

كج; as also اكتبه. (S.) This is the original signification. (S.) — [Hence,] *He gained, acquired, or earned, wealth or the like*; as also اكتب. (Msb.) كَسَبْتُ شَيْئًا and اِكْتَسَبْتُ are syn., [signifying *I gained a thing*]. (S.) — Hence [also], كَسَبَ and اكتب (S, K, Msb) and تَكَسَّبَ (K) *He sought, sought after, or sought to gain, sustenance, or the like*, (S, K,) for his family: (Msb:) or كَسَبَ signifies *he got, or obtained, or gained, acquired, or earned, [sustenance, &c.]*; and اكتب, *he applied himself with art and diligence [to get, or obtain, or gain, acquire, or earn, sustenance &c.]*; he laboured to earn, or gain, sustenance: (Sb, K:) [so] also تَكَسَّبَ is explained by اِكْتَسَبَ: (S.) *he applied himself, as to a task, to gain, &c.* (S.) — كَسَبَ is also said to signify, and originally, both *he sought, or sought after, [sustenance]*; and *he laboured in seeking, or seeking after, sustenance*. (TA.) — اكتب has a more intensive signification than كَسَبَ; and hence, in the last verse of the second chap. of the Kur [لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ] *To it shall be given what reward it hath earned, and upon it shall be executed what punishment it hath drawn upon itself*, the latter is used with reference to what is good; and the former, with reference to what is evil. (IJ.) You say, كَسَبَ خَيْرًا, [*He gained, or earned, or did, good*]: and اكتب [*He gained, or earned, or did, evil*]. (A.) — [This distinction, however, is not always observed: for] كَسَبَ signifies, *He did either a good or an evil deed*: [because he who does so earns, or draws upon himself, reward or punishment.] (Jel in ii. 281; and iii. 24; &c.) And اكتب *He committed an act of which he was accusable*. (Jel in xxxiii. 58.) كَسَبَ إِنَّمَا and اكتب signify *He [committed, or] burdened himself with (تَحَمَّلَ), a sin, or crime*. (Msb.) — كَسَبَ مَالًا (S, K,) and اكتب مَالًا (IAar, IAth, K,) but the former is the more approved: the latter is by Fr and some others rejected: (TA:) *He caused him to gain, acquire, or earn, wealth*: (IAth, Msb:) or *he assisted him to gain, acquire, or earn, wealth*. (IAth.) كَسَبَ عَلِيًّا *He caused him to gain, or acquire, knowledge*. (Msb.) [In like manner,] اِكْتَسَبْتُ الْعَبْدَ *I caused the slave to gain, or make gain*; the verb having here the sense of the measure اُفْعَلْتُ; like as اُخْرِجْتُه signifies اُخْرِجْتُهُ. (Msb.) [See an ex. voce اَدِيرُ — اَدِيرُ عَنْ كَسَبِ الْإِمَاءِ — [He (Mohammad) forbade the making female slaves to earn money, or the like, (by prostitution)]. (TA, from a trad.) — مَا كَسَبَ in the Kur cxi, 2, is said to signify *His children*. A man's children are among the things termed his كَسَبَ. (TA.) — كَسَبَ عَجَبًا *It occasioned, or caused, him to wonder*. (TA, voce اَعْجَبَ.)

4: see 1.

5: see 1.

8: see 1 throughout.

فَلَانٌ طَيِّبُ الْكُتُبِ inf. n. of 1. q.v. — (S, K,) and الْمَكْسِبُ, and الْمَكْسِبُ, (K,) and الْكَيْسِيَّةُ, and الْكَيْسِيَّةُ, (S, K,) and (IM,) [Such a one makes good gain: كَسَبَ &c. signifying *gain, acquisition, or earning*: and also *a deed, whether good or evil*].

كُنْجَارُ [or كُنْجَارَةٌ], a Persian word, called by some of the people of Es-Sawád [or كُنْجَارُ; i.e., The dregs of sesame-grain, or the like, from which the oil has been expressed]; (TA;) dregs remaining after the expression of oil: (S, K:) [as also كُنْجَبُ:] from the Persian كُشَب, (AM,) [or rather كُنْجَب, or كُنْجَب]. See also تَخ.

كُتَبَ: see كُتَبَ.

كُتَبَ: see كُتَبَ.

اِكْتَسَبَ: see اِكْتَسَبَ.

كُتَبَ The wolf. (L, K.) — A name of a bitch: (S:) one of the names of the bitch: (ISd:) as also كُتَبَ: (K:) as كُتَبَ is a name of the dog; i.e., of the male: (K:) names thus used as ominous of gain, [or of capturing game]: (IM:) كُتَبَ, as a name of a hunting bitch, means كُتَبَ. (TA, art. برح.)

كُتَبَ [so in the copies of the K in my hands; but by the place in which it is mentioned in the TA, it is implied that it is كُتَبَ: see also كُتَبَ] A thing; anything. كُتَبَ He has not anything. (K.) = رَجُلٌ كُتَبَ, and كُتَبَ, A man who makes much gain. (K.)

كُتَبَ: see كُتَبَ. — اِبْنُ الْكُتَبِ Bastard. (K.)

كُتَبَ: see كُتَبَ.

كُتَبَ A certain plant. (K.) = See also كُتَبَ.

اَلْجَوَارِحُ i.q. اَلْكَوَابِصُ (S, K,) here meaning *The members (either of a man or of a bird) by means of which is gained, acquired, or earned, sustenance, or the like*. (MF.) [The explanation in the TA, اَلْجَوَارِحُ مِنَ الْإِنْسَانِ وَالطَّيْرِ, seems, at first sight, to signify *prey*, whether men or birds: but this meaning I do not think to be the one intended.]

اَبُو كُتَبَ The wolf. (K.)

اِكْتَسَابِي [Acquired knowledge, such as is acquired by study: as also كُنْيَ:] opp. to ضُرُوبِي as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.)

كُتَبَ, and مَكْسِبَةٌ see مَكْسِبَةٌ.

كسر

جُلْجُلَانٌ and كُزْبَرَةٌ The plant of the جُلْجُلَان; (K;) [i.e., the plant of which the fruit, or produce, is called الجُلْجُلَان;] dial. forms of كُزْبَرَةٌ and كُزْبَرَةٌ, q.v. (TA.)

كست

كُتَبَ i.q. كُتَبَ (K) and كُتَبَ, [i.e. Costus,] with which one fumigates. (Kr.)

كج

كج, [app. كَجِجَ, aor. كَجِجَ,] inf. n. كَجِجَ, [app. كَجِجَ,] *He had no beard grown; [was naturally beardless]*. From this it would seem that كوسج is an Arabic word. (IKoot, Msb.)

Q. Q. 1. كُوسَجَ He was, or become, what is termed كُوسَجَ; (K;) from which latter word the verb is derived. (Shifa el-Ghaleel.)

Q. Q. 2. كُوسَجَ عَقْلُهُ [He whose beard becometh long, his intellect becometh small.] (TA.)

كُوسَجَ (Th, S, K, &c.) and كُوسَجَ (Fr, K,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaḥkoob and ISk, and IDrst, (TA,) and AHei says that كُوسَجَ and كُوسَجَ are the only words of the measure فَوْعَلٌ, (MF,) and كُوسَجَ, (Ibn-Hishām El-Lakhmee,) a more strange form than that immediately preceding, (MF,) a word of well-known meaning, (K,) A man having no hair upon the side of his face [but only upon his chin]; (M;) i.q. اُتُّ: (M, S;) whose cheeks are clear of hair; (Expositions of the F) [used in the present day to signify having a scanty, or small, beard, and that only on the chin:] an arabicized word, (S, &c.) originally كُوسَجَ, (Msb,) [or rather كُوسَجَ, which is Persian]. — Also, Deficient in the teeth: (Aq, K:) from the Persian كوزه, (Sb,) [or rather كُوسَجَ]: [pl. كُوسَجَ, occurring in the TA in art. اُتُّ.] A woman said to her husband Thou art كوسج: to which he replied, If I be كوسج, thou art divorced. And the matter being referred to the Imām Abū-Hanēfeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is كوسج, and his wife is