (T.) 

He, or it, destroyed it; made it to reach its appointed term of duration. (Sh, T, K.) تممهم He gave them the share of their arrow in the game called الميسر; (IAar, M, K;) i. e. he gave them to eat the flesh which was their share. (M.) Accord. to Lh, تتمم الميسر signifies A man's taking what has remained, so as to complete the shares, or make up their full number, when the players have diminished from the slaughtered camel [by taking their shares]. (T.) تمم على الجريح He hastened and completed the slaughter of the wounded man: or made his slaughter sure, or certain. (M, K, TA.) تمم الكسر, (M, K) and تتمم (M, TA,) in the copies of the K, erroneously, تمم, (TA,) [in the CK, تمم again,] i. e. [The fracture, or the broken bone, or simply the bone,] cracked, without separating (وموم) or cracked, and then separated. (M, K.) You say, تمم
He, or it, completed the fracture, or cracked the broken bone, or the bone, and it cracked, &c. (M.) And طَلَعَ فَلَنَّ ثمْ تَنْتَمَّ لِلْكَسَرُ فَتَنْمَمَ; i. e. [Such a one limped, or halted, or was slightly lame: then] his lameness became complete by fracture: from َمَـتْلُسْنَافْعَلَظ, i.e. َمَـتْلُسْنَعْنَأَفْعَلَظ, *Such a one limped, or halted, or was slightly lame: then his lameness became complete by fracture: from* َمَـتْلُسْنَأَفْعَلَظ, *He hung* َتَبَأَُسْنَأِهِب, Th, M, or َتَبَأَُسْنَأِهِبَنَاَكْنَم, (K,) upon the new-born child, or young infant. (Th, M, K.) __ I repelled from him the evil eye by hanging upon him the َتَبَأَُسْنَأِهِب, Th, M, K.) __ also signifies *He became, in the inclination of his mind,* (Lth, T, M, K,) and in his opinion, and his place of abode or settlement, (Lth, T, K,) as one of the tribe of Temeem; (Lth, T, M, K;) as also َمَـتْلُسْنَأَفْعَلَظ, (K, TA;) or َمَـتْلُسْنَأَفْعَلَظ, (in the CK, َمَـتْلُسْنَأَفْعَلَظ again;) or accord. to analogy it would be َمَـتْلُسْنَأَفْعَلَظ, like َمَـتْلُسْنَأَفْعَلَظ and َمَـتْلُسْنَأَفْعَلَظ, (T.) And He asserted himself to be related to the tribe of Temeem. (M.)

3 [inf. n. of ْتَأَمَّمْ] The vying, or contending, with another in completeness, or perfection. (K.) [You say, ْتَأَمَّمْ.] He vied, or contended, with him &c.]

4 [مَـتْلُسْنَأَفْعَلَظ] of the moon: see 1. __ Said of a plant, *It became tall and full-grown; or became of its full height, and blossomed.* (M, K.) __ َمَـتْلُسْنَأَفْعَلَظ, said of one that is pregnant, *She completed the days of her gestation:* (S;) or, said of a woman and of a she-camel, (M,) َمَـتْلُسْنَأَفْعَلَظ, she became near to bringing forth. (M, K.) __ َمَـتْلُسْنَأَفْعَلَظ, see 1. __ َمَـتْلُسْنَأَفْعَلَظ, (S, M, K) or َمَـتْلُسْنَأَفْعَلَظ, (Mgh,) and َمَـتْلُسْنَأَفْعَلَظ, (M,) inf. n. َمَـتْلُسْنَأَفْعَلَظ, (TA;) and َمَـتْلُسْنَأَفْعَلَظ, (T, S, M, K;) inf. n. َمَـتْلُسْنَأَفْعَلَظ, and َمَـتْلُسْنَأَفْعَلَظ, (T, TA;) and َمَـتْلُسْنَأَفْعَلَظ, (S, Mgh, K;) and َمَـتْلُسْنَأَفْعَلَظ, (M, K;) signify the same; (S Mgh;) i. e. َمَـتْلُسْنَأَفْعَلَظ, (M in explanation of all but the last, and K in explanation of all that are mentioned therein,) and َمَـتْلُسْنَأَفْعَلَظ, (M in explanation of the last) [He made the thing, or the affair, complete, entire, whole, or full; i. e.,
without, or free from, deficiency; he completed it: and sometimes, he consummated, or perfected, it]. In the Kur [ii. 192], means And perform ye, or accomplish ye, completely, the rites and ceremonies of the pilgrimage and the minor pilgrimage]; (M, * Bd;) accord. to some: or, as some say, إِقْمَاحُ الْحَجِّ وَالعُمْرَةٍ means that the money, or the like, that one expends in performing the pilgrimage should be lawfully obtained, and that one should refrain from doing what God has forbidden. (M.) And فَأَثْمَنَهُ, in the Kur [ii. 118], means And he performed them, or accomplished them, completely, (Bd, Jel,) and rightly: (Bd,) or he did according to them. (Fr, TA.) أَثْمَنَهُ He gave him what are termed تمم, pl. of تمم, and meaning جزء [explained below, voce تمم], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He gave him a تمم, meaning a فأس or a مسحاة.]

5 تنتمم see 2, in four places.

6 تَنَامَوا They came, [and also, accord. to Golius, app. on the authority of a gloss in a copy of the KL, they drank,] all of them, and were complete. (S, K.) One says, اجتمعوا فَتَنَامُوا عَشَرَةٌ [They collected themselves together, and came, all of them, making altogether ten]. (TA.) And it is said in a trad., تنامت إليه قريش, i. e. Kureysh obeyed his call, and came to him, all of them, following one another. (TA.)

10 استَنثَم النعمة He asked for the completion of the benefit, or boon, or favour. (M, K.) He sought, demanded, or requested, of him what are termed تمم, pl. of تمم, and meaning جزء [explained below, voce تمم], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He sought, demanded, or requested, of him a تمم, meaning a فأس or a مسحاة.]
R. Q. 1 is the inf. n. of {مَتْم} (Msb,) and signifies The *reiterating in uttering the letter* {تَتْمُم} (Mbr, Zj in his Khalk el-Insán, T, S, Msb:) [if so, *syn. with* {تَتْمَّ} or the *tongue's pronouncing indistinctly, missing the place of the letter,* i.e. *the place of its pronunciation in the organs of speech,* and recurring to an utterance like {ت} and {م}, though this be not distinct: (Lth, T:) or the *making the speech* [or *tongue*] *to revert [repeatedly] to* {ت} and {م}: (M, K:) or the *jabbering, or hurrying in one's speech,* so as hardly, or not at all, to make a person understand: (M:) or the *uttering in such a manner that one's speech proceeds rapidly to the roof of his mouth.* (M, K.)

\[\text{i. e. an inf. n. of 1, in the first of the senses explained above. (M, K.) See }\text{تُمِام, in two places. See also }\text{تُمِام, in two places.}\]

\[\text{i. e. an inf. n. of 1, in the first of the senses explained above. (M, K.) See }\text{تُمِام, in two places.}\]

\[\text{i. e. an inf. n. of 1, in the first of the senses explained above. (M, K.) See }\text{تُمِام, in five places: }\text{تُمِام, in three places. Also }i. \text{ q. فَأْس} [\text{app. here meaning *A kind of hoe*]: (IAar, T, K:) or }i. \text{ q. مسحاة [a spade, or a shovel]: (K:) pl. }\text{تُمِام (IAar, T,) or }\text{تُمِام (So in the TA.)}\]

\[\text{Fُنْثُه } : \text{see what next follows, in two places.}\]

\[\text{(M, K) and }\text{تُمِام (TA) [the former written in the CK }\text{تُمِام] sings. of }\text{تُمِام (M, K, TA) and }\text{تُمِام, (K, TA,) or }\text{تُمِام, which [ISd says] I think to be a quasi-pl. n., (M,) or }\text{تُمِام is the quasipl. n.: (K:) these, i. e. the pls. and quasi-pl. n., signify *Shorn crops* [in the CK }\text{تُمِام, for which Golius appears to have found }\text{تُمِام, for he has rendered it by amuletum, and Freytag has done the same,}] of }\text{شَعْر} \]

\[\text{شَعْر} \]
meaning goats' hair, and of camels' hair, and of wool, (M, K, TA,) of that wherewith a woman [or a man] completes her [or his] web: (TA:) and ُنْيَن signifies what is given, of wool, or camel's hair, [or goats' hair, ] (S, TA, [and mentioned also in the K, but there, by misplacement, made to relate to ٌ Orchard instead of ٌ Orchard,]) for a man to complete therewith the weaving of his ٌكساء; (S;) as also ُنْيَن. (K, * TA.)

see ُنْيَن.

see ُنْيَن, in four places: and see also ُنْيَن.

ُمََن (T, S, K) and ُمََم (M, K) and ُمََم (K) inf. ns. of 1, in the first of the senses explained above; (T, S, M, K;) as also ُنْيَن and ُنْيَن and She brought him forth at the completion of formation; (K, TA;) i. e., When his formation was complete: (TA:) [or, at the completion of gestation:] and, accord. to As, ُوُلَدْتِهِ الْتَّمَام and the art. ُال; not indeterminate, except in poetry. (IB, TA.) And ُوُلَدْتِهِ الْتَّمَام [She brought forth at the completion of formation; or, of gestation]. (S.) And ُوُلَدْتِهِ الْتَّمَام [She cast the child at a period not that of the completion of formation; or, of gestation; i. e., prematurely]. (Msb.) And ُوُلَدْتِهِ الْتَّمَام and ُوُلَدْتِهِ الْتَّمَام [The infant was born at the completion of formation; or, of gestation]. (T, * S.) And ُوُلَدْتِهِ الْتَّمَام لَدِيَ الْحَمْل and ُوُلَدْتِهِ الْتَّمَام لَدِيَ الْحَمْل [The child was born at the completion of gestation]. (Msb.) [These exs., and others following, show that an assertion of IDrd, mentioned in the M, namely, that one says, ُوُلَدْتِهِ الْتَّمَام and ُوُلَدْتِهِ الْتَّمَام and ُوُلَدْتِهِ الْتَّمَام and ُوُلَدْتِهِ الْتَّمَام and that in every other case it is ُنْيَن, with fet-h, requires consideration.] You say also, ُنْيَن and ُنْيَن and ُنْيَن [lit. The full moon of completion]: and ُنْيَن [lit. A complete full moon]: all meaning the moon, or a moon, when it is full, so that it shines brightly: (M, K;) and ُمََم ُمََم قَمْرِ الْكَمْر and ُمََم ُمََم لَيْلَةَ الْيَتَمَام لَيْلَةَ الْيَتَمَام, with fet-h to the ت, (ISH, T,) or ٌلَيْلَةَ الْيَتَمَام، with fet-h to the ت, (ISH, T,) or ٌلَيْلَةَ الْيَتَمَام, with fet-h to the ت, (ISH, T,) or ٌلَيْلَةَ الْيَتَمَام.
The night of the completion of the moon; i. e.] the night of the full moon; (ISh, T, Msb;) which is the thirteenth night; (ISh, T;) or the fourteenth. (T.) And ليلة التمام, with kesr only, (T, S, M, K, &c.,) thus distinguished from what next precedes, (ISh, T,) as also ليلة تمام ليل, and in like manner, ليلة تمام ليل (T) and (T, K,) The longest night of the year; (Lth, T, S;) the longest night of winter; (As, ISh, T, M, K;) that in which our Lord Jesus was born: (As, T:) or each of three nights of which no deficiency is apparent: (Lth, T, M, K;) or the night that is from thirteen to fifteen hours in length: (Abb-‘Amr EshSheybánee, T:) or the night that is twelve hours or more in length: (AA, T, M, K;) and any night that is long, or tedious, to one, and in which one does not sleep, is called ليلة التمام, or said to be like the night thus called. (IAar, T.) And رَئِيْهَا لَدَمْ السَّلْهَر The new moon was seen at the completion of the month; showing that another month was commencing. (T.) And تَأَمَّلَهَا إِلَّا تَأَمَّلَهَا, and تَأَمَّلَهَا (S, M,) three dial. vars., of which the first is the most chaste, i. e., تَأَمَّلَهَا [meaning The sayer thereof refused, or did not consent to, aught save completion]; he executed, or accomplished, or kept to, his saying; he did not go back from it. (S, TA.) تَأَمَّلَهَا (with fet-h only, AZ, AAF, M) also signifies The complement of a thing; the supplement thereof; the thing by the addition of which is effected the completion or perfection of a thing; (AZ, T, AAF, M, K;) and so Tَأَمَّلَهَا (M, K) and تَأَمَّلَهَا (T, M, K,) You say, تَأَمَّلَتْكِهَا هَذَهُ الْمَيْلَة, and تَأَمَّلَتْكِهَا, هَذَهُ الْدَّرَايْهَا تَأَمَّلَتْكِهَا هَذَهُ الْمَيْلَة, These dirhems are the complement of this hundred; or, what complete this hundred. (T.) [And تَأَمَّلَتْكِهَا] The supplement of; or to, a book.] See also تَأَمَّلَتْكِهَا, in two places.

تَأَمَّلَتْكِهَا: first sentence.

تَأَمَّلَتْكِهَا: throughout the greater part of the paragraph. See also تَأَمَّلَتْكِهَا.
Strong; firm; hard: (A'Obeyd, T, S, M, Msb, K:) or strong in make, or formation: (TA:) or complete, or perfect, in make, or formation, and strong: (M:) applied to a man and to a horse: (M, TA:) fem. with َة. (TA.) See also ُتَامِمُ. Also Tall; (T:) applied to a man. (TA.) See also ُتَامِم. A remainder, or remaining portion, (K,) of anything. (TA.)

A kind of amulet (عَودَةَ, T, S) which is hung upon a human being; forbidden to be worn: (S:) or a kind of bead: (S, Mgh:) erroneously imagined by some to be the same as ُتَمَائِمُ: (El- Kutabee, Mgh:) but as to the that are inscribed with something from the Kur-án, or with the names of God, in these there is no harm: (S, Mgh:) a speckled bead, black speckled with white, or the reverse, which is strung upon a thong, and tied to the neck: (M, K:) sing. of ُتَمَائِمُ and [n. un. of] ُتَمِيمُ: (T, M, K:) ُتَمَائِمُ signifies certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye: (T, Mgh:) or the ُتَمَائِمُ is, accord. to some, a necklace (قَلاَدَةٌ) upon which are put thongs and amulets (عَودَةٌ): (M:) or a necklace (قَلاَدَةٌ) of thongs: and is sometimes applied to the amulet (عَودَةٌ) that is hung upon the necks of children: (T:) but he who makes ُتَمَائِمْ to signify thongs is in error: El-Farezdak uses the phrase ُتَمَائِمْ لِقَلاَدَةٍ because they are beads which are perforated, and into which are inserted thongs or strings whereby they are suspended: (T, Mgh:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the ُتَمَائِمْ; as to its being the bead itself: (TA:) but accord. to En-Nakha'ee, the Prophet disapproved of everything hung upon a child or grown person, and said that all such things were ُتَمَائِمْ: (Mgh:) the ُتَمَائِمْ is [said to be] thus called because by it the condition of the child is rendered complete. (Har p. 22.)

ْتَمَائِمِ: ُتَامِمٌ.
One whose utterance is such as is termed مَتَّعالم: (S, M, Mgh, Msb, K:) [see R. Q. 1: accord. to most authorities,] one who reiterates in uttering the letter ت: (S, Mgh, Msb:) or, accord. to AZ, one who jabbers, or hurries in his speech, so as not to make another understand: (Mgh, Msb:)

fem. with د. (M, K.)

تام [part. n. of 1 in the first of the senses explained above]: (T, M, K, &c:) Complete, entire, whole, or full; without, or free from, deficiency: and consummate, or perfect: (MF, TA:) as also متم, [which see above,] (M, * KL,) [and متم,]

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of which see three exs. voce متم,] and متم, (Kh, T, Har p. 82,) and متم. (TA.) Thus متم signifies Complete, or perfect, in make, or formation; without any deficiency in his members; applied to a man; (MF, TA:) [and, thus applied, signifying also full-grown, as does, sometimes, متم alone: and likewise applied to a new-born child, meaning fully formed or developed:] and متم signifies the same, (M, K,) applied to a man and to a horse, (M,) and متم also; and in like manner is used the phrase متم خلق تام [a complete, or perfect, make or formation].

(TA.)

تام [applied to a goat] signifies That has completed the time in which he is termed تام، and attained to that in which he is termed تام. (TA.) And متم is applied to a bull, or an ox, That is in the stage of growth next before that in which all his teeth are grown; in which latter stage he is termed عمم. (L voce عضب, on the authority of Et-Täflee.) You say also دعوه تامة، and متم كلمة تامة، [meaning A perfect, or faultless, sentence, and oath;] using the epithet متم في these instances because of the mention of God therein; for which reason there may not be in aught of either of them any deficiency or defect. (TA.) And متم, i.e. متم مالك
He made it complete, or perfect. (M.) And I made it, or have made it, to be thine, or I assigned it, or have assigned it, to thee, completely, or wholly. (T.) [Hence, meaning A complete, i.e. an attributive, verb: opposed to ناقص, cut,]  

The place of cutting, or termination, (M.)  

That has completed the days of her gestation: (S.) or that is near to bringing forth: (M.) or that is at the point of bringing forth. (TA.)  

One whose arrow wins time after time (in the game called the navel), and who feeds the poor with the flesh of the camel which constitutes the shares thereof: (M, K:) or who, when players in the game called миер have diminished the slaughtered camel (by taking their shares), takes what has remained, so as to complete the shares, or make up their full number. (K. [See 2. In the CK, * onErrorly put for the error.])  

Consummate ignorance: improperly written, though this latter is explainable [as meaning that completes the extent to which it can go, or the like]. (Mgh.)  

One who seeks, demands, or requests, wool, or camels' hair, to complete therewith the weaving of his: so in a poem of Abbo-Duwad, (S,) where he says,
they (referring to certain camels) are, in respect of the care that is taken of them, and in smoothness, like the eggs in the places where the ostrich has deposited them in the sand; there may not be found upon them to be given from them, to one who demands a ذَّخَصٌ, [even so much as] a tie for a water-skin; for they have become fat, and cast their hair. (TA.)
**1.** He fed people with, or gave them to eat, ْتَمِّرتُمُّ [or dried dates]. (S, M, Msb, K.)

**2.** He dried (S, M, K) dates. (S.) He dried flesh-meat: (T, S:) or he cut flesh-meat into small pieces, (M, A, * Iath, K,) like dates, (Iath,) and dried it. (M, A, Iath, K.) It is said in a trad., َلا كَانَ لَا يِرَى بِالْتَّمِّير بِأَسَا He used not to see any harm in cutting flesh-meat into small pieces, like dates, and drying it: meaning, in a Mohrim’s thus preparing flesh-meat for travelling-provision; or in one’s drying the flesh of wild animals before the state of ihrám. (Iath.) See also 1: ___ and 4, in two places.

**3.** He possessed many, or a large quantity of, ْتَمِّرتُمُّ [or dried dates]. (S, M, K.) The palm-tree bore ْتَمِّرتُمُّ [or dry dates]: (M, K:) or had ripe dates upon it. (K.) The ripe dates became in the state in which they are termed ْتَمِّرتُمُّ. (K.) See also 1.

**4.** It (flesh-meat) was cut into strips, or small pieces, and dried. (A.) ْتَمِّرتُمُّ, a coll. gen. n.; (S, A;) masc. in one dial. and fem. in another [like other nouns of the same class]; (Msb;) Dates, or the fruit of the palmtree: (M:) or dried dates, like ُزَيْبِب as applied to grapes, by general consent of the lexicologists: (Mgh, Msb:) the dates are left upon the palmtree, after they have become ripe, until they are dry, or nearly so, when they are cut, and left in the sun to dry thoroughly; and sometimes, as Ahlát says, the fruit of the palm-tree is cut when full-grown but unripe, to lighten the tree, or from fear of theft, and left until it becomes ْتَمِّرتُمُّ: (Msb:) the n. un. is with ُة: and the pl. of ْتَمِّرتُمُّ is ْتَمِّرْتُمُّ and ْتَمِّرْتُمُّ, (T, S, Msb, K,) meaning sorts or varieties of ْتَمِّرتُمُّ; for a coll. gen. n. has not a pl. in the proper sense: (S;) and in
like manner the dual مَرَتْ means two sorts of مَرَتْ: (Sb cited in the M in art.) the pl. of مَرَتْ. (S, K.) [See also مَرَتْ.] Hence the prov., أَمْثَلُ أَخَاهُ مَرَتْ فَإِنَّ أَيُّهَا فُجُرَةَ, (K.) [Give thou thy brother a dried date; and if he refuse it, a live coal]. (A, TA.) And مَرَتْ بالسَّوْيَةِ [Dried dates with meal of parched barley or wheat] is another prov., used in allusion to requital. (Lh.) And one says, وَجَدْ عَنْدَهُ مَرَتْ الغَرَابِ, (Lh.) meaning He found with him, or at his abode, what he approved. (A.) And مَرَتْ نَفْسِهِ مَرَتْ بَكْذاً His mind is pleased, or agreeably affected, with, or by, such a thing; or consents to such a thing. (A, K. [Accord. to the TA, it is here like مَرِيحَة; but this seems to be true as to the meaning; not as to the form of the word. See also art. مَرَتْ, voce مَرَتْ.) And مَرَتْ وَدَعَى إِنَّ نَفْسِي غَيْرُ مَرَتْ. (Lh.) [Leave thou me, or let me alone: verily my mind is not pleased, or happy]. (A.) And مَرَتْ هَنَذِئِ مَرَتْ [The fruit of the tamarindtree; thus called in the present day.] i. q. حَمْرٌ وَ حَمْرَاءٌ. (K in art. حَمْرٌ.)

One who loves مَرَتْ [or dried dates]. (S, A, K.)

A seller of مَرَتْ [or dried dates]. (S, A, K.)

Possessing مَرَتْ [or dried dates]; (S, M, A, Msb; like مَرَتْ لَا بَيْنَ مَرَتْ possessing milk: (S, Msb;) or مَرَتْ, (Lh, M, K;) or مَرَتْ مَتَامُم, (S, A,) signifies possessing many, or a large quantity of. (Lh, S, M, A, K:) the former of these two words is held by ISd to be a possessive epithet: (TA:) and sometimes it may signify feeding people with, or giving them to eat, مَرَتْ. (S, TA.)

Furnished with مَرَتْ [or dried dates] for travelling-provision. (S, K.)
\( \text{مَكَّ} \), aor. - (S, K) and - (K,) inf. n. \( \text{مَكُوك} \), (K,) \( \text{It (a camel's hump) was, or became, tall, or long and high}: (S, K) \) it was, or became, juicy, and compact, (O, K,) and plump. (M, TA.) ___

[Hence,] \( \text{مَكُوك} \) [app. Beauty became fully developed, or consummate, in him]. (TA.)

\( \text{مُكَّ} \) \( \text{سَمَّا} \) [It made his (a camel's) hump to become tall, or long and high, or juicy and compact, and plump]; said of the [herbage called] \( \text{مَكُوك} \). (A, TA.) And \( \text{مُكَّ} \) It (herbage) made the she-camel fat. (IDrd, K.)

\( \text{مَكُوك} \), applied to a camel's hump, Tall, or long and high: (S, TA:) or high: or juicy, and compact, and plump: (TA:) or a camel's hump, in whatever state it be. (M, K,) ___ A she-camel having a large hump: (ISd, K,) pl. \( \text{مَكُوك} \). (TA:) ___ A high, or lofty, building. (TA:) ___ You say also, \( \text{مُكَّ} \) \( \text{سَمَّا} \) [app. meaning Verily he is a person of fully-developed, or consummate, beauty]. (TA.) ___

And \( \text{مُكَّ} \) \( \text{سَمَّا} \) [Thy nobility is lofty, and thy good fortune is high]. (A, TA.)
The Syrian month sacred, in ancient times, to the god of that name, (mentioned in Ezek. viii. 14,) corresponding to July, O. S., after Ḧezirān. (S in art.)
1. **سن بالمكان** [aor., accord. to rule, — , i. q.  زمن] *He remained, stayed, dwelt, or abode, in the place.* (M.)

2. **تَن بينهما** (K) inf. n. *He measured, or compared, them two together.* (K.)

3. **اتن** (K) inf. n. *He, or it, was, or became, distant, or remote.* (K.)

4. **سناتا** (K) inf. n. *It (a disease) stunted him,* (AZ, IAar, T, S, M, K,) namely, a child, or boy, (IAar, T, S, M, K,) *so that he did not attain to the stature of his equals in age,* (AZ, T,) or *so that he did not attain to full growth.* (IAar, T, S, M, K.)

R. Q. 1. **سن** [in the CK زمن] *He (a man, IAar, T) left, or deserted, his friends, and associated with others.* (IAar, T, K.)

TN: see TN. See also a poetical citation voce تَن. (S, M, K;) as also تَن (K, TA [in the CK تَن];) *an equal in age;* (T, M;) *an equal in intellect, or in weakness, or in strength, or in manliness, or manly virtue:* (ISk, S;) or *a companion:* (M;) pl. تَنان. *Such a one is the like, or equal, &c., of such a one.* (S.) And *هو ستة and تَن حنثه and تَن* (T, M.) You say, *فَلَان تَن فَلَان* [He is his like, or equal, &c.]. (T.) And *هَما تَنان* They two are equals in intellect, or in weakness, or in strength, or in
manliness, or manly virtue. (ISk, S.) And [Boys that are like each other, or
equals, &c.] (T.) And [He is another man. They are equals in age. (IAar, T.) ___ A boy stunted by
disease, (Lth, T, M,) so that he does not attain to full growth; (Lth, T;) as also [The body, or corporeal form, of a man or other thing, which one sees from a
distance; or a person; an individual]. (T.) ___ And i. q. [A model; a pattern; &c.]: (T:)
and i. q. likewise] signifies the [likewise] signifies the [model of a thing. (K.)

[The body, or corporeal form, of a man or other thing, which one sees from a
distance; or a person; an individual]. (T.) ___ And i. q. [A model; a pattern; &c.]: (T:)
and i. q. likewise] signifies the [likewise] signifies the [model of a thing. (K.)

A great serpent; (K;) a kind of serpent, (Lth, T, S, M,) one of the greatest of
serpents, (Lth, T,) or like the greatest thereof; (M:) it is related that a company of soldiers, on the shore of the
Sea of Syria, saw a cloud divide upon the sea, and then rise, and they saw the tail of the [a great serpent; and a great sea-monster;] an aquatic animal, great in make, terrible in
appearance, long and broad in the body, large in the head, having very
glistening eyes, wide mouth and inside, and many teeth: it swallows many
animals; the animals of the land and of the sea fear it; and when it moves, the
sea becomes agitated with waves by reason of its great strength: in its first
state, it is a malignant serpent, that eats what it sees of the beasts of the land;
and when its mischief becomes great, God sends an angel that carries it away,
and throws it to Yājooj and Májooj: it is related of one that was seen to fall,
that it was found to be about two leagues in length, of a colour like that of the
leopard, with scales like those of a fish, two great fins in form like those of a
fish, a head like a great hill, resembling the head of a man, two long and great
ears, and two round eyes; and from its neck branched forth six other necks,
every one of them nearly twenty cubits long, and every one of them having a
head like that of the serpent. (Kzw.) [Golius thinks it to mean The shark \(\text{carcharias}\).]

Hence, \(ُنَيْنِّلَا\) is A certain جم [or constellation; the constellation of the Dragon]; thus named as being
likened to the serpent so called; (M;) a constellation containing thirty-one stars within the
figure; among which are those called الرقص and العوائذ and الربيع and الدينب &c. (Kzw, TA.
*) [Also, app., A certain imaginary figure in the heavens, extending along the line
of the nodes of a planet, which are called the dragon's head and the dragon's
tail, in Arabic \(ُتَذْوَﳉا\) (from the Persian \(ْتَذْوَ://\) ُتَذْوَ\), or \(ُتَذْوَ،\) and also \(ُتَذْوَ،\) and, to distinguish each from the
other, رأس والدنب: this line is supposed by Golius to be meant by the following description; but I incline to regard it as the result
of a confusion of a description of this line with a description of the zodiacal light, a phenomenon supposed to have been unnoticed by
the Arabs:] a slight whiteness in the sky; (Lth, T, K,) not an asterism, (Lth, T,) the body of
which is in six signs of the zodiac, and the tail, which is slender, black, and
twisted, in the seventh sign: it changes place like the planets; is called in
Persian ُهَـشْـتَـنْـبَر (Lth, T, K,) [app. a mistranscription of ُهَـشْـتَـنْـبَر,] in astrological computation; and is
inauspicious: (Lth, T;) accord. to J, a certain place in the sky; which is a correct explanation, though said in
the K to be a mistake. (TA.)

ٍنَأَنَيَلَٔ: see ُنَأَنَيَلَٔ. Also A wolf: (K, in this art. and in art. ُنَأَنَيَلَٔ) but used only by El-Akhtal. (TA.)


1. aor. ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ～

**A remaining, stayed, dwelt, or abode,** (T, S, M, Msb, K,) **in it,** namely, a country, or town, (S, Msb,) or a place; (M,) **he settled** therein: (Msb:) as also ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ～

substitution [of ٌ for ً], (M,) [i. e.] by suppression of the ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ～

*He kept, or adhered, to such a thing, inseparably.* (TA.) Also, inf. n. as above, **He was,** or became, rich, wealthy, possessed of much property. (Msb.)

**A remaining, staying, dwelling, or abiding** [in a country, or town, or place]. (TK.)

**Remaining, staying, dwelling, or abiding,** (T, Msb,) in a country, or town [&c.]; **settling** therein:

also pronounced ـَـَـَـَـَـَـَ～by suppression of the ـَـَـَـَ～(Msb:) **one who remains, stays, or abides, in his country, or town;** (Th, TA;) i. q. ـَـَـَـَ～[app. as meaning a man having a fixed abode in a district of cultivated land, or in a village or town of such a district:] but see below]: (Th, K, TA:) pl. ـَـَـَـَ～(T, S, Msb, K.) It is said in a trad., لِلْنَّاسِ ـَـَـَـَـَـَ～meaning **For those who remain in their abodes, and go not forth with the soldiers on expeditions against the enemy, there shall be nothing;** i. e., no share of the spoil. (TA.) **Rich; wealthy; possessing much property.** (Msb.) [Or, *A man possessing much land or other immoveable property:* for this is a signification assigned to ـَـَـَـَـَ～]
A maker of ovens of the kind called تَنْثَرُ (M, K.)

A sort of Kَانٌون، or fire-place; (M;) the thing, (S, Msb,) or كَانُون، in which bread is baked; (S, Msb, K;) but different from the Fَرْنِ، (S in art. Fَرْنِ،) it is a kind of oven, open at the top, in the bottom of which a fire is lighted, and in which the bread, in the form of flat cakes, is generally stuck against the sides; either portable, and made of baked clay, wide at the bottom, and narrow at the top, where it is open; and if so, the bread is sometimes stuck upon the outside, to bake; or fixed, and in this case made of baked clay likewise, or constructed of bricks; or it is a hole made in the ground, and lined with bricks or tiles or the like, against which the bread is stuck, to bake; and sometimes flesh-meat, cut into small pieces, is roasted in it, or upon it, on skewers: ] such, accord. to some, is the meaning in the Kur xi. 42 and xxiii. 27; (T;) and the word is said to have the same meaning in every language; (Lth, T, M;) but this is not correct: (Ham p. 793:) it is an arabicized word; (T, M;) not genuine Arabic; (AHát, Msb;) originally Persian: (M;) [in Hebrew XXX:] Ahmad Ibn-Yahyà [i. e. Th, as is stated in Ham, ubi suprà,) says that it is of the measure تَفْعِوْلُ، from أَثَّارُ، (M, and Ham ubi suprà,) or from تَنْثَرُ، (Ham;) but this is wrong: (M;) the pl. is تَنْثَرُ. (M, Msb.) Mo-hammad is related to have said to a man wearing a garment dyed with bastard-saffron, If thy garment were in the Tَنْثُرُ of thy family, or beneath their cooking-pot, it were better: whereupon he went away, and burned it: but he meant, Wert thou to spend its price for flour to
make bread, or for fire-wood with which to cook, it were better for thee: as though he disliked a garment so dyed. (IAth.) ___ The

**surface of the ground:** (T, S, M, K:) so in the Kur ubi suprà, (T, S,) accord. to 'Alee (S) and I'Ab. (TA.) ___ The

**highest part of the earth or ground:** so in the same passages of the Kur accord. to Katâdeh. (TA.) ___ Any

**place from which water pours forth.** (M, K.) ___ A place where the water of a valley collects. (M, K.) ___ The **shining of the dawn:** so accord. to some in the Kur ubi suprà: (T:) and 'Alee is related to have said that روى تأویر means and daybreak rose or rises: (TA:) or it relates to the welling forth of water from the place of the mosque of El-Koofeh: (T:) or روى تأویر here signifies a well-known spring of water: (Hr, TA:) or a certain mountain near El-

Maseesah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeereh; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bd in xi. 42.)

*See: تَأْوِير*.
[a pl. of which the sing. is not mentioned,] applied to [deserts such as are termed] تنائف, [pl. of تنوفة,] meaning Of which the extremities are far apart; (Ibn-'Abbád, K) wide, or spacious. (Ibn-'Abbád.)

تنوفة (T, S, M, K, &c.) and تنوفية, (S, K,) like ود and دو، the latter a rel. n. from the former, (S,) A [desert such as is termed] منازرة: (T, S, K;) or a land such as is termed فقر [i.e. vacant, or void, or desert, destitute of vegetable produce and of water; or destitute of human beings, but sometimes containing a little herbage or pasturage]: (M:) or a wide, or spacious, land, of which the extremities are far apart: (ElMuärrij, K:) or a desert فلاة in which is no water nor any person to cheer one by his company, though it may have, or produce, herbage; (ElMuärrij, T;) so says ISh: (TA:) or a farextending desert, in which is a collection of herbage, but such as cannot be depastured because of its remoteness: (Aboo-Kheyreh, T;) pl. تنائف. (T, M.)

تنوفة: see تنوفة: and see an ex. voce ندر.
A kind of trees (S, M, K) having a small fruit, (S, M,) like that of the [or castor-oil plant], (M,) which, bursting, discloses grains, that are eaten by the people of the desert: (S, M:) as the sun declines, it follows it with the upper sides of its leaves: (M:) its fruit, with حرف, (K,) i.e. حب الَّرَشَاد [q. v., (TA,) and water, drunk, expels worms; and the application of its leaves, with vinegar, in the manner of a poultice, draws forth warts.: (K:) n. un. with س: (S, M, K:) AHn says, it is a kind of dust-coloured trees, of those termed أعَلاَث, eaten by ostriches and gazelles, and of those among which gazelles are snared: its grain, when the coverings thereof open, becomes black; and it has a root عرق, sometimes made into زَنْد [for producing fire]: the places where it grows are mostly the sides of valleys: IAar says, the is a tree of the kind called جَبَيَة, of large size, in which grow grains like hemp-seed, used for ointment, and as a seasoning, or condiment: it dries up at the beginning of winter, and disappears: all this is from AHn: (M:) A'Obeyd says, it is one of the plants of the earth, in which, and in the fruit whereof, is a blackness: it is eaten by the ostrich: the pl. [or coll. gen. n.] is: (T: the author of which then adds,) I say, it is a tree which I have seen in the desert: the colour of its leaves inclines to blackness, and it has grains like hemp-seed, or a little larger: I have seen the women of the desert bruise its grains, and express from them a blue oil, in which is a viscosity; and they
anoint their hair with it when they comb themselves: AA says, the تَنْوَمُ has a grain which is oily and dustcoloured: En-Nadr says, the تَنْوَمُ is of an ill savour, and the beasts do not like it, or eat much of it: (T:) [It is erroneously said in the K, voce طَلَامُ, to be hemp-seed (حب الشهادانج): and] some say that it is the hemp-plant (شجر الشهادانج). (Ham p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a تَنْوَمُ (T.) And a poet, who married a woman, and found her to be pretty, but with hoary hair, and who had a youthful wife at his abode, likens the hair of the former to the flower of the نَاْوَحَقُأَ and black hair to تَنْوَمُ; saying

[And when I saw the chamomile flowering, and saw not tennoom, I remembered my abode]. (Ham ubi suprà.)
R. Q. 1

The having an impotence, or an impediment, or a difficulty, or barbarousness, or vitiousness, in speech: (K.) or [the having a distortion in the tongue, (TA,) like what is termed ku: (S, TA:) accord. to Az, and signify the twisting, or distorting, of the tongue in speaking. (TA in art. b.) And khan.t signifies رَدَّ دَهَرُ من الكانات in the antibil, (K, TA,) or ار في, (TA,) [app. meaning He repeated, or used repetitions, in uttering false, or vain, or unprofitable, sayings: but Golius and Freytag render it as meaning he applied himself to vain things.]

An expression imitative of the متهاته, [i. e., of him who has the faulty utterance termed متهاته,] consisting in a distortion of the tongue. (JK,) ار متهاته is also a cry by which one chides the camel, (K, TA,) and which makes him to run away. (TA,) And a call to a dog. (K.)

False, or vain, sayings or actions or affairs; or unprofitable sayings. (JK, S, K.)
[probably, in its primary acceptation, a dial. var. of تیهور; for the signification here following is said in the TA to be tropical:]

[Clouds; or a collection of clouds: (JK, K, TA:) pl. تیهور. (JK.)

تیهور, said by Az to be of the measure الوه, from تیقور, like as تیقور is [said to be] originally تیقور; but the ت is held by ISd [and J and F and others] to be a radical: (TA:) Low, or depressed, sand: (T, TA:) or sand that falls apart, and does not hold together: (A, TA:) or elevated sand: (TA:) or sand having a جرف [or part carried and eaten away by torrents]: (As, S, K:) pl. تیهیر and تیهیر. (S, K.)

Low, or depressed, land, or ground. (K.)

The part between the top and bottom of the side of a valley, and of a mountain: (JK, K, TA:) of the dial. of Nejd, and of that of Hudheyl. (TA:) High waves of the sea or of a great river. (K.) Applied to a man, [like تیار, q. v..] Vain, or having a fond opinion of himself; (S, K,) and proud. (K.) [For ذاها in one copy of the S, and ذاها in another and in the L, in the phrase ذاها, I read ذاها.]
became altered for the worse, and stank: *it* (flesh-meat, TK)  had a foul odour; it stank. (K.) ___ It (the heat) was, or became, vehement, or intense, with stillness of the wind. (Msb.) ___ Also, inf. n. *He* (a camel) was penetrated by the heat: (JK:) or was smitten by the hot wind, and in consequence became lean, or emaciated. (TA.) ___ And, *He* (a camel) ate much of the pasture, and it was not wholesome: (JK:) or disapproved the pasture, and did not find it wholesome, (K, TA,) and his condition became bad. (TA.) ___ And, said of a man, His impotence, or inability, became apparent, and he became confounded, or perplexed, and unable to see his right course. (K.)

3 تاهرم

4 أقم He (a man, S) Went, (S,) or came, (K,) to Tihámeh: (S, K:) Er-Riyáshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhát 'Irk: (TA:) or he alighted, or abode, therein: (K:) as also تاهرم (TA:)) in the latter sense,

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(JK,) and these mean he came to Tihámeh. (TA:) ___ [Accord. to Gollus, on the authority of a gloss. in the KL, it signifies also, He went into a region of hot air: and this, if correct, may be the primary meaning.] أقم
He found the country, or town, to be insalubrious, (K, TA,) and to have a bad, or foul, odour. (TA.) inf. n. تهمه; in measure like كر، أكرم, inf. n. تهتميز, أوهم; or] formed from تهتميز, in consequence of imagining the ت in this word to be radical; (MF in art.) [like as is said of أخذه، أوهمة] He did a thing that made him an object of suspicion: (JK and Msb and TA in the present art.:) or he was an object of suspicion: (K in art. أوهم: [in the CK and TK, erroneously، اتهام]) or there was in him that which induced suspicion: you say of a man, when you suspect him، أتهتم، inf. n. like أتود، inf. n. إدواة. (S in art. أوهم، أوهم) He suspected him; thought evil of him; as also أتهتمه، أتهتمه بكذا، (K, and so in some copies of the S, both in art. أوهم: أتهتم، أوهم: K in that art.:) or أتهتم به، (Msb in this art.) You say، اذكبي، أوهم: (in the S, erroneously، أوهم، K, and so in some copies of the S, both in art. أوهم: كوم: [in the CK, here and afterwards, erroneously، أوهم]) He suspected him of such a thing; imputed it to him: (Msb and * and TA, all in that art.:) and he accused him of such a thing; i. e., a thing attributed to him. (TA.) And أتهتمته في قوله: (Msb) I suspected him in respect of his saying; I doubted of the correctness, or truth, of his saying. (Msb in art. أوهم.)

أتهتم: 5 see 4.

أتهتهم: 8 see 4, in three places.

أرض متصورة] Land descending [in the CK, here and afterwards, erroneously، تهمة، Land descending لارض متصورة [in the CK, erroneously، تهمة، أرض متصورة] to the sea; as also تهمة، أرض متصورة، تهمة، (K, TA;) mentioned by Ikt, from Ez-Zyádee, from As: (TA:) these two words seem to be [originally] inf. ns. from تهتم، تهتم، تهتم، تهتم، (K:) [and accord. to F,] تهتم، is a dial. var. of تهتم، تهتم، تهتم، تهتم، (K:) [but J says,) تهتم، is used in the place of تهتم، as though it were [originally] the inf. n. un., accord. to the saying of As that تهتم، with fet-h to the medial radical, is an inf. n. from تهتم، تهتم، تهتم، تهتم، (S:) for the تهتم، تهتم، [pl. of تهتم، تهتم، تهتم، تهتم، تهتم، تهتم، تهتم، تهتم] meaning the parts of Tihámeh, or, accord. to the JK, meaning lands descending to the sea,) do descend to the sea: (K, TA:) so says As: (TA:) and [hence] the râjiz says, (namely, Sheytán Ibn-Mudlij, TA,)
[I looked, the eye distinguishing Et-Taham], (S, and Ham p. 659,) meaning Et-Tihámeh. (Ham ibid.) [As inf. n. of et-ham, q. v.,] also signifies Vehemence of heat, and [or with] stillness of the wind. (K.) And hence Tihámeh is said to be thus called. (TA.)

\[\text{Arabic text}\]

Altered for the worse; (JK;) having a foul odour; stinking. (JK, * K.) A land vehemently, or intensely, hot. (Er-Riyáshee, TA.) Sleeping; (JK;) i. q. (TA in art. 

\[\text{Arabic text}\]

It, (K,) or Tihámeh signifies also a land vehemently, or intensely, hot. (Er-Riyáshee, TA.)

\[\text{Arabic text}\]

In it is a foul odour; a stink. (K.) See also the theme; the latter in two places.

\[\text{Arabic text}\]

In it is a foul odour; a stink. (K.) See also the theme; the latter in two places.

\[\text{Arabic text}\]

Doubt: and [more commonly] suspicion, or evil opinion; or doubt combined with suspicion or evil opinion: syn. شكل: and ر少了 (Msb in the present art.) or i. q. [which is a preponderating wavering between the two extremes of indecisive belief; and often means suspicion]: (ISd and TA in art. وهم:) or a thing for which one is suspected:
s) the pl. of مهتم is مهتم, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying هم النهم, and not saying هو الرضى هو النهم. (TA in art.)

وهم: see مهتم.

Suspected; thought evil of; (JK in this art., and Msb in this and in art.) [as also مهتم and مهتم : ] or being an object of suspicion; as also مهتم. (K in art. وهم. [In the CK, the latter is erroneously written مهتم.])

A name of Mekkeh: (JK, K:) and [more commonly] a certain land, (Msb, K,) well known, (K,) commencing from Dhát 'Irk, (Msb, TA,) towards Nejd, (Msb,) and extending to Mekkeh and beyond it to the distance of two day's journeys (Msb, TA) and more, then uniting with the Ghowr, and extending to the sea: some say that it adjoins the land of El-Yemen; and that Mekkeh is of قامة: (Msb:) [F says that] J has erred in terming it a بلد: (K:) [but by بلد. J may mean both a city and a country or province:] some say that its name is from عماء the first of the senses assigned to this verb above, because it is low in relation to Nejd, so that its odour is bad; and some, that it is from the same verb in the sense explained in the second sentence, because of its vehement heat: (Msb:) [It seems to have تههم for a pl.:] see مهتم, in four places; and

التهمة.

Of, or belonging to, تهامه; as also تههم, (T, S, M, Msb, K, [in the CK, erroneously, قامة, Tآ,)] with fet-h, (Msb, K,) irregularly formed; (M, Msb;) fem. مهتمة: (T, Msb:) when it is pronounced with fet-h to the تههم, it is without tashdeed [to the ى when you say نأنيمك and تههمة and ىمن ىمن ىم, except that the ى of the original word, and that in ىمن ىم and ىمن ىم is a substitute for the two ى of the [regular] rel. n., (S,) or rather, for one of those two ى: (Aboo-Zekereeyà, TA:) and you say قوم تههوم [A people, or company of men, of Tihameh], like يمانون: (S, K:) and accord. to Sb, some say يماني تههمي and يمان and Tihameh, with fet-h, and with tashdeed [to the
Going, or coming, to Tiháme: or alighting, or abiding, therein: and] alighting, or abiding, in Mekke. (TA.) A valley of which the water pours to Tiháme.

(TA.) See also

Often coming to Tiháme: (S K:) pl. Mëtamm (S, TA) and Mëtamm (TA,) applied to men (S, TA) and to camels.

(TA.)

See: see
4, said of a man, signifies عدد آوی, i. e. "He came alone; by himself": opposed to عدد آوی meaning he came with another. (T.) See also art. عدد آوی.

[app. from the Persian عدد آوی, meaning a fold, or a single fold, ] One, and no more; single; sole. (T, S, M, K.) You say, عدد آوی, meaning He, or it, was one only, and became a pair. (TA.) And it is said in a trad., عدد آوی والاسجحد عدو, (S, TA,) i. e., The circuiting [of the Kaabeh] is one action, and the casting of the pebbles [in the valley of Minè] is one action. (TA.) You say also, عدد آوی, meaning He came alone; by himself: (T, S, M:) or he came by a direct course, nothing making him to deviate, and not stopping anywhere in the road; for if he stop anywhere in the road, he is not said to be عدد آوی. (AZ, A'Obeyd, M, K.) And عدد آوی, I tied it with a single knot; by turning the cord, or the like, once: so says AZ; and he cites the following ex.:

* جاریه ليست من الوحشین *
* لا تعقد المنطق بالمشین *
* إلا بتو واحد أو تن *

i. e., [A girl that is not of the wild, or shy, sort: she does not tie the zone with the fist, but with a single knot, or] half a knot: the تَن in تَن is redundant: تَن being originally تَن, which is
a contraction [or rather the half, both as to the letter and the meaning,] of توَّ (T.) ___ A rope that is twisted of a single strand: pl. ٌءآَﻮْـﺗَأ (T, M, K.) ___ [It is said that] it signifies also A thousand horses, or horsemen. (AZ, T, K.) [But this requires consideration: for] one says، ٍّﻮَـﺗ ϥٍﻒْﻟَِﻪِﻠْﻴَﺧْﻦِﻣٌنَﻼُﻓَْﻪﱠﺟَو (AZ, T, S,) meaning [Such a one sent a troop of his horses] with a thousand men; i. e., with one thousand: (S, TA:) or, as some say, with one complete thousand. (TA.) Also One who is unoccupied by the business of the present world and of the world to come. (AA, T, K. *) Also A structure elevated, reared, or erected. (T, K.)

ٌةﱠﻮَـﺗ A period, or a short period, (ساعة، AA, T, K,) of time. (AA, T.) You say، ِﻞْﻴﱠﻠﻟاَﻦِﻣٌةﱠﻮَـﺗٌتَﻀَﻣ، and رﺎَﻬﱠـﻨﻟاٌةَعﺎَﺳٌساعةٌ، A period, or a short period, (ساعة، TA,) of the night passed, and of the day. (TA.) And مَا مَضَىٌساعةٌإِلَّا حَتَّىٌكَانَ كَذَا There passed not save a short period (ساعة) to the time that such a thing happened. (IAar, T.) Hence the saying of the vulgar، ْﻩﱠﻮَـﺗ [commonly pronounced توَّ] Just now (ساعة،) he rose, or stood. (TA.)
The name of the letter ت, q. v.; as also تَأَءّاتٍ; and of the latter [TA in تَأ نَإّاَلِنَّةُ (TA in تَأ نَإّاَلِنَّةُ)].

The rel. ns. of تَأَءّاتٍ and تَأَءَاءاتٍ and تَأَءَاءاتٍ (TA ubi suprà:) whence تَأَءُّوْيَةٌ and تَأَءُّوْيَةٌ (T, K, TA, ubi suprà, [the last written in the CK تَأَءُّوْيَةٍ,] and the second is also mentioned in the S) أَصَبُّورَةٌ of which تَأَءُّوْيَةٌ تَأَءَاءاتٍ is (TA ibid.)
توب

1. تَوَبَّ (T, A,) or تَوَبَّ (S, M, K,) aor. تَوَبَّ (Msb,) inf. n. تَوَبَّ (T, S, M, Msb, K,) both of these signifying the same, (T, S, M, Msb,) the َة in the former being added to denote the fem. gender, or, as some say, the former is a n. un. like ضرَّة, (Msb,) or, as Akh says، تَوَبَّ is pl. [or a quasi-pl. n.] of تَوَبَّ، like as عَوْمَة، (S,) or like as لَوْزَة، (S,) or like as عَوْمَة، (S,) or like as لَوْزَة، (S,) and this is the opinion of Mbr, (M,) and تَوَبَّ (M, K,) which is for تَوَبَّ (M,) and مَتَابَ (S, M, A, K) and تَوْبَة، (S, * M, * K,) of the measure تَفْعَلَة، (S, M,) an anomalous form، (TA,) syn. with تَوَبَّ، mentioned in the Book of Sb؛ (S;) [He repented; or repented toward God; as will be shown by what follows:] originally، he returned unto God، (T, TA,) عن من كَذَا كَذَا [from such a thing]: (TA:) or he returned، [or returned unto God،] (S, M, A, K,) from sin، (S,) or from his sin، (A,) or from disobedience، (M, K,) to obedience: (M:) or تَكَابَ من ذَنِبه signifies he desisted from his sin، (Msb:) تَوَبَّ signifies the repenting of sin، i. e. the grieving for it، or regretting it، with the confession of having no excuse for the commission thereof. (Kull.) It is said in a trad.، Repentance is a returning from sin. (S,) The time of El-Islām is termed the time of returning from or repenting of the belief in a plurality of gods. (A,) A poet says،

* تَبَتْ إلَيْكَ فَنَقِبَ تَابِيِّن
* وصَمْتُ رِيْ فَنَفَّقْ صَامِتَي

[I have repented toward Thee، and accept Thou my repentance؛ and I have fasted، O my Lord، and accept Thou my fasting؛ meaning تَوَبَّ (M,) صومٍ. (M,) تَوَبَّ (T;) or تَوَبَّ (S,) تَوَبَّ (T, S, M, Msb, K,) God returned to forgiveness towards him؛ became again forgiving to him: (T;) or
disposed, or adapted, him to repentance, or returning from sin or disobedience: (S, K:) or reverted from severity to mildness towards him: or returned to him with his favour, or grace, and his acceptance, or approbation; became again propitious to him: (A, K:) all these meanings are correct: (TA:) or God forgave him, and saved him from acts of disobedience: (Msb:) or accepted his repentance: (Jel in ii. 35 &c:) or returned towards him with mercy, and acceptance of repentance. (Bd ibid.)

10 He proposed to him that he should return to obedience unto God, (T, A,) and repent of that which he had committed: (T:) he asked him to return from sin, or disobedience: (S, K:) or he asked him to desist from his sin. (Msb.)

The word توبه, originally توبت, not being the characteristic of the fem. gender, (Z, MF, TA,) of the measure فعلت, and meaning A chest, or box, from التوب, because what is taken out from it continually returns to it: (AAF, IJ, Z, MF, TA:) or originally تابوت; (S, K; [in the CK تابوت];) the being made quiescent, and the ظ changed into ت (S, K;) [in Chald. : in Hebr.] it signifies also the ribs, with what they contain, as the heart and the liver &c.; as being likened to a chest, or box; (IAth, TA in art. تبت;) the chest, breast, or bosom: (A in that art.:) or [primarily] the ribs, with what they contain, as the heart &c. and [hence] applied to a chest, or box: (Towsheeh, MF, TA:) also written تابوت. (K in art. تبت:) [It is generally applied in the present day to a bier: a coffin: and an oblong case that is placed over a grave: the pl. is تابوت.] El-Kásim Ibn-Maan says that it is the only word in the Kor-án in respect of which the dialects of Kureysh and the Ansár differ; the former pronouncing it تابوت, (S;) and the latter, تابوه. (S, K.)

But IB denies that its last letter is originally ظ, the fem. termination; asserting the final ظ to be a radical letter, the measure of the word to be ضاعل, and its proper place in art. تبت: he says that the final ظ is changed in a case of pause, but not generally, into ظ, as is that of الهر [the Euphrates], in which the ظ is not the fem. termination. (L, TA.) You say, ما أودعت تابوت شنتا, شنتا، شنتا.
meaning I have not deposited in my bosom anything of knowledge, or science, that I have lost. (A in art. ثبت.)

تواب, applied to a man, [One Who repents much or often;] returning from disobedience to obedience [to God] (M, K, TA) much or often. (TA.) And applied to God, One who returns [much or often] to forgiveness towards his servant who returns unto Him: (T:) or who [often] disposes, or adapts, to repentance, or returning from sin or disobedience; or reverts from severity to mildness; or returns with his favour or grace, &c.: (A, K: [see 1, last sentence:]) or who forgives much, and save from acts of disobedience. (Msb.)

تائب [Repenting of sin: (see 1:) originally,] returning from disobedience (M, K) to obedience to God. (M.)
توت

توت (ISk, T, S, Mgh, Msb, K) and توت (Mgh, and L and K in art. توت q. v.;) the latter sometimes used; (Msb;) or this is not allowable; (ISk, T, S, Msb;) for the word, which is app. Persian, is pronounced by the Arabs with ت for the final as well as for the initial letter; (T, Msb;) [The mulberry; and especially the white mulberry;] i. q. (ISk, T, S, Mgh, Msb, K;) or, accord. to the people of El-Basrah, (Msb,) or some of the people of El-Basrah, (Mgh,) توت is the name of the fruit, and فرصاد is that of the tree; (Mgh, Msb;) and this is what is commonly held: (Msb;) or, accord. to IDrd and others, توت is an arabicized word, and فرصاد is the Arabic name: (TA:) توت is a coll. gen. n.:] the n. un. is with ٌت. (M.) [Gollus says, in his Lex., on the authority of Zeyn El-’ Attár, that there are three kinds: توت حلو, i. e. حلو, the sweet and white mulberry, peculiarly called توت حامض, the sour and black mulberry; and توت وحشي, i. e. وحشي, the wild mulberry, i. e. with red fruit. In Egypt, توت is applied to the sweet mulberry, white and black, and especially to the former, as also توت شامي and توت بلدي to the latter. In the present day, توت العلقيق is applied to the raspberry; as also توت وحشي and توت شوككي, I believe, to the blackberry. توت أرضي and توت إفريقي are applied to the strawberry.]

ءآيتتوت، [of the masc. gender, as is shown by the phrase ﺷﺎمی، وحشي، and therefore perfectly decl.,] an arabicized word, (S, Msb,) Tutia, or tutty; an impure protoxide of zinc;] a certain stone [or mineral], (S, K,) well known, (M, K,) employed as a collyrium. (S, Msb.) [It is also applied in the present day to several kinds of vitriol; the sulphates of zinc and of copper and of iron. De Sacy says, on the authority of Ibn-Beytár, that there are two species thereof; one which is found in mines; the other, in the furnaces in which copper is melted, like cadmia; and this latter species is what the Greeks call pompolyx: of the fossil tutia there are three varieties; one is white; another, greenish; the third, yellow, with a strong tinge of red: the white is the finest
variety; the green, the coarsest. (Chrest. Arabe, 2nd ed., iii. 453; where see more.) Golius, on this word, in his Lex., says, Optima est quae vel naturalis, sc. Indica, caerulea, et pellucida; vel artificialis, sc. Carmanica, alba cum partis viridioris strictura. Zein. i. e. Zeyn El-

Attâr. Ex plumbi præstantissimi, quod dicitur قلعى, fuligine concrescere præstantissimum genus, commune vero ex fuligine æris, tradit

Jacutus ex Abulfed. .}
 توتيا

: see the art. next preceding.
توث

in. q. a dial. var. of توث, [q. v.,] mentioned by IF, (L, K,) and by AHN, who cites a verse in which it occurs, and says

that he had not heard any one pronounce it with ت, but only with ت, though توث is Persian and توث is Arabic; (IB, TA;) but it is
disallowed by El- Hareeree and others: (TA:) in the Expos. of the work entitled Adab el-Kátib, it is said that توث is an arabicized word,
originally توث and توث: (Mz, MF:) the n. un. is with ت. (L, K.)
He crowned him; invested him with the crown. (S, A, Msb, * K.)  
He made him a prince, lord, or chief. (Msb, * TA.)  
He turbaned him; invested him with the turban. (TA.)

He was, or became, crowned, or invested with the crown. (S, A, K.) [For the verb تَّاجَ, in this or a similar sense, mentioned in the Lexicons of Golius and Freytag, in the former as from the K, I find no authority: on the contrary, it is said in the TA that no verb answering to تَّاجَ has been heard.]  
He was made, or became, a prince, lord, or chief. (TA.)  
He was, or became, turbaned, or invested with the turban. (TA.)

A crown; (S, A, K, TA; i. e. a thing that is made for kings, of gold and jewels; (TA; peculiar to the [or Persians and other foreigners]: (Msb:) [a Persian word:] pl. [of mult.] تَّيجَانٌ (S, A, Mgh, Msb, K) and [of pauc.] نَاجِيَتْ. (TA.)  
A turban; as being likened to a crown. (TA.) It is said in a trad., (TA,) Turbans are the crowns of the Arabs; (S, TA;) i. e. turbans are to the Arabs as crowns to the kings; for the Arabs in the deserts are [or were] mostly bare-headed or wearing قَلَّاسٍ, q. v.; turbans among them being few. (TA.)  
Also Silver. (TA.) [See what next follows.]

An ingot of purified silver: originally تَأْجَرَة, a Persian word, applied to a dirhem recently coined. (TA.)

Having a Tَّاجَ [i. e. crown, or turban]; an epithet applied to an إِمامَ, (K;) it is a possessive epithet, like دَارْعُ, for we have not heard any verb answering to it. (TA.)
Crowned; applied to a king: (A, TA:) made a prince, lord, or chief: turbaned. (TA.)

[a pl. of which the sing. is not mentioned,] occurring in the saying of Jendel Er-Râ’ee,

ウェンヌイーミンンマムラ
バーナードムゼイムラーマ

signifies [properly The parts of the head where one is crowned ( حيثُ ينتموُ) with the turban:

(K, TA:) [but it is evidently here used in a tropical manner; the poet is speaking of she-camels:] the ملامح are the mouths; [or the parts around the mouths;] and the قرد، a word like كف، is the accumulated foam which the camel casts forth from his mouth. (TA.)

[It seems that the poet means, And they cast forth, from the parts around the mouth, accumulated foam, elongated in the extremities: مخرزنم being app. syn. with مخرزنم، as meaning elongated like a خرطوم، or snout.]
توح

توح، aor. n. توح، inf. n. توح: see توح in art.
Tor Tār

1 (water, TA) ran, or flowed: (K, TA:) but this verb is obsolete. (TA in art. Tor, Tēr) inf. n. Tor (K,) Blood-revenge was had of the man. (M. [See also Tār.])

Tāwār 3 He returned to him, or it, time after time; syn. عَادَةً. (A. [See also 4.])

Tāwār 4 He repeated it, or did it again, time after time. (S in art. Tēr, M, K.) He continued to look at him, or it, time after time. (TA.) And (T, K:) and (T, TA:) [or time after time:] and I cast, or shot, at him time after time. (T, L. [See also art. Tār.])

is said by AA to mean Such a one is encompassed, or gone round, (بَتَارٌ) in order that he may be taken: and he cites, from a poem of 'Āmir Ibn-Ketheer El-Mohāribīeę,

لَقَدْ غَضَبْوا عَلَىٰ وَأُشْقَدْوِ
فَصَرَتْ كَأَنّي فَرَأْتَ يَتَأَر

[as though meaning They have been angry with me, and driven me away, and I have become as though I were a wild ass encompassed in order to be taken]: or, accord. as some relate it, (S:) and it is said that this signifies cast at, or shot at, time after time. (T, L. [See also art. Tār.])

Tār see Tār.

Tor A messenger (S, M, A, Msb, K) between people, (S, M, K,) or that goes about between lovers: (A:) accord. to IDrd, (S) a genuine Arabic word: (S, M:) pl. Tor (Msb.) And Tor A girl who is sent on
messages between lovers. (IAar, T, K.) A vessel, (S,) a certain well-known vessel, (T, Msb,) a small vessel, (A, Mgh, K,) from which one drinks: (S, Mgh, K:) a vessel of brass, or of stone, like the (TA:) sometimes also used for the ablution termed (A, Mgh, TA:) so called from the same word as signifying the act of running or flowing [of water], (TA,) because it is mutually borrowed and returned; or from the same word as signifying a messenger: (A, TA:) of the masc. gender: (T, A, K:) I passed, at the Gate of El-'Omrah, [of the Temple of Mekeb] by a woman who was saying to her female neighbour, (Lend thou to me thy little) for had she considered (Tor) as masc., she would have said (Tor) (A.) A cooking-pot of copper. (Mgh.) i. q. (Msb.) A green substance that overspreads stagnant water. (Msb.)

This is the worst of thy times. (A.) (M, K) is mentioned by Lh, (M,) or AA, (TA,) but not explained by him: and he cites the saying of Hassán, * لتسمعن وشياك في ديارهم * الله أكبر يا تاراة عثمان

[which probably means Thou wilt assuredly hear speedily, in their abodes, God is most great! O the blood-revenge of 'Othmán!] for ISd says, in my opinion, (M,) Tarr is formed by transposition
from وَرَثُ signifying blood [or rather bloodrevenge], (M, K, *) though not agreeing with it in measure: (M:) and

شَيْكَاٰ here means سَرِيعًا: so says IB. (TA in art. ﷺوَرَثُ.) [See also ﷺرَثُ.]

Applying himself constantly, or perseveringly, to work, after remitting, or remissness. (K.)

تَأَثَّرُ: see art. ﷺتَأَثَّرُ.

مَثَّارُ: see 4.

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قَوَتْنَ اِلَيْهِ 1

He yearned towards, longed for; or desired, him or it; (K, TA;) his soul yearned towards, longed for; or desired, him or it. (TA.) And 

My soul yearned towards, longed for, or desired, the thing; (JK, S, Mgh, Msb,) and hastened to it: (Msb:) and so 

He desired, or purposed, to do the thing: and he was brisk, or prompt, to do it: (JK, K, TA:) so in the Moheet. (TA.) You say, 

He hastened, with briskness, or promptness, to the goal. (TA.) And 

Hasten thou to me, O such a one. (TA.) 

The gaming-arrow came forth on the occasion of the shuffling in the game of 

so says Ibn-'Abbád. (TA.) 

The tears issued from their channels. (JK, K, TA.) 

[He gave up his spirit: or he was near to die]: (JK, K:) said of a man: (JK:) AA says that 

[the being in the very agony of death; like ] 

is also also syn. with 

He was cautious, or in fear, of him or it. (TK.)

He was, or became, excited by a yearning towards, a longing for, or a desire for, the thing; or he affected and showed a yearning towards it, a longing for it, or a desire for it; syn. 

Persons convalescent; or in a state of recovery from disease, but not yet
completely restored to health and strength: (IAar, K) app. pl. of تاقث. (TA.)

شُوقُ تاقث

i. q. شوق تاقث [app. Yearning, longing, or desiring, much, or vehemently; or very desirous: but some regard it as a simple epithet, syn. with تاقث; for it is said that تاقث signifies the same as تاقث yearning, longing, desiring, or desirous, soul]. (JK, Msb.) It is said in a prov., (TA)

* * *

المرء تاقث إلى ما لم ينمل

[Man is desirous, or very desious, of that which he has not attained]. (S, TA.) ___ One whose soul yearns towards, longs for, or desires, every low, or base, action. (TA.)

توقَتْ تاقث

توقَتْ تاقث, fem. with تاقث, in two places; and see تاقث.

تيفاقان, originally تيفاقان, A man who leaps, springs, or bounds, vehemently. (Ibn-'Abbád, K.)

متوَقُتْ Yearned towards, longed for, desired, or desired eagerly. (IAar, K.)
تُولِب

تُولِبٌ: see art.

تُولِبٌ
see "توم" below, in two places.

توم: see توم، in art.

توم: sing. of توم [in the CK, erroneously, [توم] and [n. un.] of توم; (M, K) One of the things called توم (S, Msb)] i.e. a قرط [as meaning a silver bead fashioned like a pearl]: (Lth, T:) or a طْﺮُـﻗ [as meaning an earring in which is a large حبة [or bead]: (M, K) or a thing, (T,) or حبة [i.e. bead], (S, Msb,) made of silver, (T, S, Msb,) like a pearl, (T, S,) or like a large pearl, (S,) of a round form, which a girl puts in her ear. (T.) And hence, as being likened to this, (T,) A large pearl: (AA, T:) or a حبة [or bead]. (M, K.) And توم: (M, K,) The pearl-shell: (K, TA:) a proper name, and therefore imperfectly decl. (TA.) And An ostrich's egg: (M, K, TA:) pl. as above: (M:) ostriches' eggs are called توم (A'Obeyd, T, S) as being likened to pearls, which are thus called: (T:) they are so called by Dhu-r-Rummeh, where he says,

\[\text{وَحَلَّ أَيْنَ يُؤْمَ بُكَادَ مِنَ النَّظَلِ بِهِ النُّونُ فِي أَفْحُوْصِهِ يُصْبِحُ}

[And until there came a day in which, by reason of the flaming heat, the ostriches' eggs, in the place where they were deposited in the sand, almost dried up.] (A'Obeyd, S, M.) 

Having a قلادة [or necklace] put upon his neck; syn. [مَقْلَد] (K. [In the CK, erroneously, مَقْلَد].)
1. \( \text{توه} \), aor. inf. n. (Msb, K) and (AZ, K) is syn. with \( \text{توه} \) signifying \text{he deviated from, or lost, or missed, the right way; he lost his way;} \) (Msb, TA,) in the desert: (Msb:) or \text{he was, or became, confounded, or perplexed, and unable to see his right course;} \) (TA in the present art.) or \text{he went away;} \) (K, TA) in the land, \text{confounded, or perplexed, and unable to see his right course;} \) (TA in art.) or, as some say, (TA,) \text{his mind, or intellect, was, or became, disordered, confused, or unsound;} \) (K, TA,) and \text{he perished;} \) (K TA,) accord. to ISd, the \( \text{يتيمه} \) is shown to be originally \( \text{و} \) by their saying, \text{ما أَتَّهُم} \) meaning \text{Thou hast thrown me into destruction.} \) (TA.) Also, [like (TA) \text{He magnified himself;} \) or \text{he behaved proudly, haughtily, or insolently.} \) (K.)

2. \( \text{توه} \), (Msb, K,) inf. n. (TA,) i. q. (and \text{طَلَحو} and \text{طَلَحو}.) i. e. \text{He made him to deviate from, or lose, or miss, the right way; made him to lose his way;} \) (Msb:) \text{or he made him to be, or become, confounded, or perplexed, and unable to see his right course;} \) &c.: see 1; and see \( \text{تيه} \) in art. \( \text{تيه} \) or \text{he destroyed him.} \) (K.)

3. \( \text{ما أَتَّهُم} \) \text{How extraordinary is he in deviating from, or losing, or missing, the right way! in losing his way! or in confusion, or perplexity, and inability to see his right course!} \) &c.: see 1: \text{K in the present art., and S and K in art.} \text{تيه} \) as also \text{ما أَطَّاهُ} \text{(TA in art.} \text{تيه} \) and \text{ما أَطَّاهُ} \text{(S and TA in that art.)}
He, or it, invited him to deviate from, or lose, or miss, the right way; to lose his way; from, aor. [ٌهَلِ طَيَّبُ and [ٌهَلِ طَيَّبُ signifying خِلَّة. (Hamp p. 685.)

A desert, or waterless desert, in which one loses his way; or in which one is confounded, or perplexed, and unable to see his right course: or in which one perishes: in the K, ٌنَﻼَﻓ is erroneously put for ٌةَﻼَﻓ (TA;) [and in the CK, ٌةَﻮُـﺗ for ٌﻩْﻮُـﺗ; which last, in the CK, is made a pl.:] the pl. is ٌﻩاَﻮْـﺗَأ and ٌاَوَاُدوُو (K, TA;) the latter is a pl. of the former pl. (TA.)

part. n. of ٌةَﻮُـﺗ: Deviating from, or losing, or missing, the right way; losing his way: &c.: see 1; and see also art. ٌهَلِ طَيَّبٌ. (TA.)

He is the most extraordinary of men in deviating from, or losing, or missing, the right way; in losing his way: or in confusion, or perplexity, and inability to see his right course: as also ٌهَلِ طَيَّبٌ النَّاس: but the former is more common. (TA.) [It may also mean He is the proudest, or vainest, of men.]

O misled! O misguided! O thou who art made, to deviate from, or lose, or miss, the right way! is said in reviling: and one says also, ٌهَلِ طَيَّبٌ ٌهاَوَو* What is the case of that misled, or misguided, man, that he does thus? (TA.)
It perished; came to an end; (S, Mgh, K;) it passed away (T, M, Mgh) unhoped for: (T, M:) said of property. (T, S, M, Mgh.) Hence the saying, in a trad., لا تَوَى على مال أمرئ مسلم (There shall be no perishing of the property of a man that is a Muslim): applied to the case of a man to whom is transferred the responsibility for a debt, and who dies insolvent; meaning that the responsibility shall return to him who transferred it. (Mgh.)

He (God, M, K, or another, S) destroyed it, made an end of it, or caused it to perish or come to an end; (S, K;) he made it away; (T, M;) namely, property, (S, M,) or his property. (T.) See also art. تَوَى.

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Perishing; coming to an end; (S, Mgh, K;) passing away (M, Mgh) unhoped for: (M:) applied to property. (S, M, Mgh.)

A perishing of property; its coming to an end; or becoming lost. (TA.)

Remaining, staying, dwelling, or abiding: (IAar, M, K:) but ثَوَى, with, is better known in this sense. (M.)

See: تَوَى.

Niggardliness, or avarice, is a cause of perishing to property: a saying of the Arabs.
meaning, if thou withhold property from its right disposal, God will make it to pass away in that which is not its right disposal. (M.)
I made, or wrote, a beautiful...
and see art. تَيَاكَ تَيَاكَ.
تيمثأ

ًٍٔ ًٔ ًٔ 

تيمثأ تيمثأ تيمثأ 

a dial. var., or a mispronunciation, of تيمثأ. (TA.)
ﺗَّيح

1. It (a thing) was, or became, easy, and facilitated, or prepared. (Msb.) And

أُتِيحُ لَهُ، (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and

أتِيحُنَّ، (S, K,) It (a thing) was appointed, or

ordained, to him, or for him: (S:) or was prepared for him; as also

يَتِيحُ لَهُ، aor. (K,) inf. n.

وقَعَ فِي مِهَلَكَةٍ فَتَاحٍ لَّهُ رَجِلٌ فَأَنْقِذَهُ، [He fell into a place of destruction, and a man was

appointed, or ordained, or prepared, for him, and he saved him]; (Lth, TA:) or

فَأَتَيْحَ لَهُ مِنْ نَفْحَةِ تَاحَ لَّهُ مِنْ خُلْقِهِ، [and there was appointed, &c., for him he who saved him]. (A.)

He affected an inclining of his body from side to side in his gait, or

manner of walking. (S, K.)

2. He (God, S, A, Msb, K) made it (a thing) easy; facilitated it;

(Msb;) or prepared it: (S, A;) whether good or evil; (TA;) لَهُ to him, or for him. (S, A.) One says,

وقَعَ فِي مِهَلَكَةٍ أَنْقِذَهُ فَأَتَيْحَ لِلَّهِ مَنْ نَفْحَةِ [He fell into a place of destruction, and God appointed, or

prepared, for him, him who saved him]. (Lth, TA.) And it is said in a trad.,

I will assuredly appoint, or ordain, or prepare, for them trial, or punishment, or conflict

and faction, or the like]. (TA.) See also 1, in two places.

3. (T, S, A,) or تَيحُانَ (so in one copy of the S,) or both, (L, K,) like شِيَانَ and شِيَانُ applied to a horse, and

هِيَبَانُ applied to a man, the only other instances of the kind, (L,) or the former is not allowable, (Ham. p. 58,) so says Sb, as is stated

in a marginal note in a copy of the S, (TA,) applied to a horse, meaning That goes obliquely, (S, A, K,) by reason
of briskness, liveliness, or sprightliness, (S, K,) and bends on each side; (S, A,) as also متین. متین: (S, A, K,) or that runs vehemently: and all signify, applied to a horse, fleet, swift, or excellent in running. (T, TA.) Al-Heith explains the first and second as meaning Tall, or long. (TA.) It is also applied to a man, meaning Who addresses himself to every generous action, and difficult affair: (T, TA:) or forward, officious, meddling, or a busybody, (A, and Ham pp. 58 and 505,) who says that which does not concern him: (Ham p. 505:) or who obtrudes himself, or interferes, in affairs: (Abu-l-‘Ala Al-Ma‘arree in a marginal note in a copy of the S, and Ham p. 58:) or, as also متین, (S, K,) and متین, (K,) who obtrudes himself, or interferes, in that which does not concern him: (S, K,) or who falls into trials, or afflictions: (K:) or متین, (TA,) which is also applied as an epithet to a heart, (S, A, TA,) signifies Who obtrudes himself, or interferes, in everything, and falls into that which does not concern him; or who incessantly falls into trials, or afflictions; and its fem. is withة: (TA:) or who intrudes among a people whose affair, or business, is not his: (IAar, T, TA:) and متین, (K,) applied to a man, (TA,) signifies much in motion; forward, officious, meddling, or a busybody. (K, TA. [In the CK, المَعَضُوُّ is erroneously put for المَعِضُوُّ.]) متین: see متین, in two places.

A thing appointed, ordained, or decreed; as also متین. (K.) متین: see متین, in three places.
A beam between two walls: (K: in which this word, with the art. ُرﻮُﺘَـﻳ is explained by ُرَوَُْٖرِّيِّـﺑ ُﺰِﺟﺎَﳊا: in the M, ُرَوَُْٖرِّيِّـﺑ ُﺰِﺟﺎَﳊا, i.e. a partition between two gardens, or walled gardens of palm-trees: the former I regard as the right reading (though SM thinks the contrary); for it expresses a well-known meaning of ُرﻮُﺘَـﻳ in Persian; and it is said that ُرﻮُﺘَـﻳ is a Persian word, arabicized. (M.) Vanity, or a fond opinion of oneself, (K,) and pride. (TA.)

Waves: (S, M, A, Msb:) or Waves of the sea, or of a great river, (M, IAth, K,) having a current; (K,* TA;) and its main body, or deep: (IAth, TA;) [in the present day, the current, or main current, of a sea or great river:) or vehemence of flow or current: (Msb:) accord. to some, of the measure ُرَوَُْٖرِّيِّـﺑ, (Msb;) i. e., from ُرِّيِّـﺑ signifying vanity and pride: (TA:) accord. to others, of the measure ُُْٖرِّيِّـﺑ, (Msb, TA,) from ُرِّيِّـﺑ, aor. ُروْـُٖرُيَّـد ُُْٖرِّيَّـد, though this verb is obsolete, (TA,) originally ُرَوَُْٖرِّيِّـﺑ, the ُرِّيِّـﺑ being changed into ُرِّيِّـﺑ and then incorporated into the preceding ُرِّيِّـﺑ. (Msb.) Applied to a man, Vain, or having a fond opinion of himself, (A, K,) and proud; (K,) who swells up like waves, in his vanity. (A,) A horse that rises like waves in his running.. (A,) A vein that runs, or flows, quickly, when cut. (S, A, K.)
He (a kid) became a he-goat in stupidity: for what immediately follows appears to be the fem. of the imp. of this verb. is a word used in declaring a thing to be vain, and false: (M, K,) or it is an execration; [for لعبة, an evident mistake, which I find in copies of the K, and in the TA, I read لعبة] and a reproach: (K,) the vulgar say يِزَّى, changing the س into ز. (TA,) One says to a she-hyena, (A, K,) meaning Be thou like the he-goat in stupidity, O she-hyena: and these words are a proverb applied to a stupid man. (A, TA.) The same words were directed, by Aboo-Eiyoob, as is related in a trad., to be said to a girl, (M, TA,) as though one said to her, Thou liest, or hast lied, O girl. (TA,) And one says to a man, (A, K,) and [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA.)

He strove, struggled, contended, or conflicted, with his adversary; syn. He strove with his adversary to repel him, like as a he-goat strives with another: the inf. n. signifies the same as مَكَابِيْة, and مَدَارِيْسَة, and [as thiough he were a he-goat] or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA.)

The waves of the water conflicted, or dashed together.

The she-goat became like the he-goat [or he-goat]: (M, [but in a copy of that work, I find استثناء للنُّهِّر, A, K,) like استثناء الجمل: (S,) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K,) one should not say استثناء. (Th, M, TA.)

A he-goat; the male of the gazelle; (S, M, A, K,) and the male of the mountain-goat: (A, K) and of the gazelle: (S, M, A, K,) the female of the last [as well as of the first and second] is called عنبر: (S, M,) or that has
completed a year: (A, K) or a yearling he-goat: before the year it is called جدی (AZ, * Msb, TA) pl. (of pauc.,

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the last [which is properly a quasi-pl. n.] signifies the same as تس (S, Msb, K) and تیوس (S, M, Msb, K) and تیوس pl. (of pauc., M) (أئیس, M, TA) and (of mult., M) متيوساء [like مشبوخاء, q. v.]: (K)

of him who marries often, or the like, [ lit. He is of the he-goats of the sons of such a one]. (A, TA.)

The quality, in a she-goat, of having horns like those of the mountain-goat, (K, TA) in length. (TA.)

A she-goat having long horns, (M, A) like the تیوس (A) or having horns like those of the mountain-goat, (K, TA) in length. (TA.)

In him is goatishness: some say تیوسا, [in the TA تیوس, but the former, which is found in the L as well as in the S and K, seems, from what here follows, to be the right,] (S, L, K) and [in like manner, for كيفیه they say]

A possessor of تیوس [or he-goats]: (M) or one who holds the تیوس, (S, K: explained in the former by "الذي يمسك التیس") ممسکه, and in like manner in the latter, by ممسکه. (ج) تیس, in two places.
تيلك

تيلك: see art. تيلك.
Hemp, of which ropes and cloths are manufactured; thus called by the Arabs in the present day; perhaps from the Persian تیل a rope; ] a certain thing resembling flax, that comes forth from the sea; [possibly meaning that it is imported into Arabia;] and of which cloths are woven. (TA.)
He loved excessively: (T:) [or he became enslaved, or brought into subjection, by love; (see 2:) and so, as explained in Kull p. 165: (see حب:) or his reason departed, and became disordered, in consequence of love and desire; for] تيم signifies the departing of reason, and its becoming disordered, (T, TA,) in consequence of love and desire. (TA.) 

He became alone, apart from others. (T, TA,) تيم, (T, S, M, K,) aor. تيم, (T, M, K;) and تيم (T, M, K,) [which is the more common,] inf. n. تيم. (K;) She (a woman) enslaved him (S, M, K) by love of her, (M,) and brought him into subjection: (S, K:) and she enslaved it, and brought it into subjection; namely, his heart: (S:) or she deprived him of his reason; disordered his reason. (T.) And تيم, (K,) inf. n. as above; (M, K;) and تيم; (S, K;) It (love, S, K, or love and desire, M, and excessive love, K) enslaved him, (S, M, K,) and brought him into subjection. (S, K.)

see 1, in two places.

see 1.

He (a man) slaughtered his تيم [q. v.:] (T, S, M:) and in like manner, تيم, (T, S, M,) said of a woman: (T:) or تيم signifies the slaughtering camels, and sheep or goats, for no cause. (IAar, T.)

i. q. عبد [as meaning A slave, and a servant or worshipper or God or of a false god]: whence the names تيم [The servant of God] and تيم آلлат [The servant of El-Lât]: (S, M, K;) pl. تيم: it is originally
an inf. n., from تَآمَه: بَنْتُهُ الحَبّ (TA.)

*نيمة* (as also تَآمَه, with hemz, K) *A ewe, or she-goat, which her owner milks for himself, (A‘Obeyd, T, S, M, K,) in his abode, (S, M, K,) of those which he has reared, (A‘Obeyd, T,) not left to pasture where she pleases; (A‘Obeyd, T, S, M, K,) but sometimes slaughtered, when her owner is in want of flesh-meat: (A‘Obeyd, T:) or one that is slaughtered in a time of famine: (AZ, T, M, K;) or one beyond forty, until the number attains to the next amount that requires one to be given for the poor rate: (M, K;) or one that is slaughtered gratuitously, not for a compensation, when persons desire flesh-meat. (AHeyth, T.)

Also *A* [kind of amulet, such as is called] تَآمِه, that is hung upon a child: (K;) app. a contraction of تَآمِه. (TA.)

أَرْضُ تَآمَه A [desert] land such as is termed قَفْرَة, that causes one to lose his way and to perish: or a wide tract of land: (M, K;) or a land in which is no water: (T:) and تَآمَه alone a [desert such as is termed] فَلاَة, (T, S, K;) because one loses his way therein: (T:) and a wide فَلاَة. (T.)

*ةَلْمَاَة* The stars of الجُوُزاء [app. meaning Gemini, also called التَّوُءَمَان]. (K.)

*أَتَّيَمُّ: أَتَّيَمُّ* [More, and most, enslaved by love]. Hence أَتَّيَمْ مِنَ المرْقَشَه [More enslaved by love than ElMurakkish: a prov.: see Freytag's Arab. Prov. i. 255]. (TA.)

*مُتَّيَمَّ* : see what follows.

*Mُتَّيَمَّ* Enslaved, and brought into subjection, by love: (S:) having the heart enslaved, and brought into subjection, and affected with vehement love so as to be deprived of his reason: (Abu-l-‘Abbás El-Ahwal, TA:) or deprived of his reason; disordered therein; by
women; as also and led astray. (T.)
The tree of the common fig; ficus carica; or the itself: (M:) [or both; i. e.] a certain well-known kind of tree; and the fruit thereof: (TA:) [or the latter only;] a certain thing that is eaten, (S, Msb,) well known: (Msb, K:) fresh and ripe, it is the most approved of fruits, and the most nutritious, and the least flatulent; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative; and the eating much thereof engenders lice: (K: [the last word in this explanation in the K is مَقَم, which I render agreeably with the TK, having found no authoritative explanation of it: but in my own opinion, the meaning of this word is fattening, for قَم signifies he became fat after being lean; and my opinion is confirmed by what here follows:}] it is a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body: it is also said, in a trad., that it stops hemorrhoids, and is good for the gout: (Bd xcv. 1:) AHn says, there are many kinds thereof; that of the desert, that of the cultivated land, that of the plains, and that of the mountains; and it is abundant in the land of the Arabs: and he adds, on the authority of an Arab of the desert, of the Sarāḥ, that it is, in the Sarāḥ, very abundant, and allowed to be commonly taken; and is eaten by the people there in its fresh state, and also dried and stored: (M:) the word is Arabic: (Msb:) [a coll. gen. n.] n. un. with أَلْثَيْنَ. (S, M, Msb,) This is what is meant in the Kur [xcv. 1], where it is said, ِنﻮُﻨْـﻳَﺰﻟاَو ِﲔِّﺌﻟاَو (T, S, M, Jel,) accord. to I'Ab, (T, S, Bd, Jel,) and the generality of the
interpreters: (Msb:) or these two words mean two mountains (S, M, Bd, Jel) of Syria, (S, Jel,) or of the Holy Land, (Bd,) that produce the two fruits thus named: (Jel:) or, accord. to a Syrian interpreter, certain mountains extending from Hulwán, to Hemdán, and the mountains of Syria: (Fr, T:) or Damascus and Jerusalem: (M, Bd:) or the mosque of Damascus and that of Jerusalem: (Bd:) or two mosques in Syria: accord. to AHn, the former is the name of a mountain in the country of Ghatafán; but there is no mountain thus called in Syria. (M.) Among the kinds of is that called [The sycamore-fig; ficus sycomorus; also called the Egyptian fig].; describe voce [AHn.] and are appellations applied in the present day to The Indian fig, or prickly pear; cactus opuntia: Forskål (Flora Aegypt. Arab. p. lvii) applies the former name to the cochineal Indian fig; cactus cochinillifer:] also signifies The anus: (AHn, M, K:) [opposed to ] as meaning the pudendum muliebre. .]

A seller of [or figs]. (TA.)

A fig-garden. (K.) And A land abounding with [or figs]. (TA.)

He deviated from, or lost, or missed, the right way; he lost his way; in the desert: (Mgh,) he was, or became, confounded, or perplexed, and unable to see his right course: (Mgh:) he went away in the land, confounded, or perplexed, and unable to see his right course: (S, TA:) or his mind, or
intellect, was, or became, disordered, confused, or unsound: (see تاه in art. توه) and he perished. (TA in art. توه) You say also, تاه سفينته. His ship deviated from the right course with him. (TA.) And تاه عيني بصراک Thine eye, or thy sight, passed me over; syn. تاه بصره. (Aboo-Turâb, TA.) [in the CK, erroneously, تاه قصره] signifies also تاف ناف, (K, TA, [in the CK ناف],) i. e., accord. to ‘Arrâm, He looked at a thing continually, or continuously [app. as one confounded, or perplexed, and unable to see aright]). (Aboo-Turâb, TA.) Also, تاه, (S, K) aor. تینه, (S,) inf. n. تینه, (S, K,) and تینه is said to be a dial. var. of this, but is doubtful; (MF;) [like تاه having for its aor. توه] He magnified himself; or behaved proudly, haughtily, or insolently: (S, K:) and he affected to be commended for, or praised for, or he gloried in, that which he did not possess; [i. e. he was, or became, conceited, or vain-glorious; or he overpassed the due bounds in elegance of mind or manners or address or speech or person or attire and the like, and arrogated to himself superiority therein, through pride: (K:) [or rather, he was, or became, vain; or he behaved vainly:] for] Er-Râghib makes a distinction between تاه معجب and تاه تینه; saying that the معجب believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تینه believes himself decisively. (MF and TA in art. عجب.) One says, هو يتيه علي قومه [He behaves proudly, or conceitedly, or vainly, towards his people]. (TA.)

2. i. q. [and طرحة and طرحه and طرحه] i. e., He made him to deviate from, or lose, or miss, the right way; made him to lose his way: (Msb:) [or he made him to be, or become, confounded, or perplexed, and unable to see his tight course: &c.: see 1:] he destroyed, or lost, or left or neglected, him or it. (K,) And تاه نفسه He made himself to be, or become, confounded, or perplexed, and unable to see his right course; (S, TA;) as also
and he destroyed himself. (TA.)

if & 4,

also & 10:

see & 8.

4
Deviating from, or losing, or missing, the right way; losing his way; (Mgh; see also art. 
and so and [in an intensive sense, like (K): deviating from the right way and 
magnifying himself or behaving proudly or haughtily or insolently: or deviating from 
the right way and being confounded or perplexed, unable to see his right course.

Deviating from the right way in opinion: (Mgh:) desiring a thing and unable 
to find the right way. (Msb.) Magnifying himself; or behaving proudly, haughtily, 
or insolently: affecting to be commended for or praised for, or glorying in, that 
which he does not possess; or overpassing the due bounds in elegance of mind or 
manners &c.: [see 1, last sentence but one: it is best rendered behaving proudly, or conceitedly, or 
vainly:* and in like manner (K;) but this has an intensive signification; [meaning, like, very proud or 
conceited or vain:] (TA;) and : (K;) or only (TA;) accord. to IDrd. (TA.)

He is the proudest of men.]

A man [meaning pride, or conceit, or vanity]: or who deviates from, or 
loses, or misses, the right way, or who loses his way, much, or often. (TA.)
The fourth letter of the alphabet: called ﺛ and ﻓ [respecting which latter see the letter ﺑ]: the pl. [of the former] is ﺛاءات; and [of the latter,] أثوآ and أثؤآ. (TA in باب الألف اللينة.) It is one of the letters termed مهمومة [or non-vocal, i.e. pronounced with the breath only, without the voice], and of those termed لثوية [or gingival], which are ﻗ and ﺪ and ظ. (TA at the commencement of ﺓ. It is sometimes substituted for ﻓ as in the instance of حثالة and حثالة; and for ﻡ as in the instance of جثمان and جثمان; and for other letters. (TA in the latter place.) [As a numeral, it denotes Five hundred.]
R. Q. 1

He watered camels to their satisfaction: (S, M, K; but in some copies of the S, the verb is made trans. by means of ب:) or he watered them (T, M) so as to quench their thirst, (T,) but not so as to satisfy them. (T, M.) Also, contr., He kept camels thirsty; i.e. he did not water them at all; or he watered them little, so that they were not satisfied. (K, * TA.) He extinguished fire. (Sgh, K.) He stilled another's anger. (TA.) And

He quenched his anger. (M.) [Or this may be rendered He dispelled from him his anger: agreeably with what follows.] He removed (IDrd, M, K) a thing (M) from its place. (IDrd, M, K.) He repelled from, or defended, the people, or company of men, (As, S, K,) and rendered them reciprocal aid. (As, TA.) He restrained, or withheld, (T, M, K) a man (T, M,) from (عن) another man, (T,) or from (عن) a thing, or an affair. (M.) The camels drank to their satisfaction: (M, K:) or drank, but not so as to satisfy themselves. (M.) And, contr., The camels thirsted. (K.) It became stilled; (K;) said of anger. (TA.) See also R. Q. 2.

R. Q. 2

He deemed it right that he should abide, or remain, where he was, (AZ, T, K,) and abstain, (AZ, TA,) after he had desired to make a journey (AZ, T, K) to a country, or land. (AZ, TA,) And he deemed it right that he should abstain from the affair, or thing, (M, TA,) or that he should pause at it, (M,) after he had desired it. (M, TA.) I met such a one, and feared him. (As, S, K *)
He became relaxed and sluggish; said of a man: (A:) or he became affected with sluggishness and languor; (M;) as also َبءﺂﺜﺗ (M, A:) or he became affected with sluggishness and languor like the languor of drowsiness; as also ِّبءﺂﺜﺗ and ِّبّﺄﺜﺗ (K;) which last is approved by IDrd and Thábit Es-Sara-kustee, who disallow ِّبءﺂﺜﺗ, though this is the form commonly known and approved, and is the most chaste form: (TA:) or he became affected with languor like the heaviness of drowsiness, in consequence of something that he had eaten or drunk, without becoming insensible; (T;) as also َبءﺂﺜَـﺗ (L:) or this last signifies he yawned, or opened his mouth, (Mgh, Msb,) by reason, (Mgh,) or on the occasion, (Msb,) of languor (Mgh, Msb,) like the heaviness of drowsiness; (Mgh;) or he yawned, or opened his mouth, and stretched himself, on being affected by sluggishness or drowsiness or anxiety; (MF, TA, on the authority of IDrst;) or he yawned, or opened his mouth, and emitted wind from his stomach, by reason of some affection thereof: (TA on the authority of EtTedmuree:) ُبُؤﺎَﺜﱡـﺘﻟا is from َﺆﱡـﺜﻟا (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T;) one should not say َبَوﺎَﺜَـﺗ; (AZ, T, S, Mgh;) [for] this is vulgar. (Msb.) Hence, َبءَﺄَﺜَـﺗ as also َبْءَﺄَﺜَـﺗ (K;) ُبُؤﺎَﺜﱡـﺘﻟا is from َﺆﱡـﺜﻟا (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T;) one should not say َبَوﺎَﺜَـﺗ; (AZ, T, S, Mgh;) [for] this is vulgar. (Msb.) Hence, َبءَﺄَﺜَـﺗ as also َبْءَﺄَﺜَـﺛ (K;) ُبُؤﺎَﺜﱡـﺘﻟا is from َﺆﱡـﺜﻟا (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T;) one should not say َبَوﺎَﺜَـﺛ; (AZ, T, S, Mgh;) [for] this is vulgar. (Msb.) Hence, َبءَﺄَﺜَـﺛ as also َبْءَﺄَﺜَـﺛ (K;) ُبُؤﺎَﺜﱡـﺘﻟا is from َﺆﱡـﺜﻟا (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T;) one should not say َبَوﺎَﺜَـﺛ; (AZ, T, S, Mgh;) [for] this is vulgar. (Msb.) Hence, َبءَﺄَﺜَـﺛ as also َبْءَﺄَﺜَـﺛ (K;) When any one of you yawns, he should cover his mouth with the back of his left hand; for it is believed that the devil leaps into the uncovered yawning mouth]. (Mgh.)

see 1.
see 1, in six places.

(, T, S, M, K, &c.,) as also , accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from , like 

from : (T; or from ; and means A state of relaxation and sluggishness: (A:) or sluggishness and languor (M, K) like the languor of drowsiness: (K:) or languor like the heaviness of drowsiness, in consequence of something that one has eaten or drunk, not attended by insensibility: (T, L:) or a yawning, or opening the mouth, by reason of languor like the heaviness of drowsiness: (Mgh:) or a yawning, or opening the mouth, and stretching oneself, on being affected by sluggishness or drowsiness or anxiety: (IDrst, MF, TA:) or a yawning, or opening the mouth, and emitting wind from the stomach, by reason of some affection thereof. (Et-Tedmuree, TA.) Hence the prov., , and [ without , as some say; (MF:) or the pronunciation without is vulgar, (IDrst, TA,) or erroneous; (TA;) [More catching than yawning: ] for when a man yawns (اذا تنا به) (as some say) in the presence of others, they become affected as he is. (TA.)

Affected with sluggishness and languor like the languor of drowsiness: from , q. v. (K.)
He revenged, or avenged, his blood, by retaliating his slaughter; he slew his slayer. (T, S, M, Msb, K.) [Hence, The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter: see 10.] [Hence also,] He sought to revenge, or avenge, or retaliate, his blood, (M, K,) and the blood of the people, or party. (T.) It is said in a prov., I have obtained my bloodrevenge, or retaliation, of thee by such [a deed, or person]. (S, K.)

He will not sleep who seeks to revenge, or avenge, or retaliate, blood: in the Kámil of Mbr, [and in some copies of Meyd,] [which seems to signify the same]. (TA.) [And and signify also He slew him in blood-revenge, or in retaliation of the blood of a relation: see I have obtained my bloodrevenge, or retaliation, of thee by such [a deed, or person].] (S, K.)

And the old she-camels, if they seek to obtain benefit from a worn rotten bone
of me after death, I used to retaliate upon them by anticipation: (T, S:) i. e., I used to slaughter [some of] them for guests, and so I have retaliated upon them during my life for their nibbling my rotten bones

after my death: for when camels do not find herbage of the kind called حمض, they eat the bones of dead men and of camels instead thereof. (T.) ____ See also 1.

10

He (a relation of a slain man, A) sought, or asked, aid, in order that the blood of his slain [relation] might be revenged, or avenged, by retaliation of his slaughter (لبنار لمنتهله), (AZ, S, K,) or in order that he might take, or seek, revenge, or vengeance, for his slain [relation]. (A.)

which may be also pronounced ثأر, i. e., with the ء suppressed, (Msb,) and ثأرة, (A,) and ثأرة, (S,) which last is a subst. [from ثأر, as also ثورة, (Lh, M, K,) Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or avenge, or retaliate, blood: [see 1, of which ثأر is an inf. n.:] or a desire, or seeking, for retaliation of a crime or of enmity: or retention of enmity in the heart, with watchfulness for an opportunity to indulge it: syn. ذحل: (S, M, Mgh, Msb, K,) which is also pronounced ثأر, i. e., with the ء suppressed, (Msb,) and ثأرة, (A,) and ثأرة, (S,) which last is a subst. [from ثأر, as also ثورة, (Lh, M, K,) Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or avenge, or retaliate, blood: [see 1, of which ثأر is an inf. n.:] or a desire, or seeking, for retaliation of a crime or of enmity: or retention of enmity in the heart, with watchfulness for an opportunity to indulge it: syn. ذحل: (S, A, Msb:) or حقد: (Mgh:) or (so accord. to the M; but accord. to the K and ) blood (M, K) itself: (M:) pl. and آثار; the latter formed by transposition. (Yaakoob, M.) You say, أدرك ثأرة (S, Mgh, K) and ثورته (As, T, S) [He obtained, or attained, or took, his blood-revenge, or retaliation: or] he attained the object of his pursuit [for blood-revenge, or retaliation]; from ثأرة (As, T:) or he slew the slayer of his relation. (Mgh.) And طلب بثأرة He sought to obtain his blood-revenge, or retaliation; syn. طلب بذحله. (S and Msb in art. ذحل.) And أنا أطلب ثأراً عنده I seek my blood-
revenge of him; syn. "مَدِيْنَ". (A.) And َنِإِرَْ َنَﻼُﻓ َدْنِﻋ My blood-revenge is a debt owed to me by such a one; syn. "مَدِيْنَ". (A.) And َنِإِرَْ َنَﻼُﻓ َدْنِﻋ meaning such a one is the slayer of my relation. (A.) َنِإِرَْ َنَﻼُﻓ َدْنِﻋ also signifies, (A,) or َنِإِرَْ َنَﻼُﻓ َدْنِﻋ, (T,) One who seeks blood-revenge, or retaliation of the slaughter of his relation: and one of whom is sought blood-revenge, or retaliation of the slaughter of a relation: (T, A:) the latter primarily signifies a slayer; and hence, a slayer of a person's relation in vengeance, or retribution: (Ham p. 637;) and the former, one who is sought, or pursued, for blood-revenge; an inf. n. used as a subst.: (Ham p. 87;) the slayer of a person's relation; (S, M, A, K;) as also َنِإِرَْ َنَﻼُﻓ َدْنِﻋ: (A:) pl. of the former َنِإِرَْ َنَﻼُﻓ َدْنِﻋ and َنِإِرَْ َنَﻼُﻗ َدْنِﻋ [as above] (K) and َنِإِرَْ َنَﻼُﻗ َدْنِﻋ: (S, A, K;) the first of which three is [also] pl. of َنِإِرَْ َنَﻼُﻗ َدْنِﻋ. (T.) You say, َنِإِرَْ َنَﻼُﻗ َدْنِﻋ "قَدْ ْيَأْتِرَْ أُثْمَانَ". (S.) And َنِإِرَْ َنَﻼُﻗ َدْنِﻋ: (K;) the first of which three is [also] pl. of َنِإِرَْ َنَﻼُﻗ َدْنِﻋ, occurring in a trad., which is also related with the substitution of َنِإِرَْ َنَﻼُﻗ َدْنِﻋ for َنِإِرَْ َنَﻼُﻗ َدْنِﻋ, may be explained in the same manner; or it may mean O ye seekers of the blood-revenge of 'Othmán, aid me to obtain it; the prefixed noun َنِإِرَْ َنَﻼُﻗ َدْنِﻋ, or َنِإِرَْ َنَﻼُﻗ َدْنِﻋ, being understood. (Nh, TA. [See also "مَدِيْنَ" in art. מַרְוְט] A slayer of one's relation who causes his slayer to sleep,] means one with whom the seeker [of blood-revenge or retaliation] is contented, if he find him [and slay him], so that he sleeps after; (S, K;) one who, if slain, causes the pursuer of blood-revenge to cease from the pursuit: (Ham p. 87;) or a person who is an equivalent for the blood of one's relation [and who therefore, by his being slain in retaliation, makes the avenger to sleep]: (T;) or a person of rank, or note, in whom [i. e. by the slaughter of whom] one has his full desire accomplished. (A,) In a trad. of Mohammad Ibn-Selemeh, relating to the day of Kheyber, occur the words, "رسُوْلُ ٱٰللَّٰهِ المُتَّرِحُ لِلْثَّيَّرُ أَنَاُ لَهُ يَا " for him, i. e. I am he who should slay him, O Apostle of God:] the seeker of blood-revenge [is for him of whom blood-revenge is sought]. (L. [The explanation there given is clearly shown to relate to
Do not sheathe your swords from your young ones, [neglecting to teach them the use thereof,] and so make your enemies to attain their desire of blood-revenge. (TA.)

Also One who does not pity anything so that he may obtain his blood-revenge, or retaliation. (S, K.)

Revenged, or avenged, by the retaliation of his slaughter; by the slaughter of his slayer: and also slain in blood-revenge, or in retaliation for the blood of a relation of the slayer: these two expressions [thus] apply to one's enemy as well as to one's relation.

(A.) Also, the latter, [simply,] Slain. (T, and Ham p. 87. [But retaliation is generally meant to be understood.])
Q. Q. 1. He (a man, M, Mgh) had [i. e. warts] come forth upon him. (M, Mgh, K.)

Q. Q. 2. His person had [or warts] come forth upon it. (T, M, K.)

which may also be pronounced with the ś suppressed, [Msb.] [A wart; thus called in the present day;] a certain excrescence (M, Mgh, K) on the person of a man, (Mgh,) small, (K,) hard, and round, (Mgh, K,) and of various forms; one description being inverted; another, cracked and scabrous; another, pendent; another, nail-shaped, large in the head and slender at the root; another, long, and bent backward; another, opened; all arising from a thick, tough humour, phlegmatic, or biliary, or a compound of both these kinds: (K, TA;) pl. (T, S, Mgh, Msb, K.) Also, (as being likened to the excrescence above mentioned, TA,) the nipple of the breast. (Kr, M, K.)
and see the letter ث, and arts. ثا.
It continued, subsisted, lasted, endured, remained, remained fixed or stationary, stood, or rested; it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: it obtained, or held: syn. صح (Mgh, Msb.) and ﱪرَقَـﺗْﺳِا (Msb.) [it stood, as a fact or truth; it stood, or held, good; it was, or became, a fact or truth, or a settled, or an established, fact or truth:] it was, or became, or proved, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper; syn. صح (Meb.)

Thīt b'mālikan, He continued, remained, dwelt, or abode, in the place. (T.)

Thīt al-jur'd , and Thīt, and Thīt, The locusts stuck their tails into the ground to lay their eggs. (T.)

Thīt 'alāl'amr , I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair]. (K in art. زِمَع (T.)

May thy case, or state, or condition, be permanent. (A, TA.)

Such a thing was, or became, a settled, or an established, fact, or truth, with him, or in his opinion; it became established, substantiated, made good, or verified, in his opinion or estimation: like صح. And ثبت عليه It was, or became, established against him. Hence, ثبت عليه كذا Such a thing became established, or verified, as due to him from him: like صح. And hence, ثبت is also syn. with وجب [as meaning It was, or became, or proved to be, binding, obligatory, incumbent, or due: and it was, or became, necessitated, necessary, or requisite: so that
means also it was, or became, or proved to be, binding, obligatory, or incumbent, on him; or it rested, or lay, on him; as a debt, or a duty; and it (a sentence &c.) became necessitated to take effect upon him: and it was, or became, or proved to be, due to him, or owing to him]. (Telweeh, TA in art. Wajib also signifies It belonged, or appertained, as an attribute, or a quality, or a property, to him, or it; it was affirmative, or predicatable, of him, or if.) ثبت (S, M, A, Msb, K) aor. ثبتة (M, A, K) and ثبتة, (M, K,) inf. n. ثبتة (M, A, K) and ثبتة He was, or became, firm in intellect, understanding, or mind: (S:) or firm, or steady, in fight, or in speech, or discourse: (M:) or intelligent, and possessing self-restraint: or seldom erring or making a mistake or committing a fault: (A:) or firm of heart in war: (Msb:) or courageous as a horseman, (K, TA,) earnest in the charge. (TA.)

ٌﺔَتَـﺑَـﺛ ٌﺔَﺗَوَـﲤ i. q. [meaning The vying with another in firmness, or steadiness, or the like]. (TA in art. مثابة See also 4.

ٌﺔَتَـﺑَـﺛ ٌﺔَﺗَوَـﲤ i. q. [meaning The vying with another in firmness, or steadiness, or the like]. (TA in art. مثابة See also 4.

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ٌﺔَتَـﺑَـﺛ ٌﺔَﺗَوَـﲤ i. q. [meaning The vying with another in firmness, or steadiness, or the like]. (TA in art. مثابة See also 4.
truth; to stand, or hold, good; to be or become, a settled, or an established, fact or truth:] he made it, or rendered it, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper. (Msb.) He thrust him, and made the spear to penetrate into him so that the extremity protruded while part remained within him; syn. (M.) I thrust him, or pierced him, and confined him to his place, so that he could not quit it. (TA from a trad.) And They smote him, or beat him, so that they enervated him [and rendered him motionless]. (A, TA.) And He weakened the wounded man so that he was unable to move. (Mgh.) And A wound rendered him unable to move: (T, * A:) and in like manner one says of a malady. (A.) And His malady became violent, or a wound affected him, so that he did not [or could not] move. (T, TA.) He established his evidence, or proof, and made it clear, plain, or manifest. (M.) He knew him, or it, certainly, or assuredly; and so, (M, K, TA,) inf. n. (TA,) also signifies He knew him, or it, certainly, or assuredly; and so, (M, K, TA,) inf. n. (TA,) also signifies He knew the thing certainly, completely, or thoroughly]. (A. [Explained in a copy of that work, followed in the TA, by this is undoubtedly a mistranscription for قِيلَهُ, q. v.) Also, (i. e. أَعْطِهُ أَعْطِهُ as meaning He wrote it, [set it down, registered it, or recorded it,] i. e., a man's name, (A, Msb, TA,) in the register of soldiers or pensioners or accounts'. (A, TA.) [And i. q. أَعْطِهُ أَعْطِهُ as meaning He
made it, or declared it to be, binding, obligatory, or incumbent, (عليه on him,) or due (له to him): and, said of a sentence &c., as meaning he necessitated it to take effect, or necessitated its taking effect, عليه upon him: see حقه. __ And He affirmed it; he averred it; i. q. لأوجه. And hence, له signifies also He made it, or declared it, or asserted it, to belong, or appertain, as an attribute, or a quality, or a property, to him, or it; he affirmed it, or predicated it, of him, or it. __ And He authorized it; namely a word, a signification, &c.) فلاذا He kept, clave, or held fast, to such a one; scarcely, or never, quitting him. (Meb.) And الستم, i. e. [The malady clave to him;] did not quit him. (S.)

5 تستبت في الأمر He acted, or proceeded, [firmly, steadily,] deliberately, or leisurely, (ت، S، M، A، TA،) and أراؤى (ت، TA،) and ; (S، M، A، K، TA،) He consulted respecting his affair, and sought for information respecting it, or investigated it. (ت، TA،) [In the KL، تستبت is explained by the words ندروآ and ندرک، perhaps meaning The delaying in an affair and (then) executing or performing.]

10 تستبت : see 5, in two places. __ [Also He sought, or desired, or demanded, confirmation, evidence, proof, demonstration, verification, assurance, or positive or certain information, عليه respecting him, or it. __ And He desired, or meant, an affirmation: see a remark on a verse cited voce. بيد [أستبتène He found it to be sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Har p. 175;) and he assured, or certified, himself of the true state of his case. (Idem, p. 426.) You say، صغر عينه ليستثبت النظر: [He contracted his eye in order to assure himself of the correctness of the view;
i. e., to obtain a sure view]. (M in art. وصف.) It is also said to mean He made him, or asserted
him to be, firm of heart: but Er-Rázee says, I have not met with this verb used as one that is immediately transitive.
(Har p. 426.)

Also A man firm, or Steady, of heart; (S;) and so ثَبَّت أَحْمَالَةٌ ثَبَّت (A, Msb, TA;) pl. ثَبَّت (TA:) or
a man who acts, or proceeds, [firmly, steadily,] deliberately, or leisurely, (A, Msb,) in his
affairs: (Msb:) and a courageous horseman, (M, K, TA,) earnest in the charge; (TA;) as also
ثَبَّت (M, K, TA;) both of which signify also intelligent, and possessing self-restraint; or seldom
err ing or making a mistake or committing a fault. (A, TA.) And ثَبِّت الفَزْدَمُ ثَبَّت المَقَامُ A man Who does not
quit his station, or abode. (M.) And ثَبَّت الْغَدِیرُ ثَبَّت الْقُدُمُ one who makes no slip in
contention, or in fight. (A, TA.) And ثَبَّت الْغَدِیرُ ثَبَّت الفَزْدَمُ A man firm, or steady, in fight, or in speech, or
discourse: (M, L, TA:) or whose tongue makes no slip in contentions. (S, TA.) See also ثَبَّت;
and ثَبِّت.

Firmness of heart in war. (Msb, TA.) You say، لَهُ ثَبَّت عَنْدَ الحَمْلَةِ He has firmness, or
steadiness, on the occasion of the charge, or assault. (S, A.) And لَهُ ثَبَّت عَنْدَ الحَمْلَةِ He has
firmness on the occasion of death. (L.) See also ثَبَّت. Hence, (Msb,) A proof, and
evidence, or a voucher. (S, Mgh, Msb, TA;) You say، لَا أَحْكَمُ بِكَذَا إِلَّا بِثَبَّتَ I will not decide so
unless on the ground of proof, or evidence. (S.) And it is said in a trad. respecting the day of doubt, [i. e.
the day of which one doubts whether it be the last of Shaabán or the first of Ramadán,] ثُمَّ جَاءَ الْبَيْتُ أَنَّهُ مِنْ رَمَضَانِ Then
came the proof, or evidence, or voucher, that it was of Ramadán. (TA;) And hence, (Mgh,) applied to a man, (A, Mgh, [in which latter it is said to be tropical when thus applied, but not so in the A,]) and sometimes written
ثَبَّت,
One who is an authoritative evidence, or voucher, by reason of his
trustworthiness in that which he relates: (A, TA:) or one who is trustworthy (Mgh, K *) in that which he relates: (Mgh: [in the K, only the pl. is mentioned:]) or one who is just, or equitable, [in that which he relates.] and exact, or honest: (Msb:) pl. أَبِيَاتُ (A, Mgh, Msb, K) ___ Also An index, or a table of contents, in which a relater of traditions collects a list of what he has related from others, and of his sheykhs [who are his authorities]: said by some to be a conventional term of the relaters of traditions: perhaps tropical. (TA.)

ُتَابِثَةٌ, a subst. from رَثَثَةٌ, [or an inf. n., like تَوُتِّثَةٌ, used as a simple subst.,] Continuance, subsistency, lastingness, permanence, endurance, remanence, remanence in a fixed or stationary state, a state of standing or resting, constancy, firmness, steadiness, steadfastness, stableness or stability, fixedness, fastness, settledness, establishment or a state of being established: &c.: and soundness, validness or validity, substantiality or substantialness, reality, sureness, certainty, trueness or truth, &c. (Msb.) [See also ثَّبِتٌ.]

ُتَابِثَةٌ, (A,) or ثَثَةٌ, (K, TA,) A disease that renders one unable to move. (A, * K, TA.)

ُتَابِثَةٌ, (A,) or ثَثَةٌ, (K, TA,) The two threads or strings, or each of the two threads or strings, of [the kind of face-veil called] aبرقع by which the woman draws and binds [the two upper corners of] it to the back of her head. (K.) ___ And A strap, or thong, with which a camel's saddle (رَحلٌ) is bound: (M, K:) pl. أَبْتَحَةٌ. (M.)

ُثِبَتٌ: ثَثَةٌ. see ثَثَةٌ.

ُثِبَتٌ: ثَثَةٌ. ___ Also Firm in intellect, understanding, or mind: (S, K, TA:) and firm in
strength and intellect: (TA:) or firm of heart in war: (Msb:) see also ثابت Thābit. And, applied to a horse, Sharp, and light, or active, in his running; (M, K;) as also ثائب. Continuing, subsisting, lasting, enduring, remaining, remaining fixed or stationary, standing, or resting, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: obtaining, or holding: [standing, as a fact or truth; standing, or holding, good; having the quality of a

fact or truth, or a settled, or an established, fact or truth:] sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Msb: see 1:) dim., when it is used as an epithet, ثابت Thābit; but when it is a proper name, its dim. is ثوابث Thawāth. Continuing, remaining, dwelling, or abiding, in a place. (TA.) ثوابث Thawāth [and ثوابث الكواكب Thawāth al-Kawakib] The fixed stars. (Kzw &c.) سنوات Thawāth Years lasting long. (TA in art. ثوابث Thawāth. قعس قول Thawāth in the Kur xiv. 32 means By the assertion of the unity of God. (Jel.)

ثائب Thābit Bound with the strap, or thong, called ثائب Thābit; applied to a camel's saddle (رحل). (M, K.)

Motionless by reason of disease (T, K, TA) that has become violent, or by reason of a wound: (T, TA:) or the same, (M,) or in this sense منبت Thābit, (K, TA,) heavy (M, K, TA) by reason of old age or some other cause, (TA,) and not quitting the bed. (M, K, TA,) منبت Thābit An affirmed sentence; i. q. منبت Thābit as contr. of منبت Thābit, literally the same as منبت Thābit an affirming, or
affirmative, sentence.

see, in two places.
1. "ثَبَثَ" (S, K) aor. — , (K) inf. n. "ثَوَّاجَ" (S), He sat with his but tocks against his heels, resting upon the extremities of his feet, (S, K) as one does in performing the act termed [ثَبَثَ] see the next paragraph.

2. "ثَبَثَ" (S, K) inf. n. "ثَبِّثَ" (A, K;) and "ثَبِّثَ" (A, K;) (S, A,) inf. n. as above, (S, K,) He (a pastor, S, A) put the staff, or stick, upon, or against, his back, and put his arms, or hands, behind it: (S, A, K:) thus he does when he is fatigued. (TA.) "ثَبَثَ" (S, A, TA,) inf. n. as above, (S, K,) He made it obscure; (K;) he did not make it distinct, or plain; (S, A, K;) namely, writing, (S,) [i. e.] handwriting; (A, K;) and speech, or language: (S;) he did not express it in the proper mode, or manner, namely, speech, or language. (A.) And "ثَبَثَ", inf. n. as above; [and app. "ثَبَثَ", aor. — , inf. n. "ثَبِّثَ" q. v. infrà;] said of writing; [and of speech, or language;] It was, or was made, confused [&c.]. (Lth, TA.)

3. "ثَبَثَ" see 2.

The part between the [app. here signifying the base of the neck] and the back: (S, A, Msb, K;) or the circuit of the upper part of the [app. here signifying the base of the neck] extending to the breast; as is shown by the phrase [see what follows:] (Aboo-Málik, TA;) or the part between the shoulderblades and the [app. here signifying the base of the neck] and the main part of the back, and the part in which are the places of curvature of the ribs: or the part between the buttocks and the base of the neck: accord. to AO, the part from the rump-bone, or root of the tail, to the hair of the withers [of a horse]: (TA:) also the breast of the bird called [app. here signifying the base of the neck] (K;) or the middle part of that bird: pl. [app. here signifying the base of the neck] (A, TA;) The middle (S, K) of a
thing, (K,) of anything: (S:) and the main part thereof; (K;) so of a heap, or tract, of sand: (A'Obeyd, S:) and the higher, or highest, part of a thing: pl. [of pauc.] and [of mult.] (TA.) The middle of the sea: the main part thereof; and of the night: (A, * TA:) the height of the middle of the sea, where the waves meet one another: the higher, or highest, parts of the waves. (TA.) Of the middle class of the Muslims: or of the higher, or highest, or chief, class of them. (TA from a trad.) The quality denoted by the epithet (q. v.; as also (L.) Incongruity and confusion of speech, or language: and obscurity, or indistinctness, of handwriting. (K. [App. an inf. n.: see 2, last sentence.])

A thing of the middling sort, between good and bad: (K, TA:) the fem. is affixed because the word is changed from a subst. to an epithet: it occurs in this sense applied to the contribution termed (TA.) See also (L.)

Broad, or wide, in the part called the (S, K, Msb, TA;) and large in the [i.e. chest, or belly]: (TA:) or protuberant, or prominent, in the (S, A, Mgh, Msb, K;) or humpbacked: (TA in this art., and in art. on the authority of Fr:) and having a projecting, or prominent, breast, or chest: (L:) dim. occurring in a trad. (S, Mgh, Msb, * K.)

: see what next precedes.
He confined him; or restrained, withheld, hindered, or prevented, him; (M, K;) as also (M,) inf. n. (K.) You say, (T,) or (TA,) inf. n. You say, (Msb.) And (T, S, M,) aor. — — (S, M,) inf. as above; (S, K;) and (IAar, TA;) He, or it, restrained, withheld, hindered, or prevented, thee, (T, * S, A,) or retarded thee, (A,) or diverted thee, (T, A,) from [accomplishing, or attaining, thy want? (S, A,) And What hath turned the people away, or back, and withheld, or prevented, them, from obeying God? or What hath retarded them therefrom? (TA from a trad.)] Also, (TK,) inf. n. as above, (K,) He denied him, or refused him, or prohibited him from attaining; or debarred him from, what he desired or sought; he disappointed him, or caused him to fail of attaining his desire; rendered him unsuccessful; disappointed, or frustrated, his desire, or hope. (K.) He drove him away, expelled him, or banished him. (K.) He cursed him. (K.) Also, (M, A, Msb,) aor. — — (Msb,) inf. n. He (God, M, A, Msb) destroyed him (M, A, Msb, K *) with a destruction from which he should not rise again. (M, A,) aor. — — (Msb,) inf. n. He perished: (S, Msb, K;) he suffered loss; erred, or went astray; or became lost. (S.) [See also below.] Also, (M,) inf. n. It (the sea) ebbed. (M, K.)

See 1, in three places.
He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it, (T, S, M, A, Mgh, Msb, *) namely, a thing, (S, M, Msb,)

or an affair, (TA,) as, for instance, learning: (A:) he was eager to say it, or to do it, and kept to it constantly, perseveringly, or assiduously. (IAth.)

They two, (K,) or the men, (M,) leaped, or sprang, (M, K,) each upon, or at, the other, (K,) or one upon, or at, another, in war, or fight. (M.)

I was heavy, or sluggish, and held back from it. (K.)

Perdition: (Katádeh, T, S, M, K:) loss; a going astray; or becoming lost: (S:) woe: (Katádeh, T, M, K:) destruction (M, A, K) from which there is no rising again. (M, A.) Hence it is said that the people of Hell will call out, Alas for destruction from which there is no rising again! (M, A.) In the Kur xxv. 14 and 15, is in the accus. case as an inf. n., as though they said, and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.)

Suffering loss; erring, or going astray; or becoming lost, or perishing; syn. : so in the saying of El-Kumeyt,

And Kudá’ah, in asserting their relationship to El-Yemen, formed the opinion of one who is made to suffer loss, or to err; &c., and one who is suffering loss, or erring, &c.; meaning here meaning. (S.)

, as used in the Kur xvii. 104, Overcome; withheld, or prevented, from attaining what is
good: (Fr, T:) driven away; expelled; banished; outcast: punished; chastised: (IAar, T:) cursed; accursed: (Fr, IAar, T:) made to lose, or suffer loss; to err, or go astray; or to become lost, or to perish: so in the saying of El-Kumeyt cited above, voce ﻰَأَرِبَ: (S:) in a state of destruction. (Mujáhid, T:).
ﻂﺒﺛ

1. *

aor. - ، [inf. n., accord. to rule, تَطِبِّثَ] (K) or, as Sgh says, [judging from the part. n. تَطِبِّثَ] thus analogy requires that it should be, (TA) He was, or became, stupid in his work, or action; and weak: and he (a man, and a horse, K and TA, said of a horse with respect to covering,

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TA) was, or became, heavy, sluggish, or slow. (K, TA) See also 2, in two places.

2. *

ِﺮْﻣَﻷاِﻦَﻋُﻪﻄّﺒﺛَ ( Lth, IDrd, S, Msb, K,) or ِءْﻰﱠﺸﻟا ( TA,) inf. n. ٌﻂﻴِﺒْﺜَـﺗ ( S, Msb,) He hindered him, withheld him, or prevented him, (IDrd, Msb, K, TA,) and retarded him, (IDrd, K, TA,) from doing the affair, or thing; (IDrd, Msb, K, TA;) as also ُﻪَﻄَﺒَـﺛ ( IDrd, K,) he diverted him from it, by occupying him otherwise: (Lth, S, Msb;) or he prevented him from doing it by inducing him to be cowardly and weak-hearted: (Msb:) or signifies one's turning a man back, or away, from a thing that he would do: (Aboo-Is- hák:) or one's intervening as an obstacle between a man and a thing that he desires. (TA.) The verb occurs in the Kur ix. 46. (TA.) ___ ِﺮْﻣَﻷاِﻦَﻋُﻪﻄّﺒﺛَ ( S, K.)

3. *

ُضَﺮَﳌاُﻪﻄﺒﺛا The disease scarcely, or never, quitted him. (S, K.)

4. *

ُضَﺮَﳌاُﻪﻄﺒﺛا The disease scarcely, or never, quitted him. (S, K.)

5. *

[quasi-pass. of 2, He became hindered, withheld, or prevented, &c.; عَنَّالآمِرِ]. (K, TA.)

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affair, or thing. This signification and that next following are well known. ___ )He paused, or waited; [عَلَى
الأَمْرِ at the thing, or affair; as is implied in the K and TA:] syn. (K, TA.)

Q. Q. 3 اِنْبَأَطْطَتْ عَنِ الأَمْرِ I held back, or hung back, from the affair, or thing, relinquishing it. (TA.)

بَطْ ثَبِطُ Stupid in his work, or action; and weak: heavy, sluggish, or slow; applied to a man, and
to a horse; (K) to the latter, with respect to covering: (TA:) and a man who will not move from his place: (TA:) fem. with ُة: (K,) and pl. [of pauc.] أَثْبَاطُ and [of mult.] أَثْبَاطًا (K,) and, applied to men, بَطُّونٌ also. (TA.)
He folded the extremity of the garment, and sewed it; (S, K;) he made a tuck in the garment, to shorten it; ] like (S:) or, (K) i. e. (نابث) he put a thing into the receptacle [thereof] and carried it before him; as also (نابث) he made a receptacle in which he [so] carried a thing before him.

And in like manner, he folded and sewed over a thing the doubled upper border of his trousers in front: (K, * TA;) or (نابث) has this last meaning; and signifies also he put a thing into a (نابث) and carried it before him: (S:) and (نابث) aor. and inf. ns. as above; (M:) and (نابث) (饥) accord. to [some of] the copies of the K (نابث), but the former is the right reading; (TA;) and (نابث) he put a thing into the receptacle [thereof] and carried it before him [in his garment]: (M, K: *)

[see also (نابث) or you say, (نابث) he made it a (نابث) or thing carried [before him]] in his garment: (T:) and (نابث) he made a receptacle in which he [so] carried a thing before him. (T.)

A receptacle, such as when one folds the skirt of his shirt and puts in it a thing and carries it before him: (S:) or the part, of the garment, which is the place...
wherein one carries, when he wraps it around his body, or puts a portion thereof under his right shoulder and another portion over his left shoulder, then folds before him a part of it, and puts a thing in it; as also (M) or the part, of one's garment, which is the place wherein he carries; folding its extremity, and sewing it, before him, and then putting in it some dates or other things: as also (K) and the extremity of the [garment called] (M) or a receptacle in which one carries a thing before him; (T) and the of which the pl. is (T), or its pl. is (T), like as the pl of (Har p. 427,) the doubled upper border of the trousers or waist-wraper, in which one carries [before him]fruit and other things: [see also (T) or, as some say, does not signify a receptacle, but dates that are put and carried in a receptacle or some other thing: and sometimes what a man carries in his sleeve; and signifies only what one carries before him, that is little in quantity: and what is great is not called (T.) It is said in a trad. of 'Omar, [When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself, or make, a (T.) And one says, Such a one came with a in his garment: I know not what it was]. (T.)

(M.)

A bag in which a woman puts her mirror and apparatus: (M, K) of the dial. of ElYemen.
I sent him good after good, or evil [after evil]. (TA.) [See also 2.]

The act of collecting (K, TA) in successive assemblages ( .) You say, He collected it, namely, a thing, (M,) and water: (M * and TA in art.

and he added to it, and collected it. (M, TA,) The collecting what is good: and also, what is bad, or evil: thus bearing two contr. significations. (K,) [And hence,] The praising a man in his life-time: (AA, S, K;) or praising him time after time in his life-time: (TA:) or praising him much; as though relating to him collections ( ) of praise: (Z, TA;) or the mentioning of the sundry good qualities or actions: (Er-Rághib, TA:) and the magnifying [a person]; or honouring [him]. (T, * K.) You say, He praised the man in his life-time: (T, M;) because the doing so implies the collecting his good qualities or actions. (T, * M;) [Hence also the contr. signification,] The blaming, or censuring, much; collecting blame, or censure, from this and that source. (TA. [The act. part. n. is rendered in the M agreeably with this explanation.]) The act of completing [and augmenting a thing]. (K.) You say, Complete and augment [thy beneficence, or bounty, or favour]. (T.) And [May God complete and augment to thee benefits, or blessings: or] may God send to thee benefits, or blessings. (TA.) [See also 1.] The putting a thing into a good, right, or sound, state, and augmenting it. (T, K, *) He kept, preserved, guarded, or took care of, the property. (Kr, M,) I kept constantly, or perseveringly, to the thing. (As, T, S, M, K,)
signifies also the keeping, (T,) or pursuing, (K,) the way, course, mode of acting, or the like, of one's father: (T, K,) or the doing, or acting, like one's father. (M, ___ Also The complaining of one's state, or case, and of one's want; and asking aid, or assistance, and vengeance, or avengement. (K,) [One of the meanings assigned to the verb by Golius, as on the authority of the K, and by Freytag after him, is Disposuit paravitque se: app. from the former's having found adversus written in a copy of the K for الاستعداد، آنَا أَعْرَفُه تَبیئة I know him, or it, with a seeming, not a certain, knowledge. (T, TA.)

A company (T, S, M, K) of men; (T, M;) as also (M, K) [in the CK erroneously written أُثَبیة;] and أُثَبیة (TA;) a company in a state of separation or dispersion; or a distinct body, or company, of men: (T:) and a troop of horsemen; such as is termed عصبة (M, K [in the CK, العصبة is erroneously put for العصبة;]) the pl. is أُثُبیة and أُثُبون (T, S, M, K) and أُثُبون (S, M) and the pl. of أُثُبیة (TA) and أُثُبیة, in which last the أُثُبیة is a substitute for the last أُثُبیة [of أُثُبیة]: (M, TA;) or [accord. to some, أُثُبیة, which signifies companies, has no sing.; but, as some say, its sing. is أُثُبیة, of the measure [أُثُبیة, which means a numerous company: (Ham p. 796:) [it is also said that] is أُثُبیة as meaning a company; (L in art. أُثُبیة, and Ham p. 271;) and hence the phrase أُثُبیة العلیة، for the high, or exalted, companies, the former word being made masc. because it is like زُم (which is sing. and masc.;) but some say that this word here means the assemblies of the nobles: (Ham ubi suprá;) IAar says، الْبَنیَّة الْعَالیة من جَمِیعِ الأَشْرَاف، but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find EzZimane. (M,) Accord. to some, it is from تَبَاب, being originally تَبَاب; and its dim. is تَبَب، (T:) or it is originally تَبَب (S:) accord. to
Er-Rághib, the letter elided from ًﺔَﺒُـﺛ as meaning a company, but not as relating to a wateringtrough or tank, is ًキー; and ISd holds it to be ًキー: and [if so,] its dim. is ًبية: (TA:) [but ISd adds,] IJ says that the elided letter is ًو, because it is this in most cases, as in ًبَأ and ًخَأ and ًﺔَﻨَﺳ and ًﺔَﻀِﻋ &c. (M in arts. ًثِيح ًثِبح and ًعَض. ًثُوب. It seems to signify also An assemblage, or a collection, of things of any kind:] see 2, in two places. ___ Also The middle of a wateringtrough or tank, (T, S, M, K,) to which the water returns [when it has been emptied], (S,) or to which what remains of the water returns: (T:) and the place where the water collects in a valley or low ground: (Aboo-Kheyreh, T:) but this is from ًثَجاب; (T, S; *) the ًة is a substitute for the ًو, the medial radical, which is suppressed; for it is originally ًثوب: (S:) or it is originally ًثوب: (T:) or it may be from ًثوب ًثوب. I collected: but Aboo-Is-hák makes it to be from ًثاب الماء, aor. ًثوب and this he infers to be the case from their saying that the dim. is ًثوب: (M.) [See also art. ًثوب.]

ًキー One who praises men much [while they are living: see 2]. (TA.)

ًثث، of which it is said to be the dim.

ًثث، of which it is said to be the dim.

ًثث، in two places.

ًثث، Property collected together. (TA.)
See
Q. Q. 1

He feigned himself stupid after feigning himself intelligent: (K, TA.) accord. to some copies, after feigning himself negligent, or inadvertent:

being put in the place of [app. from the subst. below:] but the word as mentioned by IAar is [app. a mistranscription for ] (TA.)

The [or mountain-goat], (M, K,) as a general term: (M:) [in the present day, but vulgarly pronounced , applied to the wild goat of the Arabian and Egyptian deserts and mountains; the capra jaela of Hamilton Smith; called by some an ibex; as is also ] or an old [ (S, M, Mgh, K:) or the male of the ] or an old (Sh, T, M, K: [this is the same as the first explanation:]) En-Nadr says that it has small horns: (T:) Aboo-Kheyreh, that it is of the , does not quit the mountain, and its horns have branches: (T, Mgh: *) he says that the are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the [pl. of ] are like them in their colours, and only distinguished from them by the horns; the having long horns, which extend backwards until they meet over his tail: (T:) also a species of [the bovine antelope called ] that abides in the mountains. (M,) ___ A man Who sits with Women. (TA.) ___

Incable of going in to women; or not desirous of women. (K,) ___ A bulky, or corpulent, man, in whom one thinks there is good (AA, K, TA) when there is no good in him: (AA, TA:) but, as mentioned by As, it is . (TA.)
It (water) flowed: (K:) or poured forth vehemently, (A, Msb, TA,) or much: or, as some say, it (much water) poured forth: (L, TA:) and أنَّجَ also signifies The flowing of the blood of a victim brought for sacrifice to the sacred territory of Mecca. (S, K, TA.)

He made it to flow; (S, A, Mgh, Msb K;) poured it forth; (Msb;) namely, water, (S, A, Mgh, Msb, K,) and blood (S, A, Mgh, Msb) of a victim for sacrifice; (Mgh, Msb;) as also Anَّجَ may also be used in the same sense. (TA.) Hence, (Mgh, Msb,) the raising of the voice in the and the shedding of the blood of the victims brought for sacrifice to the sacred territory. (Mgh, Msb.)

He milked into it milk abundantly flowing. (TA from a trad.)

A source Yielding abundance of water. (TA.) See also أنَّجَ.

[originally an inf. n. (see 1)] A torrent, or flow. (S, K,) So in the saying, أَنَّجَاء أَتَا أَلْوَادَ بَنَجنِجِئ [The valley brought us its torrent, or flow]. (S.) The sound of the pouring forth of water. (TA.) See also أنَّجَ.
Water pouring forth vehemently: (Msb:) or poured forth; as also نَجَّاحَ: (TA:) or flowing:

(Har p. 138:) or flowing much: (Id. p. 393:) and rain pouring forth vehemently; (S, TA;) as also نَجَّاحَ:

and منْحَ: (TA:) and blood poured forth: (TA:) and a cloud pouring forth. (A.) Applied to water [or rain, and to blood,] it may have the meaning of a pass. part. n., or, which is preferable, that of an act. part. n. (IDrd, M.) [Hence,]

فَلَانٌ عَلِيٌّ وَجَهرٌ عَجَاحٌ [lit. Such a one, his rain is such as pours forth vehemently, and his sea is noisy, or copious: meaning such a one is abundant in bounty or munificence]. (A.)

Also, (K,) or خَطيبٌ عَجَاحٌ, (A,) An eloquent, or able, speaker or orator; (K, TA;) who pours forth a copious flow of words. (TA.)
He mixed the dregs of dates [i.e. the dregs of pressed dates] with other dates in the beverage called ّبيبذ (S) or he mixed the dregs of pressed unripe dates with dried dates in making ّبيبذ (Mgh) or he mixed the dried dates with the dregs of pressed unripe dates. (K) The doing so is forbidden in a trad. (S, Mgh.)

ّبيبذ, an arabicized word, (Msb) pronounced by the vulgar with ت (, S, Msb,) The dregs of anything that is pressed; (S, A, Mgh, Msb) as of pressed unripe dates: (K) or the dregs of pressed unripe dates, which are mixed with dried dates in making the beverage called ّبيبذ (TA) or the expressed juice of dates; or the dregs of pressed dates: (As, Msb) or pressed grapes from which the juice has run, and of which the dregs remain. (Lth, TA.)
**Thān**

1. (T, S, M, Msb, K) aor. — (K) and َﻦَﺨَﺛَ (El-Ahm ar, ISd, Msb, TA,) aor. — (TA;) inf. n. َﻦَﺨَﺛَ (T, S, Msb, K, &c.) and َﻦَﺨَﺛَ (ISd, Msb, K) and َﻦَﺨَﺛَ (Z, Msb, K) and َﻦَﺨَﺛَ (TA;)

**It** (a thing, S, Msb) was, or became, thick, big, gross, or coarse; and hard, firm, stiff, tough, or strong: (S, K:) it was, or became, thick, dense, or compact: (M, TA:) [it (a garment, or piece of cloth,) was thick, or close, in texture: (see َﻦَﺨَﺛَ)] it [a semiliquid of any kind] was, or became, thick, so that it did not flow, nor continue in its passing away. (Er-Rághib, TA.)

4. [In its primary sense, He, or it, rendered it َﻦَﺨَﺛَ, i. e. thick, &c. ___ And hence,] He, or it, (a man, JK, T, Mgh, Msb, and a wound, S, Mgh, and disease, Bd in viii. 68,) rendered him heavy: (JK, T, Bd ubi suprà, TA:) or weakened him, rendered him languid, or enervated him. (S, Mgh, Msb, K, TA.) You say, َﺚَﺨَنْتِهِ ضَرِيًا He rendered him heavy by beating: (JK:) or he beat him much, or vehemently, or excessively. (TA.) And َأَنْخَنَتْهُ بِالجَرَاحَةِ I weakened him, rendered him languid, or enervated him, by the wound, or wounds. (Msb.) ___ in the Kur xlvii. 4, means When ye have made much slaughter among them: (Jel:) or when ye have made a great and vehement slaughter of them: (Bd:) or when ye have overcome them, and wounded them much, or inflicted (Abu-l-'Abbás, K, TA,) so that they give with their hands. (Abu-l-'Abbás, TA.) He made a great, or vehement, slaughter, (A,) or a great, or vehement, wounding, (K,) among the enemy. (A, K,) َأَنْخَنَتْهُ فِي الْأَرْضِ He made much slaughter in the earth, or land: (Bd in viii. 68, Mgh, TA: in the S, ًﻼْﺘَـﻗِضْرَﻷا which means the same: TA:) or he went against the enemy, and made a wide, or large, slaughter of them [in
the land]: (Msb:) or he fought vehemently in the earth, or land. (Jel in viii. 68.)

He exceeded the usual, or the just, bounds, or degree, in the affair; strove, or exerted himself, vigorously, or strenuously, therein; or did his utmost therein. (TA.)

His saying took, or had, an effect upon him; or distressed, or afflicted, him. (TA.)

I knew such a one, or was acquainted with him, thoroughly, or very well. (TA.)

8

in the saying of El-Asshà,

*تمَهَل في الحرب حتّى تَخْنَ

[He acted deliberately in war until he became heavy, or weakened, or languid, or enervated, by wounds], is contracted by idghám from. (S, TA.)

10

Sleep overcame him. (JK, K, TA.)

He became overcome by [lit. between] disease and fatigue. (A, TA.)

an inf. n. of [commonly used as a simple subst., meaning Thickness, &c.]: one says [A garment, or piece of cloth, having thickness, or closeness, of texture]. (TA.)

[app. a mistranscription for or meaning A heaviness in the chest or body, or a heaviness and langour, or a heaviness on the heart]; as also : El-'Ajjáj says,

*حتى يُعْجَ ثَخْنَة مِن عَجِعَةً

[app. meaning So that he who cries out cries out by reason of heaviness, &c.]: (TA: [this saying is also cited in the S, in art. ; but there, in one copy, I find ; and in another, ; and in both, instead of :]) and
hence he received the surname of 

(S and TA in art. عج: ٌثْخَنثْجَّاج) so says IDrd. (TA in that art.) [Golius explains ٌثْخَنثْجَّاج as meaning crassities, spissitudo; on the authority of Ibn-Maaroof and Ibn-Beytar; but I suspect that he found ٌثْخَن in their works written for ٌثْخَن or ٌثْخَن, both inf. ns. of ٌثْخَن.]

ٌثْخَن: see ٌثْخَن.

ٌثْخَن part. n. of ٌثْخَن (S, Msb:) Thick, big, coarse, or gross; and hard, firm, stiff, tough, or strong: (S:) [thick, dense, or compact: ٌثْخَنثْجَّاج: see 1: pl. ٌثْخَنثْجَّاج] You say ٌثْخَنثْجَّاج A garment, or piece of cloth, thick, or close, or full, in texture, and, as Az adds, in warp. (TA.) ___ Applied to a man, Completely armed: (KL:) or ٌثْخَنثْجَّاج has this meaning. (S.) ___ Also (JK, TA) Forbearing, clement, grave, sedate, or calm: (JK, K, * TA: [in some copies of the K, ٌجَيْلَحا is erroneously put for ٌجَيْلَحا: ٌجَيْلَحا]) in the M, heavy in his sitting-place. (TA.)

ٌثْخَن[pass. part. n. of 4, q. v.]. You say, ٌثْخَنثْجَّاج I left him weakened, languid, enervated, or much wounded; beaten until he was at the point of death. (TA.) ___ Forbearing, clement, grave, sedate, or calm, in mind, or intellect. (TA.) [See also ٌثْخَنثْجَّاج.] ___ Metonymically applied by the people of Syria to One who causes laughter; who is quick, brisk, or lively, in his motions. (TA.)

ٌثْخَن One who exceeds the usual, or the just, bounds, or who does his utmost, in narration, and in the rehearsal of sayings. (TA.) ___ And, with ٌجَدً، A large, corpulent, fleshy, woman. (JK, A, K.)
ثدو

ثثناءً، aor. : see art. ثثنى 1
1. It became moist or moistened. (T, K.) i. q. [The land became moistened by much dew]: mentioned by Yaakoob, who asserts that the "ث" in the former is a substitute for the "س" in the latter; but is not known. (M.) aor. — (T, K) and — (T, K.) He moistened it. (T, K.) — And "ث" [so in the TT, as form the T, without. teshdeed.] He fed him, or nourished him: (T, TT:) or the verb in this sense is "ث" for its inf. n.] signifies the act of feeding, or nourishing. (K.)

2. see 1. (T, S, M, Mgh, Msb, K, &c.) and (K:) the first of these is the form most commonly obtaining: (TA:) [The breast, or mamma:] the part of the chest whereof the "حة" is the head; each of the two parts whereof the "حةتان" are the two heads: (Zj in his Khalk el-Insân:) [and sometimes, but not properly, the "حة" alone; i. e., the pap, nipple, or mamilla:] you say a breast that is swelling, prominent, or protuberant, (S, A, L, K, in art. "قود" that fills the hand, (A in that art.,) and has not yet become folding: (S, L, K, in that art.:) and [the sucked the breast, meaning the pap, or nipple, of his mother]. (Iktt in TA, art. "رضع":) it is peculiar to woman; (T, K,) or common to woman and man; (S, Msb, K,) being sometimes used in relation to a man; (Msb;) accord. to the opinion held to be most chaste and best known by the lexicologists [in general]: (TA:) and is masc.; (T, M, Mgh;) or masc. and fem.; (S, Msb, K,) but most chastely masc.: (TA;) the pl. [of pauc.] is "ثاء" (S, M, Msb, K,) [originally "ثاء" of the measure "الاث", (Msb,) and [of mult.] "ثاء" (S, M, Msb, K,) [originally "ثم" of the measure "ثاء" (S, Msb,) and with kesr to the "ث" because of the kesr to the letter following, (S,) and sometimes "ثاء".
[And the women became widowed, or bereft of relations, and without their ornaments, or in mourning, having woe, pulling the breasts]; but this is something like a mistake; and it may be that he meant, and changed the [latter] into for the sake of the rhyme. (M.) It is said in a prov., meaning, [i.e. The ingenuous woman will be made to hunger and will not eat the hire of her breasts,] the prefixed noun being suppressed; or, as some relate it, which is plain [as meaning, by means of her breasts]: it is applied in relation to a man's preserving himself from ignoble means of acquiring wealth. (Mgh.) And, a form of imprecation against a man, and used to imply a wish for his separation. (As, L in art. The saying of 'Alee, on the day of his slaughter of the Khawárij, اِنْظُروا فِيْهِمْ فِيْهِمْ. Look ye, for among them is a man one of whose arms is like the breast of the woman], not as some relate it, was applied to a man who had, in the place of one arm, a lump of flesh upon his shoulder-joint, which lump, when it was stretched, became equal in length to his other arm, and when it was left, returned [to its original form]. (Mgh.) Respecting , the dim., whence the surname , he who holds , to be masc. [only] says that the is added because the word [virtually] means [which is fem.,] for the man thus surnamed had a short arm, of the size of the , as is indicated by the fact that they also called him
(S:) or, accord. to Fr, (A'Obeid, T,) ُثدثدث is added, in this instance, in the dim., though ُثدثدث is masc., because it applies to what resembled the remains (بقية) of a ُثدثدث, the greater part of it having gone, so that it is like حممة and حممة [dims. of حممة and حممة]: (T, M;) or the ُثدثدث is added because the word is regarded in this case as meaning البضعة [the piece, or lump, of flesh]: (Mgh:) some say that it is the dim. of ُثدثدث (Mgh, TA;) but this requires consideration. (Mgh.)

Also ُثدثدث: see ُثدثدث. Also A repository, or receptacle, (AA, K,) of the size of the fist, (AA,) in which the horseman carries the [sinews called عقب] of which the bow-string is made, and which are bound round a bow, and round an arrow, to repair a fracture in it, (see عقب and عقب,) and the feathers [which he may require to attach to any of his arrows]. (AA, K.)

ُثدثدث: see the latter art. Also A certain plant [growing] in the desert. (S.)

ُثدثدث: A woman large in the [or breasts] ُثدثدث, the masc. form, is not used. (S, M.)

ُثدثدث, [written by some ُثدثدث, as well as ُثدثدث, ُثدثدث, ُثدثدث,] mentioned here in the S, and in art.

ُثدث: see the latter art.
**1**

بَرَثَ، اور.ـ (K,) inf. n. بَرَثُ، (TK,) [probably, in its primary sense, *He stripped it of its* بَرَث: see 2: __ and hence,] *He stripped him of his garment;* namely, a sick man. (K,) See also 2, in three places.

**2**

بِرَثِ، in its primary sense, is The *removing of the* بَرَثُ، i.e., the fat that forms the integument of the stomach of a ruminant: so says Z. (Har p. 197.) And hence, The act of blaming; reproving; and punishing, or chastising, for an offence, or a crime: (Har ubi suprά:) or severe blaming or reproving, that rends reputations, and takes away the brightness of countenances: (Z in Har ubi suprά:) which last meaning it has in the Kur xii. 92: (Bd:) or لاَ ﻻَمَّا كَبْرَتَ ﻋَلَيْكَ there means *No evil, or mischief, shall come upon you:* (Z, T;) or your offences, or crimes, shall not be mentioned: (Th, M;) signifies the act of blaming, or reproving; (S, Mgh;) or doing so severely, or angrily; or, with the utmost severity or harshness: the act of upbraiding, or reproaching; and the going to the utmost length in blaming or reproving: one says، لَمَّا كَبْرَتَ ﻋَلَيْكَ [No blame, &c., shall be laid on thee]: and it is from كَبَرَتُ عَلَيْكَ [as explained above]. (S,) You say، كَبَرْتُ عَلَيْكَ، and كَبَرْتُ عَلَيْهِ، meaning *He blamed, or reproved;* or did so severely, or with the utmost severity; or reproached, or upbraided: (T;) and كَبَرْتُ عَلَيْهِ، (S, M, K;) and كَبَرْتُ عَلَيْهِ، (A, K;) and كَبَرْتُ عَلَيْهِ، (A, K;) aor. كَبَرْتُ عَلَيْهِ، (K,) inf. n. كَبَرْتُ عَلَيْهِ; (TK;) and كَبَرْتُ عَلَيْهِ، (A, K;) he blamed him, or reproved him; upbraided him, or reproached him, (M, A, K,) with, or for, his offence, or crime; (M, K;) and reminded him thereof; (M;) he showed him his deed to be foul, abominable, or bad: (As, S;) or كَبَرْتُ عَلَيْهِ, aor. كَبَرْتُ عَلَيْهِ,
signifies *he blamed him, or reproved him;* and, as Suh says, *he blamed him, or reproved him, much.* (Msb.) Also *The acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder.* (TA.) It is also said in the K to be *Syn. with الْطِّيَّ,* which means *The building* [or *casing a well*] *with stones:* but [SM says,] I fear that this is a mistranscription for *توْيِب,* with و ( .) TA.

4 *ثَرَبُ* He (a ram) *increased in his fatness:* (K.) or *acquired a ثَرَب,* having increased in fatness. (TA.) See also 2, in two places.

*ثَرَب* A thin integument of fat that covers the stomach of a ruminant and the bowels or intestines; (Lth, T, S, Msb, K;) the fat that is spread over the bowels, or intestines: (T:) pl. (of mult., TA) أَثَرَبُ (M, K) and (of pauc., TA) أَثَرْبُ. (K.) Hence, the الشَّمْسُ كَأَثَرَبِ. The sun [upon the ground] became like the integuments above-mentioned: i. e., scattered; being upon one place and not upon another, towards sunset: a phrase occurring in a trad., in which it is said that when this is the case, it is forbidden to perform the afternoon prayer: and in another trad. occurs the phrase, صَارَتِ الشَّمْسِ كَثْرَبِ النَّافَةِ [The sun upon the ground became like the ثَرَبُ of the she-camel]. (TA.) And [hence,] A land of which the stones are such as those of the حَرَةٍ [q. v.,] save that they are white. (L)

*ثَرَبَاتُ,* (K,) or ثَرَبَاتِ (T,) or ثَرْبَاتِ, with which it is nearly, or perhaps exactly, syn., (M,) The *fingers.* (M, K.)

*أَثَرَبُ,* (TA,) fem. أَثْرَبَةُ, (T, K,) A sheep *having a large ثَرَبَ* (T, TA;) i. e. (TA) a *fat* sheep. (K, TA.)

*مَرَّبُ* One *who gives little,* (K, TA,) reproaching for that which he has given. (TA.)

*مَرَّبُ* Upbraiding [ &c.: see the verb, 2]: (M:) or acting ill, or corruptly; doing evil, or
mischief; creating confusion, or disorder. (M, K.)
1. **دَرِث**

He broke a dry or hollow thing: (T, Mgh, L)

he crumbled a thing, or broke it into small pieces, with his fingers. (M, L)

Hence, **اًزْبُخَ دَرِث** (S, M, A, Msb, K) inf. n. as above, (S, Msb) He crumbled bread, or broke it into small pieces, with his fingers, (M, A, Msb, K) then moistened it with broth, (A, Msb) and then piled it up in the middle of a bowl: (A:) or he broke bread: (S:) and in like manner **ثُرِثَاء** (I. e. bread crumbled &c. as above described). (M.) He rubbed and pressed a testicle with the hand, in lieu of castrating; (K;) inf. n. as above. (Mgh.) See also 2.

He dipped a garment, or piece of cloth, in dye: (K;) he dyed it with saffron &c. (TA from a trad.)

He (a man, IAar, T) was carried away from the place of fight wounded much but having life remaining in him. (IAar, T, K.)

2. **دّرِث**

He killed an animal that should be slaughtered without cutting the external jugular veins] so as to make the blood flow; (M, K;) i. e., (TA,) he killed it with a blunt knife, so that he broke, [or tore, the flesh &c.,] and did not cut so as to make the blood flow: (A, TA:) or he killed it by squeezing and pressing the without cutting, and making the blood to flow: (Mgh:) or he killed it with a thing that did not
make the blood to flow freely: or he killed it without practising the method prescribed by the law: (T:) or تَكْرِيد in slaughtering is the breaking [the bones or joints &c. of the animal] before it is cold; and this is forbidden. (S.) [See also مَسْرُونُ.] ____ See also 1, last sentence. ____

And see تَرِيد, below.

4 [It seems that Golius found أَثْرُد erroneously written in a copy of the S and in a copy of the K for أَثْرُد.]

8 أَثْرُد: see 1, in four places.

ثَرِيد Weak rain. (IAar, M, K.)

ثَرِيد (S, K) and تَثْرِيد (A) A chapping in the lips. (S, A, K.)

ثَرِيد: see what next follows.

Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth: (Msb:) or [simply] broken bread. (S.) ____ Also, the former, (T, A,) and تَثِرِيد (T, M, A, K) and تَثْرِيد (S, M, A, Msb) and مَثْرُودة (M, K) and مَثْرُوْدة (K accord. to the TA) and أَثْرِيَدُان (Fr, M, * K,)

Bread, itself, crumbled, or broken into small pieces, with the fingers, (T, * S, * M, A, Msb, K, * ) then moistened with broth (T, A, Msb) &c., (T,) and then piled up in the middle of a bowl; (A;) generally having some flesh-meat with it: (L:) or تَثِرِيد signifies a mess, or

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portion, of تَثِرِيد [or bread crumbled or broken &c.]; (T;) [and so مَثْرُودة, and مَثْرُوْدة: ] that of Ghassán is said by common consent to have been prepared with marrow, and with eggs, or the yolks of
eggs; and there was no kind more delicious than these two kinds. (TA.) The pl. of 

ةﺪﻳﺮﺛ is ُﺪِﺋاَﺮَـﺛ and ٌدُﺮُـﺛ and ٌدْﺮُـﺛ (;

A, and

Ham p. 524;) the last of which is a contraction of that next preceding it. (Ham ubi suprà.) A poet, as cited by IAar, says,

* Alla ya khawba 'Aibna yendaran

* Abi al-halqum badukan la yanam

[Now surely, O bread, O daughter of two preparers of, the throat refuses, after swallowing thee, to rest, by reason of desire for more]: he says that the poet calls the bread after two young

men, or slaves, who were preparing ُثريدة, and gives tenween to ُثريدة by a poetic license, instead of saying ُثريدة which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is ُثريدة كَمُـعْلَا ; and [ISd says,] I think that this is a determinate subst., for ُثريدة or ُثريدة الْتُرْيِد, and therefore properly imperfectly decl., but here made perfectly decl. by a poetic license. (M.) It is said in a trad. that the excellence of 'Alisheh above other women is as the excellence of ُثريدة above other kinds of food; but it is said that what is here meant is food prepared with flesh-meat, together with ُثريدة, because this is generally prepared with flesh-meat, and it is said to be one of the two things called. (TA.)

ُثريدة: see ُثريدة for each, in two places.

ُثريدة: see ُثريدة for each, in two places.

ُثريدة: see ُثريدة for each, in two places.

ُثريدة: see ُثريدة for each, in two places.

A [bowl such as is called] ٌقَصِعَة [app. for ُثريدة]. (TA.)

ُعَرْدَة: see ُعَرْدَة for each, in two places.

ُعَرْدَة: see ُعَرْدَة for each, in two places.

ُعَرْدَة: see ُعَرْدَة for each, in two places.

ُعَرْدَة: see ُعَرْدَة for each, in two places.

One who slaughters (an animal intended to be slaughtered, M) with a stone or a bone, (M, K,) or the like thereof; to do which is forbidden: (M:) or one whose iron instrument is not sharp, (IAar, M,) so that he mangles the flesh. (IAar, M.)
A stone, or bone, or blunt iron instrument, with which an animal is slaughtered [in a bungling manner: see مَّثَرَدَ]. (M, K.)

Also A garment, or piece of cloth, *dipped in dye*. (Ish, T.)
He (a man, T, S, Msb) had one of his central incisors broken: (AZ, T, Msb:) or he had a central incisor fallen out: (S:) or he had a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth; (M, K; *) or, peculiarly, a central incisor: as also ُهَمْرَأ (T, S, M, Msb, K;) aor. ُهَمْرَأ (M, K;) inf. n. ُهَمْرَأ (T, S, M, Msb,) and ُهَمْرَأ (T, M, K;) He (a man, T, S, Msb) broke one of his central incisors: (T, Msb:) or rendered him ُهَمْرَأ (M, K;) or the former, he struck him on his mouth, so that one of his central incisors fell out: and ↓ the latter, He (God) rendered him ُهَمْرَأ (S.) And I broke his central incisor: (T, S.)

see 1, in two places.

His central incisor became broken. (T, S, Msb.)

applied to a man, Having one of his central incisors broken: (T, Msb:) or having a central incisor fallen out, (S, and Ham p. 613,) so as to have a gap between two of his teeth: (Ham ib.) or having a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth; (M, K; *) or, peculiarly, a central incisor: (M, K;) fem. ُهَمْرَأ (M, Msb, K;) pl. ُهَمْرَأ (Msb.) Night and day: (M, K;) and time, or fortune, and death. (TA.)
The people, or company of men, became many, much, or great in number or quantity; and increased: (As, T, S, M, K,) and in like manner, the cattle, or other property, became many, much, or great in number or quantity: (As, S, M,) i.e., the cattle, or other property, became many, much, or great in number or quantity. (As, S, M,) as also أثرى, (T, S, Mgh, K,) and أثرى signifies he was, or became, in a state of competence or sufficiency, in no need, or rich; syn. أستغني: (Msb:) or it signifies more than أستغني: (T:) and I became, or have become, abundant [in property] by means of thee: (T, S:) and I became in no need of other men by means of such a one. (T, S, M.) A poet says, (S,) namely, ElKumeyt, praising the Benoo-Umeiyeh, *

لكم مسجدًا آللًا الموران واحصى
لكم قصصه من بين أثرى وأفقترا

[Ye have the two visited mosques of Mekkeh and El-Medeeneh, and ye have the number of the pebbles of such as are between him who is wealthy and him who is poor]: he means, (S,) or به, inf. n. أثرى, (M,) also signifies I rejoiced (T, M) in thee, (T,) or in him, or it: (M:) and He rejoiced in, or by reason of, that. (ISk, S,) We were, or became, more than they: (AA, S, M:) or more in cattle, or other property: (K,) أثرًا القوم, He (God) made the people, or
company of men, to be many, or numerous; multiplied them. (AA, T, S.)

The enemy will not say much respecting us. (M, TA.)

I am in no need of other men by means of him; (T, S, M;) as also

Many, or a great number, (S, M, K;) of men; and of cattle, or other property: (M, K;) or much, or a
great quantity, or property; (Mgh, Msb;) as also (S, M, * Mgh:) and signifies the same as the
being a substitute for the Th. (M.) One says, (ISk, S,) or (T,) Verily
he possesses a number [of men] and much property. (ISk, T, S.) Accord. to IAAr, one says

A great number of men: but only

The night of the conjunction of the moon and the Pleiades. (M, K.)

A state of competence or sufficiency; or richness.

(Msb.)

Many, or numerous; [applied to a company of men;] and so applied to spears (Mgh): (TA:) also many,
or much, cattle, or other property; (S, M, K, TA;) and so (T, TA:) Also A man possessing many, or
much, cattle, or other property; and so (M, K;) and (T,) so too (T, S, Mgh;) or

abounding (M, K, TA) in cattle, or other property: (TA:) and [its fem.] , applied to a woman, (T,
S, M, K,) likewise signifies *possessing many,* or *much,* cattle, or other property: (T, S, K:) the dim. of this last is َﺮﱡـﺜﻟا. (T, S, M, K.) ___ See also َثْرَى. And see art. َثْرَى. 

**The Pleiades; the Third Mansion of the Moon:** it is believed to be the most beneficial, in its influences on the weather, of all the Mansions of the Moon, on account of the period of its auroral setting, which, in central Arabia, about the commencement of the era of the Flight, began on the 12th of Nov., O. S.: (see لﺰﻧ in art. *; and see also ٌءْﻮَـﻧ:) hence what is said of it in Job xxxviii. 31; and hence, as being the most excellent of all asterisms, it is called by the Arabs [the Asterism]: (S, K:) the former appellation is given to it because it comprises, in appearance, many stars in a small space; (M, K; *) for it is said that amid its conspicuous stars are many obscure stars; (IÀth, TA;) the number altogether being said to be four and twenty, agreeably with an assertion of the Prophet: some say that it is so called because of the abundance [of the rain] of its َثْرَى [here meaning auroral setting]: (TA:) the word is thus applied only in the dim. form, which is used in this instance to denote magnification. (M, TA.)___ 

**A cluster of lamps, generally resting in holes in the bottom of a lantern:** see an engraving in my Modern Egyptians, ch. vi.] The َثْرَى of lamps is so called as being likened to the asterism above mentioned. (M.) 

ٍﺮْﺜُﻣ: see ﱡىِﺮَﺛ: and see also art. ىَثْرَأ. 

ةاَﺮْـﺜُﻣ: see ﱡىِﺮَﺛ: and see also art. ىَثْرَأ. 

A cause of multiplying, or rendering abundant; syn. مَثْرَاة: so in the saying, ِهَـذَا مَثْرَاة لِالمَعَال
property]. (S, K.)

*I am rejoiced in him.* (ISk, TA in art. ارث) See also art. ارث.
The earth, or land, became moist and soft, after drought and dryness: (M, K:) or became watered by rain that penetrated to its moisture. (Msb.) See also the same form of the verb in the first paragraph of art. 

He moistened (T, S, M, K) a place, (T,) or earth, or the ground, or dust, (M, K) and [or meal of parched barley or wheat], (S, TA,) and any other thing: (TA:) he sprinkled a place: (S, K:) he poured water upon, and then stirred about, and mixed up, [the preparation of milk termed] aقظ (M, K) and سویق. (M.) He made his hands to cleave to the ground (T, K) between the two prostrations in prayer, not separating them therefrom until he performed the second prostration. (T.)

It (rain) moistened the earth. (S.) The land, or earth, had much moisture; became abundant in moisture: (S, M, Msb, K:) or it became compact with moisture. (AHn, M.) [See also مثير.]

Moisture; humidity; (S, M, K;) of the earth: (S, Msb:) and moist earth; (S, M, Msb, K;) that is not moist is not called (Msb;) or such as, when moistened, does not become cohesive mud or clay; (M, K;) as also ثریا (an epithet used as a subst.): (AO, T, * K, TA: [in the CK, erroneously, ثریا]) and the earth; (M, K;) as also ما تحت الثری (what is beneath the earth; (M;) and the latter, being thus used as a proper name, is imperfectly decl.: (Ham p. 351:) dual [thروان (S, M, K) and ثروان (Lh, M, K: [but the sing. of the latter should be written ثریا]])
The two moistures met, or have met, is said when the rain has sunk into the ground so that it has met the moisture of the earth. Accord. to IAar, it was also said by a man, or by an Arab of the desert, (K,) who, being naked, clad himself with a fur-garment, without a shirt; meaning the hair of the pubes and the soft hair of the fur-garment. And the Arabs say, meaning A month of moisture in which the rain begins, and sinks into the ground, and moistens and softens the earth; for: and a month in which thou seest the heads of the herbage grown forth; for: and a month in which the herbage is tall enough to be pastured upon by the cattle: and a month in which it is full-grown and erect. One says also, meaning The sweat of the horse appeared. And, meaning Verily I see the effect of anger in the face of such a one. He is the knowing with respect to it. (T in art. Hence, as being likened to moist earth,) i. q. Good; anything good; &c. (M, K. For, Golius appears to have found, in a copy of the K, rendered Terræ tractus, he has given as a signification, not of, but of, which, like, he also explains as meaning terra. ) So in the saying, app. meaning Such a one is a person from whom good is easy of attainment: or it may mean, a person from whom good seems to be easy of attainment. in either case likened to land of which the moist earth is near the surface: that the phrase may have the latter meaning appears from what here follows. (M.) You say, meaning Verily such a one is a person who promises but who does not fulfil. (IAar, T.) Hence also, Fresh and vigorous friendship. You say, (The fresh
and vigorous friendship between me and him has not withered: hence the phrase, 

That friendship which is between me and such a one is fresh

and vigorous]; i.e., it has not ceased, or become severed. (S, * M.) Jereer says,

* فَلَا تَوَسَّوُوا بَيْنِي وَبَيْنَكُمُ الْقُرَى
* فَإِنَّ الَّذِي بَيْنِي وَبَيْنَكُم مَّرْيَٰٰ

[And wither not the fresh and vigorous friendship between me and you; for that which is between me and you is fresh and vigorous]. (S, M.)

Moist; humid. You say *رَثُم, (M, Msb,) like *رَثَأ, (Msb, K,) or *رَث, (AHn, M:), Earth, or land, that has become moist and soft, after drought and dryness: (M, K;) or watered by rain that has penetrated to its moistness: (Msb;) or the last, land of just, or moderate, moisture: (AHn, M:) or moist land; (T, S, M;) and so the first. (M.) And *مَكَانُ ثَرْيَانُ A place of which the earth has in it moisture. (TA.) And يوم ثَرْيَ A humid day. (TA.) See also art. ثُروُو.

* ثُرَىَ, fem. ثَرَىَ: see ثُرَىٰ, in two places: and see also art.

* ثُرَيْاَ: see ثُرَىٰ and see also.

* ثُرَيْانُ: see.

* ثَرَىٰ: see art.

* ثُرُؤُ: see art.

* ثُرُؤُ: see art. and see also art. أَثُرُى.*

* مَثَرَىٰ, fem. part. n. of 4, q. v. [is explained as meaning] Land of which the earth has
not become dry. (T, TA.) See also مَرِّي, last two sentences. And see art. مَرِّي.

مری a pass. part. n. having no verb; used as an intensive epithet in the phrase مَرِّي مَرِّي[Very moist earth].

(M.) See also art. مَرِّي.
He (a man, Lth, S) was, or became, such as is termed

and [explained below]. (Lth, IDrd, S, K.)

but the former is the more correct and the more common, (Lth,) or the former only, (IDrd, and IB on the authority of Ibn-El-Jawáleekee, and K,) the latter being vulgar, (IDrd, K,) but AZ asserted his having heard the latter,

(AHát, cited in the Jm,) [and the latter only is mentioned in the Mgh,] A man (S, Mgh) having no hair upon the sides of his face, but only upon his chin; syn. : (S, Mgh, K;) or having a scanty beard: (IDrd:) or the former signifies having little hair in the beard, and in the eyebrows:

(K) or [when you mean the latter] you say , (K,) a man having thin, or scanty, eyebrows; as also , (TA;) the mention of the eyebrows being indispensable; (IAar, K,) and

[a woman having thin, or scanty, eyebrows]: (S TA:) pl. (of pauc., TA) and (of mult., TA) and and (AZ, K) and (IAar,) [all of which may be of either sing.,] and , (AZ, S, K,) which is of the former sing., (S,) and , (AZ, S, K,) which is of the latter. (S.) You say also . A woman having no

, e. hair on the pubes; in the copies of the K incorrectly written . (TA.) And

عَارِضَ أَنْطُفَأ 

A side of the cheek, or of the face, having the hair falling off. (Mgh.) Also, the former, Heavy in the belly; (K, TA;) slow; applied to a man. (TA.) The former also signifies Human
excrement or ordure; or thin human excrement or ordure; syn. سَلْحْ. (Sgh, K.) [See also ﺔَﻠْطُ.]

 платеж, and its fem. نَطُح , in four places. It also signifies The spider: or another
creeping thing, that stings, or bites, vehemently: (K:) this is from Lth, as in the O and L: but in the
Tekmileh we find شَفَاء , like شَفَاء , [app. a mistake for شَفَاء , like شَفَاء ,] a certain small creeping
ting: or, as some say, it is فَنَا , of the measure of فَنَا. (TA.)
ثلث

1. **ثلث, (S, A, K,) aor. , (K,) inf. n.** He gave vent to it; or made it to flow forth, run, or stream; namely, water, (S, A, K,) and blood, and the like. (K,) [thought by MF to be ُثلثُثُماً, but I see no reason why it should not be ُثلثَثُماً] said of a wound, means *it flowed, or ran, with blood.* (TA.)

7. **ثلث** (water) had vent; or it flowed forth, ran, or streamed; (S, A, K,) in, or through, a

*ثلث* and in like manner, rain: (TA:) and blood from the nose. (S, TA.) [Hence,] *ثلث* he called out to him and he sprang up and ran to him. (A, TA.)

ثلث, applied to water, (K,) and to blood, (TA,) *Flowing, running, or streaming;* as also ُثلثُيتُنَعَّمَثُوأ and ُثلثُبُثِعَمَثُوأ. (K, TA.) You say ُثلثُبُثِعَمَثُوأ [a flowing torrent]. (A.) And hence, ُثلثُبُثِعَمَثُوأ ُلُحَشَسَة ُثنَعَمَثُلا. The torrent [or rather the torrents ran like the serpent called ُثنُعُمَّثُوأ.] (A, TA.) See also what next follows.

ثلث, (so in the S, expressly said to be ُثلثَبُثِعَمَثُوأ, or ُثلثَبُثِعَمَثُوأ) or (so in the K,) in some copies of the K, erroneously, ُثلثُتِيْثُما* A water-course of a valley; a channel in which water flows in a valley: (S, K,) accord. to Lth, the rubbish and scum that collect in the channel in which the rainwater flows; but Az disapproves of this explanation of the word, and says that it signifies, in his opinion, the channel itself: (TA:) the pl. is ُثنُعُمَّثُلوُأ. (S, K,) One says, ُثنُعُمَّثُلوُأ كَمَا ُثنُعُمَّثُلوُأ. The torrent [or rather the torrents ran like the serpent called ُثنُعُمَّثُوأ.] (A, TA.) See also ُثنُعُمَّثُوأ.

ُثنُعُمَّثُوأ A kind of long serpent: (S,) a great serpent; applied to the male and the female:

(Msb:) a bulky and long serpent, (Sh, K, TA,) that hunts the rat or mouse, to which
latter animal the name is sometimes metaphorically applied, and that is
more useful in the house than are cats: (Sh, TA:) or particularly the male [serpent], (Ktr, K,
that is yellow, and ruddy: (Ktr:) or the serpent in general, (ISH, K,) male and female,
great and small: (ISH:) [also applied to an enormous fabulous serpent; described by Kzw and
others:] pl. (S, Msb.) (S, Msb.) __ [also applied to the serpent in general, (ISH, K,) male
and female. (ISH, K,) male and female, great and small: (ISH:) pl. (S, Msb.) The basilisk. (Golius, from a Glossary.)]

*His mouth runs with clear water,* having an extended [or a rropy] flow. (As, S, K.)

See عثب.

See عثب, in three places.

*The outlet, or place of outpouring, of the water of a watering-trough &c.;* the place
of passage for the water, in the side of a watering-trough or tank: and a
channel, or conduit, for water: (KL:) pl. (S, A.) You say مثعب النعمة, (S, A.) You say مثعب النعمة (the outlet for
the water of the watering-trough or tank): (S, A:) and مثعب السطح (the outlet for the
water of the house-top): (A:) and مثعب المطر (the outlet, or channel, for the rain-
water): (TA:) from مثعب المطر he gave vent to the water, or, made it to flow forth, &c. (A, TA.) And مثعب المطر
meaning The channels, or places of flowing, of the water of the city: (K, TA:) whence it
appears that MF has erred in saying that مثعب signifies [only] a مزارع or spout for conveying away
water from a housetop &c.: not a channel, or place of flowing. (TA.) [See also صنبور, and لولب.]
as an epithet applied to a leguminous plant, or to an herb, *Fresh, juicy, or sappy*; (S, A, K;) soft, or tender. (S, A.) You say ٌﺪْﻌَـﺛ in this sense; (S, A;) the latter word being an imitative sequent, not [generally] used alone; but some use it alone: (S:) and it is said to be syn. with the former. (TA.) You say also ٌةَﺪْﻌَـﺛ ٌﺔَﺒَﻃُر, meaning *Soft, moist earth*; (S, K;) as also ٌﺪْﻌَﺟ ( .Sudot;.)

___ [As a coll. gen. n.,] *Fresh ripe dates*: or *dates for the most part in a state of ripeness*: (K;) or *ripening dates when they have become soft*: n. un. with ٌ . (As, S;) that which is ripening, but as yet hard and indigestible, is termed ٌﺔَﺴُْﲨ ( .As, TA.) [See ٌﺮْﺴُﺑ.] ___ *Fresh butter*: so accord. to Is-hák Ibn-Ibrá- heem El-Kurashee, in a trad. related by him. (IAth, TA.)

*He possesses not little nor much.* (K.) [Here, again,] the last word is an imitative sequent. (TA.)
1. His teeth were irregular in their places of growth, and overlying one another: (Msb:) [or he had a tooth, or teeth, in excess, or exceeding the usual number, and growing behind the others: see what follows.] And the tooth exceeded the usual number, (Msb, K,) being behind the other teeth: or entered beneath another, being irregular in the place of growth. (K.) [See also ℣ٌﻞْﻌُـﺛ.

2. They were, or became, numerous, or many, (K, TA,) and straitened, or crowded, one another: (TA:) so, too, said of men coming to water. (K, TA.) They acted contrarily, or adversely, to us; they opposed us. (Lth, S, K.) said of a recompense, or reward, It was, or became, great. (K.) And said of an affair, It was so great that one knew not how to apply himself to it: (K:) it implies incongruity. (TA.)

3. A tooth in excess, or exceeding the usual number, (K, and Ham ubi suprà,) behind the other teeth: (K:) or the entering of a tooth beneath another, with irregularity in the place of its growth: (K:) or signifies superfluities in the teeth, and irregularity in their places of growth, so that they overlie one another: (S:) or the teeth's overlying one another, and the excess of a tooth among them beyond the usual
An excess, or a redundancy, (K and Ham.) [i.e.] a small teat in excess, [in addition to the usual number;] (S,) in, or among, the teats of a sheep or goat, (S, K, Ham,) and of a she-camel, (S, K,) and of a cow: (K:) it does not yield milk, though hyperbolically described as doing so. (S. [But see لِعُث .]) Also, [not ثُعل as in Freytag's Lex.,] A certain animalcule that appears in a skin used for holding water or milk when its odour has become bad. (Ibn-'Abbad, K. *)

One says in reviling a man، meaning This ignoble fellow, that is naught. (Ibn-'Abbád, TA.)

Also A ewe, or she-goat, that may be milked from three places, or four, (Ibn-'Abbád, K,) by reason of an excess in the number of teats. (Ibn-'Abbád, TA. [See also لِعُث .]) Angry. (Lth, K.)

Applied to a she-camel, a cow, and a sheep or goat, Having an excess, or a redundancy, in the [number of] teats: or having, above her teat, a small teat: or having a nipple in excess: (K:) or a ewe, or she-goat, having a ثُعل [q. v.]: or, accord. to some of the lexicologists, a ewe, or she goat, that may be milked from her. (Ham p. 647. [See also لٌعُث .]) A wound made with a spear or the like from which the blood is scattered, or sprinkled.
A numerous army. (TA.) And An army, or a collected portion thereof, having with it much rabble and many followers: (K) regard is had in it to multitude and crowding. (TA.)

...

A man whose teeth are irregular in their places of growth, and overlying one another: (Msb:) or having superfluities in his teeth, and irregularity in their places of growth, so that they overlie one another: (S,) or having a tooth (Mgh, K,) behind the other teeth: (K,) or having a tooth entering beneath another, being irregular in the place of growth: (K,) fem. ṣṭḥ, applied to a woman; (S, Mgh, Msb, K,) and also to a gum (ṣṭḥ): (K,) pl. ṣṭḥ. (Msb, TA.) — A portly, or corpulent, personage, or chief, characterized by superabundances of benificence, or bounty. (Lth, K.)

Spread, scattered, or sprinkled. (TA.) — A company of men coming to water, straitening, or crowding, one another. (K,) — The people, or company of men, came in a connected, or continuous, body. (TA.)

A land in which are many ṭḥlāb [or foxes]; (S, K,) like a land in which are many ʿqrāb [or scorpions]; (S,) as also ʿqrāb [or scorpions]; (K in art. [But see this last word.])
Q. 1

*Thulub*

He (a man) was cowardly, and eluded, or turned away, or went this way and that, or to the right and left, quickly, and deceitfully, or guilefully; as also his doing so being thus likened to the running of the *thulub*. (TA.) And *thulub* him (TA.) and *thulub* [He was cowardly, and eluded him, or turned away from him, &c., through fear]; i.e., from another man. (TA.)

Q. 2

*Thulub*:

[The fox; *canis vulpes* of Linn.: but in the dial. of Egypt, the jackal; *canis aureus* of Linn.: the former animal being there called *Abu al-husn*, as it often is by the Arabs of other countries:] a certain beast of prey; (TA;) well known: (S, K:) applied to the male and the female; so that one says *thulub* دَّكَرٍ and *thulub* أَنْثى; but if one would designate the male by a single word applying to it only, he says *thulub* بَكَرٍ and *thulub* أَثَّب. (TA:) or the former applies to the female: (K:) or the female is called *thulub* Ks, S, Msb, K;) and the *male* (Ks, S, K) and *thulub* (Ks, S, K) [accord. to some,] like as one says ظَرْفُهُ and *thulub* عَقْرَبُ and مَغَرِّبُ (Msb;) or *thulub* is the *male*; and the *female* is called ظَارَفُهَا (Az, TA: [but see this word is art. (F)] the pl. of *thulub* is ظَارَفُهِمَا and *thulub* Ks, S, K) accord. to Lh: but ISd disapproves of this [latter pl.]; and Sb does not allow it except in poetry. (TA.) F charges J with error in citing, as a proof that *thulub* signifies the *male*, the following verse:

*أَرْبَ يَوِّلُ الْثَّلَٰعُبَانُ بِأَرْضِهِ
لَقَدْ ذَلُّ مَنْ بَالَتْ عَلَى الْثَّلَٰعُبَانِ
Is he a Lord, upon whose head the he-fox makes water? (the ب in بِرَأْسِه being syn. with علَى: so in the Mughnee, in art. بِ) Vile indeed is he upon whom the foxes make water!

said by a man who was keeper of an idol, on seeing a he-fox make water upon it: but in this, F opposes also Ks and others; and it is asserted by several authorities that the correct reading of the word نابلع in a trad. whereby F attempts to establish his charge against J is not نابلعَ، dual. of نابل، as he pronounces it to be, but نابلَ، which is said to be the masc. of نابل، like as دَآءُ التَّلَعَبَ and عقربان are mascs. of دَآءُ التَّلَعَبَ and عقربان أفعى (TA.) [for which Golius seems to have found in a copy of the ك دَآءُ التَّلَعَبَ.]

A well-known disease, [namely, alopecia,] (S, K,) in consequence of which the hair falls off. (S.) [Fox-grape: rendered by Golius uvæ vulpinae, i. e. solanum: but now applied by some to the gooseberry: and the solanum nigrum, or gardennightshade, is now commonly called a certain astringent, cooling plant: seven (or, as in one copy of the K, nine) حبات [which here seems to mean berries] thereof, swallowed, are a cure for the jaundice (اليرقان)، and stop pregnancy, (K, TA,) like the berries of the خروع [or castor-oil-plant], for the year, or, as some say, absolutely. (TA.) A hole, or aperture, (جَرْح) whence rain-water flows. (TA.) [And particularly,] The outlet, hole, or aperture, (مَخْرَج، S and Msb, or جَرْح، K, or ثَقَب، TA,) whence the rain-water flows from the place where dates are dried. (S, Msb, K, TA.) And The place whence the water flows forth (ل، K,) from, (ل، TA,) or to, (K, [probably a mistake,]) a watering-trough or tank. (L, K.) The upper extremity of a spear-shaft that enters into the head thereof. (S, K,) — The lowest part of a palm-shoot when it is cut from [the root of] the mother-tree: or the lowest part of a [shoot such as is termed] راَكُوب, on the trunk of a palm-tree. (AA, K,)
Also the os coccygis, or tail-bone; syn. (K.) And the podex, or the anus; syn. (K.)

A running of the horse like the running of the dog. (K.)

A land having [or foxes]: (S:) or, having many thereof; as also A land having [or scorpions]. (S, L.)
He broke it; (T, A;) namely, a part of a wall; (A;) he demolished it: this is [said to be] the primary signification: he demolished it, or pulled it down; namely, a wall: (T:) and he broke it (namely, anything, [as a wall and a vessel, &c.,] A) so as to make a gap in it, or a hollow in its edge. (A, K;) ___ Also, (IAar, S, Msb, K;) He broke his رَغَـث [or front teeth], (S, Msb, K;) or his teeth. (IAar, and TA as from the K.) And رَغَـث, in the pass. form, inf. n. رَغَـث, He (a boy) had his رَغَـث [or front teeth] broken. (Msb.) ___ I pulled out his tooth. (El-Hujeymee, TA.) And رَغَـث (a man) had a tooth, or teeth, pulled out. (As, TA;) ___ Also رَغَـث (AZ, S, Mgh, Msb, K;) inf. n. رَغَـث (AZ, Msb,) He (a boy) shed his central milk-teeth, (AZ, S, Mgh, K;) or his رَغَـث [or front teeth]: (AZ, Msb;) or رَغَـث, has this latter meaning, (A, K;) or أَنْغُر; (As, TA;) and رَغَـث, (K;) or أَنْغُر; (Sh, TA;) or رَغَـث, (Msb,) signifies he shed his teeth: (Sh, Msb, K;) رَغَـث is said to have this last signification in the Kifáyet el-Mutahaffidh; and أَنْغُر and أَنْغُر are there said to have the contr. signification, explained below [see 8]. (Msb.) ___ رَغَـث also signifies He had his mouth bruised; and so رَغَـث, aor. رَغَـث. (K;) We stopped up, or obstructed, the gap, or breach: thus the verb bears two contr. significations. (K;) And رَغَـثنَّهُم We stopped up, or obstructed, against them the gaps, or passes of the mountain; (S, TA;) We stopped up, or obstructed, against them the place of exit, so that they knew not what way to take. (A.)

See 1, in two places: ___ and 8 also, in two places.
his central milkteeth, (S,) or his ثُغر [or front teeth]; (Sh, * Msb, K;) as also أ﹒ثْغر : (K;) or he bred his teeth after the former ones had fallen out: (AZ, Mgh:) and أ﹒ثْغر, inf. n. إنْثَغِار, of the measure of إِنْثَكَمْ, أكم, inf. n. إنْثَكَمْ, he grew his ثُغر [or front teeth] after the former ones had fallen out: by some, أ﹒ثْغر and أ﹒ثْغر are used specially in relation to a beast; the Benoo-Kilâb thus used the former; not in relation to a boy. (Msb.) ___ See also 1, in five places.

The front teeth; (S, A, K;) syn. مَسْبَم; (Msb;) described by a poet as eight in number, four upper and four lower: (TA:) afterwards applied to the central incisors: (Msb:) or all the teeth (TA) while they remain in their places of growth, (K, TA,) before they fall out: (TA:) or the teeth, (K, TA,) all of them, whether in their places of growth or not: (TA:) or the mouth: (K;) pl. ثَغْرُ. (TA.) [Hence, ضَحَكُ ثَغْرُ He laughed so as to show his front teeth, or his teeth.] ___ Any gap, opening, interstice, or open intervening space, (M, K,) in a mountain, or in the bottom of a valley, or in a road along which people pass; (TA;) as also ثُغْرَة : (A, * TA:) or the latter signifies a gap, or breach, in a wall &c.; the hollow of the broken edge of a vessel &c.; and its pl. is ثُغْرَه. (S.) You say, فيها ثُغرُ هَذِهِ مَدِينَةُ This is a city in which are gaps, or breaches. (S,) ___ A frontier-way of access to a country; [in the CK, فِروُحُ is erroneously put for فِروُحُ the word occurring in its place in MSS. of the K and in the S,] such as is a place of fear; (S, K;) as also ثُغُورُ : (K;) the part of a country from which the invasion of the enemy is feared; so that it is like a gap in a wall, from which one fears the invasion of the robber: (Msb:) a place from, or through, which one fears the enemy's coming, in a mountain or fortress: (T, TA:) the frontier of a hostile
country: (K) a place that is a boundary between the countries of the Muslims and the unbelievers: (IAth, TA:) pl. تَغُورٍ. (Msb.) You say, فَلَان يسَدُ النَّغْرُ. Such a one stops up, or obstructs, the frontier access of the country by his bravery. (A.) See also تُغَر. in two places. 

They became dispersed, or scattered, (JK, A, K) and lost, or in a state of perdition: (A, K) sing. تُغَر. (JK, K)

* تَغْرَةُ: pl. تَغْرِ، in two places. Also The pit of the uppermost part of the breast, or chest, between the two collar-bones; (S, M, K;) the pit in the middle of the رُخٍ: pl. as above: (Msb:) in a camel, the pit which is the stabbing place: and in a horse, [the part] above the جَوْجَةٍ, (K,) which is the prominent portion of the رَخٍ, between the upper parts of the رُخٍ [or two portions of flesh on the right and left of the breast]. (TA.) A tract, or quarter, of the earth, or of land; (JK, K;) as also تُغَر. You say, ما يَتُلُكَ النَّغْرَةُ مِثْلُهُ. (TA.) There is not, in that tract, or quarter, of the earth, his, or its, like. (TA.) A plain, level, or even, road; (K;) as also تُغَر. (TA:) or any road that people tread, or pass along, with ease; because they furrow its surface: (T, TA:) pl. as above. (A.) Hence, The ways leading to the mosque; or تَغْرَةُ المسجد means the upper part of the mosque [app. next to the kibleh]. (TA.) And He travels [He travels] the ways of glory. (A.)

* تَغْرَةُ: see تُغَر.

* تَغْرَةُ: The root, or lower part, of a tooth: pl. تَوَاغَرُ. (JK.)

* تَغْرَةُ: The place through which a tooth passes, in the head [or gum]. (TA.)

* تَغْرَةُ: see what follows.
Having his

Having his mouth bruised; as also a boy (AZ, S) shedding his central milk-teeth, (AZ, S, K,) or his [or front teeth]. (AZ, A, Msb.)
It (a valley) produced the kind of plant called ثَعَامَ (K:) or abounded therewith.

(A, TA.) And It (the head) became like the ثَعَامةَ in whiteness. (K, TA.)

A kind of plant, (S, Msb, K, TA,) generally (Msb) found in the mountains, (S, Msb,) having a green stem, (TA,) which becomes white when it dries, (S, Msb, TA,) and to which hoariness is likened; (S, Msb; [Golius, app. misled by a false reading in a copy of the S, says simile anetho;]) it has a thick [head, or blossom, such as is called] مَنَسَة, and [it is said that] it does not grow save upon a black mountain-top, and is found in Nejd and Tiháme: (TA:) A ‘Obeyd says that it is a kind of plant, (TA,) if, that it is a tree, (Msb,) with a white blossom and fruit, (Msb, TA,) to which hoariness is likened: (TA:) it is called in Persian حَنَرَدَ; (K; written in different copies of that work حَنَرَدَ and حَنَرَدَ and حَنَرَدَ; the last of which is said in the TA to be the right reading; a word said to mean wormwood, and hyssop; or, accord. to Meninski, as mentioned by Freytag, zedoary; but this last is called in Persian حَنَرَدَ with which word حَنَرَدَ may have been confounded;]) or حَرَدَ, (S,) or حَرَدَ, in which [SM thinks] the former word is a contraction of حَرِدْانِه; the two together meaning in the middle white: (TA:) the n. un. is with ة: (S, K;) and is a quasi-pl. n.; (K;) as though the أَلْفِ were a substitute for the أَلْفِ of the اْمَة. (TA.)

A colour white like the ثَعَامَ: (K;) in the L, a head Wholly white. (TA.)

ثَعَامَ: see ثَعَامةَ.
She, or it, bleated, or cried, (S, Mgh, K,) [on the occasion of bringing forth, and on other occasions:] said of a sheep or goat [&c.] (S, Mgh, TA.)

He made a sheep or goat [&c.] to utter the cry termed I came to him and he gave not anything: (K:) or and he gave not a sheep or goat, &c., that uttered the cry termed, nor a camel that uttered the cry termed. (TA.)

A single cry of the kind termed. (TA.)

The bleating, or crying, or cry, (S, K,) of the sheep and goat and the like, (S,) or of the sheep or goat, and gazelle, &c., on the occasion of bringing forth, (M, K,) and on other occasions; (M,) as also , like in relation to camels, and in relation to horses. (TA.) Also, (K,) thus we find in the copies of the K, but correctly, as in the Tekmleh [and in the JK], (TA,) The fissure in the lip of the sheep or goat.

You say, He has not a sheep or goat, nor a camel: (S, TA:) or he has not a she-camel nor a sheep or goat. (Har p.
333.) And There is not in the house any one. (S, TA.)

fem. of [q. v.]. ___ See also [T.a.].
q. i.e. Mustard; (S, M, K) in the dial. of the people of El-Ghowr: (M:) or worked together, or mixed up, or compounded, (مالج) with صباغ [i.e. sauce, or fluid seasoning]: (M, Mgh:) or what is called حرف (S, M, K, TA) in the dial. of the people of El-Ghowr, (TA,) or, (M,) which is the same thing, (TA,) What is called حب الرشاد (M, Mgh, Msb, TA) in the dial of the people of El-'Irák, (TA,) which is eaten in case of necessity: (Msb: [see art. دشرا:) n. un.

with ئ: (S, M, K:) the ئ may be original, or it may be substituted for ك or ك: (M:) Sgh says, in the O, that he thinks the latter to be the case. (TA.) It is said in a trad. [What remedy is there in the two most bitter things, aloes and theثقا؟] (T, Mgh: but in the latter, the last word is without teshdeed to the ف.)
1. **tharr**

and 2: see 4.

**Tharr**

He bound, tied, or fastened, upon him a ṭhar [or crupper]; (S, M, A, Msb, K;) namely, a beast, a horse, an ass, or a camel: (S, * M, * TA, &c.) or he made for him (namely, a camel or an ass &c., TA) a ṭhar [or crupper]. (M, K.) [Hence,] ṭharra. He bound, tied, or fastened, upon him a ṭhar, (S, * M, * TA, &c.) or he made for him (namely, a camel or an ass &c., TA) a ṭhar, (M, K.)

I imposed upon him a bad sale so that he could not rid himself of it; lit.] I stuck a bad sale to his backside. (A, K.)

He drove him, or urged him on, from behind; (A, K;) as also ṭharra. She (a goat) showed, or gave evidence of, pregnancy, or bringing forth. (K: in the CK, تَدَالَّا وَتَدَالِّي: in MS. copies of the K, and in the TA, تَدَالَّا وَتَدَالِّي.)

10. ṭarrifa. He (a man, M) put (a part of] his ʿara [or waist-wrapper] between his thighs, twisted together; (M, K;) he (a wrestler) turned back the extremity of his garment [between his thighs] and stuck it in the part where it was bound round his waist: (A:) or ʿara, (S, Msb,) or ʿara, (T, Mgh,) or ʿara, (Mgh,) he (a man) turned back the extremity of his garment between his legs to the part where it was bound round his waist; (S;) or he (a wrestler, T, Mgh) bound his garment, (IF, Msb,) or ʿara, (T, Mgh,) round the lower part of his body, (IF, Mgh, Msb,) or round his thighs, (T,) and then turned back its extremity between his legs, and stuck it in the part where it was bound round his waist, behind. (T, IF, Mgh, Msb,)

She closed her vulva with a
broad piece of rag, or stuffed it with some cotton, and fastened the [or each] extremity of the bandage to a thing tied round her waist. (T, L.) ___ And اَسْتَفْثَرَ (M,) or اَسْتَفْثَرَ بَدْنِهِ (S, A, Msb, K,) said of a dog, He put his tail between his thighs, (S, M, A, * Msb, K,) making it to cleave to his belly. (M, K.)

(TH) (S, M, Msb, K) and (M, K) The Vulva

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of an animal of prey, (As, T, S, M, Msb, K,) and of any creature that has claws, or talons: (S, Msb, K,) or the vagina thereof: (M, K:) and metaphorically used in relation to other animals: (Msb:) thus applied to that of a cow, (S, M, TA,) and of a mare, and of an ewe, and of a woman: or applied to that of a cow it is proper, not tropical. (M, TA.) ___ Also, accord. to AA and others, The anus. (Mz 44th نوع.) See also اَنْفَرٌ.

اَنْفَرٍ: see اَنْفَرٌ.

(TH) (S, M, A, Msb, K,) and sometimes اَنْفَرٍ (K,) The [Crupper; or] strap, or thong, at the hinder part of the saddle; (M, K;) the appendage of the saddle that is put beneath the tail (Mgh) of a beast, (S, A, Mgh, Msb,) of a horse, an ass, or a camel: (T, TA:) its two ends are bound to the (IDrd in his book on the Saddle and Bridle, p. 4:) pl. اَنْفَرَاتِانِ (Msb.)

اَنْفَرٌ: see what follows.

اَنْفَرٌ A beast that throws its saddle backwards. (S, M, A, K,) ___ A catamite; syn. مَأْوَبَِّنٌ (K;) منْفَرٌ (M;) as also منْفَرٌ. (M, K.)
The base of a date: (S, K:) or the round portion of its covering, surrounding the stalk, and adhering to the upper part of the date: (Mgh:) or the part (El-'Adebbes, A-'Obeid, S, K) of the date (El-'Adebbes, A'Obeid, S) to which the part adheres: (El-'Adebbes, A'Obeid, S, K:) or, accord. to Lth, the connecting medium between the stone of the date and the part, and AZ says the like: (TA: [see as signifying a sort of dates of 'Omán:]) or a raceme of which the dates have been eaten, or of which all the dates have been stripped off except one or two or three: (ISH, TA:) pl. (S, K:) explained by Ks as meaning the of fullgrown unripe dates. (S.) The pl. also signifies The bases (S) of grapes: (JK:) or the of a grape is what adheres to the raceme; and a closed perforation therein. (Mgh.): [Hence, ] He possesses not anything. (JK, Ibn-'Abbád, K.)
1. **fell** accord. to Golius, as on the authority of J, quasi سَفَلُ، i. q. رَسُبُ، i. e. It subsided; said of any sediment: but I do not find this in the S, nor in any other lexicon. \[(K), aor. 
\](TA) or 
\]; accord. to Golius, as on the authority of J, quasi سَفَلُ الرَّحَى.

2. **fell** acc. to the hand-mill. \[(M, K), aor. 
\](Lth, T, K) aor.

3. **fell** [q. v.] beneath the hand-mill. \[(M, K), aor. 
\](Lth, T, K) aor.

4. **fell** [meaning a sediment, or dregs]. \[(Z), K.

5. **fell** [a radical, or hereditary, evil quality] withheld him from generous actions. \[(Ibn-'Abbád, K, TA.)

He ate wheat, or other food, with the milk. \[(Ibn-
'Abbád, K.) See also 1.

He ate [q. v.] with him. \[(Ibn-'Abbád, (TA,) syn. with 
(Th, q. v. (K, TA.)

It (wine, or beverage,) had in it [meaning a sediment, or dregs]. \[(Z), K.

It (a radical, or hereditary, evil quality) withheld him from generous actions. \[(Ibn-'Abbád, K, TA.)

He overcame him, or subdued him, [as though] putting him beneath him like the sediment, or settling of anything; \((S), the dregs; lees; or thick, or turbid, portion that sinks to the bottom of a thing; \((T, M, Msb, K.) beneath the clear portion; \((T, Msb;) as, for
instance, of water, and of broth, (TA,) and of medicine, (T, TA,) and the like, and of a cookingpot, [i. e. of its contents,] (T,) &c.; (TA;) as also تَمْفَلٌ. (IDrd, M, K.) ____ Grain, (T, S, M, K, TA,) and whatever is eaten of flesh-meat or bread or dates; and particularly when people are in want of milk: (T;) or flour; and what is not drunk, as bread, and the like: (TA:) or the refuse, or worse sort, of طَعَامٍ [i. e. wheat, or other food]. (Ham p. 768.) You say, شَربَ الْمَاء عَلَى غَيْرِ تَمْفَلٍ [He drank water, or the water, not upon, i. e. not having eaten, grain, or flesh-meat, &c.]. (A in art. مَحت.) ____ See also تَمْفُلٌ.

تَمْفُلٌ: see تَمْفُلٌ.

One who eats تَمْفُلٌ. (K. [It seems to be there indicated that the latter word is to be understood in this case in the former of the senses assigned to it above; but it is not so.] One says, لِيْسَ التَّمْفَلٍ كَالْمَحْضٍ, i. e. He who eats تَمْفُلٍ [or grain, &c.,] is not like him who drinks pure milk. (TA.) And هُمُ مِثَالُونَ They are eating تَمْفَلٌ, i. e. grain, (T, S, M, K, TA,) or flesh-meat, or bread, or dates, (T,) [&c.,] being in want of milk; (T, S;) the hardest of the means of subsistence (T, S, M) to the Bedawee. (T, S.)

تَمْفَلٌ: تَمْفُلٌ, (T,) or تَمْفُلٌ, (TA,) Somewhat remaining (T) of dates, in a sack: on the authority of a person of the tribe of Suleym. (T, TA.)

تَمْفُلٌ, (Mgh.) applied to a camel (T, S, M, Mgh, K) &c.; as also تَمْفُلٌ; (K;) and تَمْفُلٌ; (K in art. تَمْفُلٌ:) one that will not rise and go save with reluctance: (T:) the first thus written with fet-h [to theث] in the generality of books; but in the Tekmileh [of the 'Eyn]الثَّمْفَلٌ, and there said to be applied to a beast and to a man. (Mgh.)

تَمْفُلٌ: see the paragraph next following.
The thing by which the mill is preserved from the ground; as also: (M, K:) it is a skin that is spread beneath the hand-mill to preserve the flour from the dust; (T:) a skin, (S, Msb,) or the like, that is put beneath the mill, (Msb,) [i. e.,] which is spread, and whereon is placed the mill, which is turned with the hand, (S,) in order that the flour may fall upon it. (S, Msb,) When the has another thing to preserve it from the ground, this latter is called the (M.) Zuheyr says, (T, S, K,) describing war, (T,)

\[
\text{And it frets you as frets the mill}\]

(T, S, K, *) meaning [And it frets you as frets the mill] when it is with its: (M,) for they do not place a beneath the mill except when grinding. (K,) Also, (sometimes, S,) The nether, or lower, millstone; (S, K;) and so . (K,) And A ewer; syn. (IAar, T, M, K:) occurring in a trad. in which mention is made of washing the hand therewith. (T, M.) See also .

\[
\text{Hence, as some say, metonymically, (M,) Dung; ordure; syn.}\]

(M, K.)

\[
\text{see}\]

(M, K.)
His hand was, or became, rough, or callous, [as though resembling a thorn of a camel] and blistered, from work. (M.)

She (a camel) struck him with her thorns [pl. of thorn, q. v.].

And he impelled, pushed, thrust, or drove, him; or pushed, thrust, or drove, him away, or back: (T, M, K) and struck, or beat, him.

He followed him: (M, K) or he came to him from behind him: (T, K) or you say, just as meaning he came closely pursuing a thing, having almost overtaken, or reached, it: and he went along, or away, following them.

He kept, clave, clung, or held fast, to the thing.

He sat with him: said to be derived from thorn as though meaning he made the thorn [or lower portion of the fore part] of his knee to cleave to the thorn of the knee of the other: (S) or he sat with him, knee to knee, or each sitting upon his knees, fighting with him. (T) He kept, clave, or clung, to him, speaking to him.

He consulted with him in order to know what was in his mind; and kept, clave, or clung, to him, that he might know his
inward state or case, or his opinion, or his mind. (M.) [See 1, last signification.]

He aided, or assisted, him to do the thing. (S, M.)

It (work) rendered his hand rough, or callous. (S, K.) [See 1, first signification.]

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Weight: or a weight: syn. تَفْلِث (T.)

A disease in the [q. v.]. (K.)

The sewed sides of a leathern water-bag. (S.)

The callosity, or callous protuberance, upon the knee; and what touches the ground, (in the act of lying down,) of the callosity upon the breast called the كَرِّةٌ and the سَعَادَانَةٌ, [two words having the same meaning, for the latter of which the K erroneously substitutes the pl. form, and of each of the stifle-joints, i. e.,] the roots, or lower parts, of the thighs; of the camel: (M, K: *) pl. ثَفَانٌ ثَفَانٌ (M, K) and ثَفَانٌ (T, S, M:) the ثَفَانٌ of the camel are the parts that fall upon the ground when the animal lies down, and that become rough, or callous, such as the two knees, &c.; (S:) the parts that are next the ground when the camel lies down, one of them being the كَرِّةٌ, with which they are five in number [as explained above]: or, as some say, the ثَفَانٌ is [only the stifle-joint, i. e.,] the joint between the thigh and the سَاق [or leg properly so called], internally, [meaning anteriorly,] and [the knee, i. e.,] the joint between the shank and the arm: (T:) or, accord.
to some, any part that is next the ground, of any quadruped, when he lies down
like the camel and like the sheep. (M. ___ Hence, (TA,) [The stifle-joint, i. e.,] the joint
between each thigh and leg, internally, [meaning anteriorly], of a horse. (M, K.) ___ Hence
also, (TA,) The knee of a man: or [so accord. to the M, but in the K and, ] the place of union of the shank
and thigh: (M, K,) [or the lower portion of the fore part of the knee, which
becomes callous in consequence of much kneeling: see 3, first sentence. Hence,] 'Abd-Allah
Ibn-Wahb Er-Rásibee was surnamed ذو الثَّنَاتات (S, M, K *) from his much praying, (M,) because long prostration produced an
[indurating] effect upon his الثَّنَاتات: (S, K;) and 'Alee Ibn-El-Hoseyn Ibn-'Alee, (K, TA,) known by the appellation of Zeyn-
el-'Ábideen, (TA,) was [likewise] so surnamed, (K, TA,) because those parts of him upon which he prostrated himself were like
the ثَّنَاتات of the camel in consequence of his much praying: (TA;) so too was 'Alee Ibn-AbdAllah Ibn-El-'Abbás. (A, K.) ___
ثلثنات [here meaning her stifle-joints] on the occasion of her being milked. (M, K.) Her case is easier than that of the ضحور. (M.)

ثلثنات, (M,) or منفَّن, (TA,) may mean Large in the ثَّنَاتات. (M, TA.)

منفَّن: see منفَّن; and see also منفَّن.

A man who keeps, cleaves, clings, or holds fast, to his adversary, or antagonist. (M.) [See also منفَّن.]
A camel whose stifle-joint has hit, or hurt, his side and his belly, (K, TA,) usually. (TA.)

Keeping to a person, or thing, constantly, perseveringly, or assiduously: (T, M:) or keeping, cleaving, or clinging, to another: as also (K, accord. to different copies,) [or, probably, q. v.].
ثَفُوُٰ

١

ثَفَاهُ، aor. : see art. ثَفَىٰ.
1. **Thaḥa**: aor. — (M, K) and — (K, ṭ). He followed him; (M, K, ṭ) as also ṭaḥa, or he was with him, near after him, or at his heels, as though treading in his footsteps: (TA:) or ṭaḥa signifies I was with the man, near after him, &c.; and ǧāʾa ṭaḥo, he came following him. (M.) ṭaḥiṭ al-ʿaẓm I drove away, or drove away and pursued closely, or hunted, the people, or company of men; syn. ṭardat: (K,) perhaps from ṭaḥa, which also signifies ṭardat. (TA.)

2. **Thaḥa**: (S, M, K, [in the CK, the verb is erroneously without teshdeed,]) He put the cooking-pot upon the ʿaṭāʾi.[pl. of ʿaṭāʾi, q. v.;] (S, M, K, ṭ) as also ʿaṭāhā, (M, K, ṭ) inf. n. ṭāṭīf; (TA:) and ʿaṭāhā; (so in some copies of the K,) or ʿaṭāhā, (so in other copies of the K, and in the TA,) inf. n. ṭāṭāf; (TA:) or ʿaṭāhā signifies he put, or made, for it ʿaṭāʾi. (S.) [Hence,] ṭaṭāʾa al-ʿaṭāʾa al-ḥālī. The woman was a wife of a man who had two wives beside herself; she being the third of them; they being likened to the ʿaṭāʾi of the cooking-pot. (M.) And ṭaṭāʾa. He took three women as his wives. (K.)

3. **Thaḥa**: see 2, in two places. See also Q. Q. 1 in art. ṭaḥa, ṭaṭāʾa said of a man: see 2.

4. **Thaḥa**: [Evil origin, or a bad hereditary disposition,] withheld such a one ʿaṭāʾa ʿaṭāʾa ʿaṭāʾa. (In the CK, erroneously, ʿaṭāʾa] from generous actions. (K)

5. **Thaḥa**: or ʿaṭāʾa; n. un. with ʿaṭāʾa. see art.
cooking-pot is placed: (M, * K;) it is a stone like the head of a man: (T, TA:) pl. َأَنَّ أَفَبَ َسَِّئِْ (S, K, &c.) [See more in art.]

َأَنَّ أَفَبَ َسَِّئِْ، and its fem. َمَثْفَآ، see what next follows, in three places.

َأَنَّ أَفَبَ َسَِّئِْ، (M,) or َأَنَّ أَفَبَ َسَِّئِْ، (K, [but this is probably a mistranscription,]) a man of whom many wives die: (M, K;) or of whom three wives have died: (M, K: *) and َمَثْفَآ، (T, M,) or َمَثْفَآ، (K, [but this, again, is probably a mistranscription,]) a woman of whom many husbands die: (M, K;) or of whom three husbands have died: (M:) or it signifies also (K) a woman who has buried three husbands:

(Arar, T, K:) or َمَثْفَآ، signifies [like َمَثْفَآ] a woman whose husband has two wives beside her; she being the third of them; they being likened to the َأَنَّ أَفَبَ َسَِّئِْ of the cooking-pot: and َمَثْفَآ، a woman of whom three husbands have died: and َمَثْفَآ، a man of whom three wives have died.

(S,) َمَثْفَآ، (S,) or َمَثْفَآ، (K,) also signifies A brand, or mark made with a hot iron, upon an animal, resembling the َأَنَّ أَفَبَ َسَِّئِْ [of the cooking pot]. (S, K.)

َمَثِفَآ، and its fem. َمَثِفَآ، see what next precedes.

َمَثِفَآ، A cooking-pot put upon the َأَنَّ أَفَبَ َسَِّئِْ. (K * and TA, and M in art. َأَنَّ أَفَبَ َسَِّئِْ، q. v. [In the CK, erroneously, َمَثْفَآ،.]})
He made a hole in a thing (JK, * S, * A, Mgh, Msb, K) with a * ثَقَبَ means, a hole of small size; (Mgh;) such as passed through; he perforated, bored, or pierced, it: (A, Mgh, K;) and in like manner, * ثَقَبَ, (K,) but this signifies he did so much, or to several, or many, things; (S, TA;) and * ثَقَبَ الْدِّرْرُ (He bored, or perforated, or pierced, the pearls); (A, TA;) and * ثَقَبَ النَّاْرِ [the ear]. (Mgh.) And * ثَقَبَ al-fīr [He pierced, or punctured, the purulent pustule, in order that the fluid, or water, in process of excretion, might issue. (A, TA;) And * ثَقَبَ الْحَلْمَ the ticks called] [pierced holes in the skin. (A, TA;) And * ثَقَبَ al-burāq [for their eyes]: (A:) said of women. (Mgh.) [Hence,] * ثَقَبَ al-kūb The star shone brightly as though it pierced through the darkness: see * ثَقَبَ; (K;) or shone and glistened intensely. (Ham ubi suprà.) And * ثَقَبَ النَّارَ (S, L, K,) aor. — , (S, L,) inf. n. * ثُقْبَ, (JK, Ham,) The fire burned brightly; burned, blazed, or flamed, up. (S, L, K,) And * ثَقَبَ al-zanād; (JK, TA,) aor. — , inf. n. * ثُقْبَ, (TA,) [The zand emitted fire]: said when the spark falls (JK, TA) upon [or from] the zand [or wooden instrument for producing fire]. (JK.) * ثَقَبَ al-raḥīma The odour diffused itself, and rose. (K, TA.) * ثَقَبَ رَأْيَهُ, (K,) inf. n. * ثُقْبَ, (TA,) His judgment was penetrating; syn. نَافَذَ * ثَقَبَ, (K,) inf. n. * ثُقْبَ, (JK, TA,) [The she-camel had}
much milk; abounded with milk. (JK, S, K.) He (a man, JK, A) was, or became, very red; (JK, A, K) so as to be likened to the flame of fire. (A, TA.)

2. ثُقَبٌ: see 1, in two places. *Hence,* He (a bird) soared high, piercing the region of the air next to the clouds: (A, TA:) or reached, or ascended to, the midst of the sky. (TA.)

Thَقَبُهُ السَّيْبٌ (JK, A, K) inf. n. تَثِقِبَهُ衔َف; (JK, K) and ثَقِبَ فِيهِ (IAar, K) Hoariness appeared upon him: (K) or began to appear upon him: (A, TA:) or became intermixed in his hair; or appeared and spread upon him; or his blackness and whiteness of hair became equal. (A, TA.)

Thَقَبُ السَّيْبِ اللَّلَجِّه Hoariness commenced in the sides of the beard. (A.) Thَقَبُ عُودَ العرْجَ [q. v.], the plant being rained upon, became soft: (S:) or the sap ran in it, and it put forth leaves. (JK, A.) When it has become blackish, one says of it, ثَقَبٌ: when it has increased a little, ثُقَدٌ: in which state it is fit to be eaten: and when its husks are perfect, ثَقَبٌ. (A, K) inf. n. تَثِقِبَ, (S, K) also signifies He made a lamp, and a fire, to burn, shine, glisten, or gleam, very brightly, as though piercing through the darkness, and dispelling it; and so أَثْقَبٌ; (A, TA:) and the latter, he kindled a fire (TA) with tinder, (A, TA,) or camel's dung, or the like: (A:) or both signify he made a fire to burn brightly; to burn, blaze, or flame, up; (S, K) and so أَثْقَبٌ تَثِقِبُ, (K) or, accord. to AZ, أَثْقَبُ النَّارُ, inf. n. أَثْقَبُ النَّارَ signifies he scraped a hole for the fire, in the ground, then put upon it, [i.e. the fire] dung, such as is called بَعْرٌ, and small pieces of fire-wood or similar fuel, and then buried it in the dust; and so أَثْقَبُ النَّارُ, أَثْقَبُ النَّارَ, تَثِقِبَ مِنْهَا, تَثِقِبَ بَيْنَ مَا تَثِقِبَ مِنْهَا, (K) or, accord. to AZ, أَثْقَبُ النَّارُ signifies also he struck fire: and أَثْقَبُ, inf. n. as above, he made a spark to fall from a ٌنَارٍ, q. v.
4. See 2, in three places.

5. See 1, first sentence: ____ and see also 2, in four places: and 7, in two places.

It was, or became, perforated, bored, or pierced; and in like manner, [but properly, as quasi-pass. of 2, signifying it was, or became, perforated, &c., much or in many places,]

The skin was, or became, pierced with holes by the [ticks called] جلد. (S, A.)

A hole, perforation, or bore, that penetrates, or passes through, a thing; (A, Mgh, K;) accord. to Mtr, (Msb,) only such as is small; (Mgh, Msb;) such as is large being termed نَقْب, with (Mgh:) or a hole that is not deep: or, as some say, a hole descending into the earth: (Msb: but this last explanation is not of general application:) said to be opposed to شق. (TA:) pl. [of mult.] (of the first word, S, Msb, K) and [of pauc.] (K) and (of S, Msb) نَقْب (S, A, Msb) and نَقْب. (S [in which this last is said to be with damm, meaning, to the ق, not (as some have supposed) to the ث only,] and A.)

Fuel; or a thing with which fire is kindled, or made to burn brightly, or to burn, blaze, or flame, up; (JK, S, A;) as also فَقْب; (K;) consisting of small sticks, (S, TA,)

: see what next follows.
or dung, such as is called بُر (A, TA) and tinder. (JK, A, TA)

A man very red; (JK, A, K;). So as to be likened to the flame of fire: (A;) fem. with ۤ. (JK, A.) See also تَثَّبِث, in three places.

A star, and a lamp, and fire, (A,) or a flame of fire, or a shooting star, (S,) shining brightly: (S;) or shining, glistening, or gleaming, very brightly, as though piercing through the darkness, and dispelling it. (A, TA.) In the Kur lxxxvi. 3 means The star, or asterism, brightly shining; (Fr, Bd, L;) as though it pierced through the darkness, or the celestial spheres, by its light: (Bd;) or the star, or asterism, that is high, above the others: or the planet Saturn: (L, K;) or the Pleiades, or any star or asterism, brightly shining; because it pierces through the darkness by its light. (Jel.) A زَنَد (q. v.) that emits fire, when struck. (TA.) Applied to حسب [i. e. nobility, or grounds of pretension to respect or honour], it means Famous and exalted: (Lth, JK, A, TA;) or bright; brilliant. (As, TA.) And hence, applied to knowledge [as meaning Penetrating, or brilliant]. (As, TA.) You say also ثَقَبُ في العلم meaning Brilliant [or penetrating] in knowledge; as also ثَقَب which latter signifies also learned, and sagacious, or intelligent; (TA;) penetrating in judgment: (K;) and a man of sound and penetrating judgment, sagacity, or intelligence. (A, TA.) There came to me, from them, or from thee, certain, or sure, news or information. (JK, A, TA.) A she-camel having much milk; abounding with milk; (AZ, JK, S, A, K;) as also تَثَّبِث; (AZ, JK, K;) and ثَبِيث: (TA, voce تَثَبِيث) pl. (of the former, A) نُوق (so in a copy of the A,) or تَثَّبِث, (TA.) One says also, إنَّها تَثَبِيثُ من الإبل, meaning Verily she is one that vies with the other camels abounding with milk, and surpasses them in
abundance thereof. (TA.)

More, and most, piercing, or penetrating: 8c. [Hence, The most excellent of fire-wood in yielding fire]. (TA in art. مظ.)

A man (TA) who enters, or penetrates, much into affairs. (K, TA.)

A great road, (K, TA,) which people [as it were] pierce, or perforate, by their tread. (TA.) [See also what next follows.]

An instrument with which one perforates, bores, or pierces; a drill, or the like: (S, A, Msb, K:) pl. مناقب. (A.) ___ And hence, A road passing through a mountain; as though perforating it: (A, TA:) or a road passing through a stony and rugged tract: (L, TA:) and, with the article ـ, particularly applied to the road of El- Irák, (A, K,) from El-Koofeh (K) to Mekkeh: (A, K:) or a road between El-Yemámeh and El-Koofeh: (L, TA:) and a road between Syria and El-Koofeh: (K:) or, accord. to El-Bekree and the Marásid, a road called after a man named مناقب. (MF, TA.) Hence the saying, طلاع مناقب, i. q. طلاع التِنايّا, i. q. طلاع التِنايّا. (A, TA.) ـ See also مناقب.

A hide pierced with holes by [the ticks called] حَلَمَ. (A, TA.) ___ مناقب مناقب. (S, A) i. q. Bored, perforated, or pierced, pearls]: (S, TA:) the pl. of the latter is مناقب. (TA.) Hence the saying, A hide pierced with holes by [the ticks called] حَلَمَ. (A, TA.) ___ مناقب مناقب مناقب;

i. e., the musical reed. (A, TA.)

: مناقب.
1. He (a man, S) became skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious. (S, K, TA.)

2. The verb is also said of vinegar (خلا), meaning It was, or became, very acid; and so تَفْقَـث I was, or became, skilled in the thing. (Ham p. 772.) And تَفْقَـث signifies The learning a thing quickly: [its verb is تَفْقَـث or تَفْقَـث] you say, تَفْقَـث the العلم, I acquired knowledge, or the science, and the art, or handicraft, quickly [in the shortest period]: (TA:) and تَفْقَـث the الحديث I understood the narration, or tradition, &c., quickly. (Msb.) [but the former is better known,] primarily signifies, He perceived it, or attained it, by knowledge, or by deed: (Bd ii. 187:) or he perceived it, or attained it, by his sight, by expertness in vision: and hence, (Er-Râghib, TA,) he reached him, or overtook him, (IF, Msb, K, and Er-Râghib,) in war, or fight: (Msb:) or (K) he found him: (S, K, and Bd in ii. 187 &c.:) or he found him in the way of taking and overcoming: (Ksh in ii. 187:) or (K) he took him,

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or it, (Lth, Msb, K,) namely, a thing: (Msb:) or (K) by implication, (Bd in ii. 187,) he gained the victory, or mastery, over him; overcame him; (IDrd, Msb, K, and Bd ubi suprà;) or got possession of
him. (IDrd, Msb, K.) It is said in the Kur [ii. 187 and iv. 93]. And slay ye them wherever ye find them: (Ksh, Bd, Jel, TA:) or wherever ye take them, or overcome them, or overtake them. (TA.) And exs. occur also in the Kur [iii. 108 and] viii. 59 and xxxii. 61 [and lx. 2]. (TA.)

For another ex., see 4, below. _ثَقِفُهُ_ also signifies He thrust him, or pierced him, [with a spear or the like,] namely, a man. (Ham p. 772.) _See also 2._

2 _ثَقِفُهُ_ (, S, Msb, K,) inf. n. _ثَقِفُهُ_ (, S, Mgh, K, Kl,) He straightened it, or made it even, (S, Mgh, K, Kl,) or straightened what was crooked thereof; (Msb;) namely, a spear, (S, Kl,) [and a bow, (see _فَقَّافُ_ (Mgh:) [and so _ثَقِفُهُ_ , accord. to an explanation of the inf. n. _ثَقِفُهُ_ in the KL.] as meaning The directing the arrow upon the bow straightly towards the object aimed at, is not approved. (Mgh.) Hence, (Mgh,) He disciplined him, or educated him well, and amended him, or improved him. (Mgh, TA.) You say, (S, Msb, K, Kl,) _لَوْلاً تَتَقَفَفَّ وَتَتَقَفَّفَّ_ [But for thy disciplining, or good educating, and amending, or improving, and thy teaching, I had not been anything]. (TA.) _يَتَقَفَفُ الطَّعَامُ_ i. e. It makes food acid. (Har p. 227.)

3 _ثَقِفُهُ_ (K,) inf. n. of the former _ثَقِفُهُ_ and _مَتَاقِفُ_ (TA,) and aor. of the latter _ثَقِفُ_ , (K,) He vied with him, or strove to surpass him, in skill, (K, TA,) and intelligence, or sagacity, and the perceiving, or attaining, of a thing, and the doing thereof, (TA,) and he surpassed him therein. (K, TA,) Er-Rághib says that this is metaphorical. (TA,) Accord. to J, _مَتَاقِفُ_ is from _ثَقِفُ_ in the first of the senses explained above. (S,) _ثَقِفُ_ also signifies The contending with another: and particularly in fight, or with the sword: (K: [see also _ثَقِفُ_ , below:] and the using of, or performing with, the sword; like (TA,) And _ثَقِفُ_ , inf. n. _مَتَاقِفُ_ , He played with him
with the sword, or some other weapon. (TA.)

I was made to gain the mastery over him, or to overcome him: or, which is virtually the same, he was appointed for me that I might have the mastery over him. (Sgh, K.) 'Amr Dhu-l-Kelb says,

And if ye be made to gain the mastery over me, i. e. if it be appointed for you to meet me and overcome me, then slay me: but if I meet you and overcome you, then shall ye see my condition: but some relate it thus: ٌﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْـﻧَو َفْـﻮَـﺳَـﻓ ْﻒَـﻘْـﺛَأْ ْنِإَو ْنِﺈَﻓ ِلَوْنَـﱰْ~

5

He was, or became, disciplined, or educated well, and amended, or improved; quasipass. of 2, q. v.] You say, َكدٌ َلْـثْـثُـثـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّ~

6

They contended, or played, one with another, with swords, or other weapons. (TA.)

Skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious; as also ثُـثُـثَتْ ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُـثَت ِلَأَّـعْـلْـنٌ ْيَدٌكُ لِهْـلْـثْـثُ~
poet, an archer or a caster of the spear &c.: (Lth, JK, TA:) or light, active, quick, or sharp, and skilful: (S and K in art. لقَف़:) or quick in understanding what is said to him; and in taking what is thrown to him: or skilful in his art, or handicraft: (TA in that art.:) or a man who keeps, preserves, or guards, and manages, or orders, well, that which he possesses: (ISk, TA:) and Lh adds تَقَفَّفُ لَقَفَف़: and Ibn-Abbád, تَقَفَّفُ لَقَفَف़. (TA.) ___ A man quick in taking, or seizing, his opponents, or adversaries. (Ksh ii. 187.) تَقَفَّفُ, or (as it is written in one place in the TA) تَقَفَّفُ, also signifies Contention: and particularly in fight, or with the sword: like تَقَافُ [inf. n. of 3, q. v.]. (TA.)

Skill, and intelligence, or sagacity; as also تَقَفَّفُ. (TA.) Also An instrument with which spears are straightened, (S, K, TA,) and bows also, (TA,) and [other] crooked things; (JK, Mgh, TA;) made of iron: (JK, TA:) or a strong piece of wood, a cubit in length, having at its extremity a hole large enough to admit the bow, [or the spear], which is inserted into it, and pinched and pressed in the part that requires this to be done until it becomes in the state that is desired; but this is not done to bows nor to spears until they have been greased, and prepared with fire, or exposed thereto so as to have become altered in
colour: (AHn, TA:) the pl. [of pauc.] is أَلْفَةٌ and [of mult.] أَلْفَةٌ. (JK, TA:) ___ [Also The handle of a shield of the kind called حِجْنَةٌ: see إِجَآدةٌ.]

ٌفْقَـثٍ: see ثِقَفٍ, in three places. ___ Also Very acid; applied to vinegar; (K;) and so ثِقَفٍ, (S, K;) like حَرِيفٍ applied to the onion. (S.) And أبو ثِقَفٍ Vinegar [itself]; so named because it makes food acid. (Har p. 227.) ___ Also, and مَقْفُوعٌ, A thing skilled in. (Ham p. 772.) ___ And both these words, A man thrust or pierced [with a spear or the like]. (Ham ibid.)

The use of, or performance with, the sword; like ثِقَافٍ [inf. n. of 3, q. v.]. (TA.) You say, حسن الثِقَافَةَ بالسِيِفَ [He is good in respect of performance with the sword]. (TA.)

ٌفْقَـثٍ: ثِقَافٍ

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.

ٌفْقَـثٍ: ثِقَافٍ, in two places: ___ and see ثِقَافٍ.
ثَلَثٌ

Thalath, aor. inf. n. Thalath, a contraction of the former, (Msb, TA, in the CK) and Thalath, (K, TA, in the CK) but like Karama, (TA,) It (a thing, S, Msb) was, or became, heavy, weighty, or ponderous. (S, K.) [See Thalath, below.] See also 4. [It was, or became, heavy, weighty, or preponderant, ideally.]

Fāma man Thalath Matinah, in the Kur. cl. 5, means And as to him whose good deeds shall be preponderant. (Bd, Jel.) See also Kur vii. 7 and xxiii. 104. [It was, or became, heavy, or weighty, as meaning onerous, burdensome, oppressive, afflictive, grievous, or troublesome.] You say, Thalath Thulūl. The saying was (heavy, or weighty, &c.; or] unpleasant to be heard. (TA.) And it is said in the Kur. vii. 186. Thalath Thulūl fī l-sāmāt wa-l-‘ārḍ It (the time of the resurrection) will be momentous, or formidable, in the heavens and on the earth, or] to the inhabitants of the heavens and the earth, (Bd, Jel,) to the angels and men and genii; app. alluding to the wisdom shown in concealing it: (Bd:) or it means the knowledge thereof [is difficult]: (Ibn-'Arafeh, TA:) or it is occult, or hidden. (Kt, TA.) Thalath is also said of a word, and of a sound, meaning It was heavy, or not easy, of utterance; or heavy to the ear: see 2.

And of an affair, or action, meaning It was afflictive, grievous, troublesome, or difficult. In these and similar senses, it is trans. by means of Thalath Thalāth Thulūl upon him: you say, Thalath Thulūl Thalāth Thulūl It was, or became, heavy, weighty, onerous, &c., to him. In like manner also it is said of food, meaning It was, or became, heavy to the stomach; difficult of digestion.] You say also, Thalath Thalāth Thalāth Thulūl Thalāth Thulūl Thulūl Thulūl Thulūl His hearing was, or became, heavy; or] his hearing partially went. (K, TA.) [He (a man) was, or became, heavy in sickness, or disease: [and in like manner, in his sleep:] the verb is thus, with damm to the qāf; though
said in the K to be ْثَقَلَ, like ْفَرَحَ, as meaning his disease became violent; (Fet-h el-Báree, TA;) not improbably through error or inadvertence. (MF.) ___ [He was, or became, heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit, or intelligence; stupid.] You say, يُنْقُلُ عن قول ما يلقى إليه He is averse from receiving, or accepting, or admitting, or is slow to receive, &c., what is said to him]. (TA.) ___ Also, said of the ْقِفَحَ, and of the ُقِمُّم, Its shoots became luxuriant, or succulent, or sappy. (K, TA.) ْثَقَلَ, (JK, S, K,) aor. __ , (TA,) inf. n. ْثَقَلَ, (K,) He tried the weight of it, (JK, S, K,) namely, a thing, (K,) or a sheep or goat, (S,) by lifting it [with his hand] to see if it were heavy or light. (S, TA.) ___ The thing surpassed the thing in weight; outweighed it. (PS.) ___ See also 2.

2 ْثَقَلَ, inf. n. ْثَقِبَلِ, ْثَقِبَلِ, [i. e. heavy, properly and tropically]: (K:) ْثَقِبَلِ is the contr. of ُفِفَخُ; (S,) and signifies the making heavy in weight [&c.; as also ْثَقَلَ [inf. n. of ُقِلَ]. (KL.) ___ [Hence, He made it (a word or a sound) heavy, or not easy, of utterance; or heavy to the ear: and particularly a word by uttering hemzeh with its true, or proper, sound, which is commonly termed ْحَقَيَّةً أَهمَةً, and opposed to ْحَقَيَّةً ْفِفِخَةً; and by making a single consonant double; and by making a quiescent consonant movent: often occurring in these senses in lexicons and grammars: opposed to ُفِفَخُ.]

4 ْثَقَلَ, He, or it, (a load, S, or a thing, Msb,) [burdened him: or] burdened him heavily: (K:) or
beyond his power; overburdened him. (JK, Msb, TA. *) In the latter sense, said also of a debt: and of sickness, or a disease: (JK:) or, said of sickness, or a disease, and of sleep, and of meanness, or sordidness, it

burdened him, overcame him, and rendered him heavy. (K, * TA, * TK.) * أَتَلَقَّتْ, said of a woman, She became gravid; her burden became heavy in her belly: (S:) or she had a burden, (Ak, S, and Bd in vii. 189, ) by reason of the greatness of the child in her belly: (Bd, Jel:) or her pregnancy became apparent, or manifest; as also * أَتَلَقَّتْ. (K.)

He pressed heavily, or bore his weight, upon a thing: see * تَلْقَّٰثَا They were heavy, sluggish, or spiritless: they did not rise and hasten to the fight when commanded to do so. (IDr, K.) And * بَنَّى إِلَى الْأَرْضِ the former being the original form of the verb, (Bd and Jel in ix. 38, ) * أَتَلَقَّى إِلَى الْأَرْضِ He was, or became, heavy, slow, or sluggish, (Bd, Jel,) averse from warring against the unbelievers, (Jel,) and inclining to the earth, or ground; (Bd, Jel;) or propending thereto. (Bd.) And * أَتَلَقَّى إِلَى الْذَّنَبِ He propended to the present world. (TA.) And * أَتَلَقَّى عَنْهُ He was heavy, or sluggish, and held back from it. (K.)

contr. of * أَسْتَلَقَّلَهُ (S and K and TA in art. خُف;) * أَتَلَقَّى * أَسْتَلَقَّلَهُ [i. e. heavy, properly and tropically]. (TA in that art.) [Hence, He deemed it (a word or a sound) heavy, or not easy, of utterance; or heavy to the ear: often occurring in this sense in lexicons and grammars.] [He was overcome, and rendered heavy, by sleep: and in like manner, مَرْضًا, * أَتَلَقَّى نُومًا by sickness or disease: and * أَتَلَقَّى لُؤْمًا, by meanness or sordidness: see its pass. part. n., below]. (JK.)

* أَتَلَقَّى Weight: or a weight: syn. * أَثْلِنَى وزْنُ. (S, Msb, KL;) pl. * أَثْلِنَاء. (S.) So in the phrase * أَعُطْهُ ثَلَّةَ ثَلَّةَ. (S.) You say also, * أَتَلَقَّى عَلَيْهِ ثَلَّةَ. You say also, * أَتَلَقَّى أَثْلِنَى عَلَيْهِ. (S, Msb.) See also * أَتَلَقَّى. (JK.)

* أَتَلَقَّى. (He threw
upon him his weight: see مثقال, last sentence: and see جرم. (S in art. &c., accord. to different copies.)

And A load, or burden: (KL:) or a heavy load or burden: pl. as above. (K.) in the Kur xvi. 7, means And they carry your loads, or burdens; (Bd;) or your heavy loads or burdens. (TA.)

Also (as pl. of ثقل, K) signifies The treasures, or buried treasures, of the earth: and its dead, or corpses. (K, TA, and Bd and Jel in xcix. 2.) Also (as pl. of ثقل, K) Sins. (JK, K.) So in the saying in the Kur [xxix. 12], And they shall assuredly bear their sins, and sins (of others whom they have seduced) With their sins]. (TA.)

ثقل A thing, or things, that a man has with him, of such things as burden him:

(Ham p. 295:) [and particularly] the household-goods, or furniture and utensils, (El-Fárábee, JK, S, Mgh, Msb, K, Hamb suprà, and Bd in xcix. 2,) and (accord. to El-Fárábee, Msb) the household and kindred and party, or domestics, or servants, (JK, S, Mgh, Msb, K, and Ham.) of a man, (Ham.) or of a traveller: (JK, S, Mgh, Msb, K;) [or the travelling-apparatus and baggage and train, of a man:] pl. ثقل (JK, S, Mgh, Msb, K; *) with which ثقل is syn., (JK, S, K,) as are also ثقل and ثقلة and ثقلة and ثقلة and ثقلة and ثقلة and ثقلة; (K;) as meaning all the household-goods or furniture and utensils of persons going on a journey. (S, K.)

See also ثقل.

The requisites and apparatus, instruments, tools, or the like, of a man: (Ham ubi suprà:) as, for instance, the books and writing-reeds of the learned man: every craftsman has what is thus termed. (TA.) By the saying

* كلا ثقلينا طامعا بهجينة*

the author thereof, Iyás Et-Tá-ee, means Each of our two armies, the possessors of the ثقلان [or apparatus, or weapons, &c., of war, is longing for spoil]: or an army may be termed تقل.
because it is heavy in assault. (Ham ubi suprà.) __An\thing held in high estimation, in much request, and preserved with care. (K, TA.) Hence the trad.,\n
\n\[\text{Verily I am leaving among you the two objects of high estimation and of care, the Book of God, and my kindred, or near kindred:} (K:) or they are thus called because of the heaviness of acting in the manner required by them: (Th, TA:) or as being likened to the requisites and apparatus, instruments, tools, or the like, of a man. (Ham ubi suprà.) __Also \textit{Eggs of the ostrich; because he who takes them rejoices in them, and they are food.} (TA.)\n
\[\text{Mankind and the jinn or genii;} (S, Msb, K;) because, by the discrimination that they possess, they excel other animate beings. (TA.) It may also mean \textit{The Arabs and the foreigners: or mankind and other animate beings.} (Ham ubi suprà.)\n
\textit{Heaviness; weight, or weightiness; ponderousness; gravity; contr. of \textit{\`L\^{O}Q\mathord{\text{H}}\^{	ext{U}}}:

(S, K, and Er-Råghib:) and \textit{preponderance.} \text{in its primary acceptation, relating to corporeal objects: then, to ideal objects. (Er-Råghib, TA. [See \textquoteleft\textit{\`L\^{O}Q\mathord{\text{H}}\^{	ext{U}} in his ear is a heaviness, or dulness,} \text{is said of him whose hearing is not good; as though he were averse from receiving, or accepting, or admitting, or slow to receive, &c., what is said to him. (TA.\n
\text{\textquoteleft\textit{\`L\^{O}Q\mathord{\text{H}}\^{	ext{U}}} see also \textit{\`L\^{O}Q\mathord{\text{H}}\^{	ext{U}.} \text{Also \textit{A fit of drowsiness, or of slumber, that overcomes one:} (JK, M, K:) and \textit{a heaviness experienced in the chest, (K, TA,) or in the body, (TA,) from food: as also \textit{\`L\^{O}Q\mathord{\text{H}}\^{	ext{U}} \text{or the former, or \dag the latter, (accord. to different copies of the S,) a heaviness and languor in the body: (S:) and \dag the latter, a heaviness that is experienced on the heart. (JK.)\n
\text{\textquoteleft\textit{\`L\^{O}Q\mathord{\text{H}}\^{	ext{U}} see also \textquoteleft\textit{\`L\^{O}Q\mathord{\text{H}}\^{	ext{U}.} \text{And see \textquoteleft\textit{\`L\^{O}Q\mathord{\text{H}}\^{	ext{U}}, in three places.\n
\textit{\`L\^{O}Q\mathord{\text{H}}\^{	ext{U}}\]
Heavy; (S;) large in the hinder part, or posteriors: (JK, * S, * K, TA:) or heavy (K, TA) in an ideal sense. (TA.)

Heavy, weighty, or ponderous: (S, K, and Er-Rághib:) and so in relation to another thing; preponderant: primarily applied to a corporeal thing: (Er-Rághib, TA:) and and Thql and Thql signify the same: (K:) pl. Thql and Thql and Thql [which last, however, seems to be applied only to rational beings, agreeably with analogy]. (K.) [Like its verb,] it is also applied to an ideal thing. (Er-Rághib, TA.) [Thus it signifies Heavy, or weighty, in the sense of onerous, burdensome, oppressive, afflictive, grievous, or troublesome: momentous, or formidable: difficult: heavy, or not easy, of utterance; or heavy to the ear; applied to a word and a sound; and particularly to a word in which a single consonant is made double, and to one in which a quiescent consonant is made movent, like ike: heavy to the stomach; difficult of digestion: heavy applied to the hearing: see the verb.] ike: in the Kur [bxxii. 5], means A heavy, or weighty, saying. (TA.) means The heavy-sounding: as in يفعَّلنَةْ the contr. of خفف. (TA in art. خفف.) It is also applied to a man, (JK,) meaning Heavy in sickness, or disease; or suffering a violent disease: (K;) [and heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit,
or intelligence; stupid: ] and so is 
rendered heavy: by sleep (نوما), (JK, * K, * TK, and by sickness or disease (مرضا), and by meanness or sordidness (لوما), (K, لوما) [expressly said in the TA to be with kesr, but in the CK, erroneously, and mean 
Those men whose company is disliked; (K;) whom others deem heavy: each is pl. of 
(TH.) One says, Thou art heavy, or dull, or unwelcome, to thy 
companions with whom thou sittest]. (TA.) And (to him who is 
نسم (ما أنَّت إلا 
ْتَقَيل الْظنُّ الْبَارد التَسيم Thou art no other than one who casts a gloom upon others, 
and chills them: lit., heavy of shade, or shadow; cold of breeze]. (TA.) 
, applied to a 
man, is mostly used in dispraise: but sometimes, in praise: (Er-Rághib, TA:) used in praise, it signifies Grave, staid, 
steady, sedate, or calm. (Kull.) Applied to a horse, Slow; (Kull;) and so 
ثمَّقال (ثَقَال) انفرو خفايا وثقالا (ثَقَال) in the Kur [ix. 
41], means [Go ye forth to fight] prompt and not prompt: (Katádeh, Bd, Jel, TA:) or Whether 
moving be easy to you or difficult: (Bd, * TA:) or riding and walking: or lightly 
armed and heavily armed: or healthy and sick: (Bd:) or strong and weak: (Jel:) or 
rich and poor: (Jel, TA:) or young and old. (TA.)

A deenár of full weight; (Z;) not deficient: (S, K;) pl. نَوِاقُل. (S, Z, K.) َتِقَال He 
became, or became in the morning, heavy by reason of sickness, or disease.

(Aboo-Nasr, K, TA.)

More [and most] heavy. (TA.)
Heavily burdened: (TA:) or burdened beyond his power; overburdened. (JK, TA.)

Weighed down, or oppressed, by sickness, or disease, (JK,) and by debt. (JK, Er-Rághib.) See also تَثْبِيل.

Thickened, applied to a woman, Gravid; whose burden has become heavy in her belly: (S:) or whose pregnancy has become apparent, or manifest. (K.)

Thickened: see تَثْبِيل. Also Ill received; disapproved; not rendered an object of love to hearts. (Ham p. 37.)

A stone of marble; (JK,) a piece of marble by which a carpet is made heavy: (K) by rule it should be with kesr to the ق. (TA.)

The weight (نَائِمَةَانَ جَزَالُ وَوْزَانَ مِسْبَةَةَةَ جَزَانَةَةَةَ جَزَانَةَةَ نَائِمَةَةَ) of the like thereof (من مثله) [but why this is added I do not see]; (S, Msb, K;) [i. e.] its equal in weight; (PS, and Bd in x. 62;) its quantity (مقدار). (Bd in xxi. 48.) ما يعرَب عن ريك من مِثَّاقِل ذَرَةٌ (رَيْضَةً). A  thing with which one weights; as also ثَقِيل; i. e., any of the weights of the balance. (Er-Rághib, TA.)

A certain weight, of which the quantity is well known; (JK;) a dirhem and three sevenths of a dirhem; (Msb, and K in art. مَكَّ) i. e., the Seventh part of ten dirhems: (Msb;) or [a dirhem and a half; so in the present day; i. e.,] seventy-two sha'eerehs: (El-Karmánee, TA;) or twenty keeráts. (Hidáyeh, TA.)

There is not hidden from thy Lord aught of the weight of the smallest ant: (Jel:) or a thing equal in weight to a small ant; or to the motes that are seen in a ray of the sun that enters through an aperture. (Bd.) A thing with which one weights; as also ثَقِيل; i. e., any of the weights of the balance. (Er-Rághib, TA.)

A certain coin;] i. q.
He threw upon him his weight, or burden; syn. [perhaps meaning the burden of supporting him].

Bearing one's weight upon a thing: whence the saying, [He trod upon him, or it, with the tread of him who bears his weight, or presses heavily].
Walk

, (S, Mgh, Msb,) aor. , (Msb,) inf. n. , (S, Msb,) or this is a simple subst., (Msb,) and , (Mgh,) [or this last is also a simple subst.,] She (a mother) lost him, or became bereft of him; namely, her child, (S, Mgh, Msb,) by death: (Mgh,) and , (K,) inf. n. , (TA,) he lost him; namely, a friend, or person beloved, or a child. (K.) [lit. meaning May thy mother be bereft of thee] is an imprecation against him to whom it is addressed, not said with the desire of its having effect, but on an occasion of vehement love, like , [and ] &c. (Har p. 165.)

A state of bereavement clave to her; (K,) namely, a woman: or she became in a state of bereavement. (TA.) God made her to be bereft of her child by death. (Msb, K.) And God made him to be bereft of his mother by death. (S.)

The loss, or the state of being bereft, of a child by death, (S, Msb, K,) or of a friend, or person beloved; (K,) i. e., a woman's loss of her child; (S, Msb;) as also [which is the inf. n. by general consent], (S, K,) and . (TA.) It is said in a prov., [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child], (TA.) Also Death: and a state of perdition or destruction. (K.)

: see Walk.
A desert in which the traveller becomes lost. (K, TA.)

Bereft of a child, or of a friend, or person beloved; as also (with or without tenween, as is shown by the two forms of the fem. mentioned in what follows, but generally without):

(K:) and applied to a woman; (S, Msb, K;) and sometimes (S, Msb, K) and (IAar, K,) which is rare, (K,) meaning bereft of her child (by death); (S, Msb;) pl. (of ُﻞِﻛَ, TA, [and of ُﻞﻴِﻛَ also ُﻞْﻛاَـﺛ], as is implied in the TA voce عبر,) and (of ُﻞْﻛَ, TA) (Msb, TA.)

The fruit-stalk (خاَرِْمعنى) upon which are the ripening dates: pl. [app. a contraction of ُأْ поможет ُأْكَرْل, like ُﻞِﻛَ, TA] occurring in poetry. (S.) These two words are mentioned here by J and Sgh, and F has followed them; but they should be mentioned among words whose first radical letter is hemzeh, for the أ is a radical, substituted for ع . (TA.)

A woman whose state of bereavement is constant: (K:) or who is in a state of bereavement: (TA:) pl. ُﻞِﻛَ. Hence, ُﻞْﻛَ [The wives of the warriors are constantly bereft, or often bereft, of their husbands]. (TA.)

An ode in which bereavement is mentioned. (Ibn- 'Abbád, Z, K.)

His spear is a cause of bereavement to mothers] (S, K) is a saying similar to [الولد مبخلة ومعينة. (S.)

A woman much, or often, bereft of her children: (Msb, TA:) pl. ُﻞَـﻛَ [or ُﻞِﻛَ: see
And a she-camel that is accustomed to lose her young by death or by slaughter or by gift: pl. مَثَاقِيل. (Ham p. 746.)
He put [or poured] back the earth into a grave, and a well, after digging it: (T:) or he poured the earth into a well, (S, K,) &c. (S.) Also, (S, M, K,) aor. as above, (M,) and so the inf. n., (S, M,) He poured forth pieces of money. (S, M, K,) Also, (K,) aor. and inf. n. as above; (TA;) and He moved, or put in motion, with his hand, or he broke at one of its sides, [app. so as to make it pour down, or fall,] a quantity of earth collected together, or a sand-heap, (M, K,) or a house: (O, TA:) or he dug it. (TA.) And the former, (S, M, K,) aor. as above, (S, M,) and so the inf. n., (M, TA,) He threw down, or demolished, a house, (S, M, K,) by digging beneath the wall, and then pushing, so that it fell in ruins: (S, TA:) and he demolished, and broke, a thing. (M.) 

[Hence,] God destroyed their dominion:

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Your say also, and God caused him to die; or caused his dominion, or his might, or power, to depart: (K, TA:) and His means of support became destroyed, and ceased; (M, A;) or he became abased, or in an abject condition; (IDrd, M;) or, accord. to Er-Râghib, it means [perhaps a company of men was made to fall away from him]: (TA:) El-'Otbee says that here has two meanings; namely, a throne, and a booth, or shed, constructed for shade. (TA. See art. عرش You say also, and meaning He was slain: and a poet says, of a sword, It severed the base of his neck; the part where his neck was set
on his back. (IDrd, M.) __ And ﴿ثَل﴾ (As, S, M, K) aor. as above, (As, S, M, K) inf. n. ﴿ثَل﴾ (As, S, M, K) and ﴿ثَل﴾ (As, S, K) He killed, or destroyed, (As, S, M, K) a man, (As, S,) or men. (M, K.) And ﴿ثَل﴾ He died, or perished. (T.) __ ﴿ثَل﴾ (M, K) He took, or cast, forth the earth from the well; (M, K;) and the mud from the bottom of the well. (M.) __ ﴿ثَل﴾ He took what was in the receptacle; as also ﴿ثَل﴾; the latter from Ibn-'Abbád. (TA.) ﴿ثَل﴾ (S, K;) and ﴿ثَل﴾ (M, O,) aor. [irregularly], (S, TA,) inf. n. ﴿ثَل﴾ (TA,) The beast, and the solid-hoofed animal, dunged. (S, M, O, K.) __ And ﴿ثَل﴾ He became rich, or in a state of competence. (T.)

4 ﴿ثَل﴾ He (a man, S) abounded in what is termed ﴿ثَل﴾ which may mean either Wool or a flock of sheep or goats: both these meanings are assigned to it in this case by Z. (TA.) ﴿ثَل﴾ He ordered, or commanded, the repairing of it; (M;) or the repairing of what had been thrown down, or demolished, of it. (IAar, S, K.)

5 ﴿ثَل﴾ It (a house) became thrown down, or demolished; (K;) as also ﴿ثَل﴾; (TA:) or it (a house) became thrown down, or demolished, and it fell by degrees, part after part. (M.) And ﴿ثَل﴾ The well became demolished. (TA.)

7 ﴿ثَل﴾ It (a thing) poured forth, or became poured forth. (TA.) __ ﴿ثَل﴾ i. q. [app. as meaning They poured themselves forth]. (K.) You say, ﴿ثَل﴾ They poured forth, or down, upon him, or against him. (Z, TA in art. ﴿ثَل﴾) __ See also 5.

8 see 1, near the end.

R. Q. 1 see 1, near the beginning.
The earth that is taken forth from a well: (T, S, M, K:) and the mud that is taken forth from the bottom of a well: (M:) and the space upon which is cast the earth taken forth from a well, around its mouth; which space, when the well has been dug in a place that is not the property of any one, belongs exclusively to the owner of the well: (A 'Obeyd, T:) pl. A grave filled up with earth, after it has been dug. (T.) A thing that is made of clay, or mud, (M,) like a [q. v., (K,) in the desert, for the sake of its shade. (M, K. [Erroneously written by Golius and Freytag and compared to .]) Wool: (T, S, M, K,) alone: (M, K:) or a portion of wool collected together: (Er-Rághib, TA:) and Wool and goats' hair (شعر) and camels' hair (وبر) together; (Aboo-Yoosuf, T, S, K;) but not the second of these alone, nor the third alone: (Aboo-Yoosuf, T, S:) or it signifies camels' hair (وبر) also: (T:) or Wool and شعر and وبر together; but none of these alone. (M,) is said to mean A كساء جيد الثنة of good wool: (S, M:) and حبل A ثلة, a rope of wool. (S.) It is said in a prov., A لا تعدم صناع ثلة [A clever woman is not without wool to spin or weave when she has nothing else to do]: applied to a skilful man. (TA.) And you say, عند فلان ثلة كبيرة, meaning Such a one has much wool and goats' hair (شعر) and camels' hair (وبر). (Aboo-Yoosuf, S,) [Hence,] فلان كبير الثنة [sometimes] means Such a one has much hair on his body. (TA.) A flock of sheep or goats, (T, M, K,) whether many or few: (M:) or many thereof: (M, K:) or specially a flock of sheep: or sheep, absolutely: (M:) or a numerous flock of sheep: (ISk, T, S, K:) and numerous sheep and goats together: many goats are not thus called; but are called حيلة: (Aboo-Yoosuf, S, M:) pl. A ثلة (S, M, K,) which is extr., (M,) and A ثلة (M, K,) Many pieces of money; or much money; (M, K:) as also Thلة. (Ibn-'Abbád, K.) In relation to the times of camels' coming to water, في موارد الإبل, TA, [in the copies of the K,
The interval of two days, or keeping from water during two days, between two drinkings. (K, TA. [The word to which this signification is assigned is erroneously written by Golius and Freytag; and explained as meaning Locus ubi aquantur cameli postquam per biduum non biberint.])

A party of men; (T,) a company of men: (S, M, K;) or a numerous company. (8d in lvii. 13.) You say, [Such a one will not distinguish] between a flock of sheep or goats and a company of men. (Z, TA.) ___ See also.

Death; or a state of perdition or destruction; (K;) and so which latter is also an inf. n. of signifying he killed, or destroyed: (As, S, K;) pl. of the former. (K.)

Might, power, or elevated condition, perishing, or passing away. (K, TA.)

A man (S, M) abounding in what is termed. (S, M, K. [See 4, mentioned by Golius with this word, as syn. therewith, and as from the S and K, is not in either of those Lexicons.])

A colt that dungs much. (M. [The meaning is there indicated, but not expressed.])

Collecting wealth, (Ibn-‘ Abbád, K;) and disposing it well, or putting it into a good state or condition. (Ibn-‘ Abbád, TA.)

A house thrown down, or demolished. (TA. [See 1.]) ___ See also, second sentence.
Thlb
Thlb, (S, M, A, Msb, K) aor. — (M, Msb, K) inf. n.  Thlb (T, S, M, A, Msb) and Thlb (T, He blamed him; reprehended him; found fault with him; imputed to him, or charged him with, a fault, vice, or the like: (M, A, Msb, K,) or he charged him plainly, or openly, with a fault, vice, or the like; (S;) spoke against him; (TA;) censured him, reproached him, detracted from his reputation, or impugned his character: (S, Msb;) or he blamed him severely; and assailed him with his tongue; as is done in punishings and the like. (Lth, T.)

Thlb, (M, K,) inf. n.  Thlb, (M,) also signifies He drove him (a man, M) away; expelled him; or put him at a distance, away, or far away. (M, Msb, K.)

And He turned it (a thing, M) upside down, or over, or inside out; or changed its manner of being, or state. (M, K.)

I. q. Thlb, (M, K,) formed from the latter by substitution of ب for م. (M,) inf. n.  Thlb, (M, K,) It (one's skin, M, or a garment, TK) was, or became, dirty, or filthy: (M, K) and it (a thing, TK) was, or became, contracted. (K, TK.)

Also It was, or became, broken in the edge or middle, [like Thlb,] and split, or cracked. (KL.)

Thlb, (As, S, M,) inf. n.  Thlb, (S,) He (a camel) became such as is termed Thlb. (As, S, M.)

Thlb, Blamed; reprehended; found fault with; charged with a fault, vice, or the like; as also Thlb ; applied to a man. (M, K.)

Also A camel extremely old, or old and weak, (M, A,) and having his teeth much broken: (M:) or a camel Whose canine teeth are broken (S, K) much (K) by reason of extreme old age, or age and weakness, and the hair
of whose tail has fallen off by degrees: (S, K:) fem. with شئ. (S, M, K;) but some disallow this, and say that the female is termed َمَلَآثَبِبَأ (M, K) and [of mult.] َمَلَآثَبَأ (S, K;) Hence, (A,) A man extremely old, or old and weak, (A, TA,) whose teeth are much broken: (TA:) or an aged man; a man advanced in years: (IAar, M, K;) [said to be] of the dial. of Hudheyl; but IAar mentions it without assigning it to the dial. of any particular tribe of the Arabs. (M,) Also A camel that does not impregnate. (M, K. *) See also what next follows.

[of the head]: (S, M, K;) or weak, or weak and soft. (A,) You say َمَلَآثَبِبَأ َمَلَآثَبِبَأ َمَلَآثَبِبَأ. An extremely old, or old and weak, man, whose teeth are much broken, upon a camel in the like condition, and having in his hand a spear that is much notched, or weak, or weak and soft]. (A, TA.)

A woman having cracked, or chapped, feet: (S, K;) from َمَلَآثَبِبَأ as an epithet applied to a spear. (S.)

َمَلَآثَبِبَأ and َمَلَآثَبِبَأ (Fr, T, S, M, K,) the former of which is the more common, (Fr, T,) Dust, or earth; and stones: (Fr, T, M, K;) or small fragments, or particles, of stones, (S, K;) and of dust or earth: (S:) or stone (A' Obeyd, Sh, T) in the dial. of El-Hijáz: and dust, or earth, in the dial. of Temeem: (T:) and El-Hejeree says, َمَلَآثَبِبَأ is like َمَلَآثَبِبَأ; but [ISd says,] whether it be formed by substitution or be a dial. var., I know not. (M, TA.) One says, َمَلَآثَبِبَأ and َمَلَآثَبِبَأ In his mouth are, or be, dust, or earth, and stones; (Fr, T;) or,
particles of stones and of dust or earth. (S.) Lh mentions the phrase [Dust, or earth, and stones, be thy lot]; and he says that the noun is thus put in the accus. case, as though the phrase were an imprecation [of the ordinary kind]: he means, as though the noun were an inf. n. used in an imprecation; though it is a simple subst. (M.) لثا, occurring in a trad., means For the adulterer, or fornicator, stone [but see this word, and see also art. عهر]: or dust, or earth: or small stones. (TA.)

معتبرة Accustomed to blame, reprehend, or find fault. (A, TA.)

مثلية A fault, vice, or the like: (S, M, * K: *) or [properly] a cause of [blame or] reviling: (Msb:) pl. (S, A, Msb.) You say, [I have not known in such a one a fault, or vice, or cause of blame, &c.]. (A, TA.)
THLTH

ثلث القوم، aor. 1 (S, Msb, K,) inf. n. THLTH (TA,) He took the third of the goods, or property, of the people, or company of men. (S, M, Msb, K,) And THLTH التركة The property left at death had a third of it taken. (A,) THLTH [but in this case it seems that it should be as above,] is also said to signify He slew a third. (L,) THLTH TA, or THLTH (T, S, K,) or THLTH (Fr, T, M,) THLTH al-judain, Msb, aor. 1 (S, M, Msb, K,) [thus distinguished from the verb in the first sense explained above,] inf. n. THLTH (TA,) signifies He was, or became, the third of the people, (T, S, K,) or a third to the two, (Fr, T, M,) or to the two men: (Msb:) or he made them, with himself, three: (T, S, K,) and similar to this are the other verbs of number, to ten [inclusive], except that you say, MUBRRA and MUBRASA and MUBUSTA, with fet-h, because of the ع. (S,) A poet says, (IAar, S,) namely, Abd Allah Ibn-Ez-Zubeyr El-Asadee, satirizing the tribe of Telyi, (IB, TA,)

فإن تغلوا نربع وإن ينك خامس
يكن سادس حتى يبركم القتال

[And if ye make up the number of three, we will make up the number of four; and if there be a fifth of you, there shall be a sixth of us; so that slaughter shall destroy you]: (IAar, S, IB;) he means, if ye become three, we will become four: or if ye slay three. (IB, TA,)

Also; (S, M, TA,) in the K, or, but this is wrong; (MF, TA,) THLTH THLTH the people, with himself, thirty; (A 'Obeyd, S, M, K,) they being twenty-nine: and in like manner one uses the other verbs of number, to a hundred [exclusive]. (A 'Obeyd, S,) And THLTH also signifies He made twelve to be thirteen. (T,)

1
He turned over the ground three times for sowing, or cultivating. (A, TA.)

See also 2. Thalath (T, M, L, TA.) [as though intrans., an objective complement being app. understood,] or Thalath (K, but the former is app. the right reading, unless both be corrected) said of a horse, He came third in the race; i.e., next after that which is called masculin "al-furs" al-dhi, after the furs, should be omitted;] then you say Thalath (T, M, L.) And in like manner it is said of a man [as meaning He came third].

(Thalath said of a horse, and of any female: see 4.) Thalath (M, A, TA.) when he desires to do so, a first time, nor can he (M, TA) the second time, nor the third. (M, A, TA.)

2. Thalath He made it three; or called it three: (Esh-Sheybânee, and K in art. Thalath signifies the making [a thing] three [by addition or multiplication or division]; as also Thalath [inf. n. of Thalath]: and the calling [it] three. (KL.) Hence, Thalath inf. n. Thalath He asserted the doctrine of the Trinity.] Hence also, Thalath, or Thalath (M, A, TA.) such a one counts three Khaleefehs, namely, the two Sheykhos [Aboo-Bekr and 'Omar], and [does not count three, i.e.,] rejects the other [that succeeded them]: and Thalath (M, A, TA.) such a one counts three Khaleefehs, [namely, those mentioned above and 'Othmân,] and [does not count a fourth, i.e.,] rejects ['Alee, the fourth. (A, TA.)

He remained three nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce Thalath) He tied, or bound, three of the teats of his she-camel with the Thalath (M, K.) inf. n. as above, (K, Thalath) said of a she-camel, and of any female: see 4. Thalath (M, K.) said of a horse in a race: see 1.
The full-grown unripe dates became, to the extent of a third part of them, ripe, or in the state in which they are termed بَطُر (M, K.) also signifies The watering seed-produce [on the third day, i.e.,] another time بعد النبیا [which app. means after excepting, or omitting, one day]. (M.) And The making [a thing] triangular [or trilateral]. (KL.) [The making a letter three-pointed; making it to have three dots.] ___ The making [a thing] to be a third part. (KL.) ___ The making the electuary, or confection, of aromatics, or perfumes, that is called مثلث. (KL.)

The party of men became three: (Th, S, M, L, K:) and similar to this are the other verbs of number, to ten [inclusive]: (S:) also The party of men became thirty: and so in the cases of other numbers, to a hundred [exclusive]. (M, L.) She (a camel, and any female,) brought forth her third young one, or offspring; (Th, M;) and so the third, or ثَلَاث, The making the electuary, or confection, of aromatics, or perfumes, that is called مثلث. (KL.)

It had one third of its fruit remaining, two thirds thereof having been eaten. (M.)

He watered his palm-trees once in three days: (A:) or he watered them [which app. means after excepting, or omitting, one day]. (K.) ثَلَاث is not used [thus] except in this case: there is no ثَلَاث in the watering of camels; for the shortest period of watering is the

The third young one or offspring, (M, A, K,) of a she-camel, (M, K,) and, accord, to Th, of any female: (M:) and in like manner others are termed, to ten [inclusive]. (A.) But one should not say ثَلَاث [after the manner of ثَلَاث, q. v.]. (M.) سَقَى خَلَهِ ثَلَاث. He watered his palm-trees once in three days: (A:) or he watered them [which app. means after excepting, or omitting, one day]. (K.)
when the camels drink every day; then is the غَبَّرٌ, which is when they come to the water one day and not the next day; and next after this is the خَمْس, and so on to the عَشَرٌ; so says As: (S, TA:) and this is correct, though J’s assertion that ﺣَمَىّ الْثَلُّثٍ is not used except in this case is said by F to require consideration. (TA.)

[The tertian fever; the fever that attacks one day and intermits one day and attacks again on the third day; called by the vulgar المُثْلَةٌ. (Msb.)

ثُلُّثٍ: see what next follows.

ثُلُّثٍ (T, S, M, A, Msb, K) and ﺗُلُّثٍ (Msb, K) and ﺗُلُّثٍ, which last is either a dial. var. or is so pronounced to make the utterance more easy, (MF,) A third; a third part or portion; (S, A, Msb, K;) as also ﺗَلِيْثٍ, (As, T, S, M, Msb, K;) like ﺗَلِيْثٍ and ﺗَلِيْثٍ, and ﺗَلِيْثٍ and ﺗَلِيْثٍ (S,) though AZ ignored ﺗَلِيْثٍ (T, S) and

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ُثَﻼْﺜِم (S:) [and ﺗَلِيْمَاتٍ, q. v., app, signifies the same:] the pl. of ثَلَّثٍ (M, Msb,) and of ﺗُلِّيْمَةٍ also, (M,) is أَثْلَاثٌ. (M, Msb.) It is said in a trad., ﺗَلِيْمَةٌ شَيْءٌ ﺛَلَّاثٌ أَثْلَاثاً (TA.)

The expiatory mulct for that homicide which resembles what is intentional shall be thirds]; i. e., thirty-three she-camels each such as is termed حَقَّةٍ, and thirty-three of which each is such as is termed جَذْعَةٍ, and thirty-four of which each is what is termed تَنْيَةٌ. (TA.)

أَثْلَاثٌ ﺛَلَّاثٌ إِنَّا أَثْلَاثٌ A vessel in which the corn &c. that is measured therein reaches to one third of it: and in like manner one uses this expression in relation to beverage, or wine, &c. (M, L.)

ثالثٌ (so in a copy of the M,) or ثَلَّاثٌ, and ﺛَلَّاثٌ, (K;) I. q. ﻓَتْحَ ﺛَلَّاثٌ, (K;) the tree thus called. (M, TA.)

ثالثٌ, also written ﺛَلَّاثٌ, see ﺛَلَّاثٌ, in six places: and ﺛَلَّاثٌ, in two places.

ثالثٌ (S, L, K) Three and three; three and three together; or three at a time
and three at a time; (L;) imperfectly decl. [because] changed from the original form of ثلاثَةٌ ثَلَاثَةٌ (K;) or because of their having the quality of epithets and deviating from the original form of ثلاثَةٌ ثَلَاثَةٌ: they are epithets; for you say,

I passed by a party of men two and two, and three and three, together: (Sb, S;) or they are imperfectly decl. because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to ثلاثَةٌ ثَلَاثَةٌ: but the dim. is ثلاثَةٌ ثَلَاثَةٌ, perfectly decl., like أحيد &c., because it is like حَمَّار [dim. of حَمَّار], assuming the form of that which is perfectly decl., though it is not so in the cases of أَحْسَن and the like, as these words, in assuming the dim. form, do not deviate from the measure of a verb, for [How goodly is he!] is sometimes said. (S.) It is said in the Kur [iv. 3], أَحْسَنْوا مَا طَبَ لُكَمْ مِنَ النَّسَاءِ وَثَلَاثَ وَرِيَاءٍ, i. e. Then marry ye such as please you, of women, two [and] two, and three [and] three, and four [and] four: [meaning, two at a time, &c.]: here مَثْنَى &c. are imperfectly decl. because deviating from the original form of اللَّيْثْيَاتَانِ, &c., and from the fem. form. (Zj, T, L.) And one says ثلاثَةٌ ثَلَاثَةٌ, like ثلاثَةٌ مِّثْلَةٍ. (T.) You say also, فعلت الشَّيْء مَثْنَى وَثَلَاثَ وَرِيَاءٍ, meaning I did the thing twice and twice, and thrice and thrice, and four times and four times. (L.) ثُلَاثَةٌ is app. fem. of ثلاثَةٌ, a dial. var. of ثلاثَةٌ, of which the fem. is ثلاثَةٌ: and hence, ثلاثَةٌ, ذو ثَلَاثَةٌ, with damm [to the initial ث], A camel's [girth of the kind called], A poet says, The loops of her girth met together; (A, TA; [but in a copy of the former, ذَٰٰلِكَ ذَٰلِكَ] meaning, she was, or became, lean, or lank in the belly. (A. [See a similar saying voce نَاطِب.]) And a poet says,

*وَقَدْ ضَمَرَتْ حَيْثُ بَدَأْ ذَوٌ ثَلَاثَةٍ*  

[And she had become lean, or lank in the belly, so that her girth appeared]: but some say that ذو ثلاثَةٍ [here] means her belly, and the two skins, [namely,] the upper, and
that which is pared, or scraped off, after the flaying: (TA:) or, accord. to some, the phrase is

meaning, so that her fetus rose to her back; the [here again in a copy of the A

written with fet-h to the initial ثَلَاث, and in like manner ثَلَاثُ لُؤْسُ وُذِهْلَع, being the سَلَايَة and the سَلَايَة and the womb. (A, TA.) You say

also, [so I find it written, but perhaps it should be ذَوٌ ثَلَاث,] meaning, Upon him is a

garment of the kind called كَسَآء made of the wool of three sheep. (A, TA. [In the

latter without any syll. sign to show that ثَلَاث here differs from the form in the exs. cited before.])

ثالث: see ثَلَاث.

ثالثُ ثَلُوث A she-camel that fills three vessels (S, M, A, L, K) such as are called أَفْداَح, (M, L,) when

she is milked, (S, K,) [i. e.,] at one milking. (A.) This is the utmost quantity that the camel yields at one

milking. (IAar, M.) ___ Also A she-camel three of whose teats dry up: (S, M, A, K: [accord. to the TA, it is said

in the T that such is termed مُلْوَثُ مُلْوَثُ; but I think that this is a mistranscription:}) or that has had one of her

teats cut off (IAar, T, M, L, K) by cauterization, which becomes a mark to her, (IAar, M,) and [in some

copies of the K or ] is milked from three teats: (T, M, L, K) or that has three teats; (IAar, TA;)

[and] so مُلْوَثُ مُلْوَثُ: (T, TA:) or a she-camel having one of her teats dried up in consequence of

something that has happened to it. (ISk.)

ثالثُ ثَلَاث see ثَلَاث.

ثالثْ ثَلَاثْ, also written ثَلَاثْ, a noun of number, [i. e. Three,] is masc., (S, M, Msb,) and is also written and pronounced ثَلَاثْ,

with damm: (IAar, M, TA:) the fem. is ثَلَاثْ, also written ثَلَاثْ; (S, M, Msb;) [and app. ثَلَاثْ also, mentioned above, under

the head of ثَلَاثْ, but only as occurring with ذَوُذْ ذَوُذْ ذَوُذْ مُلْوَثُ] You say مُلْوَثُ: [Three men]: and

[three women]. (Msb.) In the saying of Mohammad, مُلْوَثُ: [Three] pen of the recording angel iS
withheld from three persons] (Msb. [See art. رفع.]) [In like manner, ثلاث is for ثلث. ] [There are three qualities: in whomsoever they be, God will reckon with him with an easy reckoning]: these are, thy giving to him who denies thee, and forgiving him who wrongs thee, and being kind to him who cuts thee off from him. (El-Jāmi‘ es-Sagheer.) The people of El-Hijáz say, [The three of them came to me], and أروعتهم, and so on to ten [inclusive], with nasb in every case; and in like manner in the fem., [The three of them], and أروحتهم, but others decline the word with the three vowels, making it like: after ten, however, only nasb is used; so that you say, [ثلاث عشرتهن, and إحدى عشرتهن, and ثلثة عشرتهن, and أتو كل عشرين, and ثلاث عشرة:], and [the fem.], Trilogy of number, means [The offspring of adultery, or fornication, is the worst of the three] if he do the deeds of his parents. (Mgh.) [It is said that when ثلاثة means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name; and so are other ns. of number. (See [See also ثلاثة عشرة: and [the fem.], Trilogy of number, has this form for the sake of distinction; for properly it should be ثلاثة عشرة: (S, M:) or it has meddeh in the place of the ئ in the noun of number [ ثلاثة] to distinguish it from the latter: (Lth, T:) [it is without tenween in every case; when indeterminate as well as when determinate; being fem. ] the pl. is ثلاثة أئث (S, M, Msb) and ثلاثة أئث (Th, M:) It has no dim. (Sb, S in art. مثى) Lh relates that Aboo-Ziyád used to say, [Tuesday passed with what occurred in it]; making ثلاثة sing. and masc.; [but this he did
because he meant thereby; Th is related to have said, and Abu-l-Jarráh used to say, treating the word as a numeral. (M.)

...a rel. n. from, anomalously formed, (M.) [or regularly formed from.] Of, or relating to, three things. (T, TA.) ___ Three cubits in length, or height; applied in this sense to a garment, or piece of cloth; (T, A;) and to a boy. (T.) ___ A word comprising, or composed of, three letters radical only, or of three radical letters with one or more augmentative; i.e., of three

radical letters with, or without, an augment]. (T, TA.)

...[also written, the noun of number, [meaning Thirty, and also thirtieth,] is not considered as a

multiple of, but as a multiple of; and therefore, if you name a man, you do not make the dim. to be

but [you assimilate the noun from which it is formed to a pl. with and from, or to, and say]. (Sb, M.)

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...see what immediately precedes.

...One who fasts alone on the third day of the week. (IAar, Th, M.)

...see.

...[Third]: fem. with. (T, &c.) The final in is sometimes changed into. (M.) You say,
He, or it, is the third of three: thus you say when the two [terms] agree, each with the other; but not

being regarded in the former case as though it were a subst.; for you do not mean to convey by it a verbal

signification, but only mean that he, or it, is one of the three, or a portion of the three: (Fr, ISk, T, S:) and in like manner you say, [She is the third of three]; but when there is among the females a male, you say, making the masc. to predominate over the fem. (T.) When the two [terms] are different, you may make the former to govern the gen. case or to govern as a verb; saying, This makes two to be three, with himself, or itself. (ISK, T, * S. [In most copies of the S, for 

occurs in the sense of in a trad. cited voce Th in art. Sh, T in art. means A projecting portion of a mountain, by which are placed two pieces of rock, upon all which is placed the cooking-pot. (S, K.) Hence the saying, [explained in art. Th in art. the former masc. and the latter fem., meaning Thirteenth, are generally held to be indecl. in every case without the art.; but with the art., most say in the nom. Th in art. and gen. Th in art. and in like manner in the fem. Accord. to some,] you say, as well as [He, or it, is a thirteenth]: he who uses the former phrase says that he means Th in art. He, or it, is one of thirteen, (T,) and that he suppresses Th in art. Th in art. decl. as it was; and he who uses the latter phrase says that he likewise means this, but that, suppressing Th in art. Th in art. he gives its final vowel to the word Th in art. (T, S,) to show that there is a suppression: (S:) but IB says that the former of these two phrases is wrong; that the Koofees allow it, but that the Basrees disallow it, and pronounce it a mistake. (L.) [And accord. to J, one says, This is the thirteenth, or this thirteenth: for he
adds,] and you say, 

This sentence is unclear due to the presence of non-English characters. It seems to be a continuation of the previous discussion on numerals and their expressions.

and so on to twenty [exclusive]; all with fet-h; for the reason which we have mentioned: and in like manner in the fem., in which each of the two nouns is with "ث". (S.) You say also, "ثالث": and so on to thirteen [inclusive]: and in like manner in the fem. (I'AK p. 316.)

[The Trinity.]

The thirteenth of thirteen; and so on to thirteen; and in like manner [respectively] the third chord and the second: their pl. are "ثالث" and "ثالث". (Har p.244.)

A she-camel, and any female, bringing forth her third young one, or offspring: one should not say "ثالث". (M.) ___ See also "ثالث".

A thing having three angles or corners, triangular [or trilateral]; a triangle. (S, K.) You say "ثالث": [An acute-angled triangle]: and "ثالث": [A right-angled triangle]. (TA.) And "ثالث": A three-sided piece of land. (TA.) ___ A thing composed of three layers or strata, or of three distinct fascicles or the like; (M, TA;) [see also "ثالث";]

and in like manner what are composed of four, and more, to ten [inclusive], are called by similar epithets: (TA:) or a thing of three folds. (Lth, T.) ___ [As a conventional term in lexicon, A word having a letter which has any of the three vowels: ex. gr., "ثالث": i. e., it is written "ثالث" and "ثالث" and "ثالث". As such also, A verb having its عين (or middle radical letter) movenby any of the three vowels: ex. gr., "ثالث": i. e., it is written "ثالث" and "ثالث" and "ثالث". And as such, "ثالث" ("ثالث") signifies Three-pointed; having three diacritical points: it is an epithet added to "ثالث", to prevent its being mistaken
for \( \phi \) or \( \pi \) or \( \omega \).

Wine (شراب) cooked until the quantity of two thirds of it has gone; (S, K;) the expressed juice of grapes so cooked. (Mgh.) And a certain electuary, or confection, of aromatics, or perfumes. (KL.)

A calumniator, or slanderer, of his brother [or fellow] to his prince; because he destroys three; namely, himself and his brother and his prince: (Sh, T, M, * K;) as also مثلث; (K;) or thus accord. to Aboo-Owáneh. (Sh, T.) See also ثلث, last sentence: and see ثلث.

Property of which a third part has been taken. (A.) [Applied to a verse.] That of which a third has been taken away: (M, K;) whatever is مثلث is منهوك: (TA:) or the former word signifies as above, and the latter signifies that of which two thirds have been taken away: this is the opinion of the authors on versification with respect to the metres called زجر and حرسنم: (M, TA:) the ثلثم in poetry is that whereof two feet out of six have gone. (TA.) A rope composed of three strands (Lth, T, S, M, A, K) twisted together, (Lth, T, A,) and in like manner Woven, or plaited: (Lth, T:) and ropes composed of four, five, six, seven, and nine, strands, but not of eight nor of ten, are similarly called. (M.) A garment of the kind called كساء woven of wool and camels' hair and goats' hair (شعر) (Fr, T.) مزادة مثلثة. (A) or leathern water-bag made of three skins. (T, S, A, K.) Land turned over three times for sowing or cultivating. (A.) See also ثلثم.
The sky snowed; let fall snow. (A, TA.) [Here, and in other cases, throughout this art., the meaning of مَجَّلَث is assumed to be well known.] ___

The sky snowed upon us; (S, Msb, K;) like as one says ثَلَجَنَا الْأَرْضَ, (A, Msb, TA,) and *ثَلَجَنَا الْأَرْضَ أَنْتِرَطَمَ, (S.) And They were snowed upon. (TA.) You say, ثَلَجَنَا الْأَمَامُ ثَلَجَا كَثِيرًا We were snowed upon this year much]. (A.) And and ثَلَجَنَا الْأَرْضَ, (A, Msb, TA,) and *ثَلَجَنَا الْأَرْضَ أَنْتِرَطَمَ, (TA,) The land was snowed upon. (A, * Msb, TA.*) ___ [Mَجَّلَث, said of water &c., It was cooled, or made cold, with snow: see an ex. voce جَوْلَثَم. In the present day, مَجَّلَح signifies He cooled it, or made it cold, with snow or ice; iced it; froze it.] ___ See also 4. ___ [Hence, جَوْلَثَم (IAar, K) aor. — , (K) inf. n. مَجَّلَح (TA)]

His heart became cool, or refreshed, and relieved of a thing: (IAar:) and he rejoiced; or was, or became, joyful, glad, or happy: (IAar, K;) and he was, or became, at ease, at rest, tranquil, or free from disquietude. (TA.) And and ثَلَجَتْ نَفْسِهُ بِكَذَا His mind became refreshed and happy by means of such a thing. (A.) And and ثَلَجَتْ نَفْسِهِ (AA, S, K;) and and ثَلَجَتْ نَفْسِهِ (As, S, K; [in the CK مَجَّلَث; and (K)] and and ثَلَجَتْ نَفْسِهِ (TA; بالسَّيِّئِ) My mind became at ease, at rest, tranquil, or free from disquietude, (AA, S, K, TA,) and became healed, by means of the thing: (TA:) or I knew it, and was rejoiced at it, or by it: or my mind became at ease, and I confided, or trusted, in the thing: as also ثَلَجَتْ صَدْرِيَ: or this last, accord. to Sh, means my bosom became dilated [with joy], for the láم of the أَمَّرَ: or the أَمَّرَ at the event. (TA.) And and ثَلَجَتْ بِمَا خَبَّرَ تَبْنِي I became healed, and my heart became at rest, or tranquil, by means of the
information which thou gavest me. (ISk, TA.) And ْثلَحَ قَلْبِهُ, the latter mentioned by Lb, on the authority of 'AbdEl-Hakk, His heart became certified, or assured. (TA.) ْثلَحَ is said to mean Certitude, or assurance, because it is taken from the delight that one has in water rendered cool, or cold, by means of snow and the like. (TA.) ___

*He was, or became, stupid, dull, wanting in intelligence:* (IAar, A, TA:) his heart, or his mind, or intellect, quitted him. (TA.) ___

ثُلِّجَ (Sh, K,) aor. ـَجِلَّ، inf. n. تُلِّجَ (Sh, TA,) also signifies He, or it, soaked it; moistened it. (Sh, K, TA.)

2 تُلِّجَ see 1.

4 اَثلَحَ It (a day, S, K, or a year, A) was, or became, snowy. (S, A, K.) ___ He reached, came upon, or lighted on, snow; (K;) as also تُلِّجَ [written without any syll. signs, app. (TA.)] He entered upon [a tract, or time, or season, of snow. (TA.) ___

*And ْثلَحَ: see 1. [Thus the verb is intrans. and trans. And hence,] ْثلِّجَ نَفْسِيَ: see 1. ___ And ْثلِّجَ He rejoiced him; made him joyful, glad, or happy. (K;) And ْاثِلَجَ صَدِرِيَ It (news, or information,) healed and tranquillized me. (A, * TA.) And ْاثِلَجَ مَا أُثِلَجَ بِجَهَدِ الْأُمَّرِ How joyful, or happy, am I made by this thing, or event! (TA.) ___ [Hence also,] حَفِرَ حَتَّى اَثِلَجَ He dug until he reached the clay, or mud, (AA, S, K, TA,) or the cold of the moist earth, (A,) or the moist earth and the water. (TA.) ___

*The water of the well ceased, or stopped.* (A, K,) And hence, (TA.) ْإِثَلَجَ عَنْهُ الحُمَصِ The fever quitted him. (A, TA,) ___ [the inf. n.] is also syn. with ْإِثَلَجَ [inf.n. of ْأَثِلَجَ, q. v.]. (K.)

ْثلَحَ [Snow:] a thing well known, (S, A, Msb, K,) that falls from the sky: (TA:) pl. ْثلُجُ. 2
Cold: (K:) applied to water. (TA.)

Men joyful, glad, or happy, by reason of news. (IAar, TA.) Men who are stupid, dull, or wanting in intelligence. (TA.) [See also مئو.]

Thālaj: see تلاج.

Thalaj: Very white: applied to an iron head of an arrow or of a spear or of a sword or the like: (A, K:) fem. with ة. (A.)

Thalaj: A seller of snow; (K:) as also تلاج. (TA.)

Thalaj: A place in which is kept snow for cooling water &c. in summer. (K.)

Thalaj: fem. with ة: the latter applied to land (أرض), meaning Snowed upon. (S, A, Msb.) Water cooled, or made cold, with snow. (TA.) A poet says, speaking of a woman's mouth,

* يُغَال مئولاً وَإِنَّمَا يُنَلَّج

[It would be thought to be cooled with snow, though it was not cooled therewith]. (TA.) A man (S) stupid, dull, or wanting in intelligence. (S, A, Msb, K.) [See also تلاج.]
He (a camel, S, IAth, K, and a bull, IAth, K, and an elephant, mostly said of these three animals, IAth, and a man, Az, and a child, K) voided his dung in a thin state. (Az, S, K.) It is said in a trad., (S, TA,) of ‘Alee, (TA,) meaning that the former ate little, and that the latter ate much and of various kinds. (TA,) He threw, (K, TA,) i.e. thin dung, (TA,) at such a one: (K, TA;) and he befouled him, or smeared him, therewith. (K, TA.)

Thin dung of an elephant and the like, (Lth, K,) and of anything, when it is thin. (TA.)

The place of exit of Thin dung. (K.)
1. Thlam, aor. Thlam, (T, S, M, Msb, K) inf. n. Thlam, (S, M, Msb,) He broke its edge; (S, * M, Msb, K) namely, that of a vessel, (M, Msb, K,) and of a sword, and the like; (M, K;) as also Thlam, aor. Thlam; (K, TA; [but I suspect that this latter form of the verb has been taken from a copy of the S in which the intrans. verb Thlam has been erroneously made trans.,]) and Thlam; (M, K;) or this last signifies he did so much, or in many places: (S;) and the first signifies also he made a gap, or breach, in it; namely, a wall. (T, * S. [Hence,] Thlam, Thlam in Malah Thlam, (TA,) or Thlam, (M,) He suffered the loss of somewhat of his property. (M, TA.) And Thlam, (M, TA.) This of the things that wound religion and impair sure faith]. (TA.)

2. Thlam see 1.
They poured forth, or down, upon him, or against him; as also. (Z, TA.)

A break of the edge in a vessel (ISk, T, S) and in a sword. (T, S.) [See also what next follows.]

A gap, or breach, (S, M, Msb, K,) in a wall &c., (S, Msb,) or of a thing that is broken, and of a thing ruined, (K,) or of a broken edge: (M:) or a place that has been broken in an edge, or that has had a gap, or breach, made in it: (T, TA:) a broken place of a vessel:

[Dust, or earth; 'and stones; like pl. (T, Msb.) [See also pl. (M:) [Hence, The death of such a one is an occasion of a gap in the body of the Muslims; a gap that will not be filled up]. (TA.) [See also its syn. خَلْقَةٌ.]

A thing [such as a vessel and a sword and the like] broken in its edge: (S:) a wateringtrough, or tank, broken in its side. (TA.)
He repaired it; or put it into a good, sound, or right, state; (T, S, M, K,) by filling up its interstices, &c.,] with [q. v.]. (S.)

Hence the saying,  

I put my affairs into a good, sound, or right, or proper, state; restored them to such a state; or set them right, or in order. (S.) And hence also the saying,  

[We were the fit persons to put it into a good, sound, right, or proper, state; &c.;] (S;) occurring in a trad.; accord. to the relaters thereof, but A 'Obyd holds the former reading to be the right. (T.) ___ He spread  for it, namely, a skin of milk, and put it [q. v.] above it, in order that the sun might not strike it, and its milk become consequently decomposed, or curdled. (T.) ___ [He stuffed it, either with or absolutely: for] signifi es it was stuffed. (T.) ___ He collected it together; (S, M, K;) namely, a thing; (S, M;) mostly used in relation to dry herbage. (M, K.) You say, i.e. Collect thou for them; namely, the cattle &c.; like and (TA,) And  He sweeps it, and collects the good and the bad. (S.) ___ [He ate the good of the food and the bad thereof; (M, K;) as also (TA,) She (a ewe or a goat, M, K; or, as some say, only the latter, M) pulled it, or plucked it, up, or out, with her mouth; (T, S, M, K;) namely, a thing, (T, M;) or a plant, (S, K;) and anything by which she passed. (TA,) ___ He wiped his hand (S, M, K) with the dry herbage, (M, K;) or upon the ground. (S, M.)
There; syn. (Zj, S, M, K) a noun of indication, (Zj, T, M, Msb, Mughnee, K) denoting a place that is remote (Zj, T, S, Msb, Mughnee, K) from the speaker, (Zj, T, M,) like as هنَا denotes that which is near; (Zj, T, S;) or denoting a place other than that of the speaker: (Msb:) it is an adverbial noun, not to be used otherwise than as such; (Mughnee, K;) indecl. because of its vagueness, and with fet-h for its termination to avoid the concurrence of two quiescent letters. (Zj, T, M.) Thus in the saying [in the Kur xxvi. 64], And we brought near, there, the others]. (Mughnee.) He who makes it decl. as an objective complement (Mughnee, K) in this ex., (Mughnee,) and in the saying in the Kur [xxvi. 20], is in error: (Mughnee, K: *) Zj says that the meaning is, And when thou castest thine eyes, or thy sight, there, thou shalt behold [scenes of] enjoyment: that Fr asserted the meaning to be, [When thou seest what is there]; but that this is an error; for ما, accord. to this interpretation, is a conjunct noun, and it is not allowable to suppress a conjunct noun and leave its complement. (T.) ___ [مَنْ يَرَى مَا فِي هَذَا الْمَرَجُū عَنْهُ is used by postclassical writers as meaning Therefore: for that reason; on that account.]

ٞ، (T, S, M, &c.,) for which one also says ُ، (M, Mughnee,) substituting ُ for the, (M,) and ُ (T, S, M) and ُ (M, TA,) but ُ is the more common, (Mughnee and K on the letter ُ,) and ُ and ُ (M, TA,) [meaning Then, i. e., afterward, or afterwards,] a particle, (M, K,) or conjunction, (Zj, T, S, Msb, Mughnee,) denoting order (Zj, T, S, Msb, Mughnee) and a delay, (S, Msb,) or having three properties, namely, that of virtually associating in the same case [the latter of the two members which it conjoins with the former of them], and denoting order, and denoting a delay; but respecting all of these there is a difference of opinions. (Mughnee, K. *) As to the associating in the same case, Akh and the Koofees assert that it sometimes fails to have this property, by its occurring redundantly, so as not to be a conjunction at all;
and they hold to accord with this assertion the saying in the Kur [ix. 119],

“Until, when the earth became strait to them, notwithstanding its amplitude, and their minds became straitened to them, and they knew that there was no repairing for refuge from God save unto Him, then He returned to forgiveness towards them”: (Mughnee, K: *) but this has been resolved by the subaudition of the complement [of what precedes] as though the meaning were, then (they betook themselves unto Him, begging forgiveness, and) He returned &c.]. (Mughnee.) And as to its denoting order, some hold that there are exs. of its not necessarily implying this; (Mughnee, K; *) one of which is the saying in the Kur [xxxix. 8],

“خلفكم من نفس واحدة ثم جعل منها زوجها”:

(Mughnee: [in which are added other similar exs., one of which is given in the K:]) but to this there are five replies: 1st, that this passage is elliptical; the meaning being, He created you from one person (which He originated); then He made therefrom its mate: 2nd, that the meaning is, He created you from a person that was alone; then &c.: 3rd, that the progeny of Adam were made to come forth from his back like little ants; then Eve was created from his [rib called the] 4: 4th, that the creation of Eve from Adam being unusual, ْمُoubtedly is used to notify its order and posteriority in respect of wonderfulness and of the manifestation of power; not to denote order and posteriority of time: 5th, that ْمُ is here used to denote the order of enunciation; not the virtual order: the replies preceding this last are better than it, insasmuch as they verify the order and the delay; whereas the last verifies the order only, as there is no delay between the two enunciations; but the last reply is of more common application, applying to the ex. given above and to others: (Mughnee:) Fr says that the meaning of the ex. given above is, He created you from a person (which He created) single; then &c.; and in like manner says Zj. (T.) And as to its denoting a delay, Fr asserts that sometimes this is not the case, as is shown by the saying,
What thou didst to-day excited my wonder, or admiration, or pleasure; then (I tell thee) what thou didst yesterday was more wonderful, or admirable, or pleasing; for ٌمُر is here used to denote the order of the enunciation; not a delay between the two enunciations. (Mughnee, K. *) [It is said that] it denotes order and a delay when it conjoins single words: but Akh says that it has the meaning of َو [And], because it is used in cases in which there is no order; as in َوَّاللَّهُ وَاللَّهُ لَأَفْعَلَنَ [By God, and (I say again,) By God, I will assuredly do such a thing]; and when it conjoins propositions, it does not necessarily denote order, but has the meaning of َو (Msb:) it has the meaning of َو (S, Msb,) the conjunction, (S,) in the saying in the Kur [x. 47], َنﻮُﻠَﻌْـﻓََﻷ ِّٰﻟﻠﻪٱَو ﱠُ勃勃 ِّٰﻟﻠﻪٱَو ْﺐَﺒَر َّٰﻟﻠﻪ [And God is witness of what they do], (S, Msb,) The Koofees allow its being used in the manner of َو and َو so as that the aor. immediately following it after a conditional verb may be man-soob: and Ibn-Málik allows its being thus used so as that the aor. immediately following it after the expression of a desire that the thing shall not be done may be marfooa and mejzoom and man-soob. (Mughnee.)

ٌمُر: see ُمُر. In the saying ُمُر نَوَّلَا رَمْ [He has not ِمُر nor ِرَم], the former of these two nouns signifies water-skins, or milk-skins, and vessels; (M;) or what is bad, or the worst, of those things, (S, K,) accord. to ISk; (S;) or men's household-goods, or furniture and utensils, and their water-skins, or milk-skins, and vessels; (T, TA;) which last is the right meaning: (TA:) and the latter noun signifies مَرْفَةُ البِيْت [app. meaning, accord. to analogy, (for I find no suitable explanation of it in any of the lexicons,) the means by which a house, or tent, is put into a good state; and therefore, good furniture and utensils]. (ISk, S, M, K.) You say also, َوَمَا يَمْلِكُ ِمَا وَلَا ِرَمْ [thus in some copies of the S, and in the TA, in which latter the last two nouns are
expressly said to be with damn, but in two copies of the S, in this instance, erroneously written, i.e. [Fortune has debarred me from its little and its much. (S, TA.) And hence the saying of the vulgar, except that they pronounce both these nouns with kesr, meaning He brought little and much.

(TA.) ___ See also 1.

A handful of dry herbage. (S, M, K.) Also n. un. of which is syn. with: see the next paragraph in six places.

[Panicum, or panic grass; applied to several species thereof; but restricted by Forskål (Flor. Aeg. Ar., descr. plant., p. 20, where its Arabic name is written tummām,) to panicum dichotomum; called by Delile (Flor. Aeg., no. 58, where its Arabic name is written temām,) pennisetum dichotomum; and described by him in the explication des planches accompanying his Flora, plate 8: the Arabs use it for making thatch for their huts: a kind of plant, (T, S, Msb, K, in the M termed شجر,) well known in the desert, not desired, or not much eaten, by the camels, or cattle, except in a case of scarcity, or drought; (T;) weak, or frail; having what are termed خوص, or what resemble خوص, sometimes used for stuffing, (S, TA,) and for stopping up the interstices of houses; (S, Msb, TA;) and sometimes used for removing whiteness from the eye: (K;) accord. to Az, it is of several species, one of which is the ضعة, and another is the جيلية, and another is the عرف, which resembles rushes (أصل), and brooms are made of it, and water-bags are covered with it to protect them from the sun, causing the water to become cool: (TA;) [see also]
is also called ﴿ُسَم،﴾ of which ﴿ُسَم﴾ is the n. un.: (AHn, TA:) the n. un. of ﴿ُسَم﴾ is likewise with (S, M, Msb, K.) You say of a thing that may be reached, or taken with the hand, without difficulty, (T, Z, K,) ﴿ُسَم﴾, (IAar, T, M, Z, K, *) i.e.

It is easy to thee, or within thy reach, no obstacle intervening between thee and it: (IAar, M;) because the ﴿ُسَم﴾ is not tall, (T, K,) so that the reaching it should be difficult. (T.) And ﴿ُسَم﴾ [meaning the same]. (M.) And ﴿ُسَم﴾ or [That is easy of attainment to thee], (M,) is a prov. used in relation to the attainment of a thing that one wants. (M, TA.) The Arabs also say, ﴿ُسَم﴾, meaning He is like his father: and some of them say ﴿ُسَم﴾, with fet-h. (TA.) And it is said in a trad. of `Omar, ﴿ُسَم﴾ دَّرَزَيْنََو اوُﺰْﻏَا which means Engage ye in predatory warfare while it is sweet and fresh], meaning, while ye see, and make abundant, your spoils, before it become feeble like the ﴿ُسَم﴾;

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[then, decayed; then, broken up.] (TA.) ___ It also signifies What has become dry', or dried up, of the branches that are placed beneath the [q. v.]. (M.)

﴿ُسَم﴾ A sheep (T, S, M, K) or goat (S, M, K) that pulls, or plucks, up, or out, with her mouth, (T, S, M, K,) a thing, (T, M,) or a plant: (S, K:) and that eats ﴿ُسَم﴾. (M, TA.)

﴿ُسَم﴾: see ﴿ُسَم﴾.

﴿ُسَم﴾ (like ﴿ُسَمٖ﴾, M, TA.) One who pastures for him who has no pastor, (T, K,) or no pasturage, (TA,) and lends a beast or camel for riding or carrying, to him who has no beast or camel for riding or carrying ﴿ُسَم﴾ يُفْقِرُ لَه, which means [in the CK, erroneously, ﴿ُسَم﴾ يُفْقِرُ لَه] and sets right ﴿ُسَم﴾ [in the CK, erroneously, ﴿ُسَم﴾ يُفْقِرُ لَه] what the tribe
are unable to manage, of their affair: (T, K;) so explained by ISh. (T.) And a man who is strong; who comes after, and aids, those who have recourse to him in need; and bears, or carries, what is redundant, or in excess; and repels the riders. (T.)

And A man who sets right an affair, and manages it, or acts vigorously in it. (IAar, T.)

A man who sweeps and collects the good and the bad of a thing: (S:) or who eats the good of the food and the bad thereof. (K.) [See also مموم, in art.]

مموم, applied to a house or chamber, (M, K,) and to a skin containing milk [&c.], (M,) Covered with مموم. (M, K.)
and see.
1. **He took forth, or dug out, from it** (i.e. a GetMethod. q. v. infrà) the earth, in order that the water might come forth; (M, L) as also, (so in the TA, and in the TT from the M,) or, (accord. to the L,) and. (M, L) Also, (K,) aor. and inf. n. as above, (TA,) **He took it** as a ﻣَدْنَاءَ ﺃَنْﻊَوَ ﺛَمَّ ُهُمْاَوَ ﺒِنْ. and so and. (K, TA. [But see 8 below.]) [Hence, **He begged of him** until he exhausted him of what he possessed. (A meaning indicated, but not expressed, in the A.)]

2. And I exhausted the she-camel by milking. (A.) **Women exhausted him of his seminal fluid.** (T, S, M, A, K. In the CK) **He gave him a gift.** (A.) **He (a man, TA) was, or became, fat; as also** (A,) and. (K) and. (ISH, TA.)

3. **He applied** as a collyrium to his eye. (A, TA.)

4. **He (a man, S) came to a** [q. v.] **to drink.** (S, K) **He made, or prepared,** (A,) (A, L) See also 1.

5. **He sought of him a gift,** (A,) or a benefit, a favour, or an act of kindness. (K.)

6. **He took forth, or dug out, from it** (i.e. a GetMethod. q. v. infrà) the earth, in order that the water might come forth; (M, L) as also, (so in the TA, and in the TT from the M,) or, (accord. to the L,) and. (M, L) Also, (K,) aor. and inf. n. as above, (TA,) **He took it** as a ﻣَدْنَاءَ ﺃَنْﻊَوَ ﺛَمَّ ُهُمْاَوَ ﺒِنْ. and so and. (K, TA. [But see 8 below.]) [Hence, **He begged of him** until he exhausted him of what he possessed. (A meaning indicated, but not expressed, in the A.)]

7. And I exhausted the she-camel by milking. (A.) **Women exhausted him of his seminal fluid.** (T, S, M, A, K. In the CK) **He gave him a gift.** (A.) **He (a man, TA) was, or became, fat; as also** (A,) and. (K) and. (ISH, TA.)

8. **He applied** as a collyrium to his eye. (A, TA.)

9. **He (a man, S) came to a** [q. v.] **to drink.** (S, K) **He made, or prepared,** (A,) (A, L) See also 1.

10. **He sought of him a gift,** (A,) or a benefit, a favour, or an act of kindness. (K.)

11. **He (a man, S) came to a** [q. v.] **to drink.** (S, K) **He made, or prepared,** (A,) (A, L) See also 1.
Water that is little in quantity, that has no continual increase; or a little water remaining in a tract of hard, or hard and level, ground: or what appears in winter and goes away in summer; or a small round hollow or cavity in which the rainwater collects and from which men drink during two months of the spring-season, but which fails when the summer comes: and rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground; [a pl. of pauc.]: some say that signifies holes dug or excavated, in which is a little water; and hence A'Obeyd says, meaning that the holes &c. were filled by the rain; but he does not explain it: or signifies wells dug around a place which has been prepared to receive the water of the rain, where there is continually rain-water, this place having water-courses, and the said wells being filled therefrom: men drink the water that lies open to view until it becomes dried up by the effect of the hot winds of summer; the wells remaining. (Aboo-Málik, T.)

A lamb or kid or calf that has begun to eat. (S.)

An ore of antimony: or antimony itself; stibium; or stimmi: collyrium-stone which is black inclining to red, the mines whereof are in Ispahán, whence the best is obtained, and in the West, whence the hardest is obtained: a certain stone used as a collyrium: (S:) a certain stone from...
which collyrium (كحل) is prepared: or collyrium (كحل) itself: (M:) or a substance resembling it: (Seer, M:) or a species thereof: (Lth, T:) or black كحل, the mine whereof is in the East: said by some of the lawyers to be that of Ispahán: and said to be an arabicized word. (Msb.)

The women of the Arabs used also to sprinkle [or rub] it upon the lips and gums, in order that the teeth might glisten the more. (EM p. 62.) [And for the same purpose, many of them tattoo their lips, so as to make them of a uniform dull bluish hue.] ___

One says of a man who remains awake at night, journeying or working,

**Such a one makes the night a collyrium**]; the blackness of the night being as though it were a collyrium to his eyes because he labours all the night in seeking the means of attaining to eminence. (AA, T, L.)

A water exhausted by the crowding of men to it, (S, M, K,) except the smaller portion of it. (S, K.) ___ And [hence,] A man exhausted of what he possessed, (T, S, M, A, K,) by his giving when asked, (M, K,) or in consequence of much begging. (T, S, M, A.) ___

And A man exhausted of his seminal fluid by women. (S, A, K.)
1. It (fruit) became ripe. (T.) He collected trees (which are called TA or rather shrubs) for the sheep or goats. (K.) It (a man's wealth) became abundant. (A, TA.)

2. It (a plant) shook off its blossoms, and organized and compacted (in the M and in the K) its fruit. (AHn, M, K.)

The skin showed upon it the forming of the butter in little clots: (S, M, * K) and the milk, being churned, showed upon it what resembled dry scabs on the skin, (T, A) previously to their becoming large and collecting together and forming butter: and you say of the skin [containing it], and the butter collected together. (T.) Also He (God) made a man's wealth abundant.

(S) And He (a man) increased, and made abundant, his wealth. (M, K.)

4. It (a tree) put forth its fruit: (T, S) or put forth its fruit yet unripe: (IAar) or began to put forth its fruit: (T, Msb) or bore fruit; as also bore, (M, K) aor. —: (TA) or signifies it bore fruit; and, it attained the time of bearing fruit: or the former, it bore unripe fruit; and the latter, it bore ripe fruit: or the former, it attained the time for the plucking of its fruit; and the latter, it put forth its fruit: for it is said that signifies bearing fruit; and, that has attained the time of bearing fruit: or the former,
unripe fruit; (M;) and the latter ripe fruit; (T, M;) or the former, that has attained the time for plucking; (AHn, M, K;) and the latter, that has put forth its fruit; (K;) or the latter of these epithets is applied to a tree, signifying bearing ripe fruit; and to fruit, signifying ripe. (IAar, TA.) ___ He (a man) had fruit that had come forth but that was not yet ripe. (T.) ___ He (a man) became abundant in wealth; (T, S, M, A, K;) as also ↓, ★َﺮََﲦ ( , A, K,) aor. ★ُرﻮُُﲦ ( . A, TA.) ___ ★َﺮَْﲦَأِ ﺎَﻣ ★ُﲑَِﲦُﻦْﺑٱ [As long as the or recurs; i. e. ever]. (TA.) ___ See also 2, in four places. This verb is mentioned by most of the lexicologists only as intrans.; but it is also trans., signifying It (a tree, or other thing,) produced fruit, &c. (Shifá el-Ghaleel, MF.) ___ Also He fed a person with fruits. (TA.)

ٌﺮُْﲦ: see ★ََﲦ, in two places.

ٌﺮََﲦ (T, S, M, A, Msb, K) and ★ََﲦ (Sb, M, A) and ثُﻳِماَرِث, (M,) [coll. gen. ns.,] The fruit of trees; (M, K;) the several kinds of fruits; (T;) the fruit which a tree produces, whether it is eaten or not eaten: (Msb:) pl. of the first, ثُﻳِماَرِث; and pl. pl. (i. e. pl. of ثُﻳِماَرِث, Fr, S, M, Msb) ثُﻳِماَرِث; and pl. pl. pl. (i. e. pl. of ثُﻳِماَرِث, S, Msb) ثُﻳِماَرِث; and the pl. of ثُﻳِماَرِث is ثُﻳِماَرِثَأ; (IHsh, TA:) or pl. of ثُﻳِماَرِث is pl. of ثُﻳِماَرِث; (AHeyth, TA;) or it may be pl. of ثُﻳِماَرِث, because it is of a form more common as that of a pl. of a word of this form than of the form of ثُﻳِماَرِث: (M:) اِثُرِمَثا is the n. un. of ثُﻳِماَرِث, (S, M, K;) and the pl. of ثُﻳِماَرِث is ثُﻳِماَرِثَأ (Sb, M, K: *) the pl. of ثُﻳِماَرِث (S, Msb) and ثُﻳِماَرِثَأ: (K:) [or rather this last is a quasi-pl. n.:] which none but Sb mentions, has, accord. to him, no broken pl.: (M:) IHsh says that there is no word like ثُﻳِماَرِث in its series of pls. except اِثُرِمَثا. (MF: see اِثُرِمَثا.) (M, A, K;) or ثُﻳِماَرِث, (T, S,) and ﺎَﻛَّمَ, ﺎَﻛَّمَ (K,) or ﺎَﻛَّمَ, (M,) or ثُﻳِماَرِث; (TA;) of which last three, the first (ثُﻳِماَرِث) is disapproved by several writers; and some say that it is for ﺎَﻛَّمَ, the second vowel being lengthened for the sake of metre; (MF;) Property, or wealth, (T, S;) increased and multiplied: (S;) or various kinds of property or wealth, (I'Ab, M, K;) increased and multiplied, and gained, or acquired, for oneself: (I'Ab, B;) or, accord. to Mujáhid, ﻣُرِثَأ, in the Kur,
means *fruit;* and مَثْرُ, *property,* or *Wealth;* but Yoo did not admit this, app. holding both to mean the same: (T:) in the Kur xvii. 32, AA read مَثْرُ, and explained it as signifying *kinds of property* or *wealth.* (S.) مَثْرُ also signifies *Gold* and *silver:* (AAF, M, K:) so accord. to Mujáhid in the Kur xvii. 32; but this is not known in the proper language. (AAF, M.) And *Trees* [or *shrubs:*) (TA:) and مَثْرُ a tree [or *shrub.* (Th, M, K. [In the CK, erroneously, مَثْرُ.] ) And [the n. un.] مَثْرُ, [in the CK, erroneously, مَثْرُ.] *A child,* or *son:* (K, B, TA;) as also مَثْرُ the girls [or women] [lit., like the next preceding expression, *fruit of the heart:*) accord. to some, in the Kur ii. 150, مَثْرُ means [or *children* and *grandchildren,* &c.] (B, TA.) Progeny; or offspring. (K.) [Whence, app.,] مَثْرُ His [power of procreating was cut off: or his appetite for sexual intercourse. (TA from a trad.) [Another meaning of this phrase will be found below.] The *fruit,* as meaning the *profit,* of a thing: (Msb, TA:) as that of knowledge, namely, good works; and that of good works, namely, Paradise. (TA.) Hence, مَثْرُ The increase of *property.* (A.) The *knot of the extremity,* (A,) or of the extremities, (K,) of a whip; (A, K;) because like a fruit in its form and in its manner of hanging: (B, TA:) and مَثْرُ the *knots of the extremities* of whips: (S, Mj, Mgh:) or the former signifies the end, or extremity, of a whip: (T:) or, more correctly, the tail, which is [the appendage that forms] the end, or extremity, of a whip; its عَذَبَة ( . Mgh.) The *extremity,* (T, K,) or *tip,* (A,) of the tongue: (T, A, K;) or its lower extremity. (IAth, TA.) A man's *prepuce:* pl. مَثْرُ: so in the phrases مَثْرُ فُلُانٍ, مَثْرُ فُلُانَاء, and مَثْرُ فُلُانٍ تَصُبُّتُ مَثْرُ فُلُانٍ meaning Such a one was circumcised, and they were circumcised. (A.) [Another meaning of the former of these phrases has been mentioned above.] The *skin* of the head. (TSh, T, K.) مَثْرُ the *heart's core;* or the black, or inner, part of the heart; syn.
He distinguished me peculiarly, or specially, by his love, or affection. (A, TA.) And He gave him his ratification of the bargain, and his sincerest agreement. (A, TA.)

In the sky is a small portion, or quantity, of cloud. (A, TA.)

Wealth blessed with increase: (A, TA:) or much, or abundant, wealth; as also مشمر. (K.)

My mind has no sweetness for thee: (K, TA:) but accord. to Z, in the A, art. ثم, the last word in this phrase is with ت, and so it is written in the K in that art., and explained as meaning طيبة [or agreeably affected]. (TA.)

A tree having fruit; (S;) of which the fruit has come forth: (K;) or abounding with fruit; as also ثماراً ما نفسي لك بثمرة: or this latter signifies the same as ثمرة أرض込まれاً ما نفسي لك بثمرة; and its pl. is ثم. (AHz, M.) And Land abounding with fruit; as also ثمرة مأوى, (AHz, M, K,) or ثمرة مأوى مأوى.

Milk of which the butter has not come forth; (M, K;) and so ثمرة لمثأر لمثأر: (K;) or both signify milk of which the butter has appeared: (M, K;) or ثمرة لمثأر لمثأر, milk of which the butter has not been taken forth: (TA in art. جهر:) or milk of which the butter has formed into little clots: (IAth, TA:) and لين مشمر [in like manner], milk fit for churning, and showing upon it the formation of
little clots of butter: (As, M:) and َمَِّرْتَةٌ, (as some say, M,) what appears, of butter, before it collects together (S, M, * K) and attains the time of its becoming in a good, or proper, state: (S, M:) and َمَِّرْتَةٌ, what is seen upon milk, when it has been churned, resembling dry scabs on the skin, (T, A,) is also termed the َمَِّرْتَةٌ of milk. (T.) [See 2.

The moonlight-night, (S, M, K,) when the moon is full; (TA;) [contr. of َمَِّرْتَةٌ.] See 4.

Also a subst.: see َمَِّرْتَةٌ, in three places.

Thimâr, or َمَِّرْتَةٌ: see َمَِّرْتَةٌ, in three places.

* Thimâr: see َمَِّرْتَةٌ; and see also عَلَّقُ مَِّرْتَةٌ [Fruitful intellect;] the intellect of the Muslim: opposed to عَلَّقُ مَِّرْتَةٌ [barren intellect;] the intellect of the unbeliever. (M, TA.)

also َمَِّرْتَةٌ, see َمَِّرْتَةٌ.

* َمَِّرْتَةٌ: see َمَِّرْتَةٌ.

* َمَِّرْتَةٌ: see َمَِّرْتَةٌ. A people, or company of men, abounding in wealth. (K, *
Thalāl

1. [aor., app., and inf. n.] Thalāl, It (water) remained in a watering-trough or tank. (Msb.) Also, (T, TA,) aor. and , (TK,) inf. n. Thalāl, He (a man, T) remained, stayed, resided, dwelt, or tarried. (T, M, K.) You say, Thalāl فلان, i.e., [The sons of such a one removed, or departed, and such a one] remained [in their abode]. (T, TA.) Thalāl He steeped it, or macerated it, and left it, or kept it, long; namely, poison. (Skr p. 194.) [See Thalāl, aor., and inf. n., app., Thalāl, She (a woman) was a support to the children, remaining, or abiding, with them. (M.) And Thalāl, (T, M, K,) aor. Thalāl, (T, K) and , (K,) inf. n. Thalāl, He aided them, or succoured them, (T, K) namely, his party, kinsfolk, or tribe, (K,) and undertook, or managed, their affairs: (Ibn-Buzurj, T, K,) he fed them, and gave them drink, (M, K,) namely, orphans, (M,) and undertook, or managed, their affairs. (M, K.) Thalāl He ate no food before drinking. (Yoo, T, S, M, K) You say also, Thalāl, The cattle ate of the herbage what was equal to the water that they had drunk. (T.) Thalāl, He ate (K) food. (TK,) Thalāl, (S, M, K,) aor. Thalāl, He (a man, S) became intoxicated. (S, M, K.)
2 as an intrans. v.: see 4. He made it, or caused it, to remain; he left it; or reserved it; (S, K; in the former of which, for the explanation بقاه, Gollus found نقاه;) as also اثمله. اتمله. (S, TA.) You say, احصن الصريح وأتمل الثمالة [or froth] in the milking-vessel. (T.) I took forth the ثمالة I or remaining water or the like; from the bottom of the jar; as also اتمله. اتمله. (TA.)

4 It (a thing, S, or milk, TA) had much ثمالة, i.e., froth; (S, * TA;) as also اتملت. اتملته. She (a camel) gave much froth in her milk. (TA in art. حلب.) See also 2, in three places.

5 He supped, or sipped, what was in a vessel. (Ibn-'Abbád, K.)

Remanence, stay, residence, or tarriance; like اتملث: (T, M, K;) [the latter is an inf. n.: see 1:] and both signify also ease; repose; easiness of life, and ampleness of the circumstances thereof. (T.) You say, دار اتملث (T, M) and مكان اتملث (M) An abode of fixed residence, (T, M,) and of ease, or repose, &c. (T.) And دار بنى فلان اتملث The abode of the sons of such a one is an abode of fixed residence. (IDrd, TA.) Shade, or shadow. (M, K.)

Intoxication: (K:) inf. n. of اتملث. (S, M.) See also اتملة، in two places.

Intoxicated. (S, M, K,) I have a love for such a place. (K, * TA.)
Mud taken forth from the bottom of a well. (AZ, T, M, K.) See also

Grain, and meal of parched barley or wheat, and dates, of which half and less, (AZ, T, M, K.) or half and more, (M, K.) [remaining in the receptacle, or bag; (AZ, T, M, K.) as also (K) and (M, K.) pl. (of the first, TA) and (of the last, TA)] (K.). And in like manner, A [heap such as is termed] of wheat. (TA.) Also, and (AA, S, M, K.) and (K.) and (S, M, Msb,) and (K.) A remainder; (AA, S,) or water remaining, (Msb,) or a little water remaining, (M, K,) in a wateringtrough, (Msb,) or in the bottom of a wateringtrough, (S, M, K,) or of a skin, (M, K,) or of a vessel (AA, S, M,) of any kind, (M,) &c.; (AA, S,) and the same, (TA,) or (of which (S,) is the pl. [or rather coll. gen. n.],) (S,) Water, (S,) or a little water, (TA,) remaining in a rock, or in a valley: (S, TA,) or these two words signify Water remaining in pools left by torrents, and in hollows that have been bug. (T.) [See an ex. of in a verse cited voce In him is somewhat [remaining] of intelligence, and prudence, (K, TA,) and judgment, to which regard, or recourse, may be had. (TA.) See also And see.

Also, (IF, TA,) or (M,) Some tar remaining in a vessel. (IF, M, TA,) And (hence, IF, TA) the former, A piece of rag, (IF, M,) dipped in tar; (M,) or a tuft of wool, (S, K,) with which a camel is tarred, (IF, S, M, K,) [to cure him of, or preserve him from, the mange, or scab,] and with which a skin for water or milk is anointed; (M, K,) as also (M, K) and (S, K,) And (hence, as being likened thereto, TA) The rag of the menses: pl. [or rather coll. gen. n.] (M, K.)
Steeped, or macerated, poison; as also: (T, S, K: [in the CK, المتقع is put for المتقع, ↓]) or ↓ the latter signifies poison that has been long steeped, and has remained: (S, * M:) or that has been steeped in a vessel, and remained steeped for some days, until it has fermented: (Ibn-'Abbád, Z:) or poison with which has been mixed something that strengthens it and excites its energy, that it may be more penetrating, or more effective: (Ham p. 215:) and simply poison. (T.) [The poison of a serpent or other thing.]

(Golius, from Meyd.)] [Hence,] [The infection of drowsiness made him to incline from side to side]. (TA.) See also.

An aider, or a succourer, who undertakes, or manages, the affairs, of his party, kinsfolk, or tribe: (T, S, K:) their stay, or support: (M:) the aider, or succourer, of orphans: (Lh, M:) a refuge, or protector. (Mgh. [See also [Hence,] Hence, (Mgh,]

[The aider, &c., or the stay, or support, or the refuge, of the orphans; a defence to the widows]; (Mgh, TA;) said by Aboo-Tálib, in praising Muhammad. (TA.) [See also another ex. in a verse cited voce أَنَّ]

ىَمْعِلَةُ إلاّ الْبَيْنَامِ عَاصَمَةٌ لِلْأَرْمَلِ

[See also.

ىَمْعِلَةُ، in two places: ___ and see. ___ Also, (S, M, Mgh, Msb, K,) and [Hence,] (M,) accord. to Th, (M,) or the latter is pl. of the former, (S, M, Msb, K,) [or rather coll. gen. n.,] Froth, (S, M, Mgh, Msb, K,) of any kind: (M:) or froth of milk (Th, M) when it is drawn. (M.)

ىَمْعِلَةُ، in three places. ___ Also Remains of food, (M, K,) or of herbage, or fodder; (S,) or of
fresh pasture and of fodder, (T,) and of drink, (S, K,) in the belly, (S, M, K,) or in the intestines and other parts, (T,) of a camel, or other animal; (S,) as also ُتمَاثِل : (K,) and food that has been eaten before drinking: (T, S,) and any remains, or anything remaining: (S:) pl. ُتمَاثِل. (TA,) Also The part (Lh, M, K) of the belly (K) of a man (Lh, M) in which are the food and drink: (Lh, M, K,) and the part in which is the drink in the belly of the ass. (Lh, M.)

ُتمَل, (S, Sgh, K,) like ُمَنْزَل, (K, TA, but in one copy of the S ُتمَل, and in another ُتمَل, and in the CK like ُمَنْزَل, A refuge; an asylum. (S, Sgh, K. [See also ُتمَل.])

ُتمَل: see ُتمَل.

ُتمَل: see ُتمَل.

ُتمَل: see ُتمَل, in three places.

ُتمَل: see ُتمَل.
He took the eighth of their goods, or property. (S, M, Mgh, Msb, K.) And, aor. —, He was, or became, the eighth of them: (S, Mgh, Msb, K.) or he made them, with himself, eight. (S in art. ثلث) And He made them, they being seventy-nine, to be eighty. (A'Obeyd, S in art. ثلث) [aor. — ,] inf. n. ثمانية, It (a commodity) was, or became, precious, costly, of high price; and اثمن [signifies the same; or] it had a price, or value. (TA. [See ثمانية,])

He made it eight: or called it eight. (Esh-Sheybánee, and K in art. وحد) [He made it octangular:] ___ He remained eight nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA in art. ميبع.) Also, (T, TA,) inf. n. ثامين, (TA,) He collected it together. (T, TA.) Also, inf. n. as above, (Msb, TA,) He made known, or notified, [or he set or assigned it,] its price; i. e., the price of a commodity; like قومة: (TA:) or he assigned it a price by conjecture: (Msb:) and اثمن he named a price for it. (TA.)

The party of men became eight: (S, K;) and also the party of men became eighty! (M and L in art. ثلث) سُمِّيت The brought forth her eighth offspring. (TA in art. أمّ) said of a man, He was, or became, one whose camels came to water اثمن said of a commodity: see 1. (S, K,) i. e., on the eighth night [after the next preceding watering]. (K.) said of a man, He sold it for a price. (Msb.) See also 2. اثمن الرجل متعاهو He gave the man
the price of his commodity: (K:) or
he named to the man a price for his commodity, and assigned it to it, or to him. (Mgh.)

The eighth young one or offspring. (A in art. ثلث.) One of the periods between two drinkings, or waterings, of camels: (S:) [or the end of one of those periods; namely, the night of coming to water which is] the eighth night of

a period between two drinkings, or waterings, of camels, (K,) [counting the night of the next preceding drinking, or watering, as the first: see ربيع and خمس &c.] See also 4.

The price of a thing; i.e. the thing that the seller receives in return for the thing sold, whether money or a commodity; (Er-Rághib, TA;) the قيمه of a thing sold: (S:) and also (Er-Rághib, TA) a compensation, or substitute, (Mgh, Msb, Er-Rághib, TA,) whatever it be, for a thing, (Er-Rághib, TA,) i.e., for a thing that is sold; but in the sense commonly known, such as it is incumbent upon one to pay, of pieces of silver, and of gold [or other money]; not commodities and the like: (Mgh:) or the value, or worth, of a thing; (K:) its قيمه: (T:) or the estimated value, or worth, of a thing, by mutual consent, even though it be really excessive or deficient; whereas the قيمه is its real value or worth, its equivalent: (MF:) pl. أثمان (T, Mgh, Msb, K) and أثمان, (S, Msb, K,) the latter used only as a pl. of pauc., (Msb,) and [so] أثمان. (CK: not in the TA.) The saying in the Kur [ii. 38 and v. 48], is metaphorical, meaning And take ye not in exchange
for my signs a small substitute: [i. e. purchase not in exchange for belief in my word the happiness, or enjoyments, of the present life.] (Mgh.) With respect to this saying, Fr remarks, when occurs in the Kur, with prefixed to the name of the thing sold or bought, in most cases it relates to two things whereof neither is a in the sense commonly known, i. e., such as pieces of gold and of silver: and such is the case when you say, purchased a garment with a, q. v.]: either of these may be termed a for the other: but in speaking of pieces of silver and of gold, you prefix the to the [only]; as is done in [the chapter of] Yoosuf, [i. e. ch. xii., v. 20, where it is said,] And they sold him for a deficient, or an insufficient, price: for pieces of silver not many, so as to require their being weighed, but few, and therefore counted: for pieces of silver are always a and when you purchase pieces of silver and of gold with the like, you prefix the to whichever of the two you will, because each of them in this case is a purchase and a price. (T.)

An eighth; an eighth part or portion; as also ; (S, M, Mgh, Msb, K) agreeably with a general rule applying to fractions, accord. to some; (M, K;) but was ignored by AZ (T and S in art. and by others, (TA,) and so was : (S in art. Thāt: pl. 'Ammān: (M, K.)

, see . Also High-priced; or of high value; (S, TA;) and [signifies the same; or] having a price, or value: (TA:) but accord. to the Durrat el-Ghowwás, the assertion that the former has the meaning here assigned to it is a mistake; for it means [only] the same as ; and a thing that has a price, or value, is termed [app. , as above; but perhaps , q. v.]. (Har p. 42.)

A noun of number, well known; [meaning Eight;] as also , (M, TA,) which is like , (M, K,) in form: (M:) the former is the masc. form: the latter, the fem.: (Msb:) this is not a rel. n. [though likened above to : (M, K;) or it is originally
a rel. n. from ﴿ُﻦُﻤﱡﺜﻟا﴿, because it is the part, or portion, that makes seven to be eight, so that it is its eighth: they make the first letter to be pronounced with fet-h, because they make changes [in some other cases] in the rel. n., (S, K,) as when they say ﴿ﱞﻰِﻠْﻬُﺳ﴾ and ﴿ﱞىِﺮْﻫُد﴾, [which are rel. ns. of ﴿ٌﻞْﻬَﺳ﴾ and ﴿ٌﺮْﻫَد﴾] (S,) and they suppress one of the two which are characteristic of the rel. n., and compensate it by the insertion of ﴿ا﴾, as they do in the rel. n. of ﴿ُﻦَﻤَﻴﻟا﴿ when they say ﴿ٍنﺎََ сит﴾ (originally ﴿ٍِ sitiْ ﴿), [and the like is said in the Mgh:] El-Fārisee says that the ﴿ا﴾ of ﴿ٍنﺎََﳦ﴾ is the characteristic of the rel. n., because this word is not a broken pl. like ﴿ٍرﺎَﺤَﺻ﴾; and IF assents to this, and says that were it not so, the ﴿ة﴾ would be inseparable, as it is in ﴿ٍﺔَﻴِﻗﺎَﺒَﻋ﴾ &c. (M.) You say ﴿ٍلﺎَﺟِر ﴿ Eight men﴾, (T, S, Mgh,) and ﴿ٍﺔَﻴِﻧﺎََﳦ﴾ Eight days﴾. (Msb.) And when ﴿ثمان﴾ is prefixed to another noun, its is retained, like the ﴿ا﴾ in ﴿ٍقاضي﴾ (S, Msb, K;) and it is decl. in the same manner as words of the class to which this last belongs: (Msb:) you say ﴿ثمان نسوة﴾ Eight women﴾, (T, S, Mgh, Msb, K,) and ﴿ثمان مائة﴾ Eight hundred﴾, (S, Msb, K,) [in the nom. and gen. cases;] and ﴿رأيت ثمان نسوة﴾ I saw eight women), pronouncing the fet-hah [at the end, in this case]. (Msb.) When it is with tenween, the ﴿ا﴾ is dropped in the nom. and gen. cases, but it is retained in the accus. case: (S, K;) [i. e.,] when the fem. form is not prefixed to another noun, you say, ﴿عندى من النساء ثمان﴾ I have with me, of women, eight, and مورت منهن ﴿ثلثون﴾ I passed by, of them, eight, and ﴿رأيت ثمانا﴾ I saw eight. (Msb.) It sometimes occurs, in poetry, indecl.: (S, M:) this is because it is fancied to be a pl.; (S;) or because it is likened, as to the letter, but not as to the meaning, to ﴿نورا﴾. (M.) The people of El-Hijáz pronounce the masc. and the fem. with nasb in every case, in phrases like ﴿ٍنَكَّع﴾ and so on to ten [inclusive]. (S voce ﴿ثلاثة﴾, q. v.) Th mentions ﴿ثمانا﴾; (TA;) and some instances of its occurrence are cited; but As disallows it. (T, Mgh, TA;) ﴿كساء ذو ثمان﴾ means A [garment of the kind called] ﴿كساء﴾ made of eight fleeces. (T.) ﴿تقبل بارع وتدبر بمثمان﴾ (She advances with four and goes back with eight) is a saying of one of the ﴿مثنون﴾ of El-Medeeneh; meaning, with four creases (عَكَّن) of the belly, and with eight extremities thereof; each crease having two extremities, towards the two sides of
The saying should properly be (S,) which means, Nine things are more than eight things. (TA voce ستة أكثر من ثمانية.)

When you make it a compound [with the number ten], you say, I have with me eighteen men: and in the case of the fem., you may either make the ی to be with fet-h or make it quiescent, saying, I have with me, of women, eighteen women; but the former is the more chaste; and in one dial., the ی is elided, on the condition of [saying ثمانية عشرة أسرة,] making the ٓن to be with fet-h; (Msb;) or in this case you say ثمانية عشرة, with kesr. (T.) A poet says, (T, S,) namely, El-Aashà, (K,)

[And I will assuredly drink eight cups of wine, (a pl. of كأس, which is fem., being understood,) and eight more, and eighteen, and two, and four]: (T, S, K: but in the S and K, ولقد شربت;, and in the K, وثمانة,) he should properly have said ثمانية عشرة أسرة, (accord. to different copies of the T and S and K,) but he elides the ی after the dial. of him who says طوال الأبد [for الأبدى, (S, K,) and he makes the ٓن to be with kesr in order to indicate the ی. (T.)] The dim. of ثمانية may be formed either by suppressing the ی, which is the preferable way, so that you say ثمانية, or by suppressing the ی, saying ثمانية, changing the ی into کی and incorporating into
it the that is the characteristic of the dim.; and you may compensate for both [of these suppressed letters by saying ]. (S.) ___ is also the name of A certain plant. (As, T, K.)

ٌﺔَﻨَٰﻴِّﻴَُﲦ ٌﺔَﻨَٰﻴِّﻴَُﲦ ٌﺔَﻨَٰﻴِّﻴَُﲦ ٌﺔَﻨَٰﻴِّﻴَُﲦ

a well-known noun of number; [meaning Eighty;] sometimes used as an epithet: ElAashà says,

* لَنْ كَتَّب في جَبٍ مَّائين قَامةَ
* وَرَقَيَت أَسَاب السَّمَاء بَسْلم

[Assuredly if thou wert in a well eighty fathoms deep, and wert made to ascend the tracts of heaven by a ladder]; he uses it thus as meaning deep. (TA. [But in this verse, as cited in the present art in the TA, أَبوَاب] is put in the place.

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of which is the reading commonly known, and given in the S and TA in art. [.More stupid than an owner of eighty sheep], (S, K,) or من رأوى or من صاحب ضَانٍ مَّائين من رأوى [than a pastor of eighty sheep], as in some of the copies of the S, or, as in the Proverbs of Aboo-Obeyd, من طَالب ضَانٍ مَّائين [than a demander of eighty sheep], (TA,) is a saying that originated from the fact that an Arab of the desert announced to Kisrà an event that rejoiced him, whereupon he said, Ask of me what thou wilt; and he asked of him eighty sheep. (S, K.) ___ [It also signifies Eightieth.]

*َّثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ ثَانِمَةَ
the next preceding watering: from (TA.)

Of more [and of most] price or value. (S.)

Sold for a price: (Msb:) or having a price named for it, and assigned to it. (Mgh.) [See also مثمن.

Mas'um: see مثمن

A مخلال Octangular. (S, K.) ___ A verse composed of eight feet. (TA.) Collected together.

(T, TA.) Poisoned; syn. مسموم. (K.) __ Fevered; syn. مسموم. (K.)
2 Then He (a horse) lifted his ठन्ण [or fetlock] so that it did not touch the ground in his running, by reason of his briskness, or lightness: (M:) or his ठन्ण touched the ground in consequence of his being ridden by a heavy person. (T.)

4 Then He (a weak old man) became wasted and worn out. (K.)

5 Then He pastured, or fed, upon ठन्ण [q. v.]. (T.)

Dry herbage: (S:) or dry herbage when it lies heaped together, one part upon another: (T:) or dry herbage, (K,) or what has become dried up and hard, and when it is much in quantity, and lies heaped together, one part upon another: or what has become black of any branches, or twigs; not consisting of nor of عشب: (M, K) or dry herbage broken in pieces: (IDrd, M:) or [simply] herbage, or pasture: (Th, M:) or herbage that is weak, and soft, or easily broken. (IJ.)

Of a human being, (Lth, T,) The part below the navel, (Lth, T, M,) above, (Lth, T,) or extending to, (M,) the hair of the pubes, (Lth, T, M,) in the lower part of the belly; (Lth, T,) the part between the navel and the hair of the pubes: (S:) or the thin skin (مربطأ) between the navel and the hair of the pubes: (M, K) or the hair of the pubes, (T, M, K,) itself.

(M,) And, of a horse (T, S, M, K) and the like, (T, S, K,) The fetlock; i. e. the hairs on the hinder part of the pastern-joint, (T, S, M, K,) hanging down (S, M) over the part called
so as nearly to reach the ground: (S:) pl. كَنَا فِي نَثَائِي مِنَ الكَلَامَ وَعَنْهَا نَن.* (S, M.) ___

meaning We were engaged in light and confused talk] is a metaphorical saying, borrowed from the

نَثَائِيٍّ of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.)

نَثَائِيٍّ Numerous, or abundant, and tangled, or luxuriant, plants or herbage. (T, K.)
Thetan

Thetan fem. of Atraction, which see in art.
ثم

assuming and see art.
See
(Quasi root)

 gord see art.
He doubled it, or folded it; (T;) he turned one part of it upon another; (M, K;) he bent it; (T, S, Mgh, Msb, TA;) he drew, or contracted, one of its two extremities to [or towards] the other; or joined, or adjoined, one of them to the other; thus bending it; (Mgh;) namely, a stick, or branch, or twig, (Mgh,) or a thing, (T, S, M, Msb, K,) of any kind. (T.) One says of a man with the mention of whom one begins, in relation to an honourable or a praiseworthy quality, or in relation to science or knowledge, (T,) meaning With [the mention of] him, (T, and Msb in art. خصر,) among others of his class, (Msb ib.,) the little fingers are bent. (T, and Msb ubi suprá. [For the Arabs, in counting with the fingers, first bend the tip of the little finger down to the palm of the hand; then, the tip of the next; and so on; bending the thumb down upon the other fingers for five; and then continue by extending the fingers, one after another, again commencing with the little finger.]) And a poet says,

* فإن عد مجد أو قدم لمبعثر  
فقومي بجم تخي هناك لأصبع

[And if glory, or any old ground of pretension to honour, be reckoned as belonging to a body of men, it is my people, with the mention of them, in that case, the fingers are bent;] meaning that they are reckoned as the best; (IAar, M;) for the best are not many. (M.) One says also, [lit. He bent his hip, and alighted], meaning he alighted from his beast. (T.) And قيل أن يبتي meaning He drew up his leg to his thigh, and alighted. (M.) But قبل أن يبتي
Before he turned his leg from the position in which it was in the pronouncing of the testimony of the faith. (IAth.) He folded his breast, or bosom, means he concealed enmity in his breast, or bosom: or he folded up what was in it, in concealment. (TA.) It is said in the Kur [xi. 5], ُﻩَرْﺪَﺻ ُﲏﺛ صُدوُرُهم, meaning [Now surely] they infold and conceal [in their bosoms] enmity and hatred: (Fr, T:) or they bend their breasts, or bosoms, and fold up, and conceal, what is therein: (Zj, T:) I'Ab read, ُﲦُﻮُﻨُﺜُـﻳ ﻟِﻬَـﻧِإ ﻻأ ﻟِﻫُرُﻮُـﺻ, meaning his breast, or bosom, infolded, or concealed, vehement hatred: (T:) or the phrase in the Kur, accord. to the former reading, means they bend, or turn, their breasts, or bosoms, from the truth; they turn themselves away therefrom: or they incline their breasts, or bosoms, to unbelief, and enmity to the Prophet: or they turn their backs: (Bd:) [for] ُﲦُﺎَﻨَـﺜَـاء, (T, S, Msb, TA,) aor. as above, (Msb,) and so the inf. n., (T, Msb, TA,) also signifies He turned him, or it, away or back. (T, S, Msb, TA,) Also He turned him, or turned him away or back, (Lth, T, S,) from the course that he desired to pursue, (Lth, T,) or from the object of his Want: (S:) or you say, ُﲦُاَﻨَـﺜَـاء ﻟِﻪِﻫَـﺟَو ُﲏﺛ, (Mgh,) and ُﲠِﻪِﺘَﺟﺎَﺣ ُﲏﺛ, (TA,) and ُﲦِداَﺮُﻣ ُﲏﺛ, (Msb,) he turned him, or turned him away or back, (Mgh, Msb, TA,) from his course, (Mgh,) and from the object of his want, (TA,) and from the object of his desire. (Msb.) One says also, فِﻠَان لا يَـنْـثَـثَ ﻋَنْ قَرْنِهِ ﻻَو ﻲَـنْـثَـثَ ﻋَنْ ﻣَرادَهِ ﻲَـنْـثَاثُ ﻋَنْ ﻋَنْ ﻣَرادَهِ ﻲَـنْـثَاثُ ﻋَنْ ﻋَنْ ﻣَرادَهِ ﻲَـنْـثَاثُ ﻋَنْ ﻋَنْ ﻣَرادَهِ ﻲَـنْـثَاثُ. (Smb.) such a one will not be turned, or turned away or back, from his antagonist, nor from his course. (T.) Also He tied it; or tied it in a knot or knots; or tied it firmly, fast, or strongly. (TA,) You say, ُﲦِداَﺮُﻣ ﻋَنْ ﻟِبَـﺛَايْـنَانِ, meaning, accord. to As, as related by A'Obeyd, I bound both the fore legs of the camel with two bonds: but
correctly, I bound the two fore legs of the camel with the two ends of a rope; the last word meaning a single rope: (T:) ِْﲔَـﻴْـﻨَـﺜِﺑ ُﻪُﺘْﻠَﻘَﻋ means I bound one of his fore shanks to the arm with two ties, or tyings. (T, M.) ٌْﱴِﺛ also signifies [inf. n. of َﲏﺛ] The act of drawing, or joining, or adjoining, one [thing] to another; (Lth, T, Mgh;) and so ِْﲔَـﻴْـﻨَـﺜِﺛ ٌْﲔَـﺛ ٌْﲏﺛ ٌﺔَﻴِﻨْﺜَـﺗ ٌْﱵَـﺛ ٌنﺎَﻴُـﻨُـﺛ [as inf. n. of َﲏﺛ] are often used by [the Imam] Mohammad in the sense of ٌْﱐِﺜ ٌﺔَﻴِﻨْﺜَـﺗ as signifying the turning over [the land, or ground,] for sowing, or cultivating, after the harvest, or as signifying the restoring land to its owner turned over for sowing, or cultivating, commits an inadvertence. (Mgh.) ٌْﲏَـﺛ ٌفَﺎَﻨِﺜَـﻧَ ٌفَﺎَﻨِﺜَـﻧَ, occurring in a poem of Kutheiyir ‘Azzeh, is explained as meaning Then give thou to me a second time: (M, TA:) but this is strange: (TA:)

(ISd says,) I have not seen it in any other instance. (M.) ٍلا َينَـﺛَ َلا َينَـﺛَ ٍلا َينَـﺛَ ٌلا َينَـﺛَ (a phrase mentioned by IAar, M;) or ٍلا َينَـﺛَ َلا َينَـﺛَ ٍلا َينَـﺛَ ٍلا َينَـﺛَ ٍلا َينَـﺛَ.
He made it two; or called it two. (S, M, MSb, K.) [Hence,] تَثَّلَّ ثَلَاثَةَ or تَثَّلَّ ثَلَاثَةَ, inf. n. تَثَّلَّ ثَلَاثَةَ (S, K,) He counted two; whence the saying, فلا انثى ولا يثلث; see art. ثَلَاثَةَ: (A and TA in art. ثَلَاثَةَ)

[and so, app., انثى ; for] a poet says,

*بَدَا بَأَيِّ ثُمَّ أَنْثِيَ بَأَيِّ أَبَيَ

[which seems plainly to mean He began with my father; then counted two with the father of my father]. (M.) [He dualized it, namely, a word; made it to have a dual. ___ He marked it with two points, namely, a ت or a ي.] ___ He repeated it; iterated it. (Mgh.)

See 1, in three places. ___ انثى لَأَمَّرَتِهَا, or عندها, He remained two nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce بَعِسَ) He did the thing immediately after another thing. (T.) also signifies A man's requesting others [who are playing with him at the game called الميصر] to return, for [a chance of] the stakes, his arrow, when it has been successful, and he has been secure, and has won. (Lh, M.) See also 4.

4

See also 1, in two places. ___ انثى, or انثى, inf. n. انثى, (TA.) He shed his tooth called the ثَنَٰثَةَ; said of a camel [&c.]: (M, K.) he shed his what is termed ثَنَٰثَةَ; said of a horse [&c.]: (M, K.) رَئَاسَةَ which is the same, in this case, as رَئَاسَةَ; said of a horse [&c.]: (IAar, T.) انثى على هِمْ, (T, S, Msb, K, &c.,) inf. n. انثى, (T;) and انثى, inf. n. انثى, accord. to the K, but this is a mistake for انثى, inf. n. انثى, (TA.) He praised, eulogized, commended, or spoke well of, him: and he displeased, censured, discommended, or spoke ill...
of, him: (T, * M, Msb, K;) the object is either God or a man: (T:) or it has the former meaning only: (M, K;) or the former meaning is the more common: (Msb:) accord. to IAar, (T:) signifies he spoke, or said, well, or good; and ill, or evil; and (M,) he defamed, or did so in the absence of the object; and he disdained, scorned, shunned, disliked, or hated, a thing: (T:) and you say, (He spoke, or said, well, or good, of him) (S, and TA from a trad.;) and (M,) also. (TA from the same trad.) One says also, (I praised his deed); meaning (M,) or because (T:) and you say, (S, and Har p. 696.)

5 ْ茵ْثَت: see 7. Also He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side; syn. (Har pp. 269 and 271:) and he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; or with a twisting of the back, and with extended steps; (Har ib.) (And in like manner, and more commonly, one says of a woman.)

7 اًّﺮَﺷ: see 7, and 4: and see also 2.

6 اًّﺮْـﻴَﺧِﻪْﻴَﻠَﻋ ُ茵ْثَت: you say, (I praised his deed); meaning (M,) or because (T:) and you say, (S, and Har p. 269) He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait. (Har ib.)
He set it aside as excluded; or he excluded it, or excepted it; from a thing; syn. (M:) or he set it aside, or apart, for himself: and in the conventional language of the grammarians, [he excepted it; i.e.] he excluded it from the predicament in which another thing was included, or in which other things were included:

(Mgh:) [In grammar] is the turning away the agent from reaching the object of the: (Msb:) in the case of an oath [and the like], it means the saying [If God will].

(Mgh.) [See .]


A duplication, or doubling, of a thing: (T, * S, Msb:) pl. ; (S, Msb:) or the sing. may be . (Msb.)

__ A folding: so in the saying, (S, TA,) or (so in a copy of the S,) i.e., in a thing in my writing, or letter; meaning infolded, or enclosed, in it; and included in it. (S, TA.)__ A duplicature, or fold, of a garment, or piece of cloth: (T:) or what is turned back of the extremities thereof: (T:) pl. as above: whence, in a trad. of Aboo-Hureyreh, [He used to fold it upon him in folds by reason of its width]; meaning the garment. (TA.) [Hence the saying,]

[It And that was in the folds, meaning, in the midst, of such a thing, or such an affair, or event. (TA.) And They came in the midst of the affair, or event. (Msb.) And hence, app., They came in the midst of the night.]

An hour; or a period, or a short portion, of the night passed; (M, K; *) syn. , (Th, M, K;) or (Lh, M, K;) [See also what is said below respecting its pl. in relation to a night.]__ Also sing. of meaning The parts of a thing that are laid together like the strands of a rope, or that are laid one upon
another as layers or strata, or side by side as the things that compose a
bundle; (rendered by Freytag virtutes, facultates rei; )) and مِثنَآةَ, of which the sing. is مِثنَآةَ, and مِثنَآةَ, signifies the same. (M, K.) __ Also A bending of the neck of a sheep, or goat, not in
consequence of disease: (K: but in the M, لَيْثٌ [inf. n. of 1]:) and a serpent's bending, or folding,
of itself: (M, K:) and also (thus in the M, but in the K or) a curved part of a serpent that has folded itself; (M, K;)
pl. أَنْثَأٍ, i. e. the folds of a coiled serpent. (T.) The pl. is used metaphorically [as though meaning The
turns] of a night. (M. [But see explanations of the sing. as used in relation to a night in what precedes.] __ A part that is
bent, or folded, or doubled, of a حَشَاحٍ [q. v.; (TA;) pl. as above: (T, TA:) and so of a rope: (S:) or a
portion of the extremity of a rope folded, or doubled, [so as to form a loop, for
binding therewith the pastern of the fore leg of a beast, to serve as a tether.
(T.) Tarafeh says,

* لَعَمِرَكَ إِنَّ الْمُوْتَ مَا أَحْطَأَ الْفَتِيَّ
* لِكَالْطَّالِوِلِّ الْمُرْخِيَ وَثِنيَٰهُ بَالْيَدِ

[By thy life, death, while missing the strong young man, is like the tether
that is slackened while the two folded extremities thereof are upon the fore
leg, or in the hand: see طَلْوٌ: (T, S:) he means that the young man must inevitably die, though his term of life be
protracted; like as the beast, though his tether be lengthened and slackened, cannot escape, being withheld by its two
extremities: (so in a copy of the T:) or by ثِنِيَّةٍ he means its extremity; using the dual form because it is folded, or
doubled, upon the pastern, and tied with a double tie: (so in another copy of the T:) or he means, while its two
extremities are in the hand of its owner: (EM p. 91:) by مَعْطِنَةً, he means مَعْطِنَةٍ إِخْطَائَهُ, or the
[prefixed to the ك of comparison] is for corroboration. (EM ubi suprá.) You say also,}
He made loops in the middle of the rope to put upon the necks of the young lambs or kids. (T.) Also a bend, or place of bending, of a valley, (S, M, * K,) and of a mountain: (S:) pl. as above: (M,)

K: and مَثَان [likewise] signifies the bends of a valley. (T, K:) A she-camel that has brought forth twice, (S,) or two, (M,) or a second time: (K:) or, as some say, that has brought forth once: but the former is more analogous: (M:) one does not say ثَلَث [as meaning that has brought forth thrice ], nor use any similar epithet above this: (S, TA:) pl. like that of  ظَرْف, accord. to Sb, (M, TA,) and أَنْثَاء accord. to others: (TA:) in like manner it is applied to a woman, (S, M,) metaphorically: (M:) and to the she-camel’s second young one: (S, M:) accord. to As, as related by A’Obeyd, a she-camel that has brought forth once: also that has brought forth twice: [so says Az, but he adds,] but what I have heard from the Arabs is this; that they term a she-camel that has brought forth her first young one بَكْر; and her first young one, her بَكْر; and when she brought forth a second, she is termed ثَنَى; and her young one, her ثَنَى; and this is what is correct. (T:) [Hence the saying,] ما هذا الأمر منك بكرا ولا ثنايا This thing, or affair, is not thy first nor thy second. (A and TA in art. بَكْر:) See also ثَنَى.

The repetition of a thing; doing it one time after another: (Aboo-Sa’eed, TA:) or a thing, or an affair, done twice: (S, Msb, TA:) this is the primary signification: (TA:) and ثَنَى signifies the same. (IB, TA.) It is said in a trad., لا ثنيا في الصدقة There shall be no repetition in the taking of the poor-rate; (IAth, TA:) [i. e.] the poor-rate shall not be taken twice in one
year: (As, Ks, T, S, M, Mgh, K,) or two she-camels shall not be taken in the place of one for the poor-rate: (M, IAth, K: *) or there shall be no retracting of an alms; or no revoking it: (Mgh, K, * TA:) this last is the meaning accord. to Aboo-Sa’eed, (Mgh, TA,) i. e. Ed-Dareeree, (Mgh,) who, in explaining this trad., as relating to the giving an alms to a man and then desiring to take it back, says he does not deny that has the meaning first assigned to it above in this paragraph. (TA.) ___ See also and .

Thaniya: see in four places.

**Thaniya** The lowest, most ignoble, or meanest, of the people of his house; applied to a man. (S, TA.) ___ Also pl. of , q. v. (S, K.)

Thaniya: a subst. from ; (S, Mgh, Msb,) as also ; the former with damm, and the latter with fet-h: (S, Msb:) both are syn. with [used as a subst., meaning An exception]; (T;) as also , (T, K,) or , (accord. to one copy of the T,) and and and and and and [the swore an oath in which there was not an exception]; for when the swearer says, By God I will not do such and such things unless God will otherwise, he reverses what he [first] says by God's willing otherwise: (T: [see 10:]

[and so in the saying,] ] a swearing not made lawful by an exception: (M:) [so too in the saying,] a sale in which there is not an exception: (TA in that art.:) or whatever it be; (K) as also , (M, K,) with substituted for , (M,) or , (so in the TA, [but probably through inadvertence,]) and . (TA.) In a sale, it is unlawful when it is the exception of a thing unknown; and when one sells a slaughtered camel for a certain price and excepts the head and extremities: (T, TA:) or when an exception is made from things
sold without measuring or weighting or numbering: and in a contract with another for labour upon land on the condition of
sharing the produce, it is when one excepts a certain measure after the half or the third. (IAth, TA.) The saying of Mo-
hammad, ﻓَلْهُ ثَنَىٰ ﺑِنَاءً، means Whoso maketh an exception, his shall be what he excepteth: (M, TA: *) as, for instance, when one says, I divorce her thrice, save once: or I emancipate them, except such a one. (TA.) ___ It also means particularly The head and legs of a slaughtered camel; (T, M, * K;) because the seller of the camel used, in the Time of Ignorance, to except them; (T;) and IF adds, but incorrectly, the back-bone:
(Sgh, TA:) whence, applied to a she-camel, ﻣَذْﻛُرَةُ ﺧَلْقُهَا ﺑِنَاءً (T, M,) meaning Resembling the make of the male in the largeness of her head and legs; (Th, M;) or ﺗَجْمَٰلُ ﺧَلْقُهَا ﻣَنْ ثَنَىٰ having thick legs, like those of the male camel in thickness. (T.) [Also, app., The exception, or omission, of a day, in irrigation: see 3 in art. ثَلُثٌ, ثَلُثٌ in the same art.] And ﺛَنَىٰ signifies also A palm-tree that is excepted from a bargain. (M, K.) And The martyrs whom God has excepted from those who shall fall down dead or swooning: (M, K;) these, accord. to Kaab, are [those whom God has excepted on the earth]; (T, M;) alluded to in the Kur [xxxix. 68], where it is said, And the horn shall be blown, and those who are in the heavens and those on the earth shall fall down dead, or swooning, except those whom God shall please [to except]. (T.)

The second chief; the person who comes second as a chief; (A'Obeyd, T;) the person who is [next] below the سِدِّي (S, M, K, [in some copies of the K, erroneously, سِلِّي,]) in rank;
(S;) as also ﺛَنِّيٰ (A'Obeyd, T, S, M, K) and ﺛَنِّيٰ (A'Obeyd, T, S, K) and ﺛَنِّيٰ: (K;) pl. (of the first, S) ﺛَنِّيٰ [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce ﺐِذَاءٌ. ___ A man having no judgment nor intelligence, or understanding. (M, K;) ___ Applied to judgment, or an opinion, (M, K;) Wrong, or having a wrong tendency; (M;) bad, corrupt, unsound, or wrong. (K, TA.) Also a pl. of ﺛَنِّيٰ(K, T, S, M, K.)
the sect who assert the doctrine of Dualism (الذينية). (TA.)

Praise, eulogy, or commendation, (T, S, M, Msb, K,) of a man, (T, M,) and of God: (T:) and dispraise, censure, or discommendation, (T, M, Msb, K,) of a man: (T, M:) or the former only: (M, K:) or more frequently the former: (Msb:) so termed because it is repeated: (Ham p. 696:) that it relates to good speech and evil is asserted by many. (TA.)

The cord, or rope, with which a camel’s fore shank and his arm are bound together; (S, K;) and the like; consisting of a folded, or doubled, cord, or rope: each of the folds, or duplicatures, thereof would be thus termed if the word were used in the sing.

form: (S:) Ibn-EsSeed [in the CK, erroneously, Ibn-Es-Seedeh] allows it; and therefore it is given as on his authority in the K: (TA:) and Lth allows it; but in this instance he allows what the Arabs do not allow: (T:) you say, عِنِلْتُ الْبِعْرِ بِثَناَينِ, meaning I bound together the fore shanks and the arms of the camel with a rope, (S,) or with two ropes, (M, [but this is probably a mistake of a copyist,]) or with the two ends of a rope; (AZ, T, S, M;) without ُء because the word has no sing.: (Kh, Sb, T, S;) Lth allows one’s saying ِﻦْيَءﺂَﻨِﺜِﺑ also; but the Basrees and Koofees [in general] agree that it is without ُء: (T:) IB says that it has no sing. because it is a single rope, with one end of which one fore leg is bound, and with the other end
the other leg; and IAth says the like: (TA:) this rope is also called ﺣُمْراءٌ; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ﺟُمْراءٌ [or court, or open or wide space, in front, or extending from the sides, ] (M, K,) of a house: (M:) [in the CK, ﺃَلْفَناءٍ is erroneously put for ﺃَلْفَناءٍ] accord. to IJ, from ﻦَثْنِيَّةٌ, aor. because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the ﻦَثْنِيَّةٌ to be a substitute for ﻃَنَّى. (M.)

 Shedding his tooth called the ﺭَيْثَصَةٌ [q. v.]: (S, M, Msb:) or that has shed the tooth so called: (T, Mgh:) applied to a camel &c., as follows: (T, S, M, &c.:) or, as some say, to any animal that has shed that tooth, except man: (M:) fem. with ﺍٍ: (T, S, M, Msb, K:) a camel in the sixth year; (T, S, M, IAth, Mgh, Msb, K;) the least age at which he may be sacrificed: (T:) and a horse in the fourth year; (IAar, T, Mgh, K;) or in the third year: (S, Msb:) and a cloven-hoofed animal, (S, Mgh, Msb,) or a sheep or goat and an animal of the bovine kind, [respecting which last see ﺪَرَضَةٌ ] (T, IAth, K,) in the third year: (T, S, IAth, Mgh, Msb, K:) or a sheep and a goat, (M,) the latter accord. to the persuasion of Ahmad [Ibn-Hambal], (TA,) in the second year: (M:) and a gazelle after the age at which he is termed جَذَّعٌ [see ﺒَنَعْرِ:] in all cases, after what is termed جَذَّعٌ and before what is termed ﺎَرَيْعَ: (Mgh:) pl. (masc., S, TA) ﺋَيْنَانِ and ﺋَيْنَانِ (S, M, Mgh, Msb) and ﺋَيْنَانِ, and, accord. to Sb, ﺋَيْنَانِ (M;) and pl. fem. ﺋَيْنَاتٌ. (S.)

 ﺋَيْنَانِ, or ﺋَيْنَانِ: see ﺋَيْنَانِ.

 ﺋَيْنَانِ, or: see ﺋَيْنَانِ.

 ﺋَيْنَانٍ, q. ﺪَرَضَةٌ: (AA, M, Mgh, K;) or the latter means a long mountain that lies across the road, and which the road traverses; and the former, any such mountain that is traversed: (T:) so called because it lies before the road, and crosses it; or because it turns away him who traverses it:
(Mgh:) or the road of what is termed عَتَبَةَ (S; and so in copies of the K;) or a high road of what is thus termed: (K accord. to the TA:) or a road in, or upon, a mountain, (M, K) like that which is termed [q. v.]: (M:) or a road to a mountain: (M, K:) or a mountain (M, K) itself: (M:) or a part of a mountain that requires one, in traversing it, to ascend and descend; as though it turned the course of journeying: (Er-Rághib, TA:) pl. مدَارِجٌ (T, S:) which signifies also [such roads as are termed] مُدَارِجَةً (T.) Hence the phrase، فَلَانُ طَلَّاَعُ الثَّيَاباٰ. Such a one rises to eminences, or to lofty things or circumstances, or to the means of attaining such things; like the phrase طَلَّاَعُ أَجْدَىٰ [q. v.]: (S:) or, like the latter phrase, is accustomed to embark in, or undertake, or to surmount, or master, lofty and difficult things: (Mgh:) or is hardy, strong, or sturdy; one who embarks in, or undertakes, great affairs. (TA. [See an ex. under the heading of ابن جلأ in art. جلأ: طلع.]) ___ Also, (T, S, M, &c.,) pl. ثَيَاباٰ (T, S, Mgh, Msb) and ثَيَابُةٌ (Msb,) One of certain teeth, (T, S, M, Mgh, Msb, K,) the foremost in the mouth, (M,) [namely, the central incisors,] four in number; (T, M, Mgh, Msb,) to man, and to the camel, (T, M, &c.,) and to the wild beast, (M,) in the fore part of the mouth, (T, Mgh, K,) two above and two below: (T, M, Mgh, K,) so called as being likened to the ثَيَيَةٍ of a mountain, in form and hardness; (TA;) or because each of them is placed next to its fellow. (Mgh.) Also fem. of ثَيَيِّنٌ [q. v.]. (T, S, M, &c.) See also ثَيَيِّنٍ, in five places.

A cord, or rope, of goats’ hair (شَعْرُ) or of wool, (S, K,) or of other material; (K;) as also ثَيَيِّنٌ (K) and مِثْتَانِةٌ and مِثْتَانَةٌ (M, K;) which last is explained by IAar as signifying [simply] a cord, or rope: (M:) [or] the first has the meaning assigned to it above, voce ثَيَيِّنٌ syn. with مِثْتَانِةٌ; and signifies also a long rope; whence the saying of Zuheyr, describing the [she-camel termed] سَانِيَةٌ.
(T,) meaning [She draws the well-rope, and causes to run,] with her ثانية upon her;
(ISk, T,) [a wabbling, unsteady, sheave (؟) of the large pulley,] the ثانية here being a rope of which the two ends are tied to the saddle (قتب) of the سانية; the [upper] end of the well-rope being tied to its مثناة [which here means the folded middle part]: (T:) but Aboo-Sa'eed says that it [here] means a piece of wood by which are connected the two extremities of the cheeks, or side-pieces, طفأ الميلين, [the latter of which words I here render conjecturally, supposing it to be similar in meaning to the المعون or التعو]] above the مثناة, and a similar piece below; the مثناة and [qu. or] the sheave turning between the tow pieces thus called. (T, in a later portion of the art.)

[ar. n. from ثانى, anomalously formed, but analogous with other rel. ns. from ns. of number, as ثانيايى, &c., Of, or relating to, two things] كُلَمَة ثانِيَة A word comprising, or composed of, two letters; as ند, and دم [or دم؟]. (TA.)

ثانيَة a fem of ثانى, q. v.

ثانى [act. part. n. of 1; Doubling, or folding; &c.]. Hence, هو ثانى رجله While he was bending his leg before rising, or standing up. (TA from a trad.) [And عطف: جأء ثانى عطفه see art.] One says of a horseman who has bent the neck of his beast on the occasion of his vehement running, جأء ثانى العنان [He came bending the rein by pulling it with both hands a little apart]: (T:) or جأء ثانى من عنانه [he came bending a part of his rein]. (S.) And of the horse himself, one says, جأء ثانية ساقه ثانيا, i.e. He came outstripping, with
bent neck, by reason of briskness; because when he is fatigued, he stretches out his neck; and when he is not fatigued

nor jaded by running, but comes in his first run, he bends his neck: and hence the saying of the poet,

* ومن يفخر مثل أبي وجدى
* يجي قبل السوابق وهو ثانى

i. e. [And he who glories in the like of my father and my grandfather, let him come before the mares that outstrip, he being like the horse that outstrips [all others], with bent neck; or it may mean, he bending the neck of his horse which has outstripped the others. (T.) [Hence also,]

A sheep, or goat, bending the neck, not in consequence of disease. (M, K.)

--- [Also Second; the ordinal of two: fem. with.] You say, [This is the second of this]; i. e. this is what has made this a pair, or couple: (M:) and (T) or (S) or (T, S)

i. e. Such a one, or this, is [the second of two, or] one of the two; (T, S) like as you say

**SECOND**; and so on to **THIRTEENTH**: but not with tenween: (S:) [i. e.,] you may not say **SECOND**; (T: [see **THIRTEENTH**]) but if the two [terms] disagree, you may use either mode; (S:) you may say, [This has become a second to one], (S,) or (Mgh) or (T or (S, Mgh,) i. e. This has become a second to one, (S,) [or rather, becomes &c. (i. e. يشني rather than يشني,) or he, or it, makes one, with himself, or itself, to be two. (Mgh,) also signifies the same in a trad. respecting the office of commander, or governor, or prince; where it is said, أوُّها ملامة وتِبها ندامة وثلاثُها عذاب يوم القيامة إلا من عدل

i. e. [The first result thereof is blame, and the second is regret, and the third is the punishment of the day of resurrection, except in the case of him who acts equitably]: so says Sh. (T.) --- And [pl. of the ordinal] signifies

[The second horns;] the horns that are [next] after the **SECOND**; and **FIRST**. (M:) --- **FIRST** and its fem.,
explained in art.

\[ \text{pl. of } \text{ pl. of } \text{ and also syn. with this latter, q. v.} \]

\[ \text{ثنوي: see } \]

\[ \text{ءﺂَﻨْـﺛَأ} \]

a noun of number; (S, Msb;) applied to the dual number; (Msb;) meaning \( [\text{Two,}] \) the double of \( [\text{One,}] \); (M, K;) with a conjunctive \( [\text{when not immediately preceded by a quiescence, written } \text{ءﺂَﻨْـﺛَأ}] \); (T, S, Msb;) but this is sometimes made disjunctive when connected with a preceding word by poetic license: (T, S:) of the masc. gender: (S:) fem. \( \text{ءﺂَﻨْـﺛَأ} \), (T, S, Msb,) in which, also, the \( A \) is conjunctive; (T, Msb;) and \( \text{ءﺂَﻨْـﺛَأ} \), (T S, M, Msb, K;) the latter sometimes used, (T,) \[ \text{much less frequently} \] than the former, though the only fem. form mentioned in the M and K,] and of the dial. of Temeem; (Msb;) like as one says, هم يرثونه أثبتوا، (T:) the \( i \) in the dual is a substitute for the final radical, \( ก \), (M, TA,) as it is in \( \text{ءﺂَﻨْـﺛَأ} \), the only other instance of this substitution except in words of the measure \( \text{ءﺂَﻨْـﺛَأ} \), (Sb, M, TA;) in \( \text{ءﺂَﻨْـﺛَأ} \), the final radical, \( i \) is suppressed: (Msb;) it has no sing.: (Lth, T:) if it were allowable to assign to it a sing., it would be \( \text{ءﺂَﻨْـﺛَأ} \) for the masc. and \( \text{ءﺂَﻨْـﺛَأ} \) for the fem., like \( \text{ءﺂَﻨْـثَأ} \). (S:) accord. to some, (Msb,) it is originally \( \text{ءﺂَﻨْـثَأ} \); (T, Msb, CK;) and hence the dual \( \text{ءﺂَﻨْـثَأ} \) (Msb:) or it is originally \( \text{ءﺂَﻨْـثَأ} \); (M, Msb, and so in a copy of the K,) the conjunctive \( A \) being then substituted for the \( k \) whence the dual 

\[ \text{ءﺂَﻨْـثَأ} \] (Msb:) this is shown by the form of its pl., which is \( \text{ءﺂَﻨْـثَأ} \), \( [\text{pl. of } \text{ءﺂَﻨْـثَأ} \text{, which is originally } \text{ءﺂَﻨْـثَأ}] \); (M, K,) like \( \text{ءﺂَﻨْـثَأ} \). (Msb:) [pl. of \( \text{ءﺂَﻨْـثَأ} \text{, which is originally } \text{ءﺂَﻨْـثَأ}] \) or \( \text{ءﺂَﻨْـثَأ} \), (T,) the form of its pl., which is \( \text{ءﺂَﻨْـثَأ} \), (Msb,) \[ \text{Two colo-} \]

\[ \text{Take not to yourselves two gods} \], the last word is added as a corroborative. (M.) The phrase \( \text{ءﺂَﻨْـاثْنَا} \) occurs, by poetic license, for \( \text{ءﺂَﻨْـاثْنَا} \), meaning \( \text{ءﺂَﻨْـاثْنَا} \) 

\[ \text{cynth} s \]. (S.) You say also, \( \text{شَرَى} \text{ءﺂَﻨْـاث} \text{هذَا} \text{قهَد} \), \( \text{شَرَى} \text{ءﺂَﻨْـاث} \text{هذَا} \text{قهَد} \), \( \text{I drank} \) twice as much as the bowl, and as this bowl: and in like manner, \( \text{ءﺂَﻨْـاث} \text{مَد} \text{بُضْرِة} \) and \( \text{ءﺂَﻨْـاذ} \text{مَد} \text{بُضْرِة} \).
I drank twice the quantity of the مَدْمَدْ of El-Basrah. (M.) And a poet says, 

فَمَا حَلَبَتْ إِلَّا الْثَلَاثَةَ وَالْثَلَاثَيَّ
وَلَا قِيلَتْ إِلَّا قَرِيبًَا مَكَايِفَا

meaning [And she was not milked save three vessels and two, nor was she given her midday drink save when her midday-resting was near.] (IAar, M.) Hence, (Msb,) 

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One of the days of the week; the second; namely, Monday; because the first, with the Arabs, is the أَحَدُ الثَّلَاثَيَّ, like كَىِلَا إِلَّا (K,) so in the copies of the K; [or,] accord. to some, [originally] of the measure فَعُولُ, like [pl. of] تَدُّى, is used in this sense; (TA;) or 

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and the أَنَاثِيْنَ, (M, K,) the latter mentioned on the authority of Th: but it has no dual: and those who say أَنَاثِيْنَ أَنَاثِيْنَ form this pl. from أَنَاثِيْنَ أَنَاثِيْنَ although this has not been in use: (M:) or it has neither dual nor pl., (S, Msb,) being itself a dual; (S,) but if you would form a pl. from it, you would regard it as itself a sing., and make its pl. أَنَاثِيْنَ أَنَاثِيْنَ; (S, Msb:) IB says that أَنَاثِيْنَ أَنَاثِيْنَ has not been heard [from the Arabs], and is only mentioned by Fr, on the ground of analogy; that it is far-fetched in respect of analogy; and that the pl. heard is أَنَاثِيْنَ أَنَاثِيْنَ; Seer and others mention, as heard from the Arabs, [Verily he fasts on the Mondays]. (TA.) and is like the saying يَومُ الْبَيْنِ التَّثْلَاثِ from the أَنَاثِيْنَ, (Sb, S in art. امَس.) IJ says that the article أَلْ يَومُ الْبَيْنِ has no dim. (Sb, S in art. امَس.) IJ says that the article أَلْ is not redundant, though the word is not an epithet: Abu-l-'Abbás says that the prefixing of the article in this case is allowable because the virtual meaning is the second day. (M,) The saying الْيَوْمُ الْبَيْنِ التَّثْلَاثِ means The name of to-day [is the second day]; and is like the saying الْيَوْمُ يَومُ الْبَيْنِ التَّثْلَاثِ [to-day is two days] and الْيَوْمُ يَومُ الْبَيْنِ التَّثْلَاثِ [to-day is fifteen of the month]. (Sb, M,) Sometimes, الْيَوْمُ أَنَاثِيْنَ, without the article أَلْ, occurs in poetry. (M, K,) When a pronoun refers to the أَنَاثِيْنَ [as meaning Monday], this word may be treated in two ways, [as a sing. and as a dual,] but the more chaste way is to treat it as a sing., as meaning the day: (Msb,) [thus,] Aboo-Ziyád used to say, مَضْىَ الْأَنَاثِيْنَ بِمَا فِيهِ Monday
passed with what occurred in it]; making it sing. and masc.; and thus he did in the case of every day of the week, except that he made the treated third and fourth and fifth days, saying in each of these cases ¹٦ (M.) ١٦; respectively, in a case of nasb and khafd, ١٦ and ١٦; and with ١٦ when not immediately preceded by a quiescence; mean Twelve: see ١٦.

One who fasts alone on the second day of the week. (IAar, Th, M, K.)

The doctrine of dualism: see ١٦. (TA.)

Two and two; two and two together; or two at a time and two at a time: they are imperfectly decl., in like manner as [Three and three and three] as explained in art. ٣٣٣ (S, TA.)

[because] changed from the original form of ١٦; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of ١٦; (T, Sb, S in art. ٣٣٣, q. v.) or because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to ١٦. (S ibid.)

You say, ١٦ ١٦ and ١٦ ١٦ or ١٦ ١٦ (M, K) or ١٦ (S,) but this is a repetition of the word only, not of the meaning, (Mgh,)

and in like manner one says of women, (M, K, *) i. e. They came two and two. (S, M, K.) And it is said in a trad.,

The prayer of night is two rek'ahs and two rek'ahs (١٦ ١٦) ١٦. (TA.) [See also other exs. voce ١٦ The repeating a benefit, or benefaction; or reiterating it; conferring it twice, or thrice; (As, T, K;) or twice, or more than twice: (K;) or the shares remaining of the slaughtered camel (A'Obeid, T, S, M, K) in the game called ١٦ ١٦ which shares a bountiful man used to purchase, and give for food to the ١٦ (A'Obeid, T, S, M, K) i. e., those who took no
part in the game, not contributing: (M:) or the taking a portion time after time.

(M, T, S, M.) ***[is pl. of ** realmente** as signifying A place of doubling, or folding &c.: and hence means

) The knees and elbows of a horse or similar beast. (T, K.) *** And The bends of a valley. (T, K. See ** realmente**.)

And, as pl. of ** realmente**, The chords of the lute that are after the first: (M, K:) or ** realmente** signifies a chord of a lute] composed of two twists: or, as some say, the second chord. (Har p. 244.

See also signifies The زمَّام [or noserein] of a she-camel: and Er-Rághib says that the زمَّام *** is the doubled, or folded, part of the extremity of the زمَّام. (TA.) *** as relating to the Kur-án is pl. of ** realmente** (Mgh,) or of زَمَّام: (AHeyth, T, Mgh:) it has three applications, accord. to A'Obeyd: (T, Mgh:) it signifies The Kur-án altogether; (A'Obeyd, T, S, M, Mgh, K;) so in the Kur xxxix 24; (A'Obeyd, T, Mgh;) meaning that the mention of reward and punishment is repeated, or reiterated, in it; (Fr, T;) or so called because the verse of mercy is conjoined with that of punishment; (S;) or because narratives and promises and threats are repeated in it; or because one peruses it repeatedly without being wearied: (Mgh:) or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) [the first chapter, called] the فَاتَحَة, (A'Obeyd, T, S, M, Mgh,) or the أحمد, (K,) which means the same; (TA;) so in the Kur xv. 87; (A'Obeyd, T, Mgh;) because it is repeated, or recited twice, in every [act of prayer termed a] رَكَعَة, (Fr, Zj, AHeyth, T, S,) or with every chapter, (Th, M,) or in every prayer; (Mgh;) or because containing praise of God: (Zj, T, Mgh:) [but see

ِذيئةِ المثاني] or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) the chapters that are less than those containing a hundred verses, (S, M, Mgh,) or that are less than the long ones (الطول, q. v.), and less than those containing a hundred verses, (A'Obeyd, T, K,) but in [most of] the copies of the K دون المثاني is put in the place of دون المثاني, which is the right reading, TA,) and more than [those of the portion called] the مَصَّصُّ (A'Obeyd, T, Mgh, K,) as is related on the

authority of the Prophet by Ibn-Mes'ood and Othmán and Ibn-`Abbás; (AHeyth, T;) because, (Mgh,) or as though, (T,)
occupying the second place after those containing a hundred verses: (T, Mgh:) or the chapters, (T, K,) six and twenty in number, (T,) entitled and the chapters, and the chapters, and the chapters, and... and and and and and... and the chapters of which the first is the and the last is...

That which has been desired to be transcribed from a source other than the Book of God: (T:) or a certain book, (T, K,) [the Mishna,] which the learned men, and the recluse, of the Children of Israel, after Moses, composed after their own desire, from a source other than the Book of God, as A'Obeyd says on the authority of a man learned in the books of the earlier times, (T,) containing the histories of the Children of Israel after Moses, in which they allowed and disallowed what they pleased: (K:) or what is sung: (K:) or what is called in Persian, (S, K,) which means two verses, each composed of a pair of hemistichs; (TA;) i.e. what is sung; but A'Obeyd explains it otherwise than thus: (S:) it is what is known among the 'Ajam by the term, as though this were a rel. n. from the vulgar say [erroneously] with the pointed. (TA.)

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pl. see questo; the latter in two places: and see also questo.

Dualized: a dual. Marked with two points above: an epithet added to تاء to prevent its being mistaken for باء or تاء or تاء. And Marked with two points below: an epithet added to باء to prevent its being mistaken for باء or تاء or تاء or تاء.

That which passes away [out of sight, or disappears,] by length; mostly used of a thing that is long without breadth. (TA.)

Land, or ground, turned over twice for sowing, or cultivating. (Mgh, and A and TA in art. ثلث.)

see questo.

see questo, in four places.
ٍةﱠﻮُـﺛ [mentioned in the M under the head of ٍثوى, as the radical letters, but in the T and K in art. ٍثوى, (IAar, T, K,) which latter, (IAar, T,) or the former, (K,) signifies The goods, or utensils and furniture, of a house or tent: (IAar, T, K;) or the former, pieces of rag made in the form of a ball of thread or string, upon a peg, or stake, upon which the skin of milk is agitated to make butter, lest it should become lacerated; as also ٍثوى; (M, K;) which latter we hold to be from ٍثوى because syn. with ٍةﱠﻮُـﺛ (ISd in the M;) or a piece of rag, which is moistened, and put upon the skin of milk when it is agitated to make butter, lest it should become lacerated: (T;) or it signifies, (K,) or signifies also, (M,) a piece of rag, (M, K,) or some wool wound upon the head of a peg, or stake, (IB, TA,) put beneath the skin of milk when it is agitated to make butter, in order to preserve it from being injured by the ground; (M, IB, K;) pl. ٍثوى: (IB, TA;) or it signifies, (K,) or signifies also, (M,) an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; (M, K;) like ٍةﱠﻮُـﻗ (M. See also ٍثوى ثوى، in art. ٍثوى.)

ٍثوى: see above.
The name of the letter ت, q. v.; as also تُوْنِيِّث and تُوْنِيِّث; and [of the latter,] أَثَّانِيَةَ and بَابُ الْأَلْفِ اللَّبِّيْنَةَ. (TA in the present art.) It also stands for تُوْنِي، تُوْنِي، and the like. (Idem ubi suprà.) Also The best of anything; as, for instance, of wheat, and of flesh-meat, and of sugar. (KH, TA ubi suprà.)

And تُوْنِي، تُوْنِي is rel. ns. of تَأَوِّلَ and تَأَوِّلَ, the names of the letter ت; as also تُوْنِي، تُوْنِي. (TA ubi suprà.)
1. (T, S, M, &c.) aor. (S, M, K; K) and (S, M, Msb, K) He, or it, (a thing, M; returned; (M, Mgh, Msb, K; it returned &c.: (T:) he (a man) returned, after he had gone away. (S.) You say, [They became separated, or dispersed: then] they returned. (A.) __ He returned [from disobedience] to obedience to God; he repented; as also (T;) ___ a state of advertency, or vigilance; or he had his attention roused. (Th, T;) ___ Also He returned to a state of health, or soundness: (TA, from a trad.:) he became convalescent, and fat, after leanness. (Mgh.) And (S, M, A, K; K) and (S, M, K; K) and (M, K;) and (IKt, M;) and (T, M, A;) and (S, M, A;) He became fat, after leanness; (A;) his good state of body returned to him; (S, M, K; *) his condition of body became good, after extenuation; and health, or soundness, thereof returned to him. (T;) __ [His reason, or intellect, returned to him]: and [his forbearance, or clemency]. (A.) __ The water of a well returned, or collected again: (T:) the water attained again its former state after some had been drawn: (M;) the water collected [again] in a wateringtrough, or tank. (S.) And The company of men came following one another: the verb is not used in this sense in speaking of one person. (M;) __ said of a man's property, It became abundant, and collected. (A.) __ Said
of dust, It rose, or spread, or diffused itself, and became abundant. (A.) Said of a watering-trough, or tank, (T, M, A, K) inf. n. (AZ, T, M, K) and (AZ, T) and (M, K) It became full: (AZ, T, M, A, K) or nearly full. (AZ, T, M, K).

2

He returned to a state of richness, or competence, after poverty, or straitness, or being in an evil condition]. (A, TA.) meaning The calling, or summoning, (M, Mgh, K,) to prayer, (M, K,) and to other things, (M,) is said to be from a garment, (Mgh,) because a man, when he comes crying out for aid, makes a sign with his garment, (Mgh,) moving it about, raising his hand with it, in order that he to whom he calls may see it, (Mgh,) and this action is like a calling, or summoning, (M, Mgh,) and an announcing, to him; so the calling, or summoning, by reason to frequent usage of this word [as meaning the making a sign with a garment], came to be thus called; and one said of the caller, or summoner, (Mgh:) or it means the calling, or summoning, twice; (M, K;) or the repeating a call or summons; from he returned: (Mgh:) you say, (S, TA;) or the old is the saying of the (T, Msb,) i.e., the saying of the (M, K;) or the old was the saying of the (T, Msb,) and the modern, (T:) or the old be the saying of the (T,) or the old be the saying of the (T, K,) after having said, (T:) or the old be the saying of the (T, K,) after having said, (T, Msb,) i.e., the saying of the (T, Msb,) and the modern, (T, K;) or the old be the saying of the (T, K,) after having said, (T, Msb,) i.e., the saying of the (T, Msb,) and the modern, (T, K;) or
It also signifies the *qiyam* (Mgh.) it also signifies the *qiyam* (Mgh., K, TA:) [meaning, the *chanting*, by the *mualid*, in a mosque, not by the *nawzam*, the common words of the *nadaan*, with the addition of]. 

(The time of prayer has come, pronounced twice after) i.e. the *qiyam* of prayer: (IAth, TA:) and this is what is meant by the phrase, in a trad., *i.e.* the *qiyam* of prayer: (IAth, Mgh, TA.) And The praying after the prayer divinely ordained. (Yoo, T, K.) You say, *thob*, meaning He performed a supererogatory prayer after the prescribed; *thob* being only after the prescribed; being the praying after praying: (T:) and *thob* signifies the same. (K.) And *thob* *birkatin* He performed two rek'ahs as a supererogatory act. (A.) But this and the similar significations are said to be post-classical. (MF.) ___ See also 4, in four places. *bith* (T, S, Mgh,) inf. n. *bith* (T, Mgh;) formed from *bith*, upon supposition [that the medial radical letter of this word is *k*, whereas many hold that letter to be *w*]; (Mgh;) or *bith* (T, Mgh;) *bith* (K in art. *bith* [the author of which seems to have supposed that, for *bith*, one should read *bith*; and therefore he gives *bith* as syn. with *bith*;]) *She* (a woman) became what

is termed *bith* (T, Mgh, K.) ___ [Accord. to my copy of the Mgh, it also signifies *She* (a camel) became what

is termed *bith* *nab* but I think that, in this instance, it is a mistranscription, for *nab* (Mgh,) or *nab* (K in art. *thob* [the author of which seems to have supposed that, for *bith*, one should read *bith*; and therefore he gives *bith* as syn. with *bith*;]) *She* (a woman) became what

is termed *bith* *nab* but I think that, in this instance, it is a mistranscription, for *nab* (Mgh,) or *nab* (K in art. *thob* [the author of which seems to have supposed that, for *bith*, one should read *bith*; and therefore he gives *bith* as syn. with *bith*;]) *She* (a woman) became what

is termed *bith* *nab* but I think that, in this instance, it is a mistranscription, for *nab* (Mgh,) or *nab* (K in art. *thob* [the author of which seems to have supposed that, for *bith*, one should read *bith*; and therefore he gives *bith* as syn. with *bith*;]) *She* (a woman)

**The suitors return to her** (namely, a woman such as is termed *bith*) time after time. (A, Mgh.)

*3* *ahab* : see 1, in two places. ___ It may also mean *It* (a valley, or a well,) had a return of water after a
stoppage thereof. (Hamp. 598.)

God restored him to fatness, after leanness; (A;) restored his body to a good state, or condition. (TA.)

Verily the column of the religion cannot be set upright again by women, if it incline: said by Umm-Selemeh to 'Áïsheh, when the latter desired to go forth to El-Basrah. (T, L.)

God recompensed, compensated, requited, or rewarded, him:

(T, S, * M, A, Mgh, * Msb, K,) inf. n. (Mgh;) and أَنْثُوَهُ إِلَىَّ اللهَ (dev. from rule); (M, K;) and ثُوَبِهُ إِلَىَّ اللهَ, (T, A,) inf. n. (T, Mgh;)said in relation to good and to evil. (T.) And أَنْثُوَهُ إِلَىَّ اللهَ (T,) and هُمْوَةٌ حَسَنَةٌ (Lh, T, M,) and هُمْوَةٌ (Lh, M,) He (God) gave him a good recompense, compensation, &c. (M.) And أَنْثُوَهُ إِلَىَّ اللهَ He gave him his recompense, &c. (M, K,) It is said in a trad., أَتَيْبَ أَخَاكُمْ, i. e. Recompense ye your brother for his good deed. (TA.) And in the Kur [lxxxiii. last verse], هل نَثْوَبُ الْكَفَّارَ مَا كَانُوا يَفْعَلُونَ Have the unbelievers been recompensed for what they did? (T, S, M.) And one says also, أَنْثُوَهُ إِلَىَّ اللهَ أَثَابْهُ مَثْوَهُ, meaning He gave him a substitute, something instead or in exchange, or a compensation, for his gift. (Mgh, * and TA in art. جنِب.) And أَنْثُوَهُ إِلَىَّ اللهَ He gave him a substitute, &c., for such a thing. (M, K.)

Aَنْثُوَهُ إِلَىَّ اللهَ أَثَابْهُ مَثْوَهُ, inf. n. إِلَىَّ اللهَ He sewed the garment, or piece of cloth, the second time: when one sews it the first time, [in a slight manner,] you say of him مَلْهَة [and شََْرُه، i. e. he sewed it in the manner termed running ]. (T.)

Aَنْثُوَهُ إِلَىَّ اللهَ أَثَابْهُ مَثْوَهُ He filled the watering-trough, or tank: (K, TA;) or nearly filled it. (K.)

And أَنْثُوَهُ إِلَىَّ اللهَ أَثَابْهُ مَثْوَهُ: see 2, in the latter part of the paragraph. The former also signifies He gained, or earned, a ثُوَابٌ [or recompense, &c.]. (K.) But this is said to be post-classical. (MF.)
He restored to himself, or repossessed himself of, property; syn. I restored to myself, or repossessed myself of, property, by means of that which thou gavest me; my property having gone away. (A.) El-Kumeyt says,

Verily the tribe restore to themselves wealth by means of his property; and he makes incursions into hostile territories at his own expense, making their property abundant by the spoil that they gain with him. (T, TA.) He asked him to recompense, compensate, requite, or reward, him. (S, K.)

A garment, (M, Mgh, Msb, K,) [or piece of cloth or stuff,] that is worn by men, composed of linen, cotton, wool, fur, [q. v.,] (Mgh, Msb,) silk, or the like; (Msb;) but [properly] not what is cut out of several pieces, such as the shirt, and trousers, or drawers, &c.; (Mgh;) [though often applied to a shirt or shift (Qumis) and to a jacket (Qumis) &c.:] it seems to be so called because the wearer returns to it, or it to the wearer, time after time: (Mgh:) [also a garment worn by women and girls over the shift;] (see أُصْدِأ) [app., as in the present day, a long gown, reaching to the feet, with very wide sleeves:] pl. ثَيَاب [the pl. of mult.] (T, S, M, A, Mgh, Msb, K) and أُثْبَأ [a pl. of pauc.] (S, M, Msb, K) and أُثْبَأ [a pl. of pauc.] (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with ء by some of the Arabs because the dammeh immediately after و is deemed difficult of utterance; for which reason they substitute ء for و in all instances like this. (S.) Curtains, and the like, are not [properly] called بَيْثَأ [Mgh, Msb:] though Es-Sarakhsee uses the phrase بَيْثَأ [Mgh.]
[He clung to the curtains of the House of God], i. e., to the curtains of the Kaabeh, is a tropical expression. (A.) Sometimes, ثوب is used metonymically to signify A thing [of any kind] that veils, covers, or protects: as in the saying of a poet,

* كَثْوَب أَبِن بَيْض وَقَامَ بِه
* فَسَدَ عَلَى السَّائِلِينَ السَّيِّئَا

[Like the means of protection adopted by Ibn-Beed: he protected them by it, and closed the way against the passengers]. (TA.) Ibn-Beed was a wealthy merchant of the tribe of 'Ad, who hamstrung his she-camel upon a mountain-road, and stopped the way [to his abode] with it. (K in art. بَيْض.) In the same manner, also, ثِبَّاث is used to signify Weapons. (Ham. p. 63.) And ثوب is sometimes employed to signify The wearers of garments; the wearers' bodies. (R, TA.) Esh-Semmákh says, (T,) or Leylâ, describing camels, (TA,)

* وَمَوْهَا بِاثِّنَوَابْ خَفَافِ فَلَا تَرَى
* هَمَا شَبَهَا إِلَّا النَّيْمَاءِ المَقَرا

i. e. They mounted them, namely, the travellingcamels, (T,) with their [light, or agile,] bodies: [and thou seest not anything like them, except ostriches scared away.] (T, TA.) And in like manner, also, the dual is employed to signify The wearer's body, or self; or what the garments infold: and ثِبَّاث is employed in the same manner. (TA.) You say, لله ثوباه, i. e. To God be he [meaning his excellence] attributed! [for nothing but what is excellent is to be attributed to God:] (A:) or it means لله دره [To God be attributed the good that hath proceeded from him! or his good deed! &c.: see arts. در, and در. (K.) And در لِثْوَبِي أَبِي أَنَّ أَفَيِه] meaning [On me and on my father it
rests, or lies, or be it, that I pay it: or [on my responsibility and the responsibility of my father]. (K, TA.) And أسل ثيابك من ثيابي Withdraw, or separate, thyself from me. (A.) [The following exs. are mostly, or all, tropical.] إن اللبنت لبيعت في ثيابه أتى (K * TA,) a saying of Mohammad, repeated by Aboo-Sa'eed El-Khudree, when, being about to die, he had called for new garments, and put them on: (TA:) it means Verily the dead will be raised in his garments in which he dies; accord. to some; and was used in this sense by Aboo-Sa'eed: (ElKhattábee, MF, TA:) or [agreeably with] his works (K, TA) with which his life is closed: (TA:) or in the state in which he dies, according as it is good or evil. (TA.) And ثيابك فظهر، in the Kur [bxiv. 4], means And purify thy garments: (Abu-l-'Abbás, T:) or shorten thy garments; for the shortening them is a means of purity: (T:) or put not on thy garments in a state of disobedience or unrighteousness: (TAb, T:) or be not perfidious; for [figuratively speaking,] he who is so pollutes his garments: (Fr, T:) or, as some say, purify thy heart: (Abu-l-'Abbás, T, K:) or purify thyself (IKt, T, TA) from sins, or offences: (IKt, TA:) or rectify thine actions, or thy conduct. (TA.) You say, فلما نقى التوب, meaning Such a one is free from vice, or fault: (A:) and طاهر التوب the same; or pure in heart, or conduct, or reputation]. (TA in art. نصح.) And ثياب same; or pure in heart, or conduct, or reputation. (TA.) Vicious, or faulty: (A:) or perfidious: (Fr, T:) or foul, or evil, in reputation, (T, TA,) in conduct, or actions, and in the way that he follows [with respect to religion and morality]. (TA.) عرض البويب الملبس, متشعب. أعرض ثوب الملبس and &c. see عرض. (K. See these two words.) Thob al-malá متشعب and ثوب الملبس [The membrane called] and عرض البويب الصلبي. (K. See these two words.) The place where the water collects in a valley or low ground; so called because the
water returns to it: (Aboo-Kheyreh, T:) and the middle of a watering-trough or tank, (T, S, M,) to which the water returns when it has been emptied, (S,) or to which what remains of the water returns; (T,) as also: (S:) the толɛ is a substitute for the و, the medial radical, which is suppressed; (S, L;) the word being from ثاب, aor. (L:) Aboo-Is-hák infers that this is the case from its having for its dim. ثوبيه: but it may be from ثبیثت I collected together: (M:) it is mentioned in the K in art. ثبو or ثبو, and not here. (TA.) See also art. ثبو or ثبیثت. Also A company of men; (T, M, L;) and so ثبیثت (M:) or a company of men in a state of separation or dispersion; (T;) a distinct body, or company, of people: (Yoo, T:) and a troop of horsemen: (M:) pl. ثوبات and ثوب (T, M) and ثوب (S and M in art. ثبو, and M in art. ثبو) also:) accord. to some, from ثواب, being originally ثوبه: ثوبه ثواب and its dim. is ثوبه: accord. to others, it is originally ثبیثه (T, L;) and its pl. is ثبیثه. (L:) Hence, in the Kur [iv. 73], ثوبات اوُﺮِﻔْﻧﭑَﻓ, i.e. [And go ye forth to war against the unbelievers] in troops, (Fr, T,) or in distinct bodies. (Yoo, T.) See, again, art. ثبو or ثبو. ثواب see ثواب in art. ثواب ثواب (T, S, M, Mgh, Msb, K) and ثواب (T, Msb) and مثواب (T, S, M, K) and مثواب, (EtTemeemee, T, M, K,) the last anomalous, (M,) and unknown to the Kilâbees, who knew the second of these words, (T,) A recompense, compensation, requital, or reward, (T, S, M, Mgh, Msb, K,) of obedience to God: (S:) or absolutely; for good and for evil; as appears from the words of the Kur, هل ثواب الكفار [cited above, see 4]: but more especially and frequently, for good. (IAth, L, MF, TA.) ثواب is also used as a quasi-inf. n., in the sense of مثواب; and in this case, accord to the Koofees and Baghdádees, it may govern as a verb, [like the
inf. n.,] as in the saying,

[For God's rewarding every believer in his unity will be the giving gardens of

Paradise, wherein he will be made to abide for ever]. (Expos. of the Shudhoor edh-

Dhahab.) ___ It signifies also Honey; (K, TA;) i. e. (TA) the good that proceeds from bees. (A, TA.) ___ And in like manner, [Rain; i. e.] the good that results from the winds. (A, TA. [See تَتَّبِّث]] ___

And Bees; (M, K;) because they return [to their hives]. (M.)

A woman who has become separated from her husband (Lth, T, M, Mgh, K) in any manner: (Lth, T, M, Mgh,) or a woman whose husband has died, or who has been divorced, and has then returned to the marriage-state: (AHeyth, TA;) or one that is not a virgin: (IAth, TA;) or a woman to whom a man has gone in; and a man who has gone in to a woman: (KS, ISk, S, Mgh, K;) or a person who has married: (Msb;) applied to a man and to a woman; (As, S, M, Msb;) like أَحَمَادَبَ (Mgh, Msb;) from أَحَمَادَبَ (IAth, Mgh, Msb;) because they generally return time after time to the marriage-state: (Mgh:) but mostly applied to a woman, because she returns to her family in a manner different from the first [state]; (Msb;) or because the suitors return to her time after time: (Mgh:) or it is not applied to a man (Lth, El-'Eyn, T, M, Mgh, K) except in the dual form, as when one says وَلَدُ الْبَيْثِينِ (Lth, El-'Eyn, T, M, K;) and a woman is also termed مَثَبْبِثُ (M;) or متََثْبت, مثََثْبتُ, مثََثْبتٌ, مثََثْبتٍ (K: [but see 2, last sentence but two:];) the pl. of متََثْبتُ, which has not been heard as genuine Arabic: (Mgh, * Msb;) its pl. if applied to a man is مَثََثْبتُن (Msb.) It is said in a trad., الْبَيْثِينِ يَرْجَانُونَ وَالبِكْرَانُ يَلْدُانُ وَيَبْرَأُانَّ (The two
persons of whom each has previously had carnal intercourse in marriage
with one of the other sex shall be stoned if they commit adultery together; and the two
who have previously had no connubial intercourse with others shall be
flogged and banished if they commit fornication together]. (T.) ___ It is also applied to A woman who
has attained the age of puberty, though a a virgin; tropically, and by extension of its proper
signification. (IAth, TA.) ___ This word is mentioned in the K [and M] in art. ثُوب; and its mention in art. ثُوب is said by the
author of the K to be wrong: but IAth and many others decisively assert that it is from ثَاب, aor. ثُوب, he returned. (MF,
TA.)

ثوبية: see ثوبية, in two places.

ثوبية and, as meaning The state of being a ثُوب, are not of the genuine language of the Arabs. (Mgh.)

ثوبي One who takes care of the clothes in the bath. (K.) [A post-classical word.]

ثواب i. q. ٌتُواب [One who repents, or returns from disobedience to obedience to
God, much or often]. (T.) A seller of garments, or pieces of cloth: (AZ, T, L, K:) and a
possessor thereof. (Sb, S, L, K.)

ثاب A well into which water returns after one has drawn from it; (A, TA;) see ثاب; and in like manner, [but in an intensive sense in the second of the following phrases,] ذاث , ثاب لها ثيب , and
ثاب [in which ثيب is an epithet]: (T, L, TA:) or the first of these three phrases means a well of which
the water stops sometimes, and then returns. (Ham p. 598.) You say of a well ثاب (ما أسرع) بثر
ثابها How quick is its returning supply of water! (T.) ثاب البحر The water of
the sea when it flows after ebbing. (K.) Hence, ثاب البحر هم Kala' مث ثاب البحر Fresh, sappy,
green, herbage. (T, L.)  also signifies A violent wind that blows at the beginning of rain. (S, K, TA.)

Also The place from which the water returns to supply the place of that which has been drawn, in a well]: whence [see . (TA.) And The station of the water-drawer, (A 'Obeyd, T, S, M, K,) above the brink, where is the [sing. of عَرَوْش] or which forms part of the عَرَوْش, (M,) of a well: (A 'Obeyd, T, S, M, K:) or the middle of a well: (K:) or it has this meaning also: (M:) pl. . (T, M.) [See also .] And The construction, or casing, of stones [طَيْطَيْطَيْط] that succeed one another from top to bottom round the interior of a well]. (IAar.) [See again .]

A place to which people return, (ISH, Aboo-Is-hák, T, S, Msb,) or to which one returns, (ISH, S, Msb,) time after time; (S;) and signifies the same:

(Aboo-Is-hák, T:) and the former, a place of assembly or congregation: (ISH:) or a place where people assemble, or congregate, after they have separated, or dispersed; as also ↓ the latter word: (M, K;) and a place of alighting or abode; an abode; or a house; because the inhabitants thereof return to it (ISH, S) after having gone to their affairs: (S:) the pl. is [also mentioned above as pl. of ] (ISH;) or it is ; (S;) [or this is a coll. gen. n.;] or, accord. to Fr and others, and are the same: Th says that a house, or tent, (بِيت) is called ; and some say ; but no one reads thus [in the Kur]. (TA.) It has the first of all these meanings in the Kur ii. 119: (T, S, Bd, Jel, TA:) or it there means a place of recompense or reward for the pilgrimage to the Kaabeh and the visitation thereof. (Bd.) And, sometimes, The place where
the hunter, or fowler, puts his snare. (S.) The place where the water of the well collects: (A, TA:) or the place reached by the water of the well when it returns and collects after one has drawn from it. (M, K.) [Hence,] His ignorance became confirmed. (A, TA.) And [He used to wait for his lightwittedness, or silliness, to attain its full degree]: a metaphorical phrase, occurring in a trad. (Har p. 68.) Also The stones that project, or overhang, around the well, (M, K,) upon which the man sometimes stands in order that the bucket may not strike against the side of the well: (M:) or the place where it is walled round within: (K:) or, accord. to IAar, it means: but [ISd says,] I know not whether he mean thereby موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشع طيبها, موشعار: Winds that are attended by prosperity and blessing; from
which one hopes for a good result [i. e. rain]. (A, TA.)
both signify *He*, or *it*, *sank* into the ground; and Yaakoob asserts that the *تَْ* in the former is a substitute for the *س* in the latter. (L, TA.) You say, تَْخُوُثُتُ تَْلَاخُتُمُدََقْ ْيُنَٰحَلَ، (S,) or *لَحَوْلَة* تَْلَاخُتُمُدََقْ، (L,) aor. تَْلَاخَُتُمُدََقْ، ينَحَلُهُم. His foot sank, or entered, into the mire. (S, L.) And تَْلَاخُثُتُ تَْلَاخُتُالِصَٰبِع، aor. as above, (L, K,) inf. n. تَْخُوُثُتُ، (L,) The finger entered, or sank, into a swollen, or tumid, or a soft, or yielding, substance; (L, K;) as also تَْلَاخُسُ، (L,) and تَْلَاخُثُتُ، (Lth:) but this last is disapproved by IDrd, and J and others do not mention it. (TA in art. تَْخَوَّث.)
1. The verb رَثُ (ar.اor.) رَثُ (M), inf. n. رَثُ (M, K) It (a thing, M) became raised, roused, excited, stirred up, or provoked; syn. هَاج; (M;) syn. of the inf. n. رَثُ (K) as also رَثُ (M, K) ___. Said of dust, (S, M, A, Mgh, Msb,) and of smoke, (M, A,) and of other things, (M, TA,) inf. n. رَثُ (S, M, Msb, K) and رَثُ (K,) It became raised, or stirred up; (Mgh, Msb;) and spread: (Mgh:) or rose, (S, M, A, K,) and appeared; (M;) as also رَثُ (K,) also said of the redness in the sky after sunset, inf. n. رَثُ (S, M, A, K, K,) it spread upon the horizon, and rose: (TA: [see رَثُ]) and said of anything, means it appeared and spread. (Mgh,;) Said of a camel lying upon his breast, He became roused, or put in motion or action; as also رَثُ (TA,;) Said of the bird called القُطا, (M, A,) inf. ns. as first mentioned above, (K,) or رَثُ (M,) It rose (M, A, K) from the place where it lay; (M, A;) as also رَثُ (K,) and of a swarm of locusts, it rose; (M, K,) as also رَثُ (K,) or appeared; as also رَثُ (TA,;) Also, (S, M,;) inf. ns. as first mentioned above, (M, K,) He leaped, or sprang; (M, K,) as also رَثُ (K,) You say, رَثُ (M, K,) or رَثُ (K,) He leaped, or sprang, to, or towards, him, or it. (M,) And رَثُ (S,) And رَثُ (M,) You say, رَثُ (M, K,) The people leaped, or sprang, upon him. (S,) And رَثُ (M,) رَثُ (M,) or رَثُ (M,) The water flowed forth with force; gushed forth. (TA,) Inf. ns. as first mentioned above, (K,) The blood appeared in him; as also رَثُ (K, * TA,) And رَثُ (K,) The blood appeared in [or mantled in or mounted into] his face; as also رَثُ (M,) The measles spread [or broke out] in him: (M,) And in like manner one says of anything that appears: (M,) one says, رَثُ (M, K, K,) رَثُ (S, M, A, K, K,) رَثُ (S, M, A, K, K,) The man meaning it appeared. (T,) And accord. to Lh, one says, رَثُ (M, K, K,) رَثُ (S, M, A, K, K,) رَثُ (S, M, A, K, K,) The man
had the measles appearing in him. (M.) ثارت بالرحمون الثور
Pimples, or small pustules, breaking out in the mouth, appeared in the fevered man. (A.) ثارت ت نفسه The fever rose, or became excited. (TA from a trad.) ثارت نفسها

His soul [or stomach] heaved; or became agitated by a tendency to vomit; syn. جشى, (T, S,) i. e. ارتفاعت; (TA,) i. e. فارت. (T.) ثار الغضب, (Msb,) inf. n. ثور, (M.) [Anger became roused, or excited, or inflamed: or became roused, or excited in the utmost degree: or boiled: or spread: (see ثائر, below:) or] became sharp. (M, Msb.) ثارت بينهم فتنة

Discord, or dissension, or the like, and evil, or mischief, became excited among them, or between them. (Msb.)

2 ثور see 4, in three places. You say also, ثور الأمر, inf. n. تنوير, He searched, or sought, for; or after, the thing, or affair; inquired, or sought information, respecting it; searched, or inquired, into it; investigated, scrutinized, or examined, it. (M.) And ثور القرآن He searched after a knowledge of the Kur-án, (S, K,) or its meanings: (M:) or he read it, and inquired of, or examined, diligently, those skilled in it, respecting its interpretation and meanings: (Sh:) or he scrutinized it, and meditated upon its meanings, and its interpretation, and the reading of it.

(TA.)

3 ثوار He leaped, or sprang, upon him, or at him; he assaulted, or assailed, him; syn. واثبه, (T, S, M, A, K,) and مسواره. (T, A.)

4 آثاره He searched through the Koran, and found showing, (in the latter of which the the is substituted for the ١ of the former, as in هراق for هراق,) and it is evident that the author of the K erroneously supposed them
to be from أثار and أثار, whereas they are from أثار and أثار, and are originally أثارhe, but, for أثار, SM appears to have read أثار, for he says that it is formed by transposition,] inf. n. أثار and أثار (Lh, M;) and أثار (M, K;) and أثار (S, M, A, Mgh, K;) [as, for instance,] an object of the chase or the like, (T, M, A,) a beast of prey, (T,) a lion, (M, A,) dust, (M, Mgh,) smoke, and any other thing: (M:) or he drew it forth: (M:) he disinterred it, exhumed it, or dug it up or out,] said of a thing buried. (K in art. سوء.)

You say, أثار فلاداتأ He roused such a one for an affair. (T.) And أثار البعيرأ He roused the camel lying upon his breast, or put him in motion or action. (T.) And أثار البركأ, and أثارها, He roused the camels lying upon their breasts, and made them to rise. (S.) أثار التراب بقواميهأ He [a beast] scraped up the earth, or dust, with his legs. (T, M, Mgh, Msb,) and أثارها, أثر الأرضأ, (M,) He tilled the ground, or land; cultivated it by ploughing and sowing: (Mgh, Msb:) he turned the ground over upon the grain after it had been once opened: (M, TA:) he ploughed and sowed the land, and educed its increase, and the increase of its seed. (TA.) And أثارت الأرضأShe (a cow) tilled the ground. (TA.) أثار الفتنةأ He (an enemy) excited discord, or dissension, or the like. (Msb.) And أثار عليه الأمرأ ثور عليهم المسرأ (inf. n. ثور, Msb) He excited evil, or mischief, against them, (T, S, A, * Msb, *) and manifested it. (S.)

5ثور see 1, in seven places.

7芬ثور see 1, in two places.

10芬ثور see 4, in three places.
A bull: (S, M, Msb, K;) and a cow: (S, M, Msb:) pl. [of pauc] (M, Msb, K) and [of mult.] (T, S, M, Msb, K) and the Thura (S, M, K) and Thayr (M, K) and Thiara (M, TA:) Sb says of the pl. that in it is changed into ك because of the kesreh before it, though this is not accordant to general rule: (S:) accord. to Mbr, they said فعاله [The Thura] one of the signs of the Zodiac. (S, M, K.) ___ A lord, master, or chief; (M, A, K,) of a people. (A.) 'Othmán is called, in a trad., the Thura the chief being added because he was hoary; or it may denote celebrity. (M.) ___ Stupid; foolish; of little sense: (T, K:) a stupid, dull man, of little understanding. (T.) ___ Possessed by a devil, or insane, or mad; syn. مجنون; so in copies of the K; but in some copies, [and in the CK,] مجنون [diabolical possession, or insanity, or madness]. (TA; and thus in Har p. 415.) A piece, (T, S, Mgh, Msb,) or large piece, (M, K,) of أقط [T, S, M, Mgh, Msb, K,) i. e. milk which has been churned and cooked and then left until it has become congealed and hard like stone: (TA:) pl. [of mult.] (T, S, M, K) and the Thura (M, K) The green substance that overspreads stale water; (T, M, K;) this is called طحلب; (S, Msb;) syn. طحلب, (AZ, T, S, M, Msb, K,) and غلفه, (M;) and the like thereof: (T, M;) and small rubbish, or broken particles of things, (Msb, TA,) or anything, (K,) upon the surface of water, (Msb, K, TA,) which the pastor beats to make the water clear for the bulls or cows. (Msb.) Accord. to some, it has the first of these meanings in the following verse of Anas Ibn-Mudrik El-Khatheemee:

* * *

إن وقتلى سليكا كأعقل
كالثور يضرب لما عافت البقر
* * *
[Verily I, with respect to my slaying Suleyk and then paying the price of his blood, am like the green substance upon the surface of stale water, that is beaten when the cows loathe the water]: but accord. to others, by the poet means the bull; for the cows follow him: (M, TA:) the cows are not beaten, because they have milk; but the bull is beaten that they may be frightened and therefore drink. (S.) [See a slightly-different reading, and remarks thereon, in Ham p. 416: and see Freytag's Arab. Prov. ii. 330. The latter hemistich is used as a prov., applied to him who is punished for the offence of another.]

Pimples, or small pustules, breaking out in the mouth, in a person who is fevered. (A.) The redness shining, (ثَثَرَةَةَة، K,) or spreading and rising, (ثَثَرَةَة، M,) in the faint light that is seen above the horizon between sunset and nightfall: (M, K:) or the spreading appearance of the redness above the horizon after sunset. (S, A, Mgh.) You say, [The spreading appearance of the redness above the horizon after sunset sank down, or set]. (S, A,) With its commences the time of the prayer of nightfall. (TA.) The whiteness in the lower part of the nail (M, K) of a man. (M, TA.)

Upon his eye is a covering [or film]. (K.) One says, Upon his eye is a covering [or film]. (TK.)

An excitement; so in the saying, انتظار حتى تكسن هذه الثورة [Wait thou until this excitement become stilled]. (S.) Many; a great number; much; or a large quantity; of men; (T, M, K;) and of wealth, or of camels or the like; (T, K;) like: حَوْرَةٌ (T, M;) or not of wealth; for of this
one says ُثَرْوَةُ only. (M.)

ةوﺮَاثُةَ the [part of the body called the] خُوْرَانُ [q. v.]. (K.)

دَيْجُ ثَأَرُّ The [part of the body called the] خُوْرَانُ [q. v.]. (K.)

Locusts before they have wings] just coming forth from the dust, or earth. (T, S.) — Having the hair of his head spreading out in disorder, and standing up: (As, T, * S, * TA:) or shaggy, or dishevelled. (T, A.) — I saw him with his external jugular veins, or with the sinews and veins of his neck, swelling by reason of anger]. (A.) — also signifies Angry. (T.) — And Anger: (S, A, K;) [or an ebullition of anger; rage, or passion: whence the phrase,] فَأُرِثِ فَأُرِثِ ثَأَرُّ, (T, S, M, A,) like فَأُرِثِ فَأُرِثِ يَاَلْثَأَرُُ, (T, A,) He was angry: (T:) or his anger became roused, or excited, (S, M,) or inflamed: (A:) or became roused, or excited, in the utmost degree: (TA:) or boiled: (S in art. فَأُرِثِ,) or spread. (TA in that art.)

أَرَضٌ مَثَارِةُ Land ploughed up. (T.)

أَرَضٌ مَثَارِةُ A land abounding with bulls [and cows]. (Th, M, K.)

مَثَارِةُ ُثَرْوَةُ A cow that tills the ground; (Mgh, K;) and in like manner applied to bulls ُثَرْوَةً. (T.)
1. He (a man, T) was, or became, stupid, foolish, or disordered in his intellect: (K:) or he was, or became, affected with incipient madness or demoniacal possession, not such as had become confirmed. (T, Sgh, K.) You say to a man, when you order him to be stupid and ignorant, ﺗَلْﻮَـﺛُ (IAar, Th, T.) And ﺗَلَﻮُـﺜَـﻳّ (T, M, Msb, K.) aor. ﺗَلَﻮَـﺛُ (T,) inf. n. He (a man, and any animal,) was, or became, affected with confirmed madness or demoniacal possession: (T:) he (a sheep or goat) was, or became, affected with what is termed ﺗَلَﻮَـﺛُ, explained below; (M, Msb, K;) as also, accord. to Sb, ﺗَلَﻮَـﺛُ, explained below; (M;) or ﺗَلَﺎـﺛَّا, inf. n. ﺗَلَﺎـﺛَّا (K.) ﱡءﺂَﻋِﻮﻟا ﺳَل ﺛَلْﻮَـﺛُ (Sgh, K,) aor. ﺗَلَﻮَـﺜَـﻳّ, inf. n. He poured forth what was in the receptacle. (Sgh, K.)

2. see 1.

3. The bees collected themselves together, and became dense. (M, K.) See also 7. He, (a man, TA,) or they, (a company of men, S, M,) assailed him, or overcame him, with reviling (S, M, K) and beating (S, M) and oppressive conduct; (M, K,) as also اِتاَّنَال. (M.)

4. اِتاَّنَال It poured forth: (K:) or it poured forth at once. (Msb.) اِتاَّنَال عَلَيْهِ التَّرَابُ The dust, or earth, poured forth upon him. (S.) [Hence,] اِتاَّنَال عَلَيْهِ النَّاسُ من كُلِّ وَجَهُ The people poured forth upon him, or against him, from every quarter: (S, TA:) or collected themselves together against him: (Msb:) [for] اِتاَّنَالوا also signifies they collected
Speech suggested itself to him uninterruptedly and abundantly, so that he knew not with what to begin. (M, K.)

See also 1.

A number, or collection, or swarm, of bees: (As, T, S, M, K;) or simply bees: (Iaar, Th, T;) a word having no proper sing.; (As, T, S, M, K;) and of the fem. gender: (M;) or the male bee; (M, K;) thus Lth explains it; but the right explanation is the first, that of As. (T.) ___ And A company of men. (Ibn-'Abbád, TA.) ___ Also The kind of trees called ḫūṣ. (M, K.)

A dial. var. of ñāḻ, meaning The sheath of the penis of the camel. (Nh, TA.)

Madness, or demoniacal possession: (Iaar, Th, T;) or madness, (S,) or an affection like madness, (Lth, T, M, K;) [i.e.] a certain disease resembling madness, (Msb,) that befalls a sheep or goat, (Lth, T, S, M, Msb, * K,) in consequence of which the animal will not follow the other sheep or goats, but turns, or goes, round in his place of pasturage: (S, M, K;) or a laxness in the limbs of a sheep or goat; (M, K;) a certain disease that attacks a sheep or goat, occasioning a laxness in the limbs. (IF, Msb.)

see 1.

A company, or an assemblage, of men come from detached, or scattered, houses or tents; (S, K; * [in Har p. 261, written َثَوْلَيْلَة, as written in the S and K;]) and of boys, or children; and of camels or the like (mal): mentioned by Yaakoob, on the authority of Aboo-Sá'id. (S.) ___ Also
A place in which fresh herbage is, or becomes, collected together. (Th, M, K.)

A swarm, or large number, of locusts; (As, T, M, K;) a subst., like جماعة (M, K) and جمالة (M:) or an assemblage of locusts, and of men. (IAar, Th, T.)

Mad, or possessed: and stupid, foolish, or disordered in intellect: (M, K:) and, applied to a ram (M, Msb) or he-goat, (S, Msb,) affected by what is termed, explained above; fem.

pl. ثُولٌ (Msb.) Also Slow in aiding, or in aiding against an enemy: and slow in doing good, and in acting: and slow in running: pl. as above. (K.) And أَثَالَةٌ, applied to old men, Slow (K, TA) in doing good, or in acting, or in running. (TA.)

أَثَالَةٌ: see what next precedes.
[Garlic; the allium sativum of Linn.,] a kind of \( \text{مُوث} \), well known, (S,) abundant in the country of the Arabs; (Ahn, M,) of two sorts; wild, (Ahn, M, K,) and growing in the cultivated tracts, (Ahn, M,) or in gardens: (K,) the former sort is called \( \text{مُوث} \), and is the stronger, (K,) and is brought from Syria: (TA:) each of them is heating, expels flatulence and worms, and is strongly diuretic; and this is the most excellent [property] that is therein: it is good for obliviousness, and asthma, and chronic cough, and [pain in] the spleen and the flank, and colic, and sciatica, &c.: (K: [in which are added many other supposed uses:)] n. un. with \( \text{ة} \). (Ahn, M, K,) Hence, as being likened thereto, (M,) \( \text{مُوث} \) signifies also The pomme of a sword. (S, M, K.) Whence, \( \text{مُوث} \), said to be the name of a certain woman, may mean A sword. (M,) Hence, also, \( \text{مُوث} \) is also signifies The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils; (IAar, TA;) i. q. \( \text{مُوث} \), &c. (TA in art. \( \text{مُوث} \) is also a dial. var. of \( \text{مُوث} \), meaning Wheat. (Lh, T, M,) And the latter is used in the [ordinary] sense of the former. (T.)
ثوى

1. (T, S, M, Mgh, Msb, K) and (S, M, Mgh, Msb, K) and (M, K) or (Mgh) He remained, stayed, dwelt, or abode, (T, S, Mgh, Msb,) in the place: (S, Mgh, Msb:) or he remained, stayed, dwelt, or abode, long (Lth, T, M, K) therein:

2. (M, K) or he alighted, or alighted and abode, in the place: (K:) or ثوى signifies also he alighted, or alighted and abode, (M,) or he settled, (TA,) in the place. (M.) Hence, (TA:) signifies also He was slain, (T, M,) and remained where he was: (M:) or he remained in his grave: (IB, TA:) or, as the latter verb is explained in the K, he died. (TA.) [See a verse cited in art.

حسب، conj. 2.] He was buried: (M, K:) because there is no longer dwelling than that of him who is buried.

(M.)

2. ثوى see 4: and see also 1.

4. ثوى see 1. He made him to remain, stay, dwell, or abide; (S, Msb, K,) or to
remain, &c., long; (M, K;) in a place; (M, K;) and ُتوجه is inf. n. (Kr, S, M, K;) signifies the same. (Kr, S, M, K.) [In the CK, ُتوجه is erroneously put for ُتوجه.] ___ And He lodged him; made him his guest; or entertained him as a guest. (M, K.) You say, ُنزلني فأتواني ُتوجه حسناً [He lodged me, and entertained me well as a guest]. (T.)

5 ُتوجه He became his guest. (TA.)

ُاء [mentioned in this art. in the K, as A certain letter of the alphabet, namely, ُو]: see art. ُو: ISd holds its ُو to be originally ُو. (TA.)

:*أ: see what next follows.

ث : see what next follows.

ُؤ: see what next follows.

ُؤ, (S, M, K,) without ُؤ, (S,) formed by permutation from ُؤ, though the author of the Kitáb [i.e. Sb] holds the ُؤ to be originally ُؤ, (M,) The lodging-place, or nightly resting-place, of camels, (ISk, S, M, K,) and of sheep or goats, (ISk, S,) when they have gone away to a distance in the pasture, or around the tents or houses; (ISk, S, M, K,) as also ُؤ and ُؤ: (K;) or the first and second, (AZ, T, S, M,) and the third also, (M,) signify the lodging-place, or nightly resting-place, of sheep or goats, (AZ, T, S, M,) and of oxen, or bulls and cows; (M;) and the last is app. formed by permutation from the first. (M.) ___ Also A combination of two or three trees, upon which is thrown a piece of cloth, used for shade, or shelter from the sun. (IAar, M. [And in like manner ُؤ is explained in the T, in art. ُؤ.]) ___ Also, (AZ, T, S, M,) and ُؤ, (M,) Stones elevated for a sign of the way to direct the pastor when he returns by night: (AZ, T, S, M,) and the former, or latter, (M,) or both, and ُؤ, (K,) with damm, (TA, [in the CK ُؤ,]) the lowest sign of the way, of the
height of a man in a sitting posture. (M, K.) Also the part which is the place of stabbing of a slaughtered camel. (TA.) The pl. of ثانية is ثانية: (Lh, M:) [or rather the latter is a coll. gen. n., of which the former is the n. un.]

ثوية: see art. ثوية and see ثانية in the present art., above.

A guest: (IAar, T, S, M, K:) the vulgar erroneously pronounce it ثوي. (TA. [See also مثوى.])

Remaining, staying, dwelling, or abiding: as also ثوي; but the former is better known in this sense. (M in art. ثوي.) One who abides (جاف) [generally meaning for the purpose of study] in either of the two sacred cities or territories [of Mekkeh and El-Medeeneh]. (IAar, T, K.) One who is very patient in military and predatory expeditions, who is detained in the territory of the enemy, or on the frontier of the enemies' country. (IAar, T.) A captive. (Th, M, K.) A chamber, or house, or tent, prepared for a guest: (T, M, K:) and, (M,) accord. to Lth, (T,) a chamber within a chamber. (T, M.)

ثوية: see art. ثوية. Also an inf. n. of 1. (S &c.)

ثوية: see ثانية, above, in two places. Also A woman (K, TA) to whom one betakes himself to remain, stay, dwell, or abide, with her (يئوي إليها). (TA.)

ثاوي part. n. of 1; (Msb;) [Remaining, &c.: or remaining, &c., long:] a stranger remaining, staying, dwelling, or abiding, in a country, or town: (T:) or ثاوي بلدة a stranger who keeps to a country, or town. (M.) A man remaining in his grave. (IB, TA.)

ثاوي: see ثاوي, in art. You say قافية ثاوية. (TA.) A rhyme of which the
characteristic is مث (K, * TA.)

A place where one remains, stays, dwells, or abides; (T;) a place of alighting or abode, an abode, or a dwelling, (T, M, Mgh, Msb,) of a man: (T;) pl. مث (T, M, Mgh, Msb, K.) Hence, مث The master (M, K) of the house or tent, (M,) or of the place where one alights or abides, or of the abode or dwelling. (K.) And مث The mistress of the house or tent. (M,) And مث The master of the place of alighting, or of the abode, of the man: (S:) the host who entertains the man; to whom he betakes himself for lodging, and at whose abode he stays: (Har p. 595;) and the guest whom the man entertains. (M, K. * [See also مث]) And مث The mistress of the place of alighting, or of the abode, of the man: (S:) the mistress of the man's place of alighting, or abode, in which he passes the night; occurring in this sense in a trad., not meaning his wife. (TA.) It is also an inf. n. of مث (T, M.)
I made, or wrote, a beautiful thing. (TA in باب الالف اليمية.)

The lodging-place, or nightly resting-place, of sheep or goats (when they have gone away to a distance in the pasture, or around the tents or houses); (IB, K;) a dial.

var. of شؤو但仍 [q. v. in art. شؤو但仍]. (IB, TA.)

see art شؤو但仍.

see art شؤو但仍.

see art شؤو但仍. (ثاو، in art. شؤو但仍.)
ثيثل

: see art.

: see art.
 نهاية

نهاية 1

نهاية 1, aor. see art.
The *sheath of the penis* of a camel (Lth, *AZ, T, S, M, K*) &c.; (K;) [i. e.,] of a he-goat also, and of a bull: (M:) or the *penis* itself: (Lth, T, M, K,) sometimes also used in relation to a man: (M,) and *ثَيْل* signifies the same; (K,) mentioned by Ibn-'Abbád; and IAth adds *لِوُث* (TA.). Hence the prov. *آلِخِفْ مَنِ ثِيْلِ الجَََِلَلْ مََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََ*
grows anywhere but over water, or in a place beneath which is water; (M, Mgh.) and it is one of the plants that are regarded as indicative of the existence of water: n. un. with ُثَّيَلِل م: Lth says that the ُثَّيَلِل is a certain plant that tangles upon the ground: Th, on the authority of IAar, says that it is a kind of plant said to be that called ُثَّيَلِل: and Sh says that the ُثَّيَلِل is a green small tree [or plant] resembling the first shoots that come forth from grain. (T.)

* ثَيَلِل* see ثَيَلِل in two places.

* ثَيَلِل* A camel large in the ثَيَلِل: (T, S, M, K) wide therein: (M:) pl. ثَيَلِل. (K.)

* مَثَيَلِل* A place in which is the kind of plant called ثَيَلِل. (Mgh.)