

بَاءَ: see مَبَاءَ. — A libidinous man. (TA in باب الالف اللينة.) — The name of the letter ب, q. v.; as also بَا: pl. of the former بَاءَاتُ; and of the letter بُوَاءُ. (TA ubi suprâ.) The dim. is بُيُوتَةٌ, meaning *A little ب*: and a *ب faintly pronounced*: [and app. بُوِيَةٌ also, as the medial radical is generally held to be و:] and in like manner is formed the dim. of every similar name of a letter. (Lth, on the letter حَاء, in TA, باب الالف اللينة.)

بَاءَ: see مَبَاءَ, in three places. — Also, (T, S, M, Mgh, Mṣb, K,) and بَاءٌ, (IAṣr, T, S, M, K,) and بَاهَةٌ, with the ه changed into ه, (TA,) and بَاهَةٌ, (IAṣr, T, Mṣb,) with ا and ه, but IKt asserts this last to be a mistranscription, (Mṣb, TA,) [though it is of very frequent occurrence,] and IAMB says that بَاءَةٌ is sing., or n. un., of بَاهٌ, and بَاهٌ [or بَاءَةٌ] has for pl. بَاءَاتُ, (TA,) † *Coitus conjugalis*: and marriage: syn. جَمَاعٌ (T, Mṣb) and نِكَاحٌ (Aṣ, Fr, T, S, M, Mgh, K) and تَزْوِيجٌ: (T:) from بَاءَةٌ signifying *a place of abode*; [see مَبَاءَةٌ]; (T, S, Mgh, Mṣb;) because it is generally in a place of abode; (Mgh, Mṣb;) or because the man possesses mastery, or authority, and power, over his wife, like as he possesses the samé over his house: (S, Mgh, Mṣb: see 5:) بَاءَةٌ is applied [also] to the marriage-contract; because he who takes a woman in marriage lodges her in a place of abode. (T.) [See also بَاهٌ, in art. بَوَّه.] It is said in a trad., *He who is able, of you, to marry, let him marry*: (T:) or a prefixed noun is here suppressed; the meaning being, *he who finds [or is able to procure] the provisions (مُون) of marriage, let him marry*. (Mṣb, TA.) And one says, *فَلَانٌ حَرِيصٌ عَلَى الْبَاءَةِ* Such a one is vehemently desirous of marriage. (Aṣ, T.)

بَيْتَةٌ a subst. from بَوَّاهٌ مُنْزِلًا (M, K.) [See 2; and] see also مَبَاءَةٌ. — *A mode, or manner, of taking for oneself a place of abode*: (M:) and [hence,] *a state, or condition*. (AZ, T, S, M, K.) You say, *إِنَّهُ لَحَسَنُ الْبَيْتَةِ* Verily he has a good mode, or manner, of taking for himself a place of abode: (M:) or *verily he is of good state or condition*. (S.) And *بَاتَ بَيْتَةً سَوْءٌ* He passed the night in an evil state or condition. (AZ, T, S, M.)

بَوَّاهٌ *Equal; equivalent; like; alike; a match*; (Akh, T, S, M, Mgh, K;) and particularly, *if slain in retaliation for another*. (M.) It is applied to one, and to two, and to more: so that you say, *فُلَانٌ بَوَّاهٌ فُلَانٌ* Such a one is the equal, &c., of such a one if slain in retaliation for him: (M:) and *هُوَ بَوَّاهٌ* He is an equal, &c.; and so *هِيَ* she: and *هُمُ بَوَّاهٌ* They are equals, &c.; and so *هُنَّ* they, referring to females: (Mgh:) and *هُمُ بَوَّاهٌ* They are equals in this affair. (T.) Hence, in a trad. of 'Alee, respecting witnesses, *إِذَا كَانُوا بَوَّاهٌ* When they are equals in number and rectitude. (Mgh.) And *فُلَانٌ لِفُلَانٍ بَوَّاهٌ* Such a one is not an equal, &c., to such a one. (T.) And *دَمُ فُلَانٍ بَوَّاهٌ لِدَمِ فُلَانٍ* The blood of such a one is an equivalent for the blood of such a

one. (S.) And *الْجَرَاحَاتُ بَوَّاهٌ* Wounds are to be retaliated equally: a trad. (T, Mgh.) And *الْقَوْمُ عَلَى بَوَّاهٍ* The people, or company of men, are in a state of equality. (T.) And *قَسِمَ الْمَالُ بَوَّاهٌ* The property was divided among them equally. (T. [A similar ex. is given in the Mgh, and explained in the same manner; but there I find *عَنْ بَوَّاهٍ*; perhaps a mistranscription.]) And *كَلِمَتَاهُمَا فَاجَابُوا عَنْ بَوَّاهٍ وَاحِدٍ* [in a copy of the M *عَلَى بَوَّاهٍ وَاحِدٍ*] We spoke to them, and they replied with one reply: (T, S, O, K:\*) i. e., their reply was not discordant: *عَنْ* being here used in the sense of *ب*. (TA.) — Also *Retaliation*. (T.) [See 1, near the end of the paragraph: as well as in other places.] It is related in a trad., that Jaafar Eṣ-Ṣádîq, being asked the reason of the rage of the scorpion against the sons of Adam, said, *تُرِيدُ الْبَوَّاهَ* [It desires retaliation]; i. e., it hurts like as it is hurt. (TA.)

بَائِيٌّ and بَاوِيٌّ rel. ns. of بَاءٌ and بَا the names of the letter ب; (TA in باب الالف اللينة); and بَوَّوِيٌّ is a rel. n. of the same. (M in art. ب.)

بَاوِيٌّ: } see بَائِيٌّ.  
بَوَّوِيٌّ: }

مَبَاءَةٌ The nightly resting-place of camels; (T;) the resting-place of camels, where they are made to lie down, at the watering-place; (T, S, M, L, K:\*) and of sheep or goats likewise; also termed مَبْتَوًا (L, TA:) or the place to which camels return; (Mgh;) as also مَبَاءَةٌ (Mgh, Mṣb:\*) this is the primary signification. (Mgh.) — Hence, (Mgh,) *A place of abode* (T, S, M, K) of a people, in any situation; (T, S;) as also مَبْوَاتٌ (Bḍ and Jel in x. 93) and مَبْتَأَةٌ (M, K) and مَبَاءَةٌ; (S, M, Mgh, Mṣb, K:\*) which last is hence applied in another sense, explained before, voce مَبَاءَةٌ: (Mgh, Mṣb:\*) or *a place where people alight and abide next to a valley, or to the face, or front, of a mountain, where it rises from its base*; [see *بَوَّاهٌ مُنْزِلًا*]; as also مَبَاءَةٌ. (T.) [Hence,] *هُوَ رَجِيمُ الْمَبَاءَةِ* + He is largely bountiful. (TA.) — Also *The covert of the wild bull*. (S, K:\*) — *A nest of bees in a mountain*: (M, K:\*) or, accord. to the T, the *nightly resting-place of bees*; not there restricted by mention of the mountain. (TA.) — *The part of the womb where the child has its abode*; (M;) the part thereof which is the child's مَبْتَوًا. (K.) — *A well has what are termed مَبَاءَتَانِ*, which are *The place where the water returns to [supply the place of] that which has [before] collected in the well [and been drawn]*, (M,) or *the place where the water collects in the well*; (TA voce مَبَاءَةٌ); and the place where stands the driver of the سَانِيَةٌ [q. v.]. (M.) [See also مَبَابَةٌ; and مَبَابٌ.]

حَاجَةٌ مُبِيئَةٌ *A want that is vehement, or pressing, (K, TA,) and necessary*. (TA.)

مَبْوَاتٌ: } see مَبَاءَةٌ, in three places.  
مَبْتَوَاتٌ: }

بواب

1. بَابٌ لَهُ, aor. يَبْوِبُ, (M, K,) quasi-inf. n., if there be such a verb, *بَوَّابَةٌ*, with the و not changed into ي because it is not an inf. n. properly speaking, but a subst., (Lth, T,) *He was, or became, a door-keeper, or gate-keeper, to him*; (M, K;) namely, a *Sultán* (M) [or other person].

2. بَوَّبَ [app., + *He practised what are termed* أَبْوَابَ الْحَرْبِ, meaning *the expedients, tricks, or stratagems, of war, battle, or fight*. — And hence,] + *He charged upon, attached, or assaulted, the enemy*. (AA, T.) — *I made the things to be divided into distinct* أَبْوَابُ [meaning *kinds, or sorts; or I disposed, arranged, distributed, or classified, the things under distinct heads*]. (Mṣb.) And *بَوَّبَ الْأَبْوَابَ* + [He disposed, arranged, distributed, classified, or set in order, the kinds, sorts, classes, chapters, heads, or the like]. (TA voce أَصَلَ, q. v.) And *بَوَّبَ الْمُؤَلَّفَ كِتَابَهُ* + [The author disposed, or divided, his book in, or into, distinct chapters]. (A.) [See بَابٌ.]

3. تَبَوَّبَ بَوَّابًا, (S, M, K,) *He took for himself a door-keeper, or gate-keeper*. (S, M, A, K.)

بَابٌ, originally بَوَّبٌ, (M, Mṣb,) *A door; a gate; a place of entrance; and the thing with which a place of entrance, such as a door or gate, is closed; of wood &c.*: (MF, TA:) pl. أَبْوَابٌ (S, M, Mṣb, K) and بِيَابٌ (M, K) and أَبْوَيْتَةٌ, (S, M, K,) [a pl. of pauc., said to be] only used for conformity with another word mentioned therewith, as in the saying (of Ibn-Mukbil, so in a copy of the S),

هَتَاكَ أُخْبِيئَةٌ وَوَلَّجَ أَبْوَيْتَةٌ

[A frequent render of tents, a frequent enterer of doors], (S, M,) not being allowable when occurring alone; (S;) but IAṣr and Lh assert that it is a pl. of باب without its being used for conformity with another word; (M;) and this is extr.; (M, K;) for باب is of the measure فَعْلٌ, and a word of this measure has not a pl. of the measure أَفْعَلَةٌ [by rule]. (M.) You say, *بَابُ الدَّارِ* [The door of the house]; and *بَابُ الْبَيْتِ* [the door of the house, and of the chamber, and of the tent]; (Mṣb;) and *بَابُ الْبَلَدِ* [the gate of the town or city]. (The Lexicons &c. passim.) And Bishr Ibn-Abee-Házim assigns a باب to a grave; calling the latter a بَيْتٌ. (M.) It is also applied to an opening, or a channel, made for water, to irrigate seed-produce: pl. أَبْوَابٌ. (Mgh.) [And in Egypt, it is applied also to *A sepulchral chamber, grotto, or cave, hevn in a mountain*; from the Coptic βηβ: pl. بِيَابٌ only.] — Hence, i. e. in a secondary application, the primary signification being “a place of entrance,” it is used as meaning † *A means of access, or of attainment, to a thing*: (B, Kull, TḲ:) as in the saying, *هَذَا الْعِلْمُ بَابٌ إِلَى عِلْمٍ كَذَا* † This science is a means of attainment to such a science. (B, TḲ.) — [And hence, † *An expedient, a trick, a stratagem, or a process, by which something is to be effected*: pl. أَبْوَابُ: as in الْحَرْبُ أَبْوَابُ الْحَرْبِ, &c.,