

مَبَاوِشٌ أَذْهَبَهُ اللَّهُ فِي نَهَابٍ [Whoso getteth wealth, or property, of such as is unlawfully acquired, God will make it to pass away in places of destruction]: (S:) but this is variously related; some saying مَبَاوِشٌ; and some, تَبَاوِشٌ; and some, نَبَاوِشٌ, with ن, which is explained in the K as signifying مَطَالِمٌ: the relation given in the S is that which is commonly known by the lexicologists; but all are correct, excepting that تَبَاوِشٌ, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تَبَاوِشٌ, pl. of تَبَاوِشٌ, of the measure تَفْعَالٌ from تَبَاوَشٌ, (K, TA,) meaning “the collecting”; and “mixing,” “confusing,” or “confounding”: (TA:) or from هُتُّ مَالًا حَرَامًا. (Sgh, TA.) A poet says,

\* تَأْكُلُ مَا جَمَعْتَ مِنْ تَبَاوِشٍ \*

[Thou eatest what thou hast collected of things unlawfully acquired]. (Sgh, TA.)

&c. هوع

See Supplement.]

### هيا

1. هَاء, aor. يَهَاء and يَهِي, (K; the latter not of respectable authority, Lh;) inf. n. هَيْتَةٌ, He was, or became, of good, or goodly, form or appearance, or other properties denoted by the term هَيْتَةٌ, q.v. (K.) — [هَيُّ, accord. to the K, signifies the same: but see below.] — هَيُّ, accord. to IHsh and others, the only verb of this form whose medial radical letter is ي: (MF:) accord. to the K, syn. with هَاء, in a sense indicated above: but IJ states that it has a superlative sense; that it is to be classed with قَضَوُ “excellent [or how excellent (see بَطَانٌ voce قَضَوُ) is he in his judging!]” and رَمَوُ “excellent [or how excellent] is he in his throwing, or shooting!” [wherefore it signifies Excellent, or how excellent, is he in his form or appearance! &c.;] and that it is, like قَضَوُ [and رَمَوُ], invariable [as to person, tense, and mood]. He observes that, as a verb of the measure فَعْلٌ is formed from one whose final radical letter is ي, [as قَضَوُ and رَمَوُ from قَضَى and رَمَى,] so is this formed on the same measure from a verb whose medial radical letter is ي: and that it is invariable [as to person, tense, and mood,] because of its resemblance, in its superlative sense, to the class of verbs of wonder, and to نَعِمَ and يَسُ. He further remarks, that they [the Arabs] have abstained from forming a verb on the measure فَعْلٌ [variable as to person, tense, and mood,] from one whose medial radical letter is ي, fearing to make what is difficult to pronounce still more so; for in that case they would be obliged to say بُعْتُ, أَبُوعُ, and بُوعَا; and, as

would also happen if a variable verb of the same measure were formed from one whose final radical letter is ي, the change of ي into و, which is more difficult to pronounce, would thus become frequent. (TA.) — هَاءٌ إِلَيْهِ, aor. يَهَاء, inf. n. هَيْتَةٌ, He desired, longed for, longed to see, him or it. (K.)

2. تَهِي, inf. n. تَهَيْتَةٌ and تَهِي, [primarily signifies He invested him with, or made him to have, هَيْتَةٌ, as meaning garb, guise, &c. See Bd xviii. 9. — And hence,] He prepared, provided, disposed, arranged, or put into a right, or good state, &c. (S, K.) [And hence, He rendered an affair feasible, or practicable; he facilitated it.]

5. تَهِي, [He, or it, was, or became, prepared, provided, disposed, arranged, or put into a right or good state, &c. And hence, It (an affair) was, or became, feasible, or practicable: and it (a thing) was, or became, attainable, or within power or reach.] — تَهِي لِلْأَمْرِ; and هَاءٌ لَهُ, (S, K,) aor. يَهَاء (K) and يَهِي, (S, K,) inf. n. هَيْتَةٌ; (S;) He prepared himself for the thing. (K.) Ex. وَقَالَتْ هُنْتُ لَكَ And she said, I have prepared myself for thee: accord. to one reading [for هَيْتٌ, in the Kur, xii. 23]. (Akh, S.) — [See also تَهِي, (Msh, K, art. اتى, &c.,) or الشئ, (S, art. اتى, &c.,) The thing, or affair, was, or became, feasible, or practicable, to him; and the thing was attainable.] — تَهِي لِلْبَيْتَاءِ [He was ready, or about, to weep: a phrase of frequent occurrence; like أَرَادَ الْبَيْتَاءِ, and هَمَّ بِالْبَيْتَاءِ.] (S, art. جهش, &c.)

6. تَهَابُوا عَلَى ذَلِكَ They agreed together upon that, or to do that. (K, TA.)

هِي and هِي The calling, or a call, to food and beverage. (K.) — The calling, or a call, to camels to drink: (K:) or, [rather,] a call to camels to food, or provender. (TA.) — [See arts. جَاء and هَاء.]

[Oh! what has happened to me?] an expression of regret; هِي being a word signifying regret for a thing that passes away from one, or escapes him: (S, TA:) or, (as some say, TA,) an expression of wonder: (K:) see also يَاهِي, which are syn. with يَاهِي, (TA:) or هِي, (accord. to certain of the lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying Attend! (تَنَبَّهْ); like صَمَةٌ, which signifies “Be silent!” (K;) the interjection يَاهِي being put before it in like manner as it is in the saying of Esh-Shemmákh,

\* أَلَا يَا أَسْقِيَانِي قَبْلَ غَارَةِ سِنَجَالٍ \*

[Come now! O, give me to drink, before the

expedition of Sinjábil]; (TA;) and هِي being indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (K, TA.) — [See also art. شَيْء.]

هَيْتَةٌ and هَيْتَةٌ Form, fashion, shape, aspect, or appearance; figure, person, mien, feature, or lineaments; (S, TA;) guise; or external state or condition; (Msh;) state with regard to apparel and the like; or garb; (Lth;) state, condition, or case; quality, mode or manner of being: (K:) pl. هَيَاتٌ and هَيَاتٌ. (TA.) — حَسَنُ الْهَيْتَةِ [of goodly form, aspect, or appearance, guise, state of apparel, garb, &c.]. (S.) — [Also, goodliness of form &c.: see 1. See also سَمَتْ, for an addition.] — هَيْتَةٌ عَارِضَةٌ, in Logic, An accidental mode. — أَقْبِلُوا ذَوِي الْبَيَاتِ عَثَرَاتِهِمْ — in a trad., signifies, Forgive ye the people of good qualities &c., who keep to one state and way, their slips. It alludes to those who make a slip unwittingly. (TA.)

هَيْتَةٌ: see هَيْتَةٌ.

هَيْتَةٌ: see what next follows.

هَيْتٌ and هَيْتٌ A person of good, or goodly, form or appearance, or other properties denoted by the term هَيْتَةٌ. (K.)

مَهْبَةٌ [Prepared, &c.] — Also i.q. وَرَدٌ, q.v. (MF, art. ورد.)

مَهْبَاةٌ A thing respecting which persons have agreed together. (K, TA.)

مَهْبِيَّةٌ A camel that seldom fails of becoming pregnant when she has been covered. (K.)

### هيب

1. هَيْبَةٌ, (S, K, &c.,) first pers. هَيْبْتُ, originally هَيْبْتُ, (S,) aor. يَهَابُ, (S, K,) [originally يَهَيْبُ, and يَهَيْبُ, (IKt, cited by MF,) imp. هَبْ, originally هَابُ, (S,) inf. n. هَيْبَةٌ (S, K, Msh) and هَيْبَةٌ (S, K) and هَيْبٌ; (K;) and اهتابه and تهيبه (K;) [He revered, venerated, respected, honoured, dreaded, or feared, him or it;] he regarded him or it, i.e., anything, TA,) with reverence, veneration, respect, honour, dread, or awe; (S, K, Msh, TA;) and fear; (S, K;) cautious fear, or caution. (K, Msh.) — هَيْبُ النَّاسِ يَهَابُونَ Reverence men, [and] they will reverence thee. (TA.) — هَيْبٌ, in which the original ي is changed into و, [He (a man) was regarded with reverence, veneration, or awe; with fear; or with cautious fear, or caution]. (S, K.)