

the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K: but in the L, it is said that Seer<sup>1</sup> has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, *I gave such a thing to him, &c.*; (من being redundant, as in بَعْتُ كَذَا مِنْهُ "I sold such a thing to him;") as occurring in several trads. (MF.) — See 3. — May God make me [or give me as] thy ransom! (IAar, K.) May I be made [or given as] thy ransom! Ibn-Umm-Kásim says, that وهب is one of the verbs which signify *He caused to be, or to become*: and he cites the above phrase from IAar; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) — *Suppose me; syn. ظَنَنْتِي*; (AHei, cited by Fei;) or *count me, or reckon me; syn. أَحْسَبْنِي وَأَعْدَدْنِي*; (M, K;) [or grant me;] *to have done that.* (M, K.)\* *Suppose Zeyd to be going away, or gone away; syn. أَحْسَبُ.* (So in two copies of the S: in another, أَحْسَبُ.) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K:) you do not say *فَعَلْتُ ذَلِكَ*: nor (as some assert, Msb,) do you say *فَعَلْتُ رَبِّي*, (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that *إِنَّ* and *إِن* [with what follows them] may supply the place of the two objective complements, [as when you say *ظَنَنْتُ أَنَّ زَيْدًا قَائِمًا*, and *ظَنَنْتُ إِنَّ زَيْدًا لَقَائِمًا*, "I thought Zeyd to be standing,"] affords matter for controverting this. (Msb.)

3. *وَاهَبَهُ فَوْهَبَهُ*, aor. of the latter verb *يَهَبُ* and *يَهَبُ*, *He strove to surpass him in giving, freely, or disinterestedly, and he surpassed him therein.* (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of *وَأَعَدَّهُ فَوَعَدَهُ*, aor. *يَعْدُ*: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.]

4. *أَوْهَبَ لَهُ الشَّيْءَ* *He prepared, or made ready, the thing for him.* (K.) — *أَوْهَبْتُكَ الطَّعَامَ وَالشَّرَابَ* *I prepared, or made ready, for thee the food and beverage, and abundance of them.* (Tabdheeb el-Af'ál.) But see this verb in an intrans. sense. — *أَوْهَبَ الطَّعَامَ* *The food, or corn, or the like, became abundant and ample, so that some of it was given away.* (A.) = *أَوْهَبْتُ*

*لِأَمْرِ كَذَا* *I became capable of such a thing and able to do it.* (A.) — *أَوْهَبَ لَكَ الشَّيْءَ* *The thing was, or became, within thy power, or reach, so that thou mightest take it.* (K.)\* Related on the authority of IAar alone, who says, They did not say *أَوْهَبْتُ لَكَ الشَّيْءَ*. (TA.) — *أَوْهَبَ لَهُ الشَّيْءَ* *The thing was lasting to him.* (A'Obeyd, AZ, S, K.) J cites the following verse:

\* عَظِيمُ اللَّعَا زَخْوُ الْخَوَاصِرِ أَوْهَبْتُ \*  
\* لَهُ عَجْوَةٌ مَسُونَةٌ وَخَمِيرٌ \*

[Large in the back of the neck, soft (or loose or flabby) in the flanks: dates of the best that El-Medeeneh produces, prepared with clarified butter, and leaven, are lasting (provisions) to him]. But 'Alee Ibn-Hamzeh says, that this is a mistake, and that the right reading is *أُرْهَنْتُ*, meaning "are prepared, and continued." So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.]

6. *تَوَاهَبُوا* *They gave gifts, one to another.* (S, K.) — *فِيهِمُ التَّوَاهِبُ* [They have a habit of mutually giving gifts]. (TA.) — *تَوَاهَبَهُ* [The people gave it; one to another]. (TA.) — *وَلَا التَّوَاهِبُ فِيمَا بَيْنَهُمْ صَعَةٌ* [Nor is their mutual giving of what is (possessed) among them (from fear of) humiliation]: i. e., they do not give by constraint. (TA, from a trad.)

8. *إِتَهَبَ* (originally *إِوْتَهَبَ*, TA,) *He accepted a هِبَةٌ, or gift.* (S, Msb.) *He accepted it [as a gift].* (K.) — *إِتَهَبْتُ مِنْكَ دِرْهَمًا* [I accepted from thee a dirhem, as a gift]. (L.)

10. *اسْتَوْهَبَ هِبَةً*, (S,) or *اسْتَوْهَبَ هِبَةً*, (Msb,) *He asked for a هِبَةٌ, or gift.* (S, Msb.) — *اسْتَوْهَبُهُ* [He asked him to give him a servant.] (K, art. *خَادِمٌ*.)

*هِبَةٌ* and *مَوْهَبَةٌ* *A gift (or thing bestowed); properly, one that is freely and disinterestedly given, not for any compensation; a free, or disinterested, gift.* (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former *هِبَاةٌ*; and of the latter, *مَوَاهِبٌ*. (A, &c.) — [A *هِبَةٌ* is of two kinds: *هِبَةٌ صَدَقَةٌ* *A free gift, for no requital, or compensation: and هِبَةٌ تَوَابٌ* *A gift for a requital, or compensation.* This distinction is made in law, &c.]

*أَهَبَةٌ* q.v. (K, in art. *أَهَبُ*.)

وَهَبٌ : } see وَهَبٌ.  
وَهَابَةٌ and وَهَابٌ :

وَهَابَةٌ and وَهَابٌ (K) and وَهَبٌ and وَهَبٌ (S, K) epithets from وَهَبٌ, ["he gave, &c.": the

first signifies *Giving*; properly, as a free gift, disinterestedly, and not for any compensation: or one who gives; &c.:] the others are intensive epithets, [as is said in the S of the third and fourth,] signifying *one who gives liberally, or bountifully; &c.*: and in this sense *الْوَهَابُ* is used as an epithet of God; or, accord. to the Nh, it signifies *He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation.* The *و* in *وَهَابَةٌ* is added to give more force to the intensiveness; as in *عَلَامَةٌ*. (TA.)

*مَوْهَبٌ* and *مَوْهَبَةٌ* subst. of *وَهَبٌ* ["he gave, &c.":] signifying *A gift (or act of giving): properly, that is free and disinterested, not for any compensation; a free, or disinterested, donation.* (S, K, &c.) See 1.

*مَوْهَبٌ* *A thing, such as food, prepared, ready, at one's hand.* (S.)

*وَادٍ مَوْهَبٍ الْحَطَبِ* *A valley abounding with fire-wood.* (A.) = *أَصْبَحَ فُلَانٌ مَوْهَبًا* *Such a one became prepared, or ready, (مُعَدًّا); so in an excellent copy of the S: in another copy, (مُعَدًّا) and able.* (S.)

*هِبَةٌ*: see *هَبَةٌ*. — *مَوْهَبَةٌ* *A cloud falling [in rain] in any place:* (K:) pl. *مَوَاهِبٌ*: you say *كَثُرَتْ مَوَاهِبُ فِي الْأَرْضِ* *The rains became abundant in the land.* (TA.) — *مَوْهَبَةٌ* and *مَوْهَبَةٌ* *A small pool of water left by a torrent: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates: pl. مَوَاهِبٌ: and in the T it is said that a small cavity, or hollow, in a rock, is called *مَوْهَبَةٌ*, with fet-ḥ, being extr. [with respect to rule]. (TA.)*

*مَوْهَبَةٌ*: see *مَوْهَبٌ* and *مَوْهَبَةٌ*.

*مَوْهَبٌ* *A thing given; properly, as a free gift, &c.: see the verb.* (Msb.) — *مَوْهَبٌ لَهُ* *Having a thing given to him; properly, as a free gift, &c.* (Msb.) — *مَوْهَبٌ* *A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i.e., by God.* An epithet in which the character of a subst. is predominant. (TA.)

وهت

1. *وَهَتَهُ*, aor. *يَهْتُ*, inf. n. *وَهْتٌ*, *He trod, or stamped upon it vehemently.* (L.) — *He pressed, compressed, or pressed against, him; or it; syn. ضَغَطَهُ.* (L, K.)

4. *إِوَهَتْ* *It (flesh-meat) became stinking:* (S, K:) dial. form of *إِهَيْتَ*. (TA.)

*وَهْتَةٌ* *A depressed, or low, piece of ground:* (K:) pl. [or rather coll. gen. n. of which it is the n. un.] *وَهْتٌ*. (TA.)