

critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the **وبا** being an *unwholesomeness in the air, in consequence of which diseases become common among men*; and the **طاعون** being that kind [of disease] with which men are smitten by the jinn, or genii: an opinion which they corroborate by the words in a trad. **إِنَّهُ وَخَزْ أَعْدَائِكُمْ مِنَ الْجِنِّ** [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of **وَبَا** is **أَوْبَاءٌ**; and of **وَبَا** **أَوْبِيَّةٌ** (S, K, TA) or **أَوْبِيَّةٌ**. (CK.)

بَثَّةٌ The state of a land being afflicted with **وَبَا**. (K.)

مَوْبُوءَةٌ and **وَبِيَّةٌ** (S, K,) and **وَبِيَّةٌ** (S, L,) and **مَوْبِيَّةٌ** (S, K,) a land much, or often, afflicted with **وَبَا**: (K:) or, much afflicted with disease. (S.)

وَبَا: see **وَبَا**.

أَرْضٌ وَبِيَّةٌ Sick; unwell; (IAqr:) See **وَبِيَّةٌ**.
— **وَبِيَّةٌ** Unwholesome water. (TA.)

جُرْعَةٌ شُرُوبٌ **وَبَا** Engendering **مُوبِيٌّ** (TA.) — **وَبَا** **أَنْفَعُ مِنْ عَذْبٍ مَوْبٍ** A draught of brackish water is more profitable than sweet water that engenders **وَبَا**. (A trad.) Here the **ب** is omitted in the last word to assimilate it to **شُرُوبٌ**. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) — See **أَرْضٌ وَبِيَّةٌ**. — **مُوبِيٌّ** Water that is little in quantity; and failing, or stopping. (K.)

أَرْضٌ وَبِيَّةٌ: see **مَوْبُوءَةٌ**.

وبت

1. **وَبَتَ** (inf. n. **وَبَيْتٌ**, L,) **وَبَتَ بِالْمَكَانِ** He remained, stayed, abode, or dwelt, in the place. (K.)

وبخ

2. **وَبَخَهُ**, inf. n. **تَوْبِيخٌ**, He reproved him, or lamed him, (L, Mṣb, K,) **وَبَخَهُ** **فِعْلُهُ** for his evil action or conduct: (L:) reproved or blamed him, or did so severely, or with the utmost severity; and threatened him: (S, L, K:) reproached or upbraided him. (El-Farábee, Mṣb.) **وَبَخَهُ** is a dial. form of the same: (IAqr:) or its hemzeh is a substitute for the **و**. (ISd.)

وَبَخَةٌ A burning reproof: (L:) as also **وَمِخَةٌ**; (IAqr:) in which the **ب** is changed into **م** because of the nearness of their places of utterance. (AM.)

وبد

1. **وَبَدَ** (K,) aor. **يُوبِدُ**, (TA,) inf. n. **وَبْدٌ**,

(S, M, L, K,) It (life, or manner of living,) was, or became, hard, strait, or difficult: (S, M, L, K:) it (a man's state, or condition,) was, or became, evil, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) you say **وَبَدَتْ حَالُهُ**. (M, L.) See also **وَبْدٌ** below. — **وَبَدَ عَلَيْهِ**, (S, M, L,) aor. **بَدَ**, (K,) inf. n. **وَبْدٌ**, (M, L, K,) He was angry with him: (S, M, L, K:) like **وَمَدَ**. (S, L.) — **وَبَدَ**, aor. **بَدَ**, inf. n. **وَبْدٌ**, It [a day, &c.] was, or became, hot, (M, L, K,) and without wind: (M, L:) like **وَمَدَ**. (M, L.) — **وَبَدَ**, aor. **بَدَ**, inf. n. **وَبْدٌ**, It (a garment) became old and worn-out. (M, L, K.)

وَبْدٌ: see **وَبْدٌ**.

وَبْدٌ Hardness, straitness, or difficulty, of life, or manner of living: evilness of one's state, or condition, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) indigence; (M;) poverty, adversity; (T, L;) largeness of family, and littleness of property: (K:) pl. **أَوْبَادٌ**. See 1. — **وَبْدٌ**, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, in an evil state, or condition: and sometimes **أَوْبَادٌ** is used as its pl.; (S, L, K:) as though it were imagined to be a proper epithet: (S, L:) or this is for **ذَوُوا أَوْبَادٍ**: (M, L:) also **مُسْتَوْبِدٌ** signifies the same [applied to a single person]: (S, L, K:) and **وَبْدٌ**, (TA,) or **وَبْدٌ**, (L,) a poor man: pl. **أَوْبَادٌ**. (L, TA.) — **وَبْدٌ** A vice, fault, or defect. (M, L, K.)

وَبْدٌ: see **مُسْتَوْبِدٌ**.

وبر

1. **وَبَرَ**, (S, Mṣb,) aor. **بَرَ**, inf. n. **وَبْرٌ**, (Mṣb,) He (a camel) had much **وَبْرٌ** [i. e. fur, or soft hair]. (S, Mṣb.)

وَبْرٌ, a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is with **ة**; (S, Mgh;) or a masc. n., of which the fem. is with **ة**, (Lth, T, M, Mṣb, K,) and also a pl. [or coll. gen. n.], (M,) [The *hyrax Syriacus*; believed to be the animal called in Hebr. **וַיְבִר**;] a certain small beast, (Lth, T, S, Mgh, Mṣb, K,) like the cat, (Mṣb, K,) or of the size of the cat, (Lth, T, M, Mgh,) or smaller than the cat, (S,) of the beasts of the desert, (M,) of a dust-colour, (Lth, T, Mgh, Mṣb,) or of a hue between dust-colour and white, (**طَحْلَانِيٌّ**, this epithet being applied to **وَبْرَةٌ**, S,) or white, (TA,) having beautiful eyes, (Lth, T, Mgh,) or having eyes bordered with black, or very black eyes, (**كَحْلَانِيٌّ**, Mṣb,) having no tail, (S, Mṣb,) or having a small tail, (Mgh,) [Golius says, on the authority of Dmr., "longiore caudâ," which is a mistake, for it has no tail,] said to be of the weasel-kind, (Mṣb,) very shy, (Lth, T, Mgh,) living in low grounds, (Lth, T,) and dwelling in houses [of its own or of men], (S,) or it is confined

in houses, and is taught; and it is eaten, because it feeds upon leguminous plants: (Mgh:) it is [said to be] a ruminant; [but this is not the case;] and therefore it is said in a trad., that when a man in a state of **إِحْرَامٌ** kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. "Shaphan" of Dr. Kitto's "Cyclopædia of Biblical Literature:"] pl. **وَبَارٌ** (S, M, Mṣb, K) and **وَبَارَةٌ** (M, K) and **وَبَارَةٌ** (M, TA,) with hemzeh in the place of the **و**. (TA.) One says, **فَلَانَ أَسْمَحَ مِنْ مَتْعَةِ الْوَبْرِ** [Such a one is more liberal than the marrow of the webr]: because the marrow of the webr comes forth easily. (IAqr, T.) And **فَلَانَ أَدْرَمَ مِنَ الْوَبَارَةِ** [Such a one is more dispraised than the webrs]. (Fr, T.) — **أَيَّامُ الْعَجُوزِ الْوَبْرِ** (S, M, K,) which are seven, falling at the end of winter: or it is called **وَبْرٌ**, without the article: for the Arabs say, **صِنَّ وَصِنْبِرٌ وَأَخِيهَا وَبْرٌ** [Sinn and Sinnabr and their little brother Webr]: but this may be for the sake of the rhyme. (M.)

وَبْرٌ The **صُوفٌ**, [here meaning the fur, or soft hair,] of the camel, (Lth, T, S, M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K;) and in like manner, that of the **سَمُورٌ** [or sable], and of the fox, and of the **فَنَكٌ** [or marten]: (T:) or it is to the camel like wool (**صُوفٌ**) to the sheep; and so to the hare or rabbit, and the like: (Mṣb:) originally an inf. n.: (Mṣb:) n. un. with **ة**: (S:) pl. **أَوْبَارٌ**. (M, Mṣb, K.) — **أَهْلُ الْوَبْرِ** † The people of the deserts; [or rather the people of the tents;] because they make their tents of the **وَبْرٌ** of camels [as well as of goat's hair, which is not included in the term **وَبْرٌ**, but is called **شَعْرٌ**]: opposed to **أَهْلُ الْمَدِينِ** the people of the cities and of the towns and villages. (TA.) See also **مَدَرٌ**. — **أَخَذَ الشَّيْءَ مِنْ بَوْبِرِهِ** † He took the thing altogether; he took the whole of the thing: as also **أَخَذَهُ بِرُؤْبِرِهِ**. (A.)

وَبْرٌ A camel having much **وَبْرٌ** [i. e. fur, or soft hair]; (S, M, A, Mṣb, K;) and in like manner, a hare or rabbit, and the like; (K;) as also **أَوْبَرٌ**: (S, M, A, K:) fem. of the former, **وَبْرَاءٌ**; (M, A, Mṣb, K;) and of the latter, **وَبْرَاءٌ**. (M, A, K.)

وَبْرٌ: see **وَبْرٌ**. — **بَنَاتُ أَوْبَرٍ**, (Aṣ, A'Obeyd, AḤn, T, S, M, K,) and **بَنَاتُ الْاَوْبَرِ**, (AZ, T, S, M,) the art. being added by poetic license, (M,) A species of **كَمَاةٌ** [or truffles], domny, (AZ, Aṣ, A'Obeyd, T, S, M, [the epithet thus rendered is written in copies of the **كَمَاةٌ**, and in the T, S, M, **مُزْغَبَةٌ**, but in art. **رُغْبٌ** in the TA it seems to be indicated that it is probably **مُزْغَبَةٌ**,] small, and of the colour of earth: (AZ, S, K:) or,