the case of a thing not in a good state; or to him who has been in a good state and has become in a bad state. (TA.) One says also, إَلَيْهِ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, What is false, or vain, is wearing and retreating. (TA.) And مَتْنِيَ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, or مَتْنِيَ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, (K in art. يَعْرِضُ.) Verily he is engaged in that which is not a skillful nor a good work or performance: (ءَالِهَةُ الرُّسُلُ مَرَاحًا.) so in the L. in the K, for which is put [which is evidently a mistake]: (TA.) or he is in a bad state, and a state of perturbation; (TA in art. يَعْرِضُ;) or in error. (K. [See also مَتْنِيَ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, in art. يَعْرِضُ, where it is implied that مَتْنِيَ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, is animitative sequent of مَتْنِيَ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, and مَتْنِيَ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, and مَتْنِيَ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, in art. يَعْرِضُ.] Such a one went away in a defective and bad state. (L, TA.) See also مَتْنِيَ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, and مَتْنِيَ الْبَابُ لَا يُنفِقُ وَلَا يُهْيَأُ, What is beneath the [part called] forehead of a turban. (K.) The bottom of a well or a place of abode of a people, whereof the houses are contiguous: (Msh:) any place of abode of a people whereof the houses are near together: (K in art. يَعْرِضُ:) a spacious encompassed tract or place: syn. مَسْتَحَلَّ. (A:) pl. مَسْتَحَلَّ. (A.)

Also [simply] Whiterness. (A.) Redskins, (S:) pl. مردُوَجٍ. (K, TA in the CK or (so in the TA, but in the " and ") a hide covered: (S:) a coll. gen. n. n. up. "skin." says, I know not what is called in the eye. (S.) Also [simply] Whiteness. (A.) Red skins, with which [baskets of the kind called] مَزْمَى are covered: (S, Msh, K:) with intense whiteness, or fairness, of the rest of the person: (K:) or intense whiteness of the white of the eye and intense blackness of the black thereof, with roundness of the black, and thinness of the eyelids, and whiteness, or fairness, of the parts around them: (K:) or blackness of the whole [of what appears] of the eye, as in the eyes of gazelles (AA, S, Msh, K) and of bulls and cows: (AA, S:) and this is not found in human beings, but is attributed to them by way of comparison: (AA, S, Msh, K:) As says, I know not what is called in the eye. (S.) Also [simply] Whiteness. (A.) Red skins, with which [baskets of the kind called] مَزْمَى are covered: (S, K:) [a coll. gen. n. n. un. with ذُنَب] (S:) pl. مردُوَجٍ: (K, TA in the CK مردُوَجٍ:) (so in the TA, but in the K "and") a hide dyed red: (K, TA:) or red skins, not such as are termed: (Ahn:) or skin tanned without ذُنَب: or thin white skins, of which [receptacles of the kind called] مَزْمَى are made: or prepared sheep-skins. (TA.) In the present day, pronounces مَزْمَى, applied to Sheep-skins leather. מֶשֶׁה A certain kind of tree: the people of Syria apply the name of מֶשֶׁה to the plane-tree ( ראשוןי שבתאי), but it is called, with two fet-bales: in the account of simples in the Kānōn of Ibn-Seenāk, it is said to be a certain tree of which the gum is called, מֶשֶׁה: (Mgh:) by the modern Egyptians (pronounced מֶשֶׁה:) applied to the white poplar: a certain kind of wood, called מֶשֶׁה, because of its whiteness. (TA.) מֶשֶׁה The third star, [that next the body, of the three in the tail of Ursa Major. (Mirāt ez-Zemān, &c. [In the K

it is incorrectly said to be the third star of מֶשֶׁה, in art. יִשָּׁם.]

Iran. [A quarter of a city or town; generally consisting of several narrow streets, or lanes, of houses, and having but one general entrance, with a gate, which is closed at night; or, which is the case in some instances, having a by-street passing through it, with a gate at each end:] a place of abode of a people, whereof the houses are contiguous: (Msh:) any place of abode of a people whereof the houses are near together: (K in art. يَعْرِضُ:) a spacious encompassed tract or place: syn. مَسْتَحَلَّ. (A:) pl. مَسْتَحَلَّ. (A.)

One who whitens clothes, or garments, by washing and beating them. (S, Msh, K:)  One who is freed and cleared from every vice, or fault, or defect: [or] one who has been tried, or proved, time after time, and found to be free from vices, faults, or defects; from مَحَمِّد: he returned." (Zj, TA.) A thing that is pure, or unsoiled: anything of a pure, or an unsoiled, nature: (S, Msh, K:) and hence, One who advises, or counsels, or acts, sincerely, honestly, or faithfully: (Sh:) or a friend; or true, or sincere, friend: (TA:) or an assistant: (S, Msh, K:) or a strenuous assistant: (TA:) or an assistant of prophets: (K:) or a particular and select friend, and hence the pl. is applied to the companions of Mohammed also. (Zj.) A relation. (K.) And حُرَوْيَة A white, or fair, woman; (A:) as also حُرَوْيَة, (T, K:) and so حُرَوْيَة, without implying of the eye: (TA:) pl. of the first حُرَوْيَة: (A:) or this pl. signifies women of the cities or towns; (K:) so called by the Arabs of the desert because of their whiteness, or fairness, and cleanliness: (TA:) or women clear in complexion and skin: because of their whiteness, or fairness: (TA:) or women inhabitants of regions, districts, or tracts, of cities, towns, or villages, and of civilized land: (Kab and Bq in iii. 45.) or [simply] women: because of their whiteness, or fairness. (S.)

White, applied to flour: (A, K:) such is the best and purest of flour: (K, TA:) and in like manner applied to bread: (A:) or whitened, applied to flour; (S:) and, in this latter sense, to any food. (S, K:) See also مَلْحَدٌ, and see also مَلْحَدٌ.

A man in a defective and bad state: (S, TA:) or perishing, or dying. (S.) See the same phrase in art. مَلْحَدٌ: see also مَلْحَدٌ, and see also مَلْحَدٌ, in art. مَلْحَدٌ; where it is said that مَلْحَدٌ, is here an imitative sequent of مَلْحَدٌ. See also مَلْحَدٌ.

أَحْرَوْيَة (K:) applied to a man, (TA:) Having eyes characterized by the quality termed حُرَوْيَة as explained above: (K:) and so حُرَوْيَة, [the fem.] applied to a woman: (S, Msh, K:) pl. حُرَوْيَة. (K.) And حُرَوْيَة, applied to women, Having eyes like those of gazelles and of cows. (A, S, K:) As says that a woman is not termed حُرَوْيَة unless Combining حُرَوْيَة of the eyes with whiteness, or fairness, or complexion. (TA.) See also مَلْحَدٌ, under حُرَوْيَة An eye of pure white and black. (A, K,) A certain star: (S, K:) or (K) Jupiter. (S, K:) Also: Intellect: (Ibek, S, K:) or pure, or clear, intellect; like an eye so termed, of pure white and black. (A,) So in the saying, مَوْلاً يَكْفُرُ يَتْبَأَعُ. [.I he does not live by intellect: or pure, or clear intellect. (Ibek, S, A, K.)

A man (TA) white, or fair, (S, K, TA:) of the people of the towns or villages. (TA.) See also مَلْحَدٌ, of which the fem. is applied in like manner to a woman.]