

[in the Kur ii. 84] is explained by Aboo-Is-hák as meaning *So they bore the burden of anger upon anger*; syn. اَحْمَلُوا; this being said by him to be the proper signification of the verb: or, as some say, the meaning is, [they bore the burden of] sin for which they deserved the fire [of Hell] following upon sin for which they deserved the same: or they returned [laden with anger upon anger]: (T:) or they became deserving of anger upon anger. (Ksh.) [See a similar phrase, also from the Kur, above.] It is said in a form of prayer, اَبُوْهُ اِلَيْكَ بِنِعْمَتِكَ, meaning *I acknowledge, or confess, to Thee thy favour [towards me, as imposing an obligation upon me]*. (Mgh.) You say also, بَاءٌ بِحَقِّهِ; (S;) and بِدَمِهِ; (M, K;) *He acknowledged, or confessed, [himself to be answerable, responsible, or accountable, for] his right, due, or just claim*; (S;) and so [for] his blood: (M, K;) the verb expresses acknowledgment, or confession, always of something for which its agent is, as it were, indebted, or answerable; not the contrary. (S.) — بَاءٌ بِكَفَى, in a poem of Sakhr-el-Ghef, means *It [referring to a sword] became in my hand; my hand became to it a مَبَاة, i. e. مَاوِي [or place of abode]; it returned, and became in my hand*: or, accord. to Ibn-Habeeb, i. q. اسْتَقَلَّ [app. a mistranscription for اسْتَقَرَّ it rested, or remained; the verb بَاءٌ in this phrase being from بَوَّأ signifying لزوم, explained above]. (Skr p. 16.) = بَاءٌ also signifies *It (a thing, TA) suited, matched, tallied, corresponded, or agreed*. (K.) [Hence,] بَاءٌ فَلَانٌ بَغْلَانٌ (inf. n. بَوَّأ, TA) *Such a one was the like, or equal, of such a one, to be slain [in retaliation] for him*: (T:) or became his like, or equal, so that he was slain [in retaliation] for him: (Mgh:) and was slain for him, (AZ, T, S,) and his blood became a compensation for the blood of the other: (T:) or was deserving of being, or fit to be, slain in retaliation for him, (Ksh and Bā in ii. 58,) because his equal: (Ksh ibid.) or was slain for him, and so became equal with him; (K, TA;) as also بَوَّأَهُ, and بَوَّأَهُ. (M, K.) One says, بَوَّأَهُ, i. e. *Be thou of such as are slain [in retaliation] for him*. (S.) And it is said in a prov., بَاءَتْ عَرَارٌ بِكَحْلٍ, these were two cows, which smote each other with their horns, and both died: the proverb is applied to any two that become equal. (S in this art.; and the same and K in art. عر. [See also Freytag's Arab. Prov. i. 151.] — بَاءٌ دَمَهُ بِدَمِهِ, (T, M, K,) inf. n. بَوَّأ and بَوَّأَهُ, (M,) *He made his blood equal with [or an equivalent for] his [i. e. another's] blood [by shedding the former in retaliation]*. (M, K.) And بَاءَهُ, [or بَاءَهُ بِهِ,] (M,) or بَاءَهُ, (T, S,) and بَاءَهُ, (S,) *He slew him [in retaliation] for him*; (T, S, M;) i. e., the slayer for the slain. (S.) [He slew such a one in retaliation for such a one] is said when the Sultān has retaliated for a man upon another man: and بَاءَهُ, inf. n. بَوَّأَهُ, signifies *he (the Sultān, or another,) slew him in retaliation*. (T.) = بَاءٌ signifies also *He exalted himself, or was proud*: app. formed by transposition [of the second

and third radical letters, the ي being changed into ا,] from بَأَى. (Fr, T.)

2. بَوَّأَهُ مَنَزَلًا *He lodged him in an abode*; (Fr, T, M, K;) as also بَوَّأَهُ فِي مَنَزِلٍ, (M, K,) and بَوَّأَهُ لَهٗ مَنَزَلًا: (T, M, K;) or, as also بَوَّأَهُ مَنَزَلًا, (the latter mentioned by Fr, T,) *he prepared for him an abode, (S, Mgh,) and assigned, or gave, him a place therein*: (S:) and بَوَّأَهُ دَارًا and بَوَّأَتْ بَوَّأَتْ I lodged him in a house: (Mgh:) and بَوَّأْتُكَ بَيْتًا I took for thee a house: and بَوَّأْتُ لِقَوْمِكُمْ بِبَصْرٍ يَبُوتًا [in the Kur x. 87] means *take ye two, for your people, in Egypt, houses*: (Akh, T:) or بَوَّأْتُ [or بَوَّأْتُ مَكَانٍ] signifies a man's putting a mark upon a place, when it pleases him, that he may abide there: (El-'Itrcefec, T:) or بَوَّأَهُ he put it [a place] into a right, or proper, state; and prepared it: (Sh, T:) or بَوَّأَهُ he took a house as a place of abode, or as a dwelling: (Mgh:) or بَوَّأَهُ he looked for the best place that could be seen, and the most level, or even, and the best adapted by its firmness, for his passing the night there, and took it as a place of abode; (Fr, T;) or he took for himself a place of abode; (T, Mgh;) or he alighted and sojourned in a place of abode: and بَوَّأَهُ he took it as a مَبَاة [or place of abode]: (S:) and بَوَّأَ الْمَكَانَ and بَوَّأَ الْبَيْتَ [i. e. بَوَّأَ بِهِ] (Sh, T, K,) he alighted in the place, and stayed, or dwelt, in it: (Sh, T, K:) or بَوَّأَ he stayed, or dwelt, in it, i. e., a place: (Akh, T:) and بَوَّأَ الْمَكَانَ he alighted and abode in the place: (M:) [whence, in the Kur lix. 9,] وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ [and they who have made their abode in the City of the Prophet and in the faith]; the faith being likened to a place of abode; or the meaning may be مَكَانَ الْإِيمَانِ [the place of the faith]. (M.) بَوَّأَهُمْ مَنَزَلًا (AZ, M) and بَوَّأَهُمْ مَنَزَلًا (AZ, TA) also signify *He alighted and abode with them by the foot, or front, of a mountain, where it rose from its base, (AZ, M, TA,) or next to a river, or brook. (AZ, TA.)* = [Hence, (see بَاءَهُ)] بَوَّأَ (inf. n. تَبَوَّأ, K) + Inivit [feminam]: and he married [a woman]; took [her] in marriage: syn. تَزَوَّجَ: (M, K;) and also تَزَوَّجَ. (TA. [There mentioned as a distinct signification.]) The verb is trans. in these two senses. (TK.) = بَوَّأَ الرُّمَحَ *He directed the spear towards him*; (T, S;) and (T) confronted him with it; (T, M, K;) and prepared it, or made it ready [to thrust it towards him]. (TA.)

3. بَاءٌ فَلَانٌ بَغْلَانٌ. see بَوَّأَهُ.

4. بَوَّأَهُ بِهِ إِلَيْهِ, near the beginning of this art. — بَاءَهُ الْإِبِلَ, (T, S, O, L, and so in some copies of the K, in other copies of which we find بَاءَهُ, inf. n. بَوَّأَهُ, (T,) *He brought back the camels to the مَبَاة (T, S, O, L) or مَعْطَن (K,) both of which signify the place where they are made to lie down, at the watering-place. (L.)* And بَاءَهُ الْإِبِلَ, (T, M,) inf. n. as above, (T,) *He made the camels to lie down [in the مَبَاة], one*

beside another. (T, M.) And بَاءَهُ عَلَيْهِ مَالَهُ *He drove back, or brought back, to their nightly resting-place, for him, his cattle, (S, M, TA,) i. e., his camels, or his sheep or goats. (S, TA.)* And [hence,] لَا يَسْعَى الْمَرْحُ [God bestowed upon them cattle (i. e. camels &c.) which the nightly resting-place thereof would not contain]. (TA.) — See also 2, in four places. — بَاءَهُ الْإِبِلَ *He put the skin, or hide, into the tanning liquid. (K.)* In the O, the action is ascribed to a woman. (TA.) = بَاءَهُ مِنْهُ *He fled from him. (M, K.)* — فَلَاةٌ تَبَى فِي فَلَاةٍ *A desert that extends (lit. goes away) into a desert, (T, S, K,) by reason of its amplitude. (TA.)* = بَاءَهُ *I made him to acknowledge, or confess. (M.)* [It seems to be indicated in the M that one says, بَاءَهُ بِدَمِ فَلَانٍ, meaning *I made him to acknowledge, or confess, himself to be answerable, responsible, or accountable, for the blood of such a one.*] = See also 1, (towards the end of the paragraph,) in four places.

5: see 2, in eight places. — الرَّجُلُ يَتَبَوَّأُ مِنْ أَهْلِهِ كَمَا يَتَبَوَّأُ مِنْ دَارِهِ *The man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house; syn. يَسْتَكِينُ مِنْهَا. (S, Mgh, Msh.)* — See also 10.

6. تَبَوَّأُوا *They two (namely, two slain men, M) became equal [by being slain, one in retaliation for the other]. (M, K.)* It is said in a trad., أَمْرُهُمْ أَنْ يَتَبَوَّأُوا; incorrectly related as being يَتَبَوَّأُوا; (S, Mgh;) meaning *He (the Prophet) ordered them that they should be equal in retaliation, in their fighting: (Mgh:) the occasion of the order was this: there was a conflict between two tribes of the Arabs, and one of the two tribes had superior power over the other, so they said, "We will not be content unless we slay, for the slave of our party, the free of their party; and for the woman, the man:" A'Obeid holds the former reading to be the right. (T.)*

10. اسْتَبَاهُ: see 2. — In the following verse of Zuheyr Ibn-Abec-Sulmā,

فَلَمَّا رَأَوْا مَعْشَرًا أَسْرَوْا هَدْيًا • وَلَمَّا رَأَوْا جَارَ بَيْتٍ يُسْتَبَاهُ •

ISk says that the هَدْيٌ is *one who is entitled to respect, or honour, or protection*; and that يُسْتَبَاهُ is syn. with يَتَبَوَّأُ, meaning *whose wife is taken as a wife [by another man]*: but Aboo-Amr Esh-Sheybānee says that يُسْتَبَاهُ is from الْبَوَّاءُ, meaning "retaliation:" [and accord. to this interpretation, which is the more probable, the verse may be rendered, *And I have not seen a company of men who have made captive one entitled to respect, or honour, or protection, nor have I seen one who has begged the protection of the people of a house, or of a tent, slain in retaliation:*] for, he says, he came to them desiring to beg their protection, and they took him, and slew him in retaliation for one of themselves. (T.) See 1, near the end of the paragraph. — اسْتَبَاهُ الْحَكَمَ, and اسْتَبَاهُ الْحَكَمَ, *I asked the judge to retaliate upon a slayer; to slay the slayer for the slain. (M.)*