

Khaffābec, K.) — A certain kind of wood; that which is called الحور: (K in art. حور:) because of its whiteness. (TA in that art.) [See حور.] — The cooking-pot; as also أَمْرٌ بَيْضَاءُ. (AA, K.) — The snare with which one catches game. (IAqr, K.) — Milk and water. (ISK, S, M, A, K.) A poet says,

وَمَا لِي إِلَّا الْبَيْضُ شَرَابٌ

[And I have not any beverage except milk and water]. (ISK, S, M.) — Bread and water: (Aq, M, K:) or wheat and water: (Fr, K:) or fat and milk. (AO, K.) — Fat and youthfulness (AZ, IAqr, M, A, K.) You say, ذَهَبَ أَبْيَضُهُ His fat and youthfulness departed. (TA.) — مَا رَأَيْتُهُ I have not seen him for, or during, two days: (Ks, M, A, K:) or two months. (Ks, M, K.) — أَيَّامُ الْبَيْضِ, (Msb, K,) or simply الْبَيْضُ, (Mgh,) for أَيَّامُ اللَّيَالِي الْبَيْضِ; [The days of the white nights;] i. e. the days of the thirteenth and fourteenth and fifteenth nights of the month; (Mgh, Msb, K:) so called because they are lighted by the moon throughout: (Msb:) or of the twelfth and thirteenth and fourteenth nights: (K:) but this is of weak authority, and extr.: the former is the correct explanation: (MF, TA:) you should not say أَيَّامُ الْبَيْضِ: (Ibn-El-Jawāleekī, IB, K:) yet thus it is in most relations of a trad. in which it occurs; and some argue for it; and the author of the K has himself explained الأَوَّاحُ by أَيَّامُ الْبَيْضِ. (TA.) — سَنَةٌ بَيْضَاءُ + A year [of scarcity of herbage,] such as is a mean between that which is termed شَهْدٌ and that which is termed حَمْرَاءُ. (TA in art. شهب.) — كَلَامٌ أَيْبُضٌ Language expounded or explained. (M.) — كَلِمَتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَاءُ وَلَا بَيْضَاءُ I spoke to him, and he did not return to me a bad word nor a good one. (M.) — A demonstrating, or demonstrated, argument, plea, allegation, or evidence. (M.) — And + A favour, or benefit, for which one is not reproached; and which is conferred without its being asked. (M.) [See also يَدٌ.] — الموتُ الْبَيْضُ Sudden death; (K, TA;) such as is not preceded by disease which alters the complexion: or, as some say, death without the repentance, and the prayer for forgiveness, and the accomplishment of necessary duties, usual with him who is not taken unawares; from بَيْضٌ signifying “he emptied” a vessel: so says Sgh: opposed to الموتُ الْأَحْمَرُ, which is slaughter. (TA.) — بَيْضَاءُ also signifies + A calamity, or misfortune: (Sgh, K:) app. as a term of good omen; like سَلِيمٌ applied to one who is stung by a scorpion or bitten by a serpent. (TA.) — بَيْضَاءُ الْقَيْظُ see بَيْضَاءُ, last sentence but one. — هَذَا أَبْيَضٌ مِنْ كَذَا &c.: see بَيَاضٌ.

مَبِيضٌ A place for laying eggs. (ISd, TA in art. فحس.)

مُبِيضَةٌ A woman who brings forth white children: the contr. is termed مُسَوَّدَةٌ: (Fr, K:) but مُوَضَّحَةٌ is more commonly used in the former sense. (O.)

مُبِيضَةٌ The fair copy, or transcript, made from a first rough draught; which latter is called مُسَوَّدَةٌ: probably post-classical.]

مُبَيِّضٌ A man wearing white clothing. (TA.) — Hence, المُبَيِّضَةُ A sect of [the class called] the ثَنَوِيَّةُ, (S, K,) the companions of الْمُقَتَّعُ; (S;) so called because they made their clothes white, in contradistinction to the مُسَوَّدَةُ, the partisans of the dynasty of the Abbāsees; (S, K,*) for the distinction of these was black: they dwell in Kāsr 'Omeyr. (TA.) [See also الْحُرُورِيَّةُ.]

بيع

1. بَاعَهُ, (S, Mgh, &c.,) aor. يَبِيعُ, (S, Msb, K,) inf. n. بَيْعٌ, (S, Mgh, Msb, K) and مَبِيعٌ, (S, Msb, K,) which latter is anomalous, (S,) the regular form being مَبَاعٌ, (S, K,) has two contr. significations: He sold it: and he bought it: (S, Mgh, Msb, K:) and ابَاعَهُ is a dial. var. of the same: (IKtt, Msb:) [but app. only in the former sense:] or this last signifies he offered it for sale; or exposed it to sale: (S, K:) and ابتاعَهُ, as well as بَاعَهُ, signifies he bought it. (S,* Mgh,* Msb, K.) The primary signification of بَيْعٌ is The exchanging, or exchange, of property; or the making an exchange with property; as in the phrases بَيْعٌ رَابِحٌ [an exchange of property bringing gain], and بَيْعٌ خَاسِرٌ [an exchange of property occasioning loss]: and this is a proper signification when it relates to real substances: but it is tropically used to signify the making the contract [of sale and purchase]; because this is the means of giving [and obtaining] possession: [though this signification is what is termed حَقِيقَةُ عَرَفِيَّةٍ, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صَحَّ الْبَيْعُ, or بَطُلَ, and the like, mean صَفَقَةُ الْبَيْعِ; [i. e. The contract of sale, or purchase, was valid, or was null;] but the prefixed n. being suppressed, and its complement [alone] used for it, and this being masc., the verb is made masc. (Msb.) بَاعَ [mostly signifies He sold: and] is doubly trans., both by itself and by means of مَنْ prefixed to the second object; (Mgh, Msb;) this prep. being thus used as a corroborative: (Msb:) you say, بَاعَهُ الشَّيْءَ and بَاعَهُ مِنْهُ [He sold to him the thing and He sold it to him]: (Mgh:) and بَعَثَ زَيْدًا الدَّارَ and بَعَثَ مِنْ زَيْدٍ الدَّارَ [I sold to Zeyd the house: (see also an explanation of the phrase اسْتَبَعْتُهُ الشَّيْءَ: and see بَاعَهُ مِنَ السُّلْطَانِ: to which might be added countless similar instances; for when باع signifies he sold, مَنْ is generally prefixed to the noun or pronoun denoting the person to whom the thing is sold:)] and sometimes لَ is put in the place of مَنْ; so that you say, بَعَثْتُكَ الشَّيْءَ and بَعَثْتُ لَكَ [I sold to thee the thing and I sold it to thee]; the لَ being redundant [when the verb has this meaning, though not when it has the contr. meaning, as will be seen below]. (Msb.) Of the contr.

signification we have an ex. in the saying of El-Farezdak,

• إِنَّ الشَّبَابَ لَرَابِحٌ مَنْ بَاعَهُ •
• وَالشَّيْبُ لَيْسَ لِبَائِعِهِ تِجَارٌ •

[Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers; the part. n. being here from the verb in the former sense]: (S, TA:) and [often in a case in which the verb is followed by لَ; as] in the saying of the شَيْءِ He bought for him the thing; (Mgh;) [the لَ not being redundant when the verb is used in this sense;] and as in the saying of Tarafch,

• وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ •
• بَتَاتَا وَلَمْ تَضْرِبْ لَهُ وَقْتُ مَوْعِدِ •

[And he will bring thee tidings for whom thou hast not bought travelling-provisions, and for whom thou hast not assigned an appointed time for his bringing them]: (TA:) and in the saying, بَاعَ دُنْيَاهُ بِأَخْرَجَتِهِ [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]: (Z, TA:) and [in like manner] you say, ابتاعَ زَيْدٌ الدَّارَ, meaning Zeyd bought the house: and ابْتاعَهُ لِيُغَيِّرَهُ He bought it for another person. (Msb.) The verb has this signification, also, in the trad., لَا يَبِيعُ بَعْضُهُمْ عَلَى بَيْعِ أَخِيهِ [One of you shall not buy in opposition to the buying of his brother when an agreement has been manifested but the contract has not been concluded]; (S, IAth, Mgh, Msb; [but in the S and Msb and by IAth, the trad. is related thus; لَا يَخْطُبُ الرَّجُلُ عَلَى خُطْبَةِ أَخِيهِ وَلَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ; (see art. خطب.);]) as is shown by the relation of Bkh, لَا يَبْتَاغُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ (Mgh, Msb:) or it may here have the contr. meaning: (IAth:) Az says that the seller and buyer are equal in offence when either of them does thus to another. (TA.) [Similar to this is the saying, لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ: see art. سوم. See also بَاعَ عَلَى بَيْعِهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ الْقَاضِيُ, meaning The judge sold against his will; (Mgh;) sold without his consent. (Msb.) — The pass. form is بِيعَ [It was sold: and it was bought]: (S, K:) optionally either [thus] with kesr to the ب, or [بِيعَ] with damm to the ب, (S,) [or rather with a sound between that of damm and that of kesr, which pronunciation is termed إِشْمَامٌ;] and some say بَوَعَ; (S, K;) changing the ي into و: and thus in the cases of قَبِلَ and كَبِلَ and the like: (S:) [but Ibn-Málik requires damm or ishām in the passive of a verb of which the medial radical is ي, and kesr or ishām in the passive of a verb of which the medial radical is و, to prevent the mistaking of an active verb for a passive in such cases as بَعَثَ and سَمِتَ: others, however, only prefer what Ibn-Málik absolutely requires in these cases. (See I'Ak p. 131.)] — You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. He sold him to the Sultān,] meaning he slandered him, or calumniated him,