

compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.] — **ابن الطين** [The son of earth, or clay, meaning] Adam. (T.) **ابن اللئيل** and **ابن الطويق** The thief, or robber. (T.) Also the former, *The wayfarer, or traveller*; (Er-Rághib, TA;) and so **ابن السبيل**. (Msb, Er-Rághib.) **ابن حرب** A warrior: (Er-Rághib, TA:) and **ابن الحرب** [the warrior; or] he who suffices for war, and who defends. (Msb.) **ابن الدنيا** The rich man. (Msb.) — **ابن آوى** [The jackal;] a certain beast of prey. (TA.) **ابن عرس** The skin for water or milk made of one hide; and **ابن ادينين** one made of two hides; and **ابن ثلاثة** one made of three hides. (T.) — **ابنة الجبل** The echo. (T.) — **بنات طبعي** and **بنات بس** and **بنات برج** Calamities, or misfortunes. (T.) — Ru-beh said of a man who was mentioned to him, **كان إحدى بنات مساجد** and **الله**; as though he asserted that *He was one of the pebbles of the mosque [or rather of the mosques of God]*. (S.)

ابنة or **ابنة**: fem. of **ابن**, which see.

ابن and **ابن**, or **ابن** and **ابن**: see **ابن**, in three places.

ابني: quasi-pl. n. of **ابن**, which see.

ابني: see **بنوي**.

ابن, for **ابن**: see a verse cited voce **ابن**.

ابن [an unused, or unusual, dim. of **ابن**]: see what next follows.

ابن, of the same measure as **اعبر**, is the dim. of **ابني**, which is like **اعمي**, (Sb, IB, Mgh,) and is quasi-pl. of **ابن**. (Mgh.) Moḥammad is related, in a trad., to have said, **ابني لا ترموا جمرة** **العقبة حتى تطلع الشمس** [O little (meaning dear) sons, cast not ye the pebble of the Aḥabeh (see **جمرة**) until the sun rise], (TA,) or **ابني الله** [O my little sons &c.]: (Mgh, TA:) I Ath says that the hemzeh is augmentative; and that there are differences of opinion respecting the form of the word and its meaning: some say that it is the dim. of **ابني**, like **اعمي**, a sing. word denoting a pl. meaning, or, accord. to some, a pl. of **ابن**, as well as **ابن**: some say that it is the dim. of **ابن**; [and if so, we must read **ابني** my little son;] but this requires consideration [more especially as it is followed by a pl. verb]: AO says that it is the dim. of **ابني**, pl. of **ابن** with the affixed pronoun of the first pers. [sing.]; and this requires us to read **ابني**. (TA.) J says, in the S, that the dim. of **ابن** [pl. of **ابن**] is **ابن**, and, if you will, **ابن**; and he cites a verse in

which occurs the expression **ابنيك**, [in the gen. case, meaning *thy little sons*,] and adds, it is as though its sing. were **ابن**, with the disjunctive **ا**, whence the dim. **ابن**, in the pl. **ابنون**: but he should have said, as though its sing. were **ابني**, like **اعمي**, originally **ابنو**. (IB, TA.)

ابن: } see what next precedes.
ابنون: }

نطح (T, S, M, K) and **مبتاة** (M, K) A [like **بنا**, which see for an explanation]: (S, M, K:) and a **ستر** [i. e. curtain or the like]: (K:) or a thing in the form of a **ستر**: (M:) or a [tent of the kind called] **قبة**, made of skins, or hides: (IAar, T:) or a thing of skins, or hides, of like form to the **قبة**, which a woman places in, or at, the side of her tent (**في كسر بيتها**), and in which she dwells; and may-be she has sheep, or goats, and is content with the possession of these, exclusively of the other sheep, or goats, for herself and her garments [and app. for making of their skins her **مبتاة**]; and she has a covering (**ازار**) [extended] in the middle of the **بيت** [or tent], within, to protect her from the heat, and from the violent rain, so that she and her clothes are not wetted: (Aboo-Adnán, T:) or, accord. to As, a mat (**حصير**), or a **نطح**, which the trafficker spreads upon the things that he sells: and they used to put the mats (**الحصير**) upon the **انطاع** [pl. of **نطح**], and go round about with them [in the market]: the **مبتاة** is thus called because it is made of skins joined together: (T:) also a receptacle of the kind called **عيبة**: (M, K:) such is said to be its meaning: (S:) pl. **مبان**. (T.)

ارض مبنية [Built, &c.: see 1]. **ارض مبنية** means **ارض مبنية** [Land built in or upon]; and is deemed a chaste phrase. (Mgh.)

مبنى Raised high; applied to a palace, or pavilion. (M, TA.)

مبني [pass. part. n. of **ابن**] is used in the place of the inf. n. [of that verb, agreeably with many other instances, or accord. to a common licence], meaning The act of building, framing, or constructing. (TA.)

بها

1. **بها**, and **بهي**, (AZ, S, Mgh, K,) [aor. **بها**,] and **بهو**, (K,) [aor. **بها**,] inf. n. **به** and **بهو** (AZ, S, K) and **بها**; (K;) and **به** (Aboo-Sa'eed, TA;) *He was, or became, sociable, friendly, or familiar, with him, or it*; (AZ, S, Mgh, K;) namely, a man, (AZ, S,) or a thing; (Mgh;) and loved, or liked, his, or its, nearness: (Aboo-Sa'eed, TA:) and *he became familiar with it so as to have little, or no, reverence for it, or awe of it*. (Mgh, TA.) **بهو** occurs in a trad., as they relate it, for **بهو**: (A'Obeyd, TA:) and **بهو**, in a verse of El-Aqshà, for **بهو**. (As, O, TS, L.) — **ما بهاأت له** I did not understand

it; or I did not know it; (ISk, S, K;) as also **ما بهاأت له**. (ISk, S.)

8: see 1, in two places.

ناقة بها A she-camel familiar with, or accustomed to, her milker; (As, S;) that offers no opposition to him. (K.) — **بها** as syn. with **حسن** belongs to art. **بهو**. (S, &c.)

بیت

1. **بیت**, (S, Msb, K, &c.,) the most chaste form of the verb in the sense here following, (S, TA,) and that which most commonly obtains, and the only form allowed by Th and IKt; (TA;) and **بیت**, (S, L, Msb, K,) aor. **بیت**; (Msb, K;) and **بیت**, (S, L, Msb, K,) in which the dammeh is said to give intensiveness to the signification, as in **قضى الرجل**, (TA,) aor. **بیت**; (Msb, K;) and **بیت**, aor. **بیت** (K) and **بیت**; (TA;) inf. n. **بیت**; (JK, K;) *He was, or became, confounded, perplexed, or amazed, and unable to see his right course*; (JK, S, Msb, K;) *not knowing what to prefer nor what to postpone*: (TA in art. **اشر**;) *he looked at a thing that he saw with a look of wonder*: (A, TA:) *he was, or became, affected with wonder*: (JK:) *he was, or became, cut short, (انقطع), (K, TA,) and was silent, being confounded, or perplexed, and unable to see his right course*: (TA:) *he (an adversary in a dispute or litigation) was overcome by an argument, an allegation, or a plea*. (L.) All these forms occur in different readings of the saying in the Kur [ii. 260], **فبیت الذي كفر** and **فبیت** &c., (IJ, TA,) explained in the Wa'ee as meaning, *And he who disbelieved remained in confusion, or perplexity, not seeing his right course, looking as one in wonder*: (Lb, TA:) but accord. to him who reads **فبیت**, the word **الذي** may hold the place of a noun in the accus. case [as will be seen from what follows]. (IJ, TA.) — **بیت**, aor. **بیت**, (S, Msb,) inf. n. **بیت**, (S, K,) *He, or it, caused him to become confounded, perplexed, or amazed, not seeing his right course*: (Zj, Msb: [Golius, on the authority of Ibn-Ma'roof, assigns this meaning to **بیت**:] or *took him unawares, or by surprise, or unexpectedly, or suddenly*. (S, K.) Zj cites as an ex. of the former meaning the saying in the Kur [xxi. 41], **تأبیهم بغتة فبیتهم**, i. e., *It shall come upon them suddenly, or unawares, and cause them to become confounded, &c.*: (TA: and so Bḍ and Jel explain it:) or, *and shall overcome them*: (Bḍ:) J cites the same as an ex. of the latter of the two meanings in the preceding sentence; but his doing so requires consideration; for the meaning which he gives is taken from the word **بغتة**; not from **البیت**. (MF, TA.) [But it is said also that] **مباہنة** [inf. n. of **بها**] signifies *The taking, or coming upon, [one] unawares, by surprise, or unexpectedly*. (JK.) — **بیت**, aor. **بیت**, (S, A, K, &c.,) inf. n. **بیت** and **بیت**, (S, K,) or the last is a simple subst., (Msb,) *He calumniated him; slandered him; accused him falsely; said against him that which he had not done*: (S, A, K:) [or *he did so in such a manner as to make one to be confounded, or perplexed, or amazed, at the falsity*