

بالدهن *having oil as an accompaniment to its growth.* Sometimes, in such instances, we find مُتَبَسًا and مُتَبَسِينَ in the places of مُتَبَسًا and مُتَبَسِينَ: see 5.]

لُبْسٌ *Confusedness of a thing or an affair or a case; as also لُبْسٌ: (M:) [and لُبْسٌ and لُبْسَةٌ and لُبْسَةٌ and لُبْسَةٌ have the same, or a similar, signification.]* You say, *فِي رَأْيِهِ لُبْسٌ* *In his judgment, or opinion, is confusedness.* (K.) And *لُبْسٌ فِي الْأَمْرِ لُبْسَةٌ* (S, M, A, Mṣb, K*) and *لُبْسٌ* (M, A, Mṣb.) *In the thing, or affair, or case, is confusedness, and dubiousness; (S, M, Mṣb, K;*)* *obscurity, or want of clearness.* (S, A.) And *فِي حَدِيثِهِ لُبْسٌ* *In his discourse is confusedness and dubiousness; it is not clear.* (TA.) And *فِي كَلَامِهِ لُبْسٌ* and *لُبْسَةٌ* *In his language is confusedness and dubiousness.* (M.) — Also, *The confusedness of darkness, or the beginning of night.* (S.)

لُبْسٌ: see لُبْسٌ, in two places: — and see لُبْسٌ.

لُبْسٌ: see لُبْسٌ, in five places: — and see لُبْسَةٌ.

لُبْسٌ: see لُبْسٌ.

لُبْسٌ *A man possessing clothing, dress, or apparel: a possessive epithet.* (Sb, M.)

لُبْسَةٌ *[A single act of putting on, or wearing, a garment].* You say, *لَبَسْتُ الثَّوْبَ لُبْسَةً وَاحِدَةً* *[I put on, or wore, the garment once].* (TA.)

لُبْسَةٌ: see لُبْسٌ, in three places.

لُبْسَةٌ *A mode, or manner, of putting on, or wearing, apparel; or of dressing one's self.* (IAth, K.) [Hence the saying,] *لِكُلِّ زَمَانٍ لُبْسَةٌ* *[For every time there is a mode of attiring one's self, according as it is a time of straitness or of plenty. (A, TA.) = A certain sort of garments, or cloths; as also لُبْسٌ. (K.)]*

لِبَاسٌ *[Clothing; dress; apparel;] what is worn; as also لِبَاسٌ, and لِبَاسٌ (S, M, A, Mṣb, K) and لِبَاسٌ (K) and لِبَاسٌ (S, K;*) or the last signifies garments, or pieces of cloth: (M:) the pl. of the first is لِبَاسٌ, like as كُتُبٌ is pl. of كِتَابٌ: and that of لِبَاسٌ is مَلَابِسٌ. (Mṣb.)* Hence, *لِبَاسُ الْكَعْبَةِ*, and *الْهَوْدُجُ*, (Mṣb,) or *لِبَاسُ الْكَعْبَةِ*, and *الْهَوْدُجُ*, (S, M, A, K,) *The clothing, (S, Mṣb, K,) or covering of pieces of cloth, (M,) of the Ka'beh, and of the [camel-litter called] هَوْدُجٌ. (S, M, Mṣb, K.)* And *لِبَاسُ التَّقْوَى*, in the Kur [vii. 25,] (TA,) [+ *The apparel of piety: or*] *thick, or coarse, and rough, and short, apparel: (S:) or* *the covering*

of that portion of the person which modesty forbids one to expose; (K;) at which the preceding words of the verse glance; indicating that this is the main purpose of clothing; the additional purpose being to beautify and adorn one's self, and to repel heat and cold: (TA:) or *honest shame, or the shrinking of the soul from foul conduct, through fear of blame; syn. الْحَيَاءُ: (S, M, A, K;) or* *righteous conduct: (TA:) or* *faith. (Es-Suddee, K.)* And *لِبَاسُ الْعَظْمِ*, (K,) written by Sgh *لِبَاسُ*, (TA,) or *لِبَاسُ الْعَظْمِ*, (A, TA,) *i.e. [The pericranium]: (A, K;) to which is added, in some of the copies of the K, in the handwriting of the author, i.e., a thin pellicle that is between the skin and the flesh. (TA.)* — *The covering of anything. (M.) [Hence,] لِبَاسُ الثَّوْرِ* *The outer coverings, or calyxes, of flowers. (M.)* It is said in the Kur [lxviii. 10,] *وَجَعَلْنَا اللَّيْلَ لِبَاسًا* *[And we have made the night to be a covering]: i.e., it covers, veils, or conceals, you by its darkness. (TA.)* — *A man's wife; (S, M, K;*)* like *إِزَارٌ*: (M:) and *a woman's husband: (S, M, K;*)* occurring in the Kur ii. 183: (S, M:) or *there meaning like a garment: (M, TA:) because each embraces the other: or because each goes to the other for rest, and consorts with (يَلْبَسُ) the other: (Zj, M, Bd, TA:) from الْمَلَابِسَةُ, signifying "the mixing one's self and congregating," or "the being mixed and congregated:" (Ibn-'Arafah, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bd.)* — *لِبَاسُ الْجُوعِ* *The utmost degree of hunger; (K, TA;) when people are so hungry that they eat camels' fur with blood: (TA:) so termed because all-involving. (K.)* It is said in the Kur [xvi. 113,] *فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ* *[So God made her to taste the utmost degree of hunger and of fear]. (K, TA.) [See also 4 in art. ذَوْق.]*

لِبَاسٌ: see لِبَاسٌ. — *A coat of mail: (S, M, K;) in which sense it is fem.: (M:) [and, like دَرَجٌ, sometimes masc.: see an instance voce مَسْرُودٌ:] or coats of mail: (so in one copy of the S:) so in the Kur xxi. 80. (S, TA.)* — *A weapon: in which sense it is masc. (M.) =* See also لِبَاسٌ.

لَبِيسٌ *Much, or often, worn: (Mṣb:) or worn-out: (M, A, K;) applied to a garment: (M, Mṣb, K;) and to [the kind of garment called] a مَلْحَفَةٌ: (M:) and to [the kind called] a مَلَاءَةٌ: (A, TA:) without ة: (M, A, TA:) and to [a leather water-bag such as is called] a مَزَادَةٌ: (M, A;) meaning used until worn-out: (M:) and to a rope; meaning used: (AHn, M:) and to a house (دار); [meaning impaired by time:] likened to a worn-out garment: (M:) pl. لَبِيسٌ; and, when the sing. is applied to a*

مَزَادَةٌ, the pl. is لَبَاسٌ. (M.) = *Alike: (K:) from الْمَلَابِسَةُ, signifying "the mixing", or "con-sorting". (Abou-Malik.)* You say, *لَيْسَ لَهُ لَبِيسٌ* *He, or it, has not a like. (K.)*

لُبْسٌ and لُبْسَةٌ: see لُبْسٌ; each in two places.

لَبَّاسٌ *A man having many clothes; (K;) as also لَبَّاسٌ: (M, TA:) or who wears much clothing; syn. كَثِيرُ الثَّيْبِ: (so in the K accord. to the TA:) or who confuses, or confounds, much; syn. كَثِيرُ الثَّيْبِ: (so in a copy of the K [and this signification seems to be implied by what immediately precedes, and by what follows, رَجُلٌ لَبَّاسٌ in the S: in the CK, اللَّيْسُ, which is evidently a mistake:]) you should not say مَلْبَسٌ; (S, K;) for this is vulgar. (TA.)*

لَبَّاسٌ *He came feigning himself inattentive, or heedless. (M.) [Contr. of نَاشِرًا أَذْنِيهِ.]*

لَبَّاسٌ: see لَبَّاسٌ. — *There is no profit (مُسْتَمْتَعٌ) in such a one, (S, M, A, [but in the M and A, مَا is omitted, and the only explanation is the word which I have given in Arabic.])* — *Verily in him is no pride, or greatness; expl. by مَا بِهِ كِبَرٌ, or كِبَرٌ, accord. to different authorities [and different copies of the K]: this explanation is by AZ. (TA.)* — *أَعْرَضَ ثَوْبُ الْمَلْبَسِ* and *الْمَلْبَسِ* and *الْمَلْبَسِ* (IAar, K) and *الْمَلْبَسِ*: (TA:) see عَرَضٌ, under which it is explained.

مَلْبَسٌ: see مَلْبَسٌ, and مَلْبَسٌ.

مَلْبَسٌ: see لِبَاسٌ, and مَلْبَسٌ.

مَلْبَسٌ: see لِبَاسٌ.

أَمْرٌ مَلْبَسٌ *A confounded, or confused, and dubious, thing, affair, or case; as also مَلْبَسٌ. (K, TA.) [In the CK, بِالْأَمْرِ is wrongly inserted after مَلْبَسٌ.]* — See 8. — And see also مَلْبَسٌ.

لت

لَتَّ (aor. ٴ, TA.) inf. n. لَتَّ, *He bruised, or brayed, or broke up into small fragments, or particles. (A, M, K.)* *He (an ass) broke in pieces, or bruised, with his hoof, the pebbles over which he passed. (TA.)* — *I.e., فَتَّ, He crumbled a thing, or broke it into small pieces, with his fingers: or broke a thing with his fingers: &c. (K.)* — *He pounded, or bruised, small; he pulverized; syn. سَحَقَ. (Sgh, K.) =* لَتَّ السَّوِيقَ, aor. ٴ, inf. n. لَتَّ, *He moistened the سَوِيقَ with a little water, [or clarified butter, or fat of a sheep's tail, &c. (see لَتَّات)]: (Mṣb:) it signifies less*