

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. — **ابْنُ الطِّينِ** [The son of earth, or clay, meaning] Adam. (T.) **ابْنُ الطَّرِيقِ** and **ابْنُ اللَّيْلِ** (T.) Also the former, *The wayfarer, or traveller*; (Er-Rāghib, TA;) and so **ابْنُ السَّبِيلِ**. (Mṣb, Er-Rāghib.) **ابْنُ حَرْبٍ** A warrior: (Er-Rāghib, TA;) and **ابْنُ الْحَرْبِ** [the warrior; or] he who suffices for war, and who defends. (Mṣb.) **ابْنُ الدُّنْيَا** The rich man. (Mṣb.) — **ابْنُ آوَى** [The jackal;] a certain beast of prey. (TA.) **ابْنُ عَرَبٍ** A skin for water or milk made of one hide; and **ابْنُ ثَلَاثَةٍ** one made of two hides; and **ابْنَةُ الْجَبَلِ** one made of three hides. (T.) — **ابْنَةُ الْجَبَلِ** The erho. (T.) — **بَنَاتٌ طَبَقٌ** and **بَنَاتٌ بَشَرٌ** Calamities, or misfortunes. (T.) — Ru-beh said of a man who was mentioned to him, **كَانَ إِحْدَى بَنَاتِ مَسَاجِدَ**; as though he asserted that *He was one of the pebbles of the mosque [or rather of the mosques of God]*. (S.)

ابْنَةُ or **ابْنَةٌ**: fem. of **ابْنٌ**, which sec.

ابْنٌ, **ابْنَمٌ** and **ابْنَمٌ**, or **ابْنَمٌ** and **ابْنَمٌ**: see **ابْنٌ** in three places.

ابْنِي: quasi-pl. n. of **ابْنٌ**, which sec.

ابْنِي: see **بَنَوِي**.

ابْنِيَا, for **ابْنِيَا**: see a verse cited voce **ابْنِيَا**.

ابْنِيَا [an unused, or unusual, dim. of **ابْنٌ**]: see what next follows.

ابْنِيَا, of the same measure as **أَعْمَى**, is the dim. of **ابْنِي**, which is like **أَعْمَى** (Sb, IB, Mgh,) and is quasi-pl. of **ابْنٌ**. (Mgh.) Moḥammad is related, in a trad., to have said, **ابْنِي لَا تَرْمُوا جَمْرَةَ** [O little (meaning dear) sons, cast not ye the pebble of the 'Aḥabeh (see **جَمْرَةَ**) until the sun rise], (TA,) or **ابْنِي الدَّاءِ** [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 **ابْنِي**, like **أَعْمَى**, a sing. word denoting a pl. meaning, or, accord. to some, a pl. of **ابْنٌ**, as well as **أَبْنَاءَ**: some say that it is the dim. of **ابْنٌ**; [and if so, we must read **ابْنِي** 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 **بَنَى**, pl. of **ابْنٌ** with the affixed pronoun of the first pers. [sing.]; and this requires us to read **ابْنِي**. (TA.) J says, in the S, that the dim. of **أَبْنَاءَ** [pl. of **ابْنٌ**] is **أَبْنَاءُ**, and, if you will, **أَبْنُونُ**; and he cites a verse in

which occurs the expression **أَبْنِيكَ**, [in the gen. case, meaning *thy little sons*,] and adds, it is as though its sing. were **ابْنٌ**, with the disjunctive I, whence the dim. **أَبْنِي**, in the pl. **أَبْنُونُ**: but he should have said, as though its sing. were **أَبْنِي**, like **أَعْمَى**, originally **أَبْنُو**. (IB, TA.)

أَبْنَاءَ: } see what next precedes.
أَبْنُونُ: }

نَطَعٌ (T, S, M, K) and **مِنَاءٌ** (M, K) A [like **نَبَأٌ**, which see for an explanation]: (S, M, K:) and a **بَشْرٌ** [i. e. curtain or the like]: (K:) or a thing in the form of a **بَشْرٌ**: (M:) or a [tent of the kind called] **قُبَّة**, made of skins, or hides: (IAar, T:) or a thing of skins, or hides, of like form to the **قُبَّة**, which a woman places in, or at, the side of her tent (**فِي كِسْرِ بَيْتِهَا**), 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 **مِنَاءٌ**]; and she has a covering (**إِزَارٌ**) [extended] in the middle of the **بَيْتٍ** [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 (**حَصِيرٌ**), or a **نَطَعٌ**, which the trafficker spreads upon the things that he sells: and they used to put the mats (**الْحُصُرُ**) upon the **أَنْطَاعَ** [pl. of **نَطَعٌ**], and go round about with them [in the market]: the **مِنَاءُ** is thus called because it is made of skins joined together: (T:) also a receptacle of the kind called **عَيْبَةٌ**: (M, K:) such is said to be its meaning: (S:) pl. **مَبَانٍ**. (T.)

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

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

مَبْنِيٌّ [pass. part. n. of **أَبْنَاءَ**] 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.)

بِهَآ

1. **بِهَآ**, and **بِهَيَّ**, (AZ, S, Mgh, K,) [aor. ʿ,] and **بِهَوُ** (K,) [aor. ʿ,] inf. n. **بِهَآ** and **بِهَوُ** (AZ, S, K) and **بِهَآ**; (K;) and **بِهَآ**; (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.) **بِهَوُ** occurs in a trad., as they relate it, for **بِهَوُ** **بِهَآ**: (A'Obeyd, TA:) and **بِهَيَّ**, in a verse of El-Aṣṣhā, for **بِهَيَّ**. (Aṣ, O, TS, L.) — **مَا بَهَاتُ لَهُ** I did not understand

it; or I did not know it; (ISk, S, K;) as also **مَا بَاهَتْ لَهُ**. (ISk, S.)

8: see 1, in two places.

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

بِهَت

1. **بِهَت**, (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 IKt; (TA;) and **بِهَت**, (S, L, Mṣb, K,) aor. ʿ; (Mṣb, K;) and **بِهَت**, (S, L, Mṣb, K,) in which the dammeh is said to give intensiveness to the signification, as in **قَضَوُ الرَّجُلُ**, (TA,) aor. ʿ; (Mṣb, K;) and **بِهَت**, aor. ʿ (K) and ʿ; (TA;) inf. n. **بِهَتٌ**; (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. **أَشَرٌ**;) *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, (انْقَطَعَ, K, TA,) 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 Kur [ii. 260], **قَبِهَتْ أَلَّذِي كَفَرَ**, and **قَبِهَتْ** &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 **قَبِهَتْ**, the word **الَّذِي** may hold the place of a noun in the accus. case [as will be seen from what follows]. (IJ, TA.) = **بِهَتٌ**, aor. ʿ, (S, Mṣb,) inf. n. **بِهَتٌ**, (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-Maṣrooḥ, assigns this meaning to **بِهَتٌ**]) 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 Kur [xxi. 41], **تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ**, i. e., *It shall come upon them suddenly, or unawares, and cause them to become confounded, &c.*: (TA: and so Bḍ and Jel explain it:) or, *and shall overcome them*: (Bḍ:) 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 **بَغْتَةً**; not from **بِهَتٌ**. (MF, TA.) [But it is said also that] **مُبَاهَتَةٌ** [inf. n. of **بَاهَتَ**] signifies *The taking, or coming upon, [one] unawares, by surprise, or unexpectedly*. (JK.) — **بِهَتٌ**, aor. ʿ, (S, A, K, &c.,) inf. n. **بِهَتٌ** and **بِهَتٌ**, (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