

## لبس

1. لَبَسَ الثَّوْبَ, aor. ٢, inf. n. لَبَسَ (S, M, A, Mṣb, K) and لَبَسَ, (M,) [He put on, or wore, the garment.] You also say, اَلْبَسَ عَلَيْكَ ثَوْبَكَ [Put on thee thy garment]. (M.) And لَبَسَ السِّلَاحَ [He wore, or put on, the weapon, or weapons]. (S, K, in art. سلح, &c.) [See also 5.] — لَبَسَ الْحَيَاءَ لِبَاسًا [He put on pudency as a garment;] he protected himself by pudency. (IKṯt.) — لَبَسَ لَهُ أَذُنُهُ He feigned himself inattentive to him, or heedless of him. (M.) [See also اَذْنُ.)] And لَبَسْتُ عَلَى كَذَا أَذْنِي I was silent respecting such a thing, and feigned myself deaf to it. (A.) [Contr. of اَذْنِي.] — لَبَسَ امْرَأَةً He had the enjoyment of a woman, or wife, [meaning, of her converse and services,] for a long time. (K, TA.) And لَبَسَ فُلَانَةً عَمْرَهُ He had such a girl, or woman, with him during the whole period of his youth. (K, TA.) And لَبَسَ النَّاسَ He lived with the people. (A.) And لَبَسَ قَوْمًا He lived, or enjoyed, a period of time, or a long period of time, (دَهْرًا,) with the people. (K, TA.) [And لَبَسَ أَبَاهُ, which is explained in the TA by مَلَهُ, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is مَلَيْتُهُ, and the meaning, † He enjoyed long life with his father: or he lived the period that his father lived: or he lived with his father all his (the latter's) life: see a verse of Ibn-Aḥmar cited voce بلو in art. اَبْلَى. See also a verse of El-Ajzāz cited voce خَلَجَ.] You say also, لَبَسْتُ فُلَانًا I took, or chose, such a one particularly, or specially, as a friend or companion. (Er-Rāghib in TA art. بطن.) And اَلْبَسَ النَّاسَ عَلَى قَدَرِ اخْلَاقِهِمْ † Consort thou with men [according to their natural dispositions]. (A, TA.) And لَبَسْتُ فُلَانًا I tolerated such a one, and accepted him, [and continued to associate with him, notwithstanding what was in him.] (A, TA.) — لَبَسَ عَلَيْهِ الْأَمْرَ (S, M, A, Mṣb, K,) aor. ٢, (S, M, Mṣb, K,) inf. n. لَبَسَ, (S, M, Mṣb,) He made, or rendered, the thing, or case, or affair, confused to him: (S, M, Mṣb, K:) and لَبَسَهُ (A, Mṣb,) inf. n. تَلَبَّسَ, (S, K,) signifies the same in an intensive degree: (S, Mṣb, K:\*) or the former signifies either as above, or he concealed the thing, or case, or affair, from him: (R, MF:) and [in like manner] تَلَبَّسَ is syn. with تَلَبَّسَ (K,) or is similar thereto: (S:) and the former also signifies he made, or rendered, the thing, or case, or affair, dubious to him; (TA;) [as also لَبَسَهُ: both signify he involved the thing, or case, or affair, in confusion, or doubt, to him: and he

concealed, disguised, or cloaked, it to him.] It is said in the Kur., [vi. 9,] وَلَنَلَبَسَنَّ عَلَيْهِمْ مَا يَلْبِسونَ And we would make confused to them what they make confused: (S, Mṣb:) or make dubious to them what they make dubious, and would make them to err like as they have made to err. (TA.) And again, [ii. 39,] وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ And do not ye confound the truth with falsity. (Ibn-'Arafah.) And again, [vi. 82,] وَلَا تَلْبِسُوا إِيمَانَهُمْ And have not mixed up their belief with polytheism. (TA.) And again, [vi. 65,] أَوْ يَلْبِسَكُمْ Or to confuse your case, [making you to be of different parties,] with the confusion of discordance and of agreement. (TA.) You say also, لَبَسْنِي, meaning, He, or it, made me to become confounded, or in doubt, (جَعَلَنِي التَّيْسَ,) respecting his case, or affair. (TA, from a trad.)

2: see 4: — and see also لَبَسَ, in three places. [تَلَبَّسَ, alone, often signifies The involving a thing in confusion, or doubt: and the practising concealment, or disguise.] — See also 8.

3. لَبَسَ الرَّجُلَ, [inf. n. مَلَابَسَةٌ and لَبَاسٌ,] He mixed, consorted, or held social intercourse, with the man; syn. خَالَطَهُ. (M, A, Mṣb,\*) [Hence, app., it is said that] اَللَّبَاسُ signifies, (K,) or is from المَلَابَسَةُ, which signifies, (Ibn-'Arafah) The mixing one's self and congregating: or the being mixed and congregated. (Ibn-'Arafah, K.) You say, لَبَسْتُ لِبَشْتِهِ حَتَّى عَرَفْتُ دَخْلَتَهُ I mixed with him [until I knew his mind, or inward state or circumstances]. (A.) And لَبَسْتُ [alone] signifies I knew his mind, or inward state or circumstances. (S, K.) — لَبَسَ الْأَمْرَ, and لَبَسَ عَمَلَهُ: see 5. — [لَبَسَ often signifies A close, or an intimate, connexion between two things.] See also 8.

4. لَبَسَ الثَّوْبَ [He put on him, or clad or decked him with, the garment, and so, vulg., † لَبَسَهُ.] (M, Mṣb.) — لَبَسَ also signifies He, or it, covered him, or it: (K:) or overspread him, or it; i.e. covered the whole thereof. (AA.) You say, الْحَرَّةُ الْأَرْضُ الَّتِي أَلْبَسَهَا حِجَارَةٌ سَوْدُ [The ground which black stones have covered, or covered the wholly]. (TA.) And اَللَّيْلُ السَّمَاءُ, (TA,) or اَللَّيْلُ, (AA,) [The clouds covered the sky, &c.;] but you do not say, لَبَسَ اَللَّيْلُ السَّمَاءَ. (AA.) And اَللَّيْلُ اللَّيْلُ [The night covered us, &c.]; but not اللَّيْلُ اللَّيْلُ. (AA.) And اَللَّيْلُ الشَّبَابُ: see 1 in art. غطو and غطى. — اَلْبَسَتْ الْأَرْضُ The land became covered by plants, or herbage. (M.) — See also 8.

5. تَلَبَّسَ بِالثَّوْبِ (S, K) He clad himself [lit. mixed himself, being explained by اِخْتَلَطَ,] with the garment. (K.) You say, تَلَبَّسَ بِلِبَاسٍ حَرِينٍ

and لَبَسًا حَسَنًا [He clad himself with goodly clothing]. (A, TA.) — [Hence,] تَلَبَّسَ بِالْأَمْرِ (S, K) [and التَّيْسُ بِهِ] He employed, busied, or occupied, himself [lit. mixed himself] with the affair; engaged in it; entered into it; became involved in it, or implicated in it; (K:) and [in like manner] اَلْأَمْرُ † لَبَسَ, syn. خَالَطَهُ. (S, K,\*) You say also, تَلَبَّسَ بِهِ and لَبَسَ عَمَلَهُ and التَّيْسُ بِهِ [He employed, busied, or occupied, himself with his work, or the like]. (A, TA.) [See 8.] — تَلَبَّسَ الطَّعَامُ بِالْيَدِ The food stuck to the hand. (K.) — تَلَبَّسَ بِي الْأَمْرُ The thing, as, for instance, love, mingled with me, and clung to me. (M.) [See an ex. in a verse cited voce عَطَفَةُ.]

8. اَلتَّيْسُ It (spun thread) became entangled. (Lth, Az, Sgh, in TA, art. عسر.) — It (a thing, or an affair, or a case) became [involved, complicated,] confounded, or confused, (S, M, Mṣb,\*) and dubious; (S, Mṣb;) as also † اَلْبَسَ, (TA,) and † لَبَسَ, which last belongs to the class of بَيْنَ in the phrase

قَدْ بَيْنَ الصُّبْحُ لِيَنِ عَيْنَيْنِ

(M, TA.) [You say, اَلشَّيْءُ بِشَيْءٍ آخَرَ The thing became confounded with another thing; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كَاهِلٌ.] And اَلتَّيْسُ عَلَيْهِ الْأَمْرُ The thing, or affair, became confused and dubious to him. (S.) And جَعَلَنِي اَلتَّيْسُ فِي أَمْرِهِ [He, or it, made me to become confounded, or in doubt, respecting his case, or affair]. (TA.) And اَلتَّيْسُ بِي I was, or became, disordered in my mind. (K, TA, from a trad.) — اَلتَّيْسُ بِعَمَلِهِ &c.: see 5. — اَلتَّبَسَتْ بِهِ الْخَيْلُ The horsemen overtook him. (A, TA.) — [اَلتَّيْسُ بِهِ also signifies He, or it, made it to be, or had it, as an accompaniment, or an adjunct. Hence, one of the uses of the preposition بِ is explained by some as being لِلتَّيْسِ: by others, † لِمَلَابَسَةٍ, or لِلْمَصَاحِبَةِ: all of which signify nearly the same. For instance, it is said in the Mgh, art. التَّمَائِلُ بِاتِّجَانٍ "the effigies with the crowns" upon pieces of money, اَلتَّيْسُ is used as a denotative of state, meaning accompanied مَقْرُونَةٌ مَعَهَا and مُتَبَسِّةٌ بِاتِّجَانٍ with the crowns, as their attributes: and نَسَبُ بِحَمْدِكَ "we declare thy remoteness from evil, with the praising of Thee," in the Kur ii. 28, is explained by Bḍ and others as meaning, مُتَبَسِّينَ بِحَمْدِكَ making the praising of Thee to be as an accompaniment, or an adjunct, to our doing that: and تَبَّتْ بِالْدَّهْنِ "growing with oil", in the same, xxiii. 20, as meaning, مُتَبَسِّيًا