

from others, what he does not know. This is the kind that renders one criminal, and destroys manly virtue.—Second, *The saying what resembles a lie, not meaning anything but the truth.* Such is meant in the trad., *كَذَبَ إِبْرَاهِيمُ ثَلَاثَ كَذِبَاتٍ*; *Abraham said three sayings resembling lies; he being veracious in the three.*—Third, *The saying what is untrue by mistake, or unintentionally; making a mistake; erring.* This signification is frequent.—Fourth, *The finding one's hopes false, or vain.*—Fifth, *The act of instigating, or inciting.* (IAmb.) [See illustrations of these and other significations below; and see more voce *صَدَقَ*.] [You say] *يَكْذِبُكَ مِنْ أَيْنَ جَاءَ* [He will lie to thee even as to the place whence he comes.] (L, art. *مع*, and in many other places, following the similar phrase *لَا يَصْدُقُكَ أَثَرُهُ*, or *أَثَرُهُ*.) Lebeed says,

• *كَذِبَ النَّفْسَ إِذَا حَدَّثَهَا* •

Lie to the soul (i. e., to thy soul,) when thou talkest to it: i. e., say not to thy soul, Thou wilt not succeed in thine enterprise; for thy doing so will divert thee, or hinder thee, therefrom. A proverb. (Meyd, &c.) — *كَذَبَ*, pass., *He was told a lie; a falsehood; or an untruth.* (K.) — Abou-Duwál says,

• *كَذَبَ الْعَيْرَ وَإِنْ كَانَ بَرَحَ* •

*The wild ass hath lied, although he hath passed from right to left: [the doing which is esteemed unlucky:]; or, [agreeably with explanations of *كَذَبَ* given below,] hath become languid, and within [the sportsman's] power, or reach, &c.: or keep to the wild ass, and hunt him, &c. A proverb, applied in the case of a thing that is hoped for, though difficult of attainment. (TA.)* — *كَذَبَتْ* and *كَذَبْتُ* *She (a camel), being covered by the stallion, raised her tail, and then returned without conceiving. (En-Nadr, K.)* — *كَذَبَ* is said of other things than men [and animals]: as of lightning, [meaning *It gave a false promise of rain*]: of a dream, an opinion, a hope, and a desire, [meaning, in each of these cases, *It proved false*]. (TA.) — So also *كَذَبَتِ الْعَيْنُ* *The sense [i. e., the sight] of the eye deceived it. (TA.)* — *كَذَبَ الرَّأْيُ* [*The judgment lied*]; i. e., he imagined the thing contrary to its real state. (TA.) [See also *صَدَقَ ظَنِّي* *Thine eye showed thee what had no reality. (TA.)* — *كَذَبَ بَيْنُ الشَّاقَةِ* and *كَذَبَ*, (the latter mentioned in the S.) *The milk of the camel passed away, or failed. (Ib.)* — *كَذَبَ فِي سَبْرِهِ* [*He (a camel) became slack, or slow, in his pace: see 2.*] (TA.) — *كَذَبَ الْحَرُّ* *The heat abated. (TA.)* — See also 2. — *كَذَبَ* *He found his hopes to be false, or vain. (IAmb.)* *انْظُرْ كَيْفَ كَذَبُوا عَلَيَّ* [See how they lied against themselves,] is said to signify *see how*

their hope hath proved false, or vain. (TA.) — *ظَنُّوا أَنَّهُمْ قَدْ كَذَبُوا*, [Kur xii. 110,] *They (the apostles) thought that they had been disappointed of the fulfilment of the promise made to them.* So accord. to one reading. Accord. to another reading, the verb is *كَذَبُوا*: [in which case, the meaning of the words appears to be, "They knew that they had been pronounced liars" by the people to whom they were sent]. (TA.) There are also two other readings; *كَذَبُوا* and *كَذَّبُوا*: accord. to the former, the verb refers to the people to whom the apostles were sent; and *ظَنُّوا* means "they knew:" accord. to the latter, the words mean, "They (the people above mentioned) thought that they (the apostles) had broken their promise." (Jel.) — *مَا كَذَبَ الْفَوَاحِشُ مَا رَأَى* [The mind did not belie what he saw.] (Kur liii. 11.) — *كَذَبَتْهُ نَفْسُهُ* [His soul lied to him:] *his soul made him to desire things, and to conceive hopes, that could scarcely come to pass. (K.)* Hence the soul is called *الْكُذُوبُ*. You say in the contr. case, *صَدَّقَتْهُ نَفْسُهُ*, and *الْكُذُوبُ*. (TA.) See *كَذُوبٌ*, and art. *صدق*. — Hence, *كَذَبَ عَلَيْهِ* signifies *It rendered him active, or brisk; animated him; instigated him; incited him; (K.)* as also *كَذَبَهُ*. (Z.) — Hence, *كَذَبَ عَلَيْهِ* and *كَذَبَكَ* and *كَذَبَ عَلَيْكَ* have sometimes the same signification, though not always the same government, as *عَلَيْكَ*, or *الْزَمَ*; *Keep to; or take to.* The noun following is put in the nom. case accord. to the dial. of El-Yemen; and in the acc. accord. to the dial. of Muḍar: or, as some say, is correctly put in the nom. only. (TA.) You say, *كَذَبَ عَلَيْكَ كَذَا وَكَذَا*, meaning *Keep to, or take to, such and such things.* It is an extr. phrase. (ISK.) You also say, *كَذَبْتُ عَلَيْكَ*, meaning *Keep thou to me: and كَذَبْتُ عَلَيْكُمْ* *Keep ye to me.* IAqr. cites the following verse of Khidāsh Ibn-Zuheyri, [in which he tauntingly compares a people to ticks]:

• *كَذَبْتُ عَلَيْكُمْ أَوْ عِدُونِي وَعَلَّلُوا* •
• *بِئِى الْأَرْضِ وَالْأَقْوَامِ قِرْدَانٍ مَوْطَبَا* •

[*Keep ye to me: threaten me, and soothe by (the mention of) me the land and the peoples, O ticks of Mowḍhab!*] meaning *Keep ye to me, and to satirizing me, when ye are on a journey, and traverse the land mentioning me. (TA.)* In like manner, *يَوْمَ الْأَحَدِ وَالْخَمِيسِ كَذَبَاكَ أَوْ يَوْمَ*, in a trad. respecting the proper days for being cupped, signifies *Keep thou to Sunday and Thursday, or Monday and Tuesday. (IAth, Z.)* The verb is thus used after the manner of a proverb, and is invariable [as to tense], being constantly in the pret. tense, connected [literally or virtually, when explained by *كَذَبْتُ* followed by the prep. *بِ*, or by *الْزَمَ*,] only with the person addressed, and in the sense of the imperative. *كَذَبَاكَ* here [lit.] signifies *Let*

them render thee active, or brisk, and animate thee, instigate thee, or incite thee. (Z.) [A trad. of 'Omar, quoted below, presents another instance to which this signification is said to apply.] — Or *كَذَبَ* denotes instigation, or incitement, of the person addressed, to keep to the thing that is mentioned; as in the saying of the Arabs, *كَذَبَ عَلَيْكَ الْعَسَلُ*, meaning *Eat thou honey: but the explanation of this is, (The relinquisher of) honey hath erred [to thee; i. e., in his representation of its evil qualities &c.; which is equivalent to saying, Eat, or keep to, honey]: تَارَكَ الْعَسَلَ* being put for *الْعَسَلُ*. [See also 1 in art. *عسل*.] In like manner, the saying of 'Omar, *كَذَبَ عَلَيْكُمْ الْحَجُّ* &c., (see below,) signifies *Keep ye to the performance of the pilgrimage, &c.: [or (the relinquisher of) the pilgrimage hath erred to thee in his representation of it: therefore it means as above]. (IAmb.)* Accord. to IAmb the noun signifying the object of instigation [which may also be called the cause thereof] cannot be rightly put in the acc. case: if so put, the verb is without an agent. (TA.) [But see what is said on this point in the remarks on the trad. of 'Omar below.] — Or the verb in a case of this kind signifies *أُمُكِّنَ*: thus, *كَذَبَكَ الْحَجُّ* signifies *The performance of the pilgrimage is possible, or practicable, to thee: therefore [it means] Perform thou the pilgrimage. (ISh.)* — Or *أُمُكِّنَ* is its original signification; and the meaning intended is *Keep to; as in the ex. كَذَبَ الْعَتِيقُ*. (Aql.) — Antarah, addressing his wife 'Ableh, says; or, accord. to some, the poet is Khuzaz Ibn-Lowdhán;

• *كَذَبَ الْعَتِيقُ وَمَا شَنَ بَارِدُ* •
• *إِنْ كُنْتُ سَائِلَتِي غَبُوقًا فَادْهَبِي* •

(TA.) i. e., *Keep thou to the eating of dates, and to the cool water of an old, worn-out, skin: if thou ask me for an evening's drink of milk, depart: for I have appropriated the milk to my colt, which is profitable to me, and may preserve me and thee: (L:) العَتِيقُ is in the nom. case accord. to the dial. of El-Yemen: but in the acc. accord. to that of Muḍar. (TA.)* — Er-Raḍee [reading *العَتِيقُ*] cites this verse as a proof that *كَذَبَ*, originally a verb, has become a verbal noun, signifying *الْزَمَ*. (TA.) But he is the only one who asserts it to be a verbal noun. (MF.) — Also, Mo'akkir El-Bāriḳee says,

• *وَذَبَانِيَّةٍ أَوْصَتْ بَنِيهَا* •
• *بَأَنَّ كَذَبَ الْقَرَاظِ وَالْقُرُوفِ* •

And many a woman of Dhubyān charged her sons by [saying], Keep to the red garments (اكسية), and the bags (or receptacles) of leather tanned with pomegranate-bark. She charged them to take plenty of these two things as spoil from the tribe of Nemir, if they should prevail over them. (Abou-'Obeyd El-Kāsim Ibn-Selām.) — *كَذَبَ* is also said to have the same