

بَا: see بَاءة. — A libidinous man. (TA in باب الالف اللينة.) — The name of the letter ب, q. v.; as also بَا: pl. of the former بَائَات; and of the latter أَبْوَاء. (TA ubi supra.) The dim. is بَيْتَة, meaning A little ب: and a ب faintly pronounced: [and app. بُوَيْتَة also, as the medial radical is generally held to be و:] and in like manner is formed the dim. of every similar name of a letter. (Lth, on the letter حَاء, in TA, باب الالف اللينة.)

بَاءة: see مَبَاءة, in three places. — Also, (T, S, M, Mgh, Mṣb, K,) and بَاء, (IAṣr, T, S, M, K,) and بَاءة, with the ʾ changed into ʿ, (TA,) and بَاء, (IAṣr, T, Mṣb,) with ʾ and ʿ, but IKt asserts this last to be a mistranscription, (Mṣb, TA,) [though it is of very frequent occurrence,] and IAmb says that بَاءة is sing., or n. un., of بَاء, and بَاء [or بَاءة] has for pl. بَائَات, (TA,) † Coitus conjugalis: and marriage: syn. جَبَاع (T, Mṣb) and بِنَاخ (As, Fr, T, S, M, Mgh, K) and تَزْوِيج (T:) from بَاءة signifying a place of abode; [see مَبَاءة:] (T, S, Mgh, Mṣb;) because it is generally in a place of abode; (Mgh, Mṣb;) or because the man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house: (S, Mgh, Mṣb: see 5:) بَاءة is applied [also] to the marriage-contract; because he who takes a woman in marriage lodges her in a place of abode. (T.) [See also بَاء, in art. بوه.] It is said in a trad., مَنْ أَسْتَطَاعَ مِنْكَ الْبَاءَةَ فَلْيَتَزَوَّجْ He who is able, of you, to marry, let him marry: (T:) or a prefixed noun is here suppressed; the meaning being, he who finds [or is able to procure] the provisions (مُون) of marriage, let him marry. (Mṣb, TA.) And one says, فَلَانٌ حَرِيصٌ عَلَى الْبَاءَةِ Such a one is vehemently desirous of marriage. (As, T.)

بَيْتَة a subst. from بَوَاءَ مَنْزِلًا. (M, K.) [See 2; and] see also مَبَاءة. — A mode, or manner, of taking for oneself a place of abode: (M:) and [hence,] a state, or condition. (AZ, T, S, M, K.) You say, إِنَّهُ لَحَسَنُ الْبَيْتَةِ Verily he has a good mode, or manner, of taking for himself a place of abode: (M:) or verily he is of good state or condition. (S.) And بَاتَ بَيْتَةً سَوْءَةً He passed the night in an evil state or condition (AZ, T, S, M.)

بَوَاءَ Equal; equivalent; like; alike; a match; (Akh, T, S, M, Mgh, K,) and particularly, if slain in retaliation for another. (M.) It is applied to one, and to two, and to more: so that you say, فُلَانٌ بَوَاءَ فُلَانٍ Such a one is the equal, &c., of such a one if slain in retaliation for him: (M:) and هُوَ بَوَاءُ He is an equal, &c.; and so هِيَ she: and هُمُ بَوَاءُ They are equals, &c.; and so هُنَّ they, referring to females: (Mgh:) and هُمُ بَوَاءُ They are equals in this affair. (T.) Hence, in a trad. of 'Alee, respecting witnesses, إِذَا كَانُوا بَوَاءَ When they are equals in number and rectitude. (Mgh.) And مَا فُلَانٌ لِفُلَانٍ بَوَاءٌ Such a one is not an equal, &c., to such a one. (T.) And دَمَ فُلَانٍ بَوَاءَ دَمِ فُلَانٍ The blood of such a one is an equivalent for the blood of such a

one. (S.) And الْجَرَاحَاتُ بَوَاءٌ Wounds are to be retaliated equally: a trad. (T, Mgh.) And الْقَوْمُ عَلَى بَوَاءٍ The people, or company of men, are in a state of equality. (T.) And قَسِمَ الْحَالُ قَسِمَ الْحَالِ The property was divided among them equally. (T. [A similar ex. is given in the Mgh, and explained in the same manner; but there I find عَنْ بَوَاءٍ; perhaps a mistranscription.]) And كَلَّمَانَهُمَا فَأَجَابَا عَنْ بَوَاءٍ وَاحِدٍ [in a copy of the M] عَلَى بَوَاءٍ وَاحِدٍ We spoke to them, and they replied with one reply: (T, S, O, K:*) i. e., their reply was not discordant: عَنْ being here used in the sense of ب. (TA.) — Also Retaliation. (T.) [See 1, near the end of the paragraph: as well as in other places.] It is related in a trad., that Ja'far Es-Sādiq, being asked the reason of the rage of the scorpion against the sons of Adam, said, تُرِيدُ الْبَوَاءَ [It desires retaliation]; i. e., it hurts like as it is hurt. (TA.)

بَائِي and بَائِي rel. ns. of بَاء and بَا the names of the letter ب; (TA in باب الالف اللينة;) and بَيَوِي is a rel. n. of the same. (M in art. ب.)

بَائِي: } see بَائِي.
بَيَوِي: }

مَبَاءة The nightly resting-place of camels; (T;) the resting-place of camels, where they are made to lie down, at the watering-place; (T, S, M, L, K:*) and of sheep or goats likewise; also termed مَبِيَّة (L, TA:) or the place to which camels return; (Mgh;) as also بَاءة (Mgh, Mṣb:) this is the primary signification. (Mgh.) — Hence, (Mgh,) A place of abode (T, S, M, K) of a people, in any situation; (T, S;) as also مَبِيَّة (Bd and Jel in x. 93) and بَيْتَة (M, K) and بَاءة (S, M, Mgh, Mṣb, K:) which last is hence applied in another sense, explained before, voce بَاءة (Mgh, Mṣb:) or a place where people alight and abide next to a valley, or to the face, or front, of a mountain, where it rises from its base; [see بَوَاءَ مَنْزِلًا;] as also بَاءة (T.) [Hence,] هُوَ رَجِيْبُ الْمَبَاءَةِ + He is largely bountiful. (TA.) — Also The covert of the wild bull. (S, K:*) — A nest of bees in a mountain: (M, K:) or, accord. to the T, the nightly resting-place of bees; not there restricted by mention of the mountain. (TA.) — The part of the womb where the child has its abode; (M;) the part thereof which is the child's مَبِيَّة. (K.) — A well has what are termed مَبَاءَتَان, which are The place where the water returns to [supply the place of] that which has [before] collected in the well [and been drawn], (M,) or the place where the water collects in the well; (TA voce مَبَاءة;) and the place where stands the driver of the سَانِيَة [q. v.]. (M.) [See also مَبَاءَة; and مَبَاء.]

حَاجَةً مَبِيَّةً A want that is vehement, or pressing, (K, TA,) and necessary. (TA.)

مَبِيَّة: } see مَبَاءَة, in three places.
مَبِيَّة: }

بوب

1. بَابٌ لَه, aor. بَيَّوْبُ, (M, K,) quasi-inf. n., if there be such a verb, بَوَاءَة, with the و not changed into ي because it is not an inf. n. properly speaking, but a subst., (Lth, T,) He was, or became, a door-keeper, or gate-keeper, to him; (M, K;) namely, a Sulṭān (M) [or other person].

2. بَوَّبَ [app., +He practised what are termed أَبْوَابُ الْحَرْبِ, meaning the expedients, tricks, or stratagems, of war, battle, or fight. — And hence,] +He charged upon, attacked, or assaulted, the enemy. (AA, T.) — بَوَّبْتُ الْأَشْيَاءَ +I made the things to be divided into distinct أَبْوَاب [meaning kinds, or sorts; or I disposed, arranged, distributed, or classified, the things under distinct heads]. (Mṣb.) And بَوَّبَ الْأَبْوَابَ +[He disposed, arranged, distributed, classified, or set in order, the kinds, sorts, classes, chapters, heads, or the like]. (TA voce أَصَلَ, q. v.) And بَوَّبَ الْمُؤَلَّفَ كِتَابَهُ † [The author disposed, or divided, his book in, or into, distinct chapters]. (A.) [See بَاب.]

5. تَبَوَّبَ, (A,) or تَبَوَّبَ بَوَاءً, (S, M, K,) He took for himself a door-keeper, or gate-keeper. (S, M, A, K.)

بَابٌ, originally بَوَّبُ, (M, Mṣb,) A door; a gate; a place of entrance; and the thing with which a place of entrance, such as a door or gate, is closed; of wood &c.: (MF, TA:) pl. أَبْوَابُ (S, M, Mṣb, K) and بَيَّانُ (M, K) and أَبْوَبَة, (S, M, K,) [a pl. of pauc., said to be] only used for conformity with another word mentioned therewith, as in the saying (of Ibn-Muḥbil, so in a copy of the S),

هَذَا أُخْبِيَّةٌ وَلَاحُ أَبْوَبَةٌ

[A frequent render of tents, a frequent enterer of doors], (S, M,) not being allowable when occurring alone; (S;) but IAṣr and Lh assert that it is a pl. of باب without its being used for conformity with another word; (M;) and this is extr.; (M, K;) for باب is of the measure فَعْلٌ, and a word of this measure has not a pl. of the measure أَفْعَلَةٌ [by rule]. (M.) You say, بَابُ الدَّارِ [The door of the house]; and بَابُ الْبَيْتِ [the door of the house, and of the chamber, and of the tent]; (Mṣb;) and بَابُ الْبَلَدِ [the gate of the town or city]. (The Lexicons &c. passim.) And Bishr Ibn-Abee-Házim assigns a باب to a grave; calling the latter a بَيْت. (M.) It is also applied to an opening, or a channel, made for water, to irrigate seed-produce: pl. أَبْوَابُ. (Mgh.) [And in Egypt, it is applied also to A sepulchral chamber, grotto, or cave, hewn in a mountain; from the Coptic βηθ: pl. بَيَّان only.] — Hence, i. e. in a secondary application, the primary signification being “a place of entrance,” it is used as meaning † A means of access, or of attainment, to a thing: (B, Kull, TK:) as in the saying, هَذَا الْعِلْمُ بَابٌ إِلَى عِلْمٍ كَذَا This science is a means of attainment to such a science. (B, TK.) — [And hence, †An expedient, a trick, a stratagem, or a process, by which something is to be effected: pl. أَبْوَابُ: as in أَبْوَابُ الْحَرْبِ the expedients, &c.,