

says also, **بَانَهُ** and **بَانَهُ عَنْهُ** [the former app. meaning *he became separated thus from him*, i. e., from his father; and the latter being syn. with **أَبَانَهُ**, q. v.]. (M.) And **بَانُ الْخَلِيطِ**, inf. n. **بَيْنَ** and **بَيْنُونَهُ**, [The partner, or copartner, or sharer, &c., became separated from the person, or persons, with whom he had been associated.] (T.) And **بَانَتْ يَدُ النَّاقَةِ عَنْ جَنْبِهَا**, inf. n. **بُونُ**, [The fore leg of the she-camel became withdrawn, or apart, from her side.] (T.) And **بَانُ**, (S, M, Mgh, K,) aor. **بَيَّنَ**, (S,) inf. n. **بَيْنَ** and **بَيْنُونَهُ**, (S, M, Mgh, K,) *He separated himself, or it separated itself*; (S; [in one copy of which it is said of a thing;]) and *they separated themselves*: (K:) or *it* (a tribe, M, Mgh) *went, journeyed, went away, or departed*; and *went, removed, retired, or withdrew itself, to a distance, or far away, or far off*. (Mgh.) — **بَانُ**, (T, S, M, &c.,) aor. **بَيَّنَ**, (T, Mgh,) inf. n. **بَيْنَ**; (T, S, Mgh, K;) and **أَبَانُ**, (T, S, M, &c.,) inf. n. **إِبَانَةً**; (T, Mgh;) and **بَيْنَ**, (T, S, M, &c.,) inf. n. **تَبَيَّنَ**; (S;) and **تَبَيَّنَ**; and **استَبَانَ**; (T, S, M, &c.,) all signify the same; (T, M, Mgh;) i. e. *It* (a thing, T, S, M, Mgh, or an affair, or a case, Mgh) *was, or became, [distinct, as though separate from others; and thus,] apparent, manifest, evident, clear, plain, or perspicuous*: (S, Mgh, Mgh, K;) and *it was, or became, known*. (K.) You say, **بَانُ الْحَقِّ** [The truth became apparent, &c.; or known]; as also **أَبَانُ**. (T.) And

• قَدْ بَيَّنَ الصُّبْحُ لِدَى عَيْنَيْهِ •

The dawn has become apparent to him who has two eyes: a prov.: (S, M:) applied to a thing that becomes altogether apparent, or manifest. (Har p. 542.) And it is said in the Kur [ii. 257], **قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ** [The right belief hath become distinguished from error]. (TA.) And the lawyers, correctly, use the phrase, **كَصَوْتُ لَا كَصَوْتُ لَا** [Like a sound whereof letters are not distinguishable]. (Mgh.) — [It seems to be indicated in the TA that **بَانُ**, aor. **بَيَّنَ**, inf. n. **بَيْنَ** and **بَيْنُونَهُ**, also signifies *It was, or became, united, or connected*; thus having two contr. meanings; but I have not found the verb used in this sense, though **بَيْنَ** signifies both disunion and union.] — **بَانَهُ**, aor. **بَيَّنَ**, inf. n. **بَيْنَ**: see **بَانَهُ**, aor. **بَيَّنَ**, inf. n. **بُونُ**, in art. **بُونُ**. — See also 2, in two places.

2. **بَيْنَ**, intrans., inf. n. **تَبَيَّنَ**: see 1, in two places. — You say also, **بَيْنَ الشَّجَرِ** [The trees, (K,) or the leaves of the trees, (TA,) appeared, when beginning to grow forth. (K, TA.)] And **بَيْنَ الْقَرْنِ** [The horn came forth. (K, TA.)] — **بَيْنَ**: see 4. — **بَيْنَهُ**, (T, Mgh, K,) inf. n. **تَبَيَّنَ** (T, S) and **تَبَيَّنَ** (T, S, K) and **تَبَيَّنَ** (K); the second of which three is an anomalous inf. n., (T, S, K,) for by rule it should be of the measure **تَفَعَّلَ**; (T, S;) but **تَبَيَّنَ** is not known except accord. to the opinion of those who allow the authority of analogy, which opinion is outweighed by the contrary; (TA;) and **تَبَيَّنَ** is

the only inf. n. of its measure except **تَلَفَّأَ**, (T, S,) accord. to the generality of the leading authorities; but some add **تَمَثَّلَ**, as inf. n. of **مَثَّلَ**; and El-Hareere adds to these two, in the Durrah, **تَضَلَّ**, as inf. n. of **نَاضَلَ**; and Esh-Shihab adds, in the Expos. of the Durrah, **تَشَرَّبَ**, as inf. n. of **شَرِبَ الْخَمْرَ**; asserting **تَشَرَّبَ** also to have been heard, agreeably with analogy; [and to these may be added **تَبَيَّنَ** and **تَمَثَّلَ**, and perhaps some other instances of the same kind;] but some disallow **تَفَعَّلَ** altogether as the measure of an inf. n., saying that the words transmitted as instances thereof are simple subst. used as inf. ns., like **طَعَامُ** in the place of **إِطْعَامُ**; (MF, TA;) and Sb says that **تَبَيَّنَ** is not an inf. n.; for, where it so, it would be **تَبَيَّنَ**; but it is, from **بَيَّنْتُ**, like **غَارَتْ** from **أَغْرَتُ**; (M, TA;) [He made it distinct, as though separate from others; and thus,] *he made it* (namely, a thing, T, S, Mgh, or an affair, or a case, Mgh) *apparent, manifest, evident, clear, plain, or perspicuous*; (S, Mgh, K;) as also **أَبَانَهُ**, (S, Mgh, Mgh, K,) inf. n. **إِبَانَةً**; (Mgh;) and **تَبَيَّنَهُ**; (S, Mgh, K;) and **استَبَانَهُ**: (Mgh, Mgh, K:) [**بَيَّنَهُ** is the most common in this sense: and often signifies *he explained it: and he proved it*:] and **أَبَانَهُ** all signify the same as **تَبَيَّنَهُ** [app. in all the senses of this verb]: (M:) or, of all these verbs, **بَانُ** is only intrans.: (Mgh:) and **أَبَانَهُ** signifies *I looked at it, or into it, (namely, a thing,) considered it, examined it, or studied it, repeatedly, in order that it might become apparent, manifest, evident, clear, or plain, to me*: (T, TA:) and **تَبَيَّنَهُ** *he looked at it, or into it, (namely, an affair, or a case,) considered it, examined it, or studied it, repeatedly, or deliberately, in order to know its real state by the external signs thereof*. (T.) A poet says,

• وَمَا خَفْتُ حَتَّى بَيْنَ الشَّرْبِ وَالْأَذَى •
• بِقَانَةِ آتَى مِنَ الْحَيِّ أَبِينِ •

[And I feared not until the drinking, or the time of drinking, and molestation, made manifest, or plainly showed, by a deep-red (sun), that I was separated from the tribe: see **قَانِي**.] (M.) And it is said in the Kur [xvi. 91], **وَأَنْزَلْنَا عَلَيْكَ الْكِتَابَ** [And we have sent down to thee the Scripture to make manifest everything]; meaning, we make manifest to thee in the Scripture everything that thou and thy people require [to know] respecting matters of religion. (T.) See also **بَيَّنَ**, in the latter half of the paragraph. En-Nábigah says,

• إِلَّا الْأَوَارِيَّ لَا يَأْتِي مَا أُبَيَّنَ •
[Except the places of the confinement of the

beasts: with difficulty did I distinguish them]; meaning **أَتَبَيَّنَهَا**. (S.) You say also, **مَا تَبَيَّنَ**, meaning *He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil*. (M in art. **بَصَرُ**.) [See also 5, below.] **وَلَتَسْتَبَيِّنَ سَبِيلَ الْمُجْرِمِينَ**, in the Kur [vi. 55], means *And that thou mayest the more consider, or examine, repeatedly, in order that it may become manifest to thee, the way of the sinners, O Mohammad*: (T:) or *that thou mayest seek, or endeavour, to see plainly, or clearly, &c.*; syn. **وَلَتَسْتَوْضِحَ سَبِيلَهُمُ**: (Bd:) but most read, **وَلَتَسْتَبَيِّنَ** **سَبِيلَ الْمُجْرِمِينَ**; the verb in this case being intrans. (T.)

3. **بَانَهُ**, (K,) inf. n. **مُبانَةً**, (S,) *He separated himself from him; or left, forsook, or abandoned, him*: (S, TA:) or *he forsook, or abandoned, him, being forsaken, or abandoned, by him; or cut him off from friendly or loving communion or intercourse, being so cut off by him; or cut him, or ceased to speak to him, being in like manner cut by him*. (K.) [And *It became separated from it*.]

4. **أَبَانُ**, intrans., inf. n. **إِبَانَةً**: see 1, in two places. — **أَبَانَهُ**, (inf. n. as above, TA,) *He separated it, severed it, disunited it, or cut it off*. (M, Mgh, K, TA.) You say, **ضَرَبَهُ فَابَانَ رَأْسَهُ**, (S, K) *He smote him and severed his head, مِنْ جَسَدِهِ* from his body. (S, TA.) And **أَبَانَ الْمَرْأَةُ** *He (the husband) separated the woman, or wife, by divorce*. (Mgh.) And **أَبَانَ بَنَتَهُ**, and **بَيَّنَهَا**, (T, K,) inf. n. of the former as above, and of the latter **تَبَيَّنَ**, (TA,) *He married, or gave in marriage, his daughter, (T, K,) and she went to her husband*: (T:) from **بَيْنَ** signifying “distance:” as though he removed her to a distance from the house, or tent, of her mother. (TA.) And **أَبَانَ أَبْنَهُ بِمَالٍ**, (M,) or **أَبَانَهُ أَبَوَاهُ**, (T,) *He separated from himself his son, (M,) or his two parents separated him from themselves, (T,) by [giving him] property, (T, M,) to be his alone*: (T:) mentioned on the authority of AZ. (T, M.) And **أَبَانَ الدُّوَّ عَنْ طَيِّ الْبُئْرِ** *He drew away the bucket from the casing of the well, lest the latter should lacerate the former*. (M.) — See also 2, in three places. — [Hence, **أَبَانُ** signifies also *He spoke, or wrote, perspicuously, clearly, plainly, or distinctly, as to meaning; or, with eloquence*: from **بَيَّنَ**, q. v.] And **أَبَانَ عَلَيْهِ** *He spoke perspicuously, clearly, plainly, or distinctly, and gave his testimony, or evidence, or gave decisive information, against him, or respecting it*. (TA.) [The verb thus used is for **أَبَانَ كَلَامَهُ**, and **شَهِدَتْهُ**.] One says of a drunken man, **مَا يُبَيِّنُ كَلَامًا** *He does not speak plainly, or distinctly; lit., does not make speech plain, or distinct*. (Ks, T in art. **بَت**.) — **مَا أُبَيَّنَ** [How distinct, apparent, manifest, evident, clear, or plain, is it! See an ex. voce **بَلَّ**.] — And **أَبَانَ** *perspicuous, or chaste, or eloquent, is he in speech, or writing! how good is his بَيَانُ*!] [

5. **تَبَيَّنَ**, intrans.: see 1, in two places. — As a trans. verb: see 2, in seven places. — [Hence,