

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 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.) وَهَبْتُ فِدَاكَ May I be made [or given as] thy ransom! Ibn-Umm-Kāsim says, that وَهَب 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 وَأَعْدُدْنِي; (M, K;) [or grant me;] *to have done that*. (M, K.)* Suppose Zeyd to be going away, or gone away; syn. اِخْتَب. (So in two copies of the S: in another, اُخْتَب.) 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 وَهَبْتُكَ فَعَلْتُ ذَلِكَ [I supposed thee to have done that]: nor (as some assert, Mṣb,) do you say وَهَبْتُ أَنْتِي فَعَلْتُ (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that اِنْ [with what follows them] may supply the place of the two objective complements, [as when you say ظَنَنْتُ أَنْ زَيْدًا قَائِمًا, and ظَنَنْتُ اِنْ زَيْدًا قَائِمًا, "I thought Zeyd to be standing,"] affords matter for controverting this. (Mṣb.)

3. وَهَبَ, aor. of the latter verb وَهَبَ, and وَهَبَ, *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 وَاعَدَهُ قَوْعَدَهُ, aor. يَعِدُ; 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. اَوْهَبَ لَهُ الشَّيْءَ *He prepared, or made ready, the thing for him*. (K.) — اَوْهَبْتُكَ الطَّعَامَ *I prepared, or made ready, for thee the food and beverage, and abundance of them*. (Tahdheeb el-Af'al.) But see this verb in an intrans. sense. — اَوْهَبَ الطَّعَامَ *The food, or corn, or the like, became abundant and ample, so that some of it was given away*. (A.) = اَوْهَبْتُ

اَوْهَبْتُكَ الشَّيْءَ *I became capable of such a thing and able to do it*. (A.) — اَوْهَبَ 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 اَوْهَبْتُ لَكَ. (TA.) — اَوْهَبَ لَهُ الشَّيْءَ *The thing was lasting to him*. (A'Obeyd, AZ, S, K.) J cites the following verse:

عَظِيمُ الْقَفَا رِخْوُ الْخَوَاصِرِ اَوْهَبَتْ
لَهُ عَجْوَةٌ مَسْمُونَةٌ 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 اُرْهَبَتْ, 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 التَّوَاهُبُ [They have a habit of mutually giving gifts]. (TA.) — تَوَاهَبَهُ *The people gave it; one to another*. (TA.) — وَلَا التَّوَاهُبُ فِيمَا بَيْنَهُمْ ضَعْفٌ [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. اِتَّهَبَ (originally اَوْتَهَبَ, TA,) *He accepted a هِبَة, or gift*. (S, Mṣb.) اِتَّهَبَ اِتَّهَبَ *He accepted it [as a gift]*. (K.) — اِتَّهَبْتُ مِنْكَ دِرْهَمًا [I accepted from thee a dirhem, as a gift]. (L.)

10. اسْتَوْهَبَ (S,) or اسْتَوْهَبَ هِبَةً, (Mṣb,) *He asked for a هِبَة, or gift*. (S, Mṣb.) — اسْتَوْهَبَهُ *He asked him to give him a servant*. (K, art. اخدم.)

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 هِبَاتٌ; and of the latter, مَوَاهِبٌ. (A, &c.) — هِبَةٌ صَدَقَةٌ *A free gift, for no requital, or compensation: and هِبَةٌ ثَوَابٌ A gift for a requital, or compensation. This distinction is made in law, &c.]*

اَهَبَ q.v. اَهَبَةٌ i.q. هِبَةٌ (K, in art. اهب.)

وَهَبٌ: } see وَاهِبٌ.
وَهَابَةٌ and وَهَابٌ

وَهَابَةٌ and وَهَابٌ (K) and وَهَبٌ and وَهَبٌ (S, K) epithets from وَهَبَ, ["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 وَهَابٌ 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 substs. of وَهَبَ ["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 مَوْهَبٌ الْحَطَبِ *A valley abounding with fire-wood*. (A.) = أَصْبَحَ فَلَانٌ مَوْهَبًا *Such a one became prepared, or ready*, (مُعَدًّا; so in an excellent copy of the S: in another copy, مُعَدًّا) and able. (S.)

مَوْهَبَةٌ: see هِبَةٌ. — هِبَةٌ *A cloud falling [in rain] in any place*: (K:) pl. مَوَاهِبُ: you say كَثُرَتْ مَوَاهِبُ المَوَاهِبِ 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. مَوَاهِبُ: and in the T it is said that a small cavity, or hollow, in a rock, is called مَوْهَبَةٌ, with fet-h, 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. (Mṣb.) — مَوْهَبٌ لَهُ *Having a thing given to him; properly, as a free gift, &c.* (Mṣb.) — 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. وَهَتَ, aor. وَهَتَ, 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. اَوْهَتَ *It (flesh-meat) became stinking*: (S, K:) dial. form of اِهَيْتَ. (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.)