

it of beauty, or goodliness; the l being a privative, as it often is, like the Greek α: this is probably the primary signification: (see Freytag's Arab. Prov. ii. 604:) and hence, —] *He made it empty, or vacant*: (K:) or *he rent it, or made holes in it*: (JK:) or *he rent it, or made holes in it, and rendered it vacant*: (S:) namely, a tent. (JK, S, K.) Hence the saying, *البعزى البعزى* [explained in art. *بني*]: (JK, S:) applied to him who injures and does not profit. (JK.) — *He emptied it*; namely, a vessel. (A'Obeyd, JK, S, K.) — *He freed the horses from service* (JK, S, K) *in warfare*: (S, K;) i. e. *he did not go to war upon the horses*: (TA:) or *he divested the horses of their furniture, and did not ride them*: or *he supplied the horses amply with fodder, and gave them rest*: but the first is the approved explanation. (TA.)

8. *تَبَاهُوا* They vied, or competed, or contended for superiority, one with another, [in beauty, or goodliness, or] in glorying, or boasting, or in glory, or excellence; they emulated, or rivalled, one another therein; or, simply, they vied, one with another; syn. *تَفَاخَرُوا*. (S, K.)

8. *يَتَبَي* occurs in a verse of El-A'ashà for *يَتَبَي*. (O, TS, L, on the authority of Aq, in art. *بها*, q. v.)

*بهو* Ampleness; or an ample state, or condition: so in the saying, *هو في بهو من العيش* [He is in an ample state, or condition, of life]: and this is [said to be] the primary signification. (Aq, TA.) — Anything ample, wide, or spacious. (K.) [Hence,] *ناقفة بهوة الحنين* A she-camel wide in the two sides. (TA.) — A wide, or spacious, tract of land, (K, TA,) in which are no mountains, between two elevated tracts. (TA.) — A wide covert, or hiding-place, of a [wild] bull, (JK, K, TA,) which he makes for himself at the foot of the kind of tree called *أرطى* [q. v.]: (TA:) pl. [of pauc.] *أبهاء* and [of mult.] *بهو* and [quasi-pl.-n.] *بهى*. (K.) — Any vacant, or intervening, space. (TA.) — The interior of the chest, or breast, (K, TA,) of a man and of any beast: (TA:) or the space that intervenes between the two breasts and the uppermost part of the chest (K, TA) is called *بهو الصدر*: (TA:) or the part between [or within] the extremities of the ribs that project over the belly: (TA:) and in her that is pregnant, (JK, K,) whatever she be, (JK,) the resting-place of the foetus, between the two haunches: (JK, K:) pl. [of pauc.] *أبهاء* and *أبه* and [of mult.] *بهى* and [quasi-pl. n.] *بهى* [in the TA *بهى*, which seems to be a mistake]. (K.) — A tent that is placed in advance, before the other tents: (JK, S, TA:) pl. *أبهاء*. (JK.) In a trad., Arabs are spoken of as removing with their *أبهاء*. (TA.)

*به* [originally *بهو*]: see *بهى*, in two places.

*بهاء* Beauty, or goodliness: (S, Msh, K:) beauty of aspect, of mien, or of external state or condition: (Msh:) a beautiful aspect, that excites

admiration, and satisfies the eye: (TA:) and, as an attribute of God, (Msh,) greatness, or majesty. (Msh, Har p. 271.) — The froth of milk: (JK:) or the glistening of the froth of milk. (K.) — As an epithet applied to a she-camel, it belongs to art. *بها* [in which it is explained]. (S.)

*بهاء* Possessing the quality, or attribute, of *بهاء* [i. e. beauty, or goodliness, &c.]: (JK, S, Msh;) the beauty of which, (JK,) or the pleasing appearance of which, (TA,) satisfies the eye; (JK, TA;) as also *به* and *باه*: the fem. of *بهى* is *بهية*; of which the pl. is *بهيات* and *بهايا*: and the fem. of *به* is *بهية*; and the pl. is *أبهاء*. (TA.)

*به*: see *بهى*. — Also, applied to a *بيت* [or tent (see *بهى*)], Empty, or vacant; (JK, S, K;) containing nothing: (S:) or containing little furniture, or few goods or utensils. (TA.) — *بئر باهية* A wide-mouthed well. (K.)

*أبهى* [More, and most, beautiful, or goodly;] surpassingly, or superlatively, beautiful, or goodly: fem. *أبهيا*; which is applied to a woman, and, by Honeyf El-Hanátim, to a she-camel. (Az, TA.) [Hence,] one says, *إن هذا لبهياى* [This is my superlatively beautiful quality; or] this is of the things in which I vie with others. (AA, ISk.)

بهى

1. *بهى*, as an intrans. v.: and *بهيته*: see art. *بهو*.

بو

*بو* A skin of a young unweaned camel stuffed (Lth, T, S, M, K) with straw (Lth, T, M, K) or with *لجام* [i. e. panic grass] (M, K) or with dry herbage, (M,) to which a she-camel is made to incline (Lth, T, S) when her young one has died: (S:) it is brought near to the mother of the young camel [that has died], in order that she may incline to it, and yield her milk (M, K) over it. (M.) — Also A she-camel's young one. (M, K.) — And † Stupid; foolish; having little sense, or intellect; as also *بوى*; (IAqr, T, K;) applied to a man: (IAqr, T:) fem. *بوة*. (K.) — And *البو*, (K,) or *بو الأثافي*, (Lth, T, S, M,) † Ashes: (Lth, T, S, M, K:) so called [as being lifeless,] by way of comparison [to the stuffed skin of a young camel]. (M.)

*بوى*: see above.

*بوبة*, mentioned in this art. in the S, and also, as well as in art. *بوب*, in the K: see the latter art.

بوا

*بواز*, also written *بوى*: see art. *بواز*. — *بواز*: see art. *بواز*.

بوا

1. *بوا*, (M, Mgh, Msh, K,) aor. *بوا*, (M, Mgh, Msh,) inf. n. *بوا*, (M, Mgh,) He returned, went back, or came back, (M, Mgh, Msh, K,) to it, (M, K,) namely, a thing: (M:) or he

withdrew [from a person or persons, or a place,] to it, or him; or, perhaps, he made himself solely and peculiarly a companion, or an associate, to him, or it; syn. *انقطع* [q. v.]: (K:) but in some copies of the K, the latter explanation is connected with the former by *و* [and] instead of *أو*. (TA.) [in the Kur ii. 58 and iii. 108] means *And they returned with anger from God*; (Akh, S, Bd in ii. 58, and Jel in the same and in iii. 108;) i. e. the anger of God came upon them: (Akh, S:) or they returned deserving anger from God: (Bd in iii. 108:) or they became deserving of anger from God: from *بأ فلان فلان* such a one was deserving of being, or fit to be, slain in retaliation for such a one, (Ksh and Bd in ii. 58,) because his equal: (Ksh ibid. :) the primary signification of *بوا* being [said to be] that of equalling, or being equal with. (Bd in ii. 58.) [See a similar phrase, also from the Kur, below.] — *بوت به إليه* [I returned with it to him: and hence,] I returned it, took it back, or brought it back, to him; (M, K;) as also *بواته*, (Th, M, K,) and *بوتته*, (Ks, M, K,) but this last is rare. (M.) — *بأه*, aor. and inf. n. as above, (T, S,) signifies, accord. to Akh, He returned [laden] with his sin: (S:) or, accord. to Aq, he acknowledged it, or confessed it: (T:) or, accord. to others, (TA,) *بذنبه*, (T, M, Msh, K,) aor. as above, inf. n. *بوا* and *بواته*, (M, K,) he bore, or took upon himself, the burden of his sin, or crime, or offence; syn. *أحتمله*; (Abou-Is-hák, T, M, K, TA;) and became [as though he were] the abiding-place thereof: (TA:) or he became burdened, or laden, with it: (Msh:) or he became, or made himself, answerable, responsible, or accountable, for it, by an inseparable obligation; syn. *التزم به*; for the primary signification of *بوا* is [asserted to be] *لزم* [i. e. adhesion, &c.]; and it is afterwards used in every case [so as to imply a meaning of this kind] according to the exigency of that case; as is said in the Nh, and expressly stated by Z and Er-Rághib: (TA:) or he acknowledged it, or confessed it. (M, K.) *إني أريد أن تبوء بإثمي وإثمك*, in the Kur v. 35, means *Verily I desire that thou return [laden] with the sin committed against me in slaying me, and thy sin which thou hast committed previously*: (Jel:) or *I desire that thou shouldst bear [تحمل] my sin if I were to extend my hand towards thee, and thy sin in extending thy hand towards me*: or *the sin committed against me in slaying me, and thy sin for which thine offering was not accepted*: and each noun is in the place of a denotative of state; i. e., [it means] *that thou return involved in the two sins; bearing them*: and perhaps the speaker may have meant, if that must inevitably take place, I desire that it may be thine act, not mine; so that the real meaning is, that it should not be his, not that it should be his brother's: or by the *إثم* may be meant the punishment thereof; for the desire of the punishment of the disobedient is allowable: (Bd:) accord. to Th, the meaning is, if thou have determined upon slaying me, the sin will be in thee, not in me. (M.) *بوا* *بغضب على غضب*