

الأمور being understood,] *He sought, or sought leisurely or repeatedly, to obtain knowledge [of the thing], until he knew [it]; he examined, scrutinized, or investigated:* (Bd in xlix.6:) *he sought, or endeavoured, to make the affair, or case, manifest, and to settle it, or establish it, and was not hasty therein:* (Idem in iv.96:) *or he acted, or proceeded, deliberately, or leisurely, in the affair, or case; not hastily:* (Ks, TA:) *or it has a signification like this: in the Kur ch. iv. v.96 and ch. xlix. v.6, some read قَتَبْتُوهُ, and others قَتَبْتُوا; and the meanings are nearly the same: قَتَبْتُ was said by Moḥammad to be from God, and العَجَلَةُ [i. e. "haste"] from the devil. (T.)*

6. *تباينا* They two (namely, two men, and two copartners,) became separated, each from the other: (M, TA:) *or they forsook, or abandoned, each other; or cut each other off from friendly or loving communion or intercourse; or cut, or ceased to speak to, each other. (K.)* And *تباينوا* They, having been together, became separated: (Mṣb:) *or they forsook, or abandoned, one another; or cut one another off from friendly or loving communion or intercourse; or cut, or ceased to speak to, one another. (S.)* — [Hence, *They two* were dissimilar: and *they two* (namely, words,) were disparate; whether contraries or not: and *they two* (namely, numbers,) were incommensurable.]

10. *استبان*, intrans.: see 1. = As a trans. verb: see 2, in six places.

*بأن* a coll. gen. n.: n. un. with ة: see art. *بون*.

*بَيْنَ* has two contr. significations; (T, S, Mṣb;) one of which is *Separation*, or *disunion* [of companions or friends or lovers]. (T, S, M, Mṣb, K.) Hence, *ذَاتِ الْبَيْنِ* as meaning *Enmity*, and *vehement hatred*: and the saying *ذَاتِ الْبَيْنِ لِإِصْلَاحِ* i. e. *For the reforming, or amending, of the bad, or corrupt, state subsisting between the people, or company of men; meaning for the allaying of the discord, enmity, rancour, or vehement hatred:* (Mṣb:) [but this has also the contr. meaning, as will be seen below: and it is explained as having a vague import; for it is said that] *فِي إِصْلَاحِ ذَاتِ الْبَيْنِ* means *In the reforming, or amending, of the circumstances subsisting between the persons to whom it relates, by frequent attention thereto.* (Mgh.) [Hence also,] *غُرَابُ الْبَيْنِ* [The raven of separation or disunion; i. e., whose appearance, or croak, is ominous of separation: said by some to be] *the غُرَابُ termed أَبْقَعُ* [i. e. in which is blackness and whiteness; or having whiteness in the breast]; (S, K;) so described by the poet 'Antarah: (S:) *or that which is red in the beak and legs; but the black is called الْحَاتِرُ*, because it makes [or shows] separation to be absolutely unavoidable, (Abu-l-Ghowth, S, K,) according to the assertion of the Arabs, i. e., by its croak: (Mṣb in art. حَمْر:) [or it is any species of the *corvus*:] Ḥamzeh says, in his Proverbs, that this name attaches to the *غُرَاب* because, when the people of an abode go away to seek after herbage, it alights in the place of their tents, searching the sweepings: (Ḥar p. 308:) but accord. to the Kāḍee of Granada, Abou-'Abd-Allah Esh-Shereef,

this appellation, so often occurring in poetry, properly signifies *camels that transport people from one district, or country, to another; and he cites the following verses:*

• غَلَطَ الَّذِينَ رَأَيْتُهُمْ بِجَهَالَةٍ  
• يَلْحَوْنَ كُلَّهُمْ غُرَابًا يَنْعَقُ  
• مَا الذَّنْبُ إِلَّا لِلْبَاعِرِ إِنِّهَا  
• مِمَّا يُشْتَتِ جَمْعُهُمْ وَيُقَرِّقُ  
• إِنَّ الْغُرَابَ بَيْنَهُ تَدْنُو النَّوَى  
• وَتَشْتَتِ الشَّمْلَ الْجَمِيعَ الْإِنْتَى

[Those have erred whom I have seen, with ignorance, all of them blaming a raven croaking: the fault is not imputable save to the camels; for they are of the things that scatter and disperse their congregation: verily the place that is the object of a journey is brought near by the raven's lucky omen; but the she-camels discompose the united state]: and Ibn-'Abd-Rabbih says,

• زَعَقَ الْغُرَابُ فَقُلْتُ أَكْذَبُ طَائِرٍ  
• إِنْ لَمْ يُصَدِّقْهُ رُغَاءُ بَعِيرٍ

[The raven cried; and I said, A most lying bird, if the grumbling cry of a camel on the occasion of his being laden do not verify it]. (TA in art. غرَب.) — Also *Distance*, (S, M, Mṣb, K,) by the space, or interval, between two things. (Mṣb.)

You say, *بَيْنَ الْبَلَدَيْنِ بَيْنَ* Between the two countries, or towns, &c., is a distance, of space, or interval: (Mṣb:) and *بَيْنَهُمَا بَيْنَ* Between them two is a distance, with *ي*, when corporeal distance is meant: (Idem in art. *بون*.) *وَرَبَّاهُمَا* [Verily between them two is a distance], not otherwise, in the case of [literal] distance. (S.) And you say also, *بَيْنَهُمَا بَيْنَ* (T in art. *بون*, S, M\*) and *بَيْنَ بَعِيدَ* (T in art. *بون*, S, M, \* Mṣb\* in art. *بون*) Between them two [meaning two men] is a [wide] distance; (M;) i. e. between their two degrees of rank or dignity, or between the estimations in which they are commonly held: (Mṣb in art. *بون*.) in this case, the latter is the more chaste. (S.) You also say, [using *بَيْنَ* to denote *An interval of time*,] *لَقِيتُهُ بَعْدَ بَيْنَ* [I met him after, or a little after, an interval, or intervals,] when you have met him after a while, and then withheld yourself from him, and then come to him. (S, M, K. [See also *بَعْدُ*].) = Also *Union* [of companions or friends or lovers]; (T, S, M, Mṣb, K;) the contr. of the first of the significations mentioned above in this paragraph. (T, S, Mṣb.) [Hence *ذَاتِ الْبَيْنِ* as meaning *The state of union or concord or friendship or love subsisting between a people or between two parties; this being likewise the contr. of a signification assigned to the same expression above: whence the phrase, إِفْسَادُ ذَاتِ الْبَيْنِ* (occurring in the S and K in art. *ابر*, and often elsewhere,) *The marring, or disturbance, of the state of union or concord &c.: and] hence the saying, سَعَى فُلَانٌ لِإِصْلَاحِ ذَاتِ الْبَيْنِ مِنْ عَشِيرَتِهِ* [Such a one laboured for the improving of the state of union or concord &c. of his kinsfolk; but

in this instance, the meaning given in the second sentence of this paragraph seems to be more appropriate]. (Ḥam p. 509.) — *ذَاتِ بَيْنِهِمْ* may also be used as meaning *The vacant space (سَاحَة) that is between their houses, or tents.* (Ḥam p. 195.)

*بَيْنَ* is also an adverbial noun, [as such written *بَيْنَ*], (S, M, Mgh, Mṣb, K,) capable of being used as a noun absolutely: (M, K:) it relates only to that which has space, as a country; or to that which has some number, either two or more, as two men, and a company of men; and denotes [intervention in] the interval between two things, or the middle, or midst, of two things, (Er-Rāghib, TA,) or the middle of a collective number: (S:) [thus it signifies *Between*, and *amidst*, and *among*:] its meaning is [therefore] vague, not apparent unless it is prefixed to two or more [words, or to a word signifying two or more], or to what supplies the place of such a complement: (Mṣb:) it must necessarily be prefixed, and may not be otherwise than in the manners just explained: (Mgh:) [i. e.] it may not be prefixed to any noun but such as denotes more than one, or to a noun that has another conjoined to it by *و*, (M,) not by any other conjunction, (M, Mṣb,) accord. to the usage commonly obtaining. (Mṣb.)

You say *بَيْنَ الرَّجُلَيْنِ* [Between the two men]: (Er-Rāghib, TA:) and *الْمَالُ بَيْنَ الْقَوْمِ* [The property is between the company of men]: (M, Mṣb, Er-Rāghib:\*) and *الْمَالُ بَيْنَ زَيْدٍ وَعَمْرٍو* [The property is between Zeyd and 'Amr]: and *هُوَ بَيْنِي وَبَيْنَهُ* [He, or it, is between me and him]: (M:) and *جَلَسْتُ بَيْنَ الْقَوْمِ* I sat in the middle of [or amidst or among] the company of men: (S, K:) and *بَيْنَكُمْ الْبَعِيرُ فَخُذَاهُ*, with *الْبَعِيرُ* in the accus. case, [See between you two the camel, therefore take him], a saying heard by Ks: (L in art. *عند*.) and *فَسَدَ مَا بَيْنَهُمْ* [The state subsisting among them became bad, or marred, or disturbed]: (S and K in art. *ميط*.) and *بَيْنَ الْإَيَّامِ* (M and K in art. *ندر*) and *بَيْنَ الْإَيَّامِ* (S and Mṣb in that art.) [In, or during, the space of (several) days]: and *عَوَانَ بَيْنَ ذَلِكَ*, in the Kur [ii. 63], is an ex. of its being prefixed to a single word supplying the place of more than one; (Mgh, Mṣb:) the meaning being, *Of middle age, between that which has been mentioned; namely, the فَارِضُ and the بَكْرُ*. (Bd.) Some allow that two words to the former of which *بَيْنَ* is prefixed may be connected by *فَ*, citing as an evidence the phrase used by Imra-el-Kays, *بَيْنَ الدَّخُولِ فَحَوْمَلٍ* [as though meaning *Between Ed-Dakhool and Howmal*]: but to this it has been replied that *الدَّخُولُ* is a name applying to several places; so that the phrase [means *amidst Ed-Dakhool &c.*, and] is similar to the saying, *الْمَالُ بَيْنَ الْقَوْمِ* [mentioned above, or *جَلَسْتُ بَيْنَ الْقَوْمِ*, also mentioned above].

(Mṣb.) [You say also, *بَيْنَ أَظْهُرِهِمْ*, and *بَيْنَ يَدَيْهِمْ*, &c., meaning *In the midst of them.* (See art. *ظهر*.) And *بَيْنَ يَدَيْهِ*, and *بَيْنَ يَدَيْهِمْ*, meaning *Before him, and before them.* *بَيْنَ* is also often used absolutely as a noun: thus it is in the Kur lxxxvi. 7, *يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ* Coming