

Khaffábee, K.) — A certain kind of wood; that which is called الحَوْرُ: (K in art. حور:) because of its whiteness. (TA in that art.) [See حور.] — The cooking-pot; as also بَيْضَاءُ. (AA, K.) — The snare with which one catches game. (IAqr, K.) — Milk and water. (ISk, S, M, A, K.) A poet says,

وَمَا لِي إِلَّا الْبَيْضِينَ شَرَابٌ

[And I have not any beverage except milk and water]. (ISk, S, M.) — Bread and water: (As, M, K:) or wheat and water: (Fr, K:) or fat and milk. (AO, K.) — Fat and youthfulness (AZ, IAqr, M, A, K.) You say, ذَهَبَ أَبْيَضًا His fat and youthfulness departed. (TA.) — مَا رَأَيْتَهُ I have not seen him for, or during, two days: (Ks, M, A, K:) or two months. (Ks, M, K.) — أَيَّامُ الْبَيْضِ, (Msb, K,) or simply الْبَيْضِ, (Mgh,) for أَيَّامُ اللَّيَالِي الْبَيْضِ; [The days of the white nights;] i. e. the days of the thirteenth and fourteenth and fifteenth nights of the month; (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 أَيَّامُ الْبَيْضِ: (Ibn-El-Jawáleekee, 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 كَلَامًا by الأَوْضِحُ. (TA.) — سَنَةٌ بَيْضَاءٌ † A year [of scarcity of herbage,] such as is a mean between that which is termed شَهَابٌ and that which is termed حَمْرَاءٌ. (TA in art. شهب.) — كَلَامًا Language expounded or explained. (M.) — كَلِمَتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَاءً وَلَا بَيْضَاءً † I spoke to him, and he did not return to me a bad word nor a good one. (M.) — † A demonstrating, or demonstrated, argument, plea, allegation, or evidence. (M.) — And † A favour, or benefit, for which one is not reproached; and which is conferred without its being asked. (M.) [See also يَدٌ.] — † Sudden death; (K, TA;) such as is not preceded by disease which alters the complexion: or, as some say, death without the repentance, and the prayer for forgiveness, and the accomplishment of necessary duties, usual with him who is not taken unawares; from بَيْضٌ signifying “he emptied” a vessel: so says Sgh: opposed to المَوْتُ الأَحْمَرُ, which is slaughter. (TA.) — بَيْضَاءٌ also signifies † A calamity, or misfortune: (Sgh, K:) app. as a term of good omen; like سَلِيمٌ applied to one who is stung by a scorpion or bitten by a serpent. (TA.) — بَيْضَاءُ الْقَيْظِ: see بَيْضَةٌ, last sentence but one. — هَذَا أَبْيَضٌ مِنْ كَذَا &c.: see بَيَاضٌ.

مَبِيضٌ A place for laying eggs. (ISd, TA in art. فحص.)

مَبِيضَةٌ A woman who brings forth white children: the contr. is termed مَسْوَدَةٌ: (Fr, K:) but مَوْضِعَةٌ is more commonly used in the former sense. (O.)

[مَبِيضَةٌ The fair copy, or transcript, made from a first rough draught; which latter is called مَسْوَدَةٌ: probably post-classical.]

مَبِيضٌ A man wearing white clothing. (TA.) — Hence, المَبِيضَةُ A sect of [the class called] the مَقْتَعَةُ; (S, K,) the companions of المَقْتَعَةُ; (S;) so called because they made their clothes white, in contradistinction to the مَسْوَدَةُ, the partisans of the dynasty of the 'Abbásees; (S, K;*) for the distinction of these was black: they dwelt in Káfir 'Omeyr. (TA.) [See also الحَرُورِيَّةُ.]

بيع

1. بَاعَهُ (S, Mgh, &c.), aor. بَيْعَهُ (S, Msb, K,) inf. n. بَيْعٌ (S, Mgh, Msb, K) and مَبِيْعٌ (S, Msb, K,) which latter is anomalous, (S,) the regular form being مَبَاعٌ (S, K,) has two contr. significations: He sold it: and he bought it: (S, Mgh, Msb, K:) and † بَاعَهُ is a dial. var. of the same: (IKtt, Msb:) [but app. only in the former sense:] or this last signifies he offered it for sale; or exposed it to sale: (S, K:) and † ابْتَاعَهُ, as well as بَاعَهُ, signifies he bought it. (S,* Mgh,* Msb, K.) The primary signification of بَيْعٌ is The exchanging, or exchange, of property; or the making an exchange with property; as in the phrases بَيْعٌ رَابِعٌ [an exchange of property bringing gain], and بَيْعٌ خَاسِرٌ [an exchange of property occasioning loss]: and this is a proper signification when it relates to real substances: but it is tropically used to signify the making the contract [of sale and purchase]; because this is the means of giving [and obtaining] possession: [though this signification is what is termed حَقِيقَةُ عَرَبِيَّةٍ, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صَحَّ الْبَيْعُ, or بَطُلَ, and the like, mean صَفْعَةُ الْبَيْعِ; [i. e. The contract of sale, or purchase, was valid, or was null;] but the prefixed n. being suppressed, and its complement [alone] used for it, and this being masc., the verb is made masc. (Msb.) بَاعَ [mostly signifies He sold; and] is doubly trans., both by itself and by means of مَنْ prefixed to the second object; (Mgh, Msb;) this prep. being thus used as a corroborative: (Msb:) you say, بَاعَهُ الشَّيْءَ and بَاعَهُ مِنْهُ [He sold to him the thing and He sold it to him]: (Mgh:) and بَعَثَ زَيْدًا الدَّارَ and بَعَثَ زَيْدَ الدَّارِ [I sold to Zeyd the house: (see also an explanation of the phrase اسْتَبَعْتَهُ الشَّيْءَ; and see بَاعَهُ مِنَ السُّلْطَانِ: to which might be added countless similar instances; for when بَاعَ signifies he sold, مَنْ is generally prefixed to the noun or pronoun denoting the person to whom the thing is sold:)] and sometimes لَ is put in the place of مَنْ; so that you say, بَعَثْتُكَ الشَّيْءَ and بَعَثْتُ لَكَ [I sold to thee the thing and I sold it to thee]; the لَ being redundant [when the verb has this meaning, though not when it has the contr. meaning, as will be seen below]. (Msb.) Of the contr.

signification we have an ex. in the saying of El-Farezdaq,

إِنَّ الشَّبَابَ لَرَابِحٌ مَنْ بَاعَهَا
وَالشَّبَابُ لَيْسَ لِبَائِعِيهِ تِجَارٌ

[Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers; the part. n. being here from the verb in the former sense]: (S, TA:) and [often in a case in which the verb is followed by لَ as] in بَاعَ لَهُ الشَّيْءَ He bought for him the thing; (Mgh;) [the لَ not being redundant when the verb is used in this sense;] and as in the saying of Tarafeh,

وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ نَرَى تَبِعَ لَهُ
بَتَاتًا وَلَمْ تَضْرِبْ لَهُ وَقْتُ مَوْعِدِ

[And he will bring thee tidings for whom thou hast not bought travelling-provisions, and for whom thou hast not assigned an appointed time for his bringing them]: (TA:) and in the saying, بَاعَ دُنْيَاهُ بِأَخْرَجَتِهِ † [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]: (Z, TA:) and [in like manner] you say, ابْتَاعَ زَيْدٌ الدَّارَ, meaning Zeyd bought the house: and ابْتَاعَهَا لِفَخْرِهِ He bought it for another person. (Msb.) The verb has this signification, also, in the trad., لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ [One of you shall not buy in opposition to the buying of his brother when an agreement has been manifested but the contract has not been concluded]; (S, IAth, Mgh, Msb; [but in the S and Msb and by IAth, the trad. is related thus; لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ وَلَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ; (see art. خطب.);]) as is shown by the relation of Bkh, لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ: (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, لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ: see art. سوم. See also بَاعَ عَلَيْهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ الْقَاضِيُ, meaning The judge sold against his will; (Mgh;) sold without his consent. (Msb.) — The pass. form is بَيْعٌ [It was sold: and it was bought]: (S, K:) optionally either [thus] with kesr to the ب, or [بَيْعٌ] with damm to the ب, (S,) [or rather with a sound between that of damm and that of kesr, which pronunciation is termed إِشْمَامٌ;] and some say بُوْعٌ (S, K;) changing the ي into و: and thus in the cases of كَيْلٌ and قَيْلٌ and the like: (S:) [but Ibn-Málik requires damm or إِشْمَامٌ in the passive of a verb of which the medial radical is ي, and kesr or إِشْمَامٌ in the passive of a verb of which the medial radical is و, to prevent the mistaking of an active verb for a passive in such cases as بَعَثَ and سَمِتَ: others, however, only prefer what Ibn-Málik absolutely requires in these cases. (See I' Aq p. 131.)] — You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. He sold him to the Sultán,] meaning † he slandered him, or calumniated him,