

constructed with a tawny thing slit in the nose and bleeding], is meant, many a بيت of poetry have I written with the reed-pen. (S.) [البيت، written after a quotation of a part of a verse of poetry, means اقرا البيت Read thou the verse.] بيت القصيدة [The chief verse of the poem] is a phrase employed when a person composes a poem in praise of any one from whom he would obtain some object of desire and want, being applied to that verse of the poem in which the author's want is mentioned: and is a proverbial expression relating to that which is extraordinary and strange, and used in denoting the superiority of a part of a thing over the whole of it [regarded as a whole]: [hence,] one says, فلان اول الجريدة وبيت القصيدة † [Such a one is the first of the detachment of horsemen, and the chief verse of the poem]. (Har p. 441.)

بيت: see بيته, in two places.

بيته a subst. from بات: and signifying A manner or mode, and state, or condition, of passing, or entering upon, the night. (M.) [See 4; last sentence.] = Food, or victuals; and so بيت: (A, K:) [or particularly, of a night: for] you say, بيتة ليلة, (S, M, A, K,) and بيتة ليلة, (T, S, M, A,) من القوت, (T,) He has not a night's food, or victuals. (T, S, M, A, K.)

بيات A coming upon the enemy by night; (Mgh;) a sudden attack upon, and conflict with, the enemy by night; (Msb;) a great slaughter (S, M) among the enemy, (S,) or a people, (M,) and vehement conflict with them; (S, M;) a coming upon people in the night, and making a sudden attack upon them, while they are heedless; (T;) an attack upon a people by night; a going to the enemy in the night, without their knowledge, and taking them by surprise: (TA:) a subst. from 2; (S, M, Mgh, Msb;) like سلام from سلم. (Mgh.) — اتاهم الامر بياتا The thing, or event, happened, or came, to them in the latter part of the night. (T.)

بييت, also pronounced بييت, dim. of بيت, q. v. (S, K.)

بيوت That has remained throughout a night [and so become stale; stale from being a night old]; as also بائد: both, in this sense, [but the latter more usually,] applied to bread. (S, K.) — Cold, or cool, water, (M, K,) that has become so from its having remained throughout a night: (M:) or water that remains during the night beneath the sky: (Ham p. 553:) or water that has been cooled in the leathern bag by night; and in like manner, milk; for [Az says,] I heard an Arab of the desert say, اسئني من بيوت السقاء, meaning Give thou me to drink of the milk that has been milked at night and left in the skin so that it has become cold, or cool, by night. (T.) In the saying,

فصبت حوض قري بيوتا

the meaning seems to be, قري حوض بيوتا, i. e., [And they (app. camels) came in the morning to] the collected water of a trough, which water had

remained throughout the night and so become cold, or cool; the phrase being inverted. (M.) — **بئوت** † An affair, or event, for which, or on account of which, one passes the night in anxiety or grief. (S, K.) — **بئوت** † Anxiety, or grief, that has remained during the night in the bosom. (M.) — **سن بيوتة** A tooth that does not fall out, or become shed. (K.)

بائت [Passing, or spending, the night, or a night, or a part thereof; or entering upon the night; &c.;] act. part. n. of 1. (Msb.) — See also **بيوت**.

مبيت A place in which one passes, or enters upon, the night. (M, A.)

مبيتة A woman who has obtained a بيت [i. e. tent or house, or the furniture thereof,] and a husband. (M, K.)

مستبيت Poor, or needy; [as though meaning asking for, or requiring, بيت or بيته, i. e. food; or possessing food, and nothing beside;] syn. فقير [q. v.]. (IAar, T, K.)

Quasi بيع

بيحان and بيحان: see بئوح, in art. بوح.

بيد

1. **باد**, aor. **بييد**, inf. n. **بيد** (T, S, M, &c.) and **بيود** (S, M, L, Msb, K) and **بياد** (M, L, Msb, K) and **بيودوة** (Lh, M, L, K) and **بواد** (L, K) and **بؤد**, (CK,) the last but one disapproved by MF, (TA,) [and the last equally doubtful,] He, or it, perished; (T, S, A, Mgh, L, Msb;) went away; passed away; became cut off, or extinct; came to an end. (M, L, K.) — **بادت** **الشمس**, inf. n. **بيود**, The sun set. (Sb, M, K.)

4. **أبادهم** He (God) destroyed them; (T, S, A, Mgh, Msb;) caused them to go away, pass away, become cut off or extinct, or come to an end. (M.)

بيد, (T, S, M, L, Mughnee, K,) as also **بايد**, (L, K,) or **بائد**, (so in the Mughnee and in a MS. copy of the K and in the CK, and in a MS. copy of the K omitted,) a noun inseparably prefixed to **أن** with its complement, (Mughnee,) used as syn. with **غير**, (Ks, T, S, M, &c.,) but never otherwise than in the accus. case, nor as an epithet, nor otherwise than as an exceptive in a case in which the thing excepted is disunited in kind from that from which the exception is made. (Mughnee.) You say, **هو كثير المال بيد أنه بخيل** He is possessed of abundant, or much, wealth, but he is niggardly. (ISk, S, M, A, Msb, Mughnee.) — Also as syn. with **على**, (M, K,) as some say; (A'Obeyd, M;) but to render it in the former manner is preferable. (M.) Accord. to some, (L,) it is syn. with **على** in the following trad.: **نحن الآخرون السابقون يوم القيامة بيد أنهم أوتوا الكتاب من قبلنا وأوتيناهم من بعدهم** [We, the latter people, shall be those who will precede on the day of resurrection, although they were given

the Scripture before us, and we were given it after them]: (T, L:) El-Umawee holds it to be so: (T:) but Ks says that it here signifies **غير** [as in the former ex.]: (T, L: [and so says IHsh in the Mughnee:]) accord. to one recital, it is **بايد**; (L;) or **بائد**; so in the Musnad of the Imám Esh-Sháfi'ee: (Mughnee:) IAth says, I have not found this in the classical language in the sense of **على**: some say that it is **بايد**, i. e. by means of strength, or power; and that the meaning is, we shall be those who will precede to Paradise on the day of resurrection by means of strength, or power, given us by God. (L.) — Also, [accord. to some,] as meaning **من أجل**: (L, Mughnee, K:) as in the saying of Moḥammad, **أنا أفصح العرب بيد أني من قريش ونشأت** [I am the most chaste in speech of the Arabs because I am of the tribe of Kureysh and I grew up among the children of Saqd]: (T, L: [in the Mughnee given somewhat differently:]) but Ibn-Málik and others say that it here, also, means **غير**, after the manner in which the latter is used in the saying [of a poet],

• **ولا عيب فيهم غير أن سيوفهم**
• **بين فلول من قراغ الكتاب**

[And there is no blemish in them, save that their swords have in them notches from the conflicting of the troops]. (Mughnee.) This manner of praising is termed by Abu-l-'Abbás Moḥammad Ibn-Yezed **استثبات**. (Ham p. 474.) — **ميد** is also a dial. var. of the same. (A'Obeyd, T, Mughnee.)

بيداء A desert; or a waterless desert: (S, M, A, Mgh, Msb, K:) or one that is plain, or level, in which horses are made to run: (M:) or one wherein is nothing: (TA:) so called, accord. to IJ, because it [often] destroys him who alights, or sojourns, in it: (M, Msb:*) or a plain tract, slightly elevated, with few trees, and without herbage, extending to the distance of a day's journey, or half a day's journey, or less, rugged and hard, and only in a country of mould, or clay: (Ish:) pl. **بيد**: (S, M, Msb, K:) it has a pl. of a form proper to epithets because it is originally an epithet: (M:) by rule it should be **بيداوات**. (M, K.)

بيدانة A she-ass; a subst. applied to that animal: (S:) or a wild she-ass: (M, K:) or one that inhabits a desert (**بيداء**); (T, K;) [an epithet;] not a subst. applied to the animal; J being in error in asserting it to be such: (K:) the [wild] she-ass is thus called, accord. to most of the lexicologists, because it inhabits the **بيداء**; and if so, the **ن** is an augmentative letter: or, accord. to some, because it is large in the body (**البدن**); and if so, the **ن** is a radical letter: (L:) the pl. is **بيدانات**. (L, K.)

بيد, or **بائد**: see **بيد**.

Quasi بهر

بار, pl. of pauc. **أبار**: see **بئر**, in art. **بار**.