

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 الطريق** The thief, or robber. (T.) Also the former, *The wayfarer, or traveller*; (Er-Rāghib, TA;) and so **ابن السبيل**. (Mṣb, Er-Rāghib.) **ابن حرب** A warrior: (Er-Rāghib, TA:) and **ابن الحرب** [the warrior; or] he who suffices for war, and who defends. (Mṣb.) **ابن الدنيا** The rich man. (Mṣb.) — **ابن آوى** [The jackal;] a certain beast of prey. (TA.) **ابن عرس** The skin for water or milk made of one hide; and **ابن ثلثة** one made of two hides; and **ابنة الجبل** one made of three hides. (T.) — **ابنة الجبل** The echo. (T.) — **بنات طبع** and **بنات بئس** and **بنات برح** Calamities, or misfortunes. (T.) — Ru-beh said of a man who was mentioned to him, **كان إحدى بنات مساجد**, 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 **اعيم**, 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** [O little (meaning dear) sons, cast not ye the pebble of the Ahabeḥ (see **جمرة**) until the sun rise], (TA,) or **ابني الذئب** [O my little sons &c.]: (Mgh, TA:) IATH 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 **ابنا**: 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 **بنی**, 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 **ابنا** [pl. of **ابن**] is **ابينا**, and, if you will, **ابيون**; 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. **ابين**, in the pl. **ابيون**: but he should have said, as though its sing. were **ابني**, like **اعمي**, originally **ابنو**. (IB, TA.)

ابينا: } see what next precedes.
ابيون: }

نطح (T, S, M, K) and **مبناة** (M, K) A [like **بناء**, which see for an explanation]: (S, M, K:) and a **شتر** [i. e. curtain or the like]: (K:) or a thing in the form of a **شتر**: (M:) or a [tent of the kind called] **قبة**, made of skins, or hides: (IAḡr, 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 **مبناة**]; and she has a covering (**إزار**) [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-'Adnān, T:) or, accord. to Aṣ, 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 **أنطاع** [pl. of **نطح**], and go round about with them [in the market]: the **مبناة** is thus called because it is made of skins joined together: (T:) also a receptacle of the kind called **عبيبة**: (M, K:) such is said to be its meaning: (S:) pl. **مبان**. (T.)

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

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

مبني [pass. part. n. of **ابنائه**] 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. ء,] and **بهو** and **بهو** (AZ, S, K) and **به** and **به** (AZ, S, K) and **به** (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.) **بهوا** occurs in a trad., as they relate it, for **بهوا**: (A'Obeyd, TA:) and **بيتي**, in a verse of El-Aṣṣhā, for **بيتي**. (Aṣ, O, TṢ, L.) — **ما بهأت له** I did not understand

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

8: see 1, in two places.

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

بہت

1. **بہت**, (S, Mṣb, 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 IḲt; (TA;) and **بہت**, (S, L, Mṣb, K,) aor. ء; (Mṣb, K;) and **بہت**, (S, L, Mṣb, K,) in which the dammeh is said to give intensiveness to the signification, as in **قضو الرجل**, (TA,) aor. ء; (Mṣb, K;) and **بہت**, aor. ء (K) and ء; (TA;) inf. n. **بہت**; (JK, K;) *He was, or became, confounded, perplexed, or amazed, and unable to see his right course*; (JK, S, Mṣb, 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, 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 Kḡr [ii. 260], **قہت الذی کفر**, &c., (IJ, TA,) explained in the Wā'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 **قہت**, the word **الذی** may hold the place of a noun in the accus. case [as will be seen from what follows]. (IJ, TA.) = **بہت**, aor. ء, (S, Mṣb,) inf. n. **بہت**, (S, K,) *He, or it, caused him to become confounded, perplexed, or amazed, not seeing his right course*: (Zj, Mṣb: [Golius, on the authority of Ibn-Maaroof, assigns this meaning to **بہت**]) 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 Kḡr [xxi. 41], **تاتيمهم بغتة قہتهم**, i. e., *It shall come upon them suddenly, or unawares, and cause them to become confounded, &c.*: (TA: and so Bḡ and Jel explain it:) or, *and shall overcome them*: (Bḡ:) 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 **القہت**. (MF, TA.) [But it is said also that] **مباہتة** [inf. n. of **باہتة**] signifies *The taking, or coming upon, [one] unawares, by surprise, or unexpectedly*. (JK.) — **بہت**, aor. ء, (S, A, K, &c.) inf. n. **بہت** and **بہت** and **بہتان**, (S, K,) or the last is a simple subst., (Mṣb,) *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