

meaning in the words of the trad. **كَذَبَ النَّسَابُونَ**. [Keep to those skilled in genealogy:] or *Regard is to be had to what is said by those skilled in genealogy*: another meaning to which is assigned below. (TA.) — It sometimes signifies *It is incumbent, or obligatory*. So in the following: (a trad. of 'Omar: TA.) **كَذَبَ عَلَيْكُمْ الْحَجُّ** **كَذَبَ عَلَيْكُمْ الْعُمْرَةُ** **كَذَبَ عَلَيْكُمْ الْجِهَادُ ثَلَاثَةَ أَشْهُارٍ** [The performance of the pilgrimage is incumbent on you: the performance of (the rites called) *العمرة* is incumbent on you: *warring (for the sake of religion)* is incumbent on you: three expeditions are incumbent on you]: (S, \* K:) or **كَذَبَ**, here, is from **كَذَبَتْ نَفْسُهُ**, "his soul made him to desire things, and to conceive hopes, that could scarcely come to pass;" and the meaning is *let [the expectation of the reward which will follow] the performance of the pilgrimage render thee active, or brisk, and animate thee, instigate thee, or incite thee, to the act*: [and so of the rest of the trad.: but here I should observe, that, for **لِيُكْذِبَكَ** and **لِيُشْطِكَ** and **يَبْعَثَكَ**, in the CK, we should read **لِيُكْذِبَكَ** &c.:] (K:) — or, as ISk says, **كَذَبَ**, here, seems to denote instigation, or incitement, meaning **عَلَيْكُمْ** *keep ye to it*; and is an extr. word with respect to analogy: (S:) — accord. to Akh., **كَذَبَ** is governed in the nom. case by **الْحَجُّ**; but as to the meaning, it is in the acc.; because the meaning is a command to perform the pilgrimage; as when you say, **أَمَّنَكَ الصَّيْدُ** ["the game hath become within thy power, or reach"], meaning "shoot it," or "cast at it:" (S:) he who puts **الْحَجُّ** in the acc. case, [agreeably with one relation of the trad., TA.] makes **عليك** [or **عليكم**] a verbal noun; and in **كَذَبَ** is [implied] the pronoun which refers to **الْحَجُّ** [and which is the agent of the verb]; (K:) or the agent is implied in **كَذَبَ**, and explained by what follows it; (Sb:) [so that] the meaning is **كَذَبَ الْحَجُّ** (Z:) or, [as shown above,] **كَذَبَ** is a verbal n., meaning **الزَّمْرُ**, and **الْحَجُّ** is in the acc. case as governed by it: (Er-Radee:) though its being in the acc. case, accord. to some, is altogether unknown: (TA:) — [or the meaning is as stated before on the authority of ISb.:] — or the trad. means **كَذَبَ عَلَيْكَ الْحَجُّ** **إِنْ ذُكِرَ** [(the relinquisher of) the pilgrimage hath erred to thee if it have been spoken of (by him) as not sufficient, (and as not) abolishing the sins, or offences, (committed) before it: agreeably with the explanation by Iamb, given above]. (K.) — **كَذَبَ** *He said what was false unintentionally; committed a mistake, or error*. The verb is used in this sense by the people of El-Hijáz, and the rest of the Arabs have followed them in so using it. (Towsheeh.) = **كَذَبَ** is also said to signify

*He spoke truth*; so as to bear two contr. meanings: and thus, **كَذَبَ النَّسَابُونَ** may signify *Those skilled in genealogy have spoken truth*: but another explanation of this saying is given in this art. (MF, &c.) = **كَذَبْتَ عَقَاتُكَ** [and the like] *Thou brokest wind*. (S in art. عقق.)

2. **كَذَبَ**, inf. n. **تَكْذِيبٌ**, (and **كَذَابٌ**, TA, and **تَكْذِيبَةٌ** [like **تَجْرِيبَةٌ** &c.], occurring in the TA, voce **نَبْهَةٌ**, &c.) *He made, or pronounced, him a liar; an utterer of falsehood; or a sayer of what was untrue*: (K:) *he attributed, or ascribed, to him lying, untruth, mendacity, or the speaking untruth*: (Msb:) and (Msb) [accused him of lying:] *he gave him the lie*; said to him, "Thou hast lied," &c. (S, Msb.) See also 4. — **كَذَبَ**, inf. n. **تَكْذِيبٌ** and **كَذَابٌ** (K: the latter inf. n. of the dial. of El-Yemen: Ks, Fr) and **كَذَابٌ**, (TA,) *He rejected, disallowed, denied, disavowed, disbelieved in, or discredited, the thing*; syn. **أَنْكَرَهُ**; (K:) as also **كَذَبَهُ**, and **كَذَبَهُ**. (Jel, liii. 11.) Ex. **وَكَذَبُوا** **بِآيَاتِنَا كَذَابًا** [And they rejected our signs, with rejection: Kur, lxxviii. 28]. (S.) And **كَذَبَ** **فَأَدَّ**, and **كَذَبَ**: see art. **فَادَّ**, and see 1. — **كَذَبَ عَنْهُ** + *He repelled from him, [or defended him]*; syn. **رَدَّ عَنْهُ**; namely, a man. (K.) [See exs. voce **عَوَى**, in art. **عَوَى**.] = **حَمَلَ** **كَذَبَ**, inf. n. **تَكْذِيبٌ**, + *He charged, and was not cowardly, (S, K,) and did not retreat*. (TA.) **حَمَلَ ثَمْرَ كَذَبَ** *He charged, and then was cowardly, or did not charge with earnestness, or sincerity*: (S:) — or *falsified the opinion formed of him: or made a false charge*. (A.) **كَذَبَ عَنْ قُرْبِهِ** *He charged, and then retreated from his adversary*. (Sh.) **كَذَبَ الْقِتَالُ** *He was cowardly in fight*. **التَّكْذِيبُ** in fighting is the contr. of **الْبَصْدُ**. (TA.) **كَذَبَ الشَّيْرُ** [*He slackened his pace, or became slow, after giving promise of being quick*]; *he did not proceed in his journey with energy*. (TA.) — **مَا كَذَبَ أَنْ فَعَلَ** (so in the TA, and in a MS. copy of the K: in the CK, and in two copies of the S, **كَذَبَ** **مَا كَذَبَ**;) *He did not delay to do so*: (S, K:) *he was not cowardly and weak, and did not delay to do so*. (TA.) = **كَذَبَ عَنْ أَمْرٍ قَدْ أَرَادَهُ** *He abstained, or desisted, or drew back by reason of fear, from a thing that he had desired to do*. (K.) — **كَذَبَ** (and **كَذَبَ**, TA,) + *He (a wild beast) took a run, and then stopped to see what was behind him, (K,) whether he were pursued or not*. (TA.)

3. **كَذَابٌ** and **مُكَاذِبَةٌ**, inf. n. **كَاذِبَةٌ**, *I lied, &c., to him, and he to me*. (K, \* TA.)

4. **اَكْذَبَ** *He found him a liar: an utterer of falsehood; or a sayer of what was untrue*: (S, K:) or *he said to him, "Thou hast lied"*: &c.: (TA:) or this verb bears the former of these two

significations, and **كَذَبَهُ** signifies the latter: (S:) or **اَكْذَبَهُ** signifies *he shewed him that he had told a lie, &c.*: (Zj:) or **اَكْذَبَهُ** signifies *he announced that he had told, or related, a lie, &c.*: and **كَذَبَهُ**, *he announced his being a liar, &c.*: (Ks, S:) or **اَكْذَبَهُ** and **كَذَبَهُ** are syn.: but the former sometimes signifies *he incited, urged, or induced, him to lie, &c.* (a signification assigned to it in the K): and sometimes, *he made manifest, or proved, his lying, &c.* (a signification also assigned to it in the K): and *he found him a liar, &c.* (Th, S, \* TA.) = **اَكْذَبَ**, inf. n. **اِكْذَابٌ**; *He, being called to, or shouted to, remained silent, feigning to be asleep*. (AA, K.)

5. **تَكْذَبَ** *He affected lying: or he lied purposely* (**تَكْذَبَ الْكَذِبَ**). (S, K.) *He told a lie*; [like **كَذَبَ**.] (MA, K, L.) [See also an instance in which it is trans., meaning *He spoke falsely*, voce **تَزَعَّرَ**.] — **تَكْذَبَ عَلَيْهِ** (K,) and **تَكْذَبَ** (TA,) *He asserted that he was a liar*. (K.) Aboobekr Es-Siddeek says,

• رَسُولُ أَتَاهُمْ صَادِقًا فَتَكْذَبُوا  
• عَلَيْهِ وَقَالُوا لَسْتَ فِينَا بِمَآكِلَ

[An apostle came to them, speaking truth; but they brought a charge of lying against him, or asserted him to be a liar, and said, Thou shalt not stay among us]. (TA.)

6. **تَكَذَبُوا** *They lied, &c., one to another*. (S.) See also **تَصَادَقَا**.

**كَذَبَ** and **كَذَبَ** and **كَذَبَ** i. q. **كَذَبَ** &c. (K, art. **كَذَبَ**.)

**اَكْذَابٌ** (S, K) and **اَكْذُوبَةٌ** (K: this last a pass. part. n. used in the sense of an inf. n., as is said to be done in only four other instances: MF) and **مَكْذُوبَةٌ** (S, K: a fem. pass. part. n. which is less used in this manner than a masc.: TA [or perhaps an inf. n., as its contr. **مَصْذُوقَةٌ** is said to be:] and **مَكْذُوبَةٌ** (K: a meemee inf. n. agreeable with analogy: TA) and **مَكْذُوبَةٌ** (CK: omitted in a MS. copy, and in the TA) and **كَذَابٌ** (S, K) and **كَذَابٌ** and **كَذَابٌ** (L, art. **مَسَحَ**) are synonymous: (S, K) [all of these are regarded by some as inf. ns., signifying *The act of lying; uttering a falsehood; or saying what is untrue*: by others, all but the first seem to be regarded as simple substantives, signifying *a lie; a falsehood; an untruth; a fiction; a fable*: and the first, being an inf. n., is often used as a subst.] — **إِنَّ بَنِي** **نُعَيْمٍ لَيْسَ لَهُمْ مَكْذُوبَةٌ** [Verily no lying, or lie, is attributable to the sons of Numeyr] is related as a phrase of the Arabs. (Fr.) — **إِنَّ بَنِي فُلَانٍ** **لَيْسَ لِحَبِيهِمْ مَكْذُوبَةٌ**; i. e., **كَذَبَ**; [Verily no