

to the Sultán. (K, TA.) — And **بَاعَ فُلَانٌ عَلَى بَيْعِهِ**, [of which the lit. meaning has been shown above,] meaning † *Such a one superseded him, or occupied his place, in respect of honourable and elevated station or rank, and gained the mastery over him*; (K, TA.) and so **حَلَّ بَوَادِيهِ**: (TA:) or **بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ** means † *such a one gained the mastery over such a one, and wrested from him that which he sought to obtain from him*; and is an old proverb, applied by the Arabs to a man who contends with another, and seeks to obtain a thing from him by superior power or force, when he has succeeded in doing as above explained; and similar to it is the saying **شَقَّ فُلَانٌ خُبَارَ فُلَانٍ**. (El-Mufaḍḍal Ed-Dabbee, TA.) One also says, **مَا بَاعَ عَلَى بَيْعِكَ أَحَدٌ**, meaning † *Not any one has equalled thee*. (TA.) — **بُوع** is also used in the sense of **إِنْسَاطٌ**. (TA in art. **بُوع**. [See **إِنْبَاعٌ** in that art.])

3. **بَايَعَهُ** (S, Mgh, TA.) inf. n. **مُبَايَعَةٌ** and **بَيْعٌ**, (TA,) is from **الْبَيْعُ**; and so is **التَّبَايَعُ**; (S, TA;) this being syn. with **المُبَايَعَةُ**. (K, TA.) You say, **بَايَعَا** and **تَبَايَعَا**, meaning *They two sold and bought, each with the other*: (TK:) and **تَبَايَعْنَا** [*We sold and bought, one with another*]: (Mgh:) and **بَايَعَهُ** also signifies *He bartered, or exchanged commodities, with him*. (TA.) [See 1; where a citation from the Mṣb indicates that this latter is the primary signification accord. to the author of that work.] — It is also from **الْبَيْعَةُ**; and so is **التَّبَايَعُ**: (S, TA:*) **المُبَايَعَةُ** and **التَّبَايَعُ** from **الْبَيْعَةُ** signifying *The making a covenant, a compact, an engagement, or the like*; as though each of the two parties sold what he had to the other, and gave him his own special property, and his obedience, and all that pertained to his case. (TA.) [Hence,] **بَايَعَ الْأَمِيرَ** *He promised, or swore, allegiance to the prince; making a covenant with him to submit to him the judgment of his own case and of the cases of the Muslims [in general], not to dispute with him in respect of anything thereof, but to obey him in whatever command he might impose upon him, pleasing and displeasing*: in doing which, it was usual for the person making this covenant to place his hand in the hand of the prince, in confirmation of the covenant, like as is done by the seller and buyer; wherefore the act was termed **بَيْعَةٌ**, an inf. n. [of un.] of **بَاعَ**. (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 256—7.) [And hence the phrases, **بُوعٌ بِالْخِلَافَةِ** and **بُوعٌ لَهُ** *He had the promise, or oath, of allegiance made to him as being Khaleefeh*.] You say also, **بَايَعَهُ عَلَيْهِ**, inf. n. **مُبَايَعَةٌ**, *He made a covenant, a compact, an engagement, or the like, with him, respecting it, or to do it*: and **تَبَايَعُوا عَلَى الْأَمْرِ** [*they made a covenant, &c., respecting, or to do, the thing, or affair*]; like as you say **أَصْفَقُوا عَلَيْهِ**. (TA.)

4: see 1, first sentence.

6: see 3, throughout.

7. **إِنْبَاعٌ** *It was, or became, saleable, or easy of*

sale; it had an easy, or a ready, sale: (Ibn-'Abbād, K:) as though quasi-pass. of **بَاعَهُ** [and therefore primarily signifying it *was, or became, sold, or bought*]. (TA.)

8: see 1, in four places.

10. **اسْتَبَعْتُهُ الشَّيْءُ** *I asked him to sell the thing to me*; expl. by **يَبِيعُهُ مِنِّي**; (S, K:*) for instance, **عَبْدُهُ** [his slave.] (Mgh.)

بَيْعٌ inf. n. of 1 [q. v.]. — It also signifies *The hire, or hiring, of land*. (TA.) — Also *A thing sold, or bought*: (Mgh, Mṣb, TA:) a subst. in this sense: (Mgh, TA:) pl. **بُيُوعٌ**: (Mgh, Mṣb, TA:) which is also used as a pl. of the inf. n., to signify *Kinds of selling and buying*. (Mgh.) See also **بَيْعَةٌ**.

بَيْعَةٌ [inf. n. of un. of **بَاعَ**. — Hence,] *A striking together of the hands of two contracting parties in token of the ratification of a sale*. (Mṣb, TA.) — And [hence,] *The act of مُبَايَعَةٌ* [or promising, or swearing, allegiance and obedience, as explained above, (see 3,)] and submission, or obedience. (Mṣb, TA.) Whence, **أَيْمَانُ الْبَيْعَةِ** [*The oaths of allegiance and obedience*]; (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 257; and Mṣb;) which the Khaleefehs exacted; (Ibn-Khaldoon;) and which El-Hajjāj appointed, including hard, or difficult, matters, relating to divorce and emancipation and fasting and the like. (Mṣb.)

بَيْعَةٌ *A mode, or manner, of selling or buying*. (S, Mgh, K.) Hence, **صَاحِبُ بَيْعَةٍ** [*A person occupying himself in any kind of selling or buying*]: occurring in a trad. of Ibn-'Omar. (Mgh, TA.) And **إِنَّهُ لَحَسَنُ الْبَيْعَةِ** [*Verily he is good in the manner of selling or buying*]. (S, Mgh, TA.) — [A Christian church;] a place of worship (K) pertaining to the Christians: (S, Mgh, Mṣb, K:) or, as some say, a synagogue of the Jews: (TA:) pl. **بُيُوعٌ**, (K, TA,) or **بُيَعٌ**. (Mṣb: [but this I think a mistake: if correct, it is a coll. gen. n.])

بُيُوعٌ: see **بَيْعٌ**.

بَيْعَةٌ *An article of merchandise*; (Lth, S, K:) as also **بُيُوعٌ** [q. v. suprà]: (Mgh:) pl. of the former **بُيَاعَاتٌ**. (K.)

بَيْعٌ: see **بَائِعٌ**, in five places. — Also *A man who sells, or buys, well*; and so **بُيُوعٌ**: fem. of the former with ة: pl. masc. **بُيُوعُونَ**, and pl. fem. **بُيُوعَاتٌ**; neither the masc. nor the fem. having a broken pl. (TA.)

بَائِعٌ *A man who sells, or buys, much*. (TA.)

بَائِعٌ *Selling, or a seller*: and *buying, or a buyer*: (Mṣb, K, TA:) as also **بُيُوعٌ**: (K:) the former signification is the more obvious when **بَائِعٌ** is used without restriction: (Mṣb:) and **بُيُوعٌ** also signifies [accord. to some] *a bargainer, or chafferer*; (K, TA;) not a seller nor a buyer; but Esh-Shāfi'ee and Az deny that this epithet is

applied to a man before he has concluded the contract: (L, TA:) the pl. of **بَائِعٌ** is **بَائِعَةٌ**: (ISd, K:) and the pl. of **بُيُوعٌ** is **بُيُوعَةٌ** [or rather this is a quasi-pl. n.] and **أُبُيُوعَةٌ**: (K:) and Kr holds that **بَائِعَةٌ** is pl. of **بُيُوعٌ**. (TA.) **الْمُبَايَعَانِ** signifies *The seller and the buyer*; (S, Mgh;) and so **الْمُتَبَايَعَانِ**. (TA.) It is said in a trad., **بِالْخِيَارِ مَا**, and in another, **الْمُبَايَعَانِ**, [*The seller and the buyer have the option of cancelling the contract as long as they have not separated*]. (TA.) — **أَمْرَةٌ بَائِعَةٌ** † *A woman who easily obtains a suitor; or who is much in demand; by reason of her beauty*: (K, TA:) as though she sold herself: like **نَاقَةٌ تَاجِرَةٌ**. (Z, TA.)

مَبِيعٌ *Sold*: and *bought*: as also **مَبِيعٌ**: (S, K:) in the latter sense syn. with **مُبْتَاغٌ**. (Mṣb.) Kh says that the letter suppressed in **مَبِيعٌ** is the **و** of the measure **مَفْعُولٌ**, because it is augmentative: but Akh says that the letter suppressed is the medial radical; for when they made the **ي** quiescent, they transferred its vowel to the letter before it, so that it became **maḍmoomeh**, [the word thus being altered to **مَبِيعٌ**,] then they changed the **ḍammeh** into **kesreh** because of the **ي** after it, then the **ي** was suppressed, and the **و** was changed into **ي**, like the **و** of **مِيزَانٌ**, because of the **kesreh**: accord. to El-Mázineeh, each of these sayings is good; but that of Akh is the more agreeable with analogy. (S.)

مَبِيعٌ: } see **مَبِيعٌ**.
مُبْتَاغٌ: }

مُبْتَاغٌ: see **بَائِعٌ**, in two places.

بيلون

بَيْلُونٌ [*Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap*;] the yellow [or rather yellowish, or yellowish gray, and sometimes white, or whitish,] earth known by the name of **طِفْلٌ**. (TA, from Esh-Shiháb El-'Ajameeh.)

بين

1. **بَانَ**, (M, Mgh, Mṣb, K,) [aor. **يَبِينُ**,] inf. n. **بَيُونَةٌ** and **بُيُونٌ** (M, Mgh, K) and **بَيْنٌ**, (M, K,) *It (a thing) became separated, severed, disunited, or cut off*, (M, Mgh, Mṣb, K,) **عَنِ الشَّيْءِ** from the thing. (Mgh.) And **بَانَتْ**, (M, K,) or **بَانَتْ**, (Mṣb,) *She (a wife) became separated by divorce*, (M, Mṣb, K,) **عَنِ الرَّجُلِ** from the man. (M, K.) And **بَانَتْ** said of a girl, [*She became separated from her parents by marriage*;] *she married*: (ISh, T:) as though she became at a distance from the house of her father. (ISh, TA.) And **بَانَ**, (M,) or **بَانَ بِمَالٍ**, aor. **يَبِينُ**, (T,) inf. n. **بُيُونٌ** (T, M) and **بَيْنٌ**, (M,) *He became separated from his father, or mother, or both, by property [which he received from him, or her, or them,]* (AZ, T, M,) *to be his alone*: (AZ, T:) and El-Fárissee states, on the authority of AZ, that one