

5. *It was, or became, apparent, manifest, evident, clear, plain, or perspicuous, being near*; syn. *تَبَيَّنَ مِنْ قُرْبٍ*. (Aṣ, T.) = See also 1, in two places.

The low, ignoble, mean, or contemptible, man; as also *ابْنُ بَيَّانٍ*, (IAṣr, T, K,) and *ابن هَيَّانٍ*, (IAṣr, T,) and *ابن بَيِّ*, (K,) or *هَيُّ بْنُ بَيِّ*, and *هَيَّانُ بْنُ بَيَّانٍ*: (Lth, T:) or the last two signify *he whose stock and branch are unknown*: (M:) or the same two, *he who is unknown, and whose father also is unknown*: (K in art. *هَي*); and so the latter of them is explained in the S, both there and in the present art.: and one says, *مَا أَدْرِي أَيُّ هَيِّ بْنِ بَيِّ هُوَ*, meaning *I know not what man he is..* (S.) Accord. to some, (Lth, T,) *هَيُّ بْنُ بَيِّ* was one of the sons of Adam, that went away in the earth when the rest of his children dispersed themselves, and no trace of him was afterwards perceived. (Lth, T, K.)

ابْنُ بَيَّانٍ: see *الْبَيِّ*, in two places.

قصيدة بيوتية rel. n. of *بَا* or *بَاءٌ*: whence *قصيدة* of which the [as also *بَاوِيَّة* and *بَائِيَّة*] *ب. م* in art. *ب.*

بب

ابو: see *أَب*, in art. *البب*.

بيت

1. *بَاتَ*, (T, S, M, &c.,) aor. *بَيَّيْتُ* and *بَيَّاتٌ*, (S, Mṣb, K,) inf. n. *بَيَّوْتُ* (Lth, T, S, A, Mṣb, K) and *مَبَّاتٌ* (Mṣb, K) and *بَيَّتٌ* and *بَيَّاتٌ*, (K,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (Mṣb:) it is by night, or in night; not in sleep: (M:) you say, *بَاتَ يَفْعَلُ كَذَا*, meaning *He did such a thing by night, or at night*: (S, Mṣb, K:) [or *he was in the night, or at night, or during the night, doing such a thing*: and *he passed, or spent, the night, or a night, or a part thereof*, or, as will be seen below, *he entered upon the night, doing such a thing*:] like as one says, *كَذَا يَفْعَلُ كَذَا* as meaning “he did such a thing by day,” or “at day-time”: (S, Mṣb:*) IKoot and Ea-Sarakustee and IKtt say that it has this meaning, and not “he slept:” (Mṣb:) [F adds,] *وَلَيْسَ مِنَ النَّوْمِ*, (K,) which is said to mean, “and the action is not one of sleep;” so that when one sleeps by night, or at night, it is not correct to say, *بَاتَ يَنَامُ*: or, accord. to some, “its meaning is not that of sleeping;” so that one may say, *بَاتَ زَيْدٌ نَائِمًا* [Zeyd was in the night, &c., or passed, or spent, the night, &c., sleeping]: (MF:) [Fei says,] it is only when one remains awake in the night: and hence the saying in the Kur [xxv. 65], *وَالَّذِينَ يَبْتَغُونَ لِرَبِّهِمْ سُجُودًا وَقِيَامًا*, [And those who pass the night prostrating themselves to their Lord and standing up in prayer]: (Mṣb:) Fr says that *بَاتَ الرَّجُلُ* means *The man remained awake all the night*, engaged in acts of obedience or of disobedience: (T, Mṣb:) [or it means *the man*

entered upon the night; or *he was in the night, or at night, or during the night*, in any state, or engaged in any action; for] Zj says, (M,) *بَاتَ* is said of any one whom the night has overtaken, (M, K,*) whether he have slept or not slept: (M:) and Lth says, *الْبَيَّوْتُ* signifies *the entering upon the night*: one says, *بَاتَ أَصْنَعُ كَذَا وَكَذَا* [I entered upon the night doing such and such things]: and he adds, (T,) he who says *بَاتَ* as meaning *he slept* commits an error; for you say, *بَاتَ أَرَأَيْ* *النُّجُومَ* [I entered upon, or passed, the night] looking at the stars: and how can he be sleeping who is looking at them? (T, Mṣb:) but Mullā 'Abd-El-Hakeem, in his Commentaries on the Muṭowwal, says that *بَاتَ* sometimes means *he remained, continued, stayed, or dwelt*, and *he alighted and abode, by night, or at night*, whether he slept or not: (MF:) and Ibn-Keysān says that it may be used in the same manner as *نَامَ* [he slept]; and also, [as will be explained below,] in the same manner as *كَانَ*. (TA.) You say, *بَاتَ طَيِّبَةً* (T) or *طَيِّبَةً* (A) [He passed, or entered upon, the night, or a night, in a good manner]. And *بَاتَ بِهَمٍّ* and *بَاتَ الْقَوْمَ* [I passed, or entered upon, the night, or a night, with, or at the abode of, the people, or company of men: the last of these phrases is the most common]. (A'Obeyd, M, K.) — Secondly, it is used in the sense of *صَارَ* [He became]; (Mṣb:) or in the same manner as *كَانَ* [he was]. (Ibn-Keysān, TA.) One says, *بَاتَ بِمَوْضِعٍ كَذَا* He became [or was] in such a place; whether in night-time or in day-time. (Mṣb.) And hence the saying of the lawyers, *بَاتَ عِنْدَ أَمْرَاتِهِ تِلْكَ* He became [or was] with his wife one night; [which is the same as *he passed a night* &c.; though this, it will be observed, is not in this instance the signification of the verb alone;] whether sleeping or not. (Mṣb.) — [Thus it is used both as a “complete,” i. e. an attributive, verb, and also as an “incomplete,” i. e. a non-attributive, verb.] — *بَاتَ*, aor. *بَيَّيْتُ*, (T, A,) inf. n. *بَيَّتٌ*, (T, M, K,) also signifies † *He married, or took a wife*: (T, A:) [see *بَيَّتٌ* below:] or † *he gave in marriage*; syn. of the inf. n. *تَزَوَّجَ*. (Kr, M, K.)

2. *بَيَّتَ* He constructed, or built, the *بَيْتَ* [i. e. tent, or house, &c.]. (M.) = *بَيَّتَ الْأَمْرَ*, [inf. n. as below,] He did, or performed, the thing, or affair, by night, or at night: (M:) and he thought, or meditated, upon it, considering its end, or issue, or result, (Zj, T, S, M, A, Mṣb, K,) or entered into it, (Zj, T,) by night, or at night. (Zj, T, S, M, &c.) And one says, *بَيَّتَ بَلِيلٌ*, (T, A,) meaning the same as *دَبَّرَ بَلِيلٌ* [It was thought, or meditated, upon, &c., by night, or at night]: (T:) [for] *بَيَّتَ الشَّيْءَ* also signifies [simply] the thing was thought upon, and considered as to its end, issue, or result; syn. *قَدَّرَ*. (S.) Accord. to El-Marzookee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, *هَذَا أَمْرٌ قَدَّرَ بَلِيلٌ*; [in the text from which this is taken, without the syll. signs;]

and hence the saying in the Kur [iv. 83], *بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ* [A part of them meditated by night upon doing otherwise than that which thou sayest; as is indicated in the M, where this is cited; and in like manner, *يَبْتَغُونَ*, in the continuation of the same passage of the Kur, is explained in the T as meaning *يُدَبِّرُونَ*, and *لَيْلًا*, (i. e. *مِنَ اللَّيْلِ*); but Abou-Hilāl says that a thing is meditated upon in the night in order that one may apply himself to it with strong purpose, and not be diverted by other things, so that it may be done with more firmness; and he cites the same passage of the Kur. (Hām p. 130.) And hence, in the Kur [iv. 108], *إِذْ يَبْتَغُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ* When they meditate, &c., (S, M, Bḍ, Jel,) by night, (S, M,) [what He will not approve, of speech,] and prepare it [in their minds] *يُزَوِّرُونَهُ* [see art. *زور*]. (Bḍ.) It is said in a trad., *لَا صِيَامَ لِمَنْ لَمْ يَبْتَغِ الصِّيَامَ* There is no fasting to him [meaning his fasting is null] who does not purpose it from the night. (TA. [See another reading, voce *بَتَّ*].) And you say, *بَيَّتَ النِّيةَ* He decided upon the purpose, or intention, by night, or in night-time. (Mṣb.) And *بَيَّتَ رَأْيَهُ* He thought upon his opinion, and concealed it, or conceived it, in his mind. (TA.) *بَيَّتَهُمْ*, (inf. n. *بَيَّيْتُ*, (Mṣb, TA,) He came upon them, (Mgh, but the verb is there pl.,) or made a sudden attack upon them, and engaged with them in conflict, (Mṣb,) or made a great slaughter among them, or engaged with them in vehement conflict, (S, M, K,) namely, the enemy, (S, Mgh, K,) or a people, (M,) by night: (S, M, Mgh, Mṣb, K:) he came upon them (the sons of such a one) in the night, and made a sudden attack upon them, while they were heedless: (T:) he attacked them (the people of a house or place of abode) by night: he went to them (the enemy) in the night, without their knowledge, and took them by surprise. (TA.) — *كَانَ لَا يَبْتَغِي مَالًا وَلَا* He used not to retain property until night, nor to retain it until noon, when it came to him; but used to hasten the dividing of it. (TA, from a trad.) — See also 4. = *بَيَّتَ الشَّجْلَ* He trimmed, or pruned, the palm-trees, by cutting off the stumps of the branches, or by cutting off the straggling branches, not in the best part thereof. (K.) = See also 5.

4. *إِبَاتَهُ*, inf. n. *إِبَاتَةٌ*, He (God) made him, or caused him, to pass, or spend, the night, [or a part thereof,] or to enter upon the night. (T, M, K.) You say, *أَبَاتَكَ اللَّهُ بِخَيْرٍ* [May God make thee to pass, or enter upon, the night with happiness], (S,) and *إِبَاتَهُ حَسَنَةً* [in a good manner of doing so]. (T, A.) And [in like manner,] *بَيَّتَكَ اللَّهُ فِي عَافِيَةٍ* [May God make thee to pass, or enter upon, the night in health and safety]. (A.) And *أَبَاتَهُ اللَّهُ أَحْسَنَ بَيْتَةٍ* God made him to pass, or enter upon, the night in the best manner of doing so. (M, K.°)

5. *تَبَيَّتَهُ عَنْ حَاجَتِهِ* [so in the TA and in a MS. copy of the K: in the CK: *بَيَّتَهُ*] He withheld,