

places. — Zj explains it as signifying, in the *Kur* vi. 42, *Hunger*. (M, TA.)\* — Also *The act of beating, or striking*. (Lth, TA.)

بُؤْسٌ One in whom بُؤْسٌ [i. e. *distress &c.*] is apparent, or manifest. (M, TA.)

بُؤْسٌ : see بُؤْسٌ.

بُؤْسٌ : see بُؤْسٌ and بُؤْسٌ : the latter, in two places. = *Mighty, or strong, in war or fight*; (A;) *courageous, or valiant*. (S, M, Mṣb, K.) — عَذَابٌ بُؤْسٌ (S, M, K,) and بُؤْسٌ, agreeably with a general rule applying to words of this description, (M,) and بُؤْسٌ (M, K,) and بُؤْسٌ (M,) and بُؤْسٌ (M, K,) and بُؤْسٌ (M,) and بُؤْسٌ, which last, however, is of no authority, (M,) or بُؤْسٌ, and بُؤْسٌ, with the ء changed into ي, (TA.) *A vehement punishment*: (S, M, K:) so in the *Kur* vii. 165. (TA.)

بُؤْسٌ : see بُؤْسٌ.

بُؤْسٌ : } see بُؤْسٌ.  
بُؤْسٌ : }

بُؤْسٌ *Distressed; straitened in his means of subsistence, or in the conveniences of life*; (Mṣb;) or *poor*: (A, Mṣb:\*) or *one who is in want, and an object of pity for what he suffers*: (TA:) or *in a state of pressing want*: (S:) or *in a state of trial, or affliction*: (M, TA:) or *one who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, and is in need*: (Mgh:) an epithet denoting *pity*, (Sb, M, TA,) or *grief*: (Mgh:) بُؤْسٌ occurs as its pl.; (M, TA;) or is for ذُوو بُؤْسٍ (M.)

بُؤْسٌ and بُؤْسٌ : see بُؤْسٌ. — The former also signifies *Strong*. (K, TA.) — And hence, (TA,) البُؤْسُ *The lion*. (K, TA.)

بُؤْسٌ *The most vehement refusal*. (Th, M.)

بُؤْسٌ : see بُؤْسٌ, in two places.

مُبْتَسٌ *Disliking, or hating*: (S, M, K:) and *grieving*: (S, K:) or rather, *distressed, by, or at, a thing*; not *disliking, or hating*: (IB, TA:) or *grieving, and humbling and abasing himself*. (Zj, M, TA.)

بَاهٌ

بَاهٌ : see مَا بَاهَتْ لَهُ.

بِيرٌ

بِيرٌ *A certain beast of prey*, (M, K,) *well known*; (K;) *a certain animal*, (Mṣb,) namely, the *فَرَانِقُ* [or *lion's provider*], (S,) *that emulates, or vies with, the lion in running, or that is hostile to the lion*: [so may be rendered the words يُعَادِي الأَسَدَ; and in the uncertainty that exists respecting the animal in question, the meaning of this expression is doubtful: an animal may be called (as the jackal is) the lion's provider merely because the lion follows it and deprives it of its prey:] (S, Mṣb:) or *a certain Indian animal, stronger than the lion, between which and the lion and leopard, or panther, (نَجْر),*

*exists hostility (مُعَادَاةٌ); when it attacks the leopard, or panther, (نَجْر), the lion aids the latter; but the scorpion is on friendly terms with it, and sometimes makes its abode in its hair*: (Kz:) the word is foreign, or Persian, (أَعْجَمِيّ,) [app. the Persian بَبْر, which is said to be applied to the *tiger, leopard, and lion*,] arabicized: (M, K:) Az thinks it to be a foreign word introduced into the Arabic language: (Mṣb:) pl. بَبْرٌ. (S, Mṣb, K.)

بِعْ

بِعْ (Mṣb, K) and بَعَاءٌ (K, Kz) [in modern vulgar Arabic بَبْغَان, *The parrot*]; *a certain well-known bird*; (Mṣb;) *a certain green bird*, (Sgh, K, TA,) *well known*; (TA;) *the bird called in Persian طُوطِيّ, beautiful in colour and form, mostly green, but in some instances red, and yellow, and white; having a thick bill and tongue: it hears the speech of men and repeats it, without knowing its meaning; and utters letters rightly: when they desire to teach it, they put a mirror in its cage, so that it sees therein its own form, and they speak to it from behind the mirror, and when it hears, it repeats, desiring to do as its like; and thus it learns quickly: one of the wonders relating to it is [said to be this], that it never drinks water; for if it drank, it would die*: (Kz:) the affix renders fem. the word, but not the thing named thereby, like the ة in حَمَامَةٌ and نَعَامَةٌ; for the word applies to the male and the female, so that one says, بَعَاءٌ ذَكَرٌ [a male parrot] and بَعَاءٌ أُنْثَى [a female parrot]: and the pl. is بَبْغَاوَاتٌ [or بَبْغَاوَاتٌ], like as صَحْرَاوَاتٌ is pl. of صَحْرَاءٌ. (Mṣb.)

بِت

1. بَتَّه (Lth, T, S, M, &c.) aor. 2 and 3, (S, M, Mṣb,) the latter anomalous, because a reduplicative verb [of this kind] having the aor. with kesr is not trans., except in certain instances, of which this is one; the other instances being عَلَّه, in relation to drinking, aor. 2 and 3, and نَمَّرَه, aor. 2 and 3, and شَدَّه, aor. 2 and 3, and حَدَّثَه, aor. 2; the last having but one form [of aor.]; (S;) inf. n. بَتَّ: (Lth, T, S, M, A, &c. :) and ابْتَه (M,) inf. n. ابْتَات: (Mgh, K:) *He cut it off, severed it, separated it, or disunited it*, (Lth, T, S, M, A, \* Mgh, \* Mṣb, K, \*) *entirely, or utterly*; (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons. (M.) — [بَتَّه and ابْتَه, accord. to the TA, app. signify also *He, or it, caused him (a man) to become unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing*: for ابْتَه as signifying "he became so" is there said to be quasi-pass. of those two verbs when it has this sense. Hence,] بَتَّه السَّفَرُ [The journey caused him to become cut off, &c.]. (A.) And سَأَق دَابَّتَهُ حَتَّى بَتَّهَا [He urged on his beast so that, or until, he caused it to become cut

off, &c.]: (A:) and ابْتَه بَعِيرَهُ *He caused his camel to become cut off, &c., (قَطَعَهُ) by travel*: (M, TA:) this is not said but of a man who has forced on his camel at a hard pace, or by laborious journeying. (TA.) — بَتَّ طَلَّاقَ امْرَأَتِهِ (T, Mṣb, TA,) or طَلَّاقَ الْمَرْأَةِ (Mgh,) and ابْتَه (Lth, T, Mgh, Mṣb,) *He made the divorce of his wife, or of the woman, to be absolutely separating, (Lth, T, Mgh, Mṣb, TA,) so as to cut her off from return*. (Mṣb.) Lth, with whom AZ agrees, has erred in asserting that بَتَّ is intrans. and ابْتَه trans.: (T, TA:) both are trans. and intrans., (T, Mṣb, TA,) as En-Nawawee asserts in the *Tahdheeb el-Asmâ wa-l-Loghât*. (TA.) You say, ابْتَه الطَّلْفَةَ الْوَاحِدَةَ تَبَّتْ, and تَبَّتْ, i. e. *The single divorce cuts the matrimonial tie, or bond, of the woman, (تَقَطَّعَ عَصْمَةَ النِّكَاحِ, T, Mgh,\*) when the period during which she must wait before contracting a new marriage has ended*. (T.) [See also بَتَّ — بَتَّ عَلَيْهِ الْقَضَاءُ — (T, S, M, A,) inf. n. بَتَّ: (M;) and ابْتَه (T, S, M;) *He (the judge, T) decided the judgment, or sentence, against him*. (T, S, \* M.) — بَتَّ عَلَيْهِ الشَّهَادَةَ, and ابْتَهَا *He decided against him by the testimony, [or pronounced the testimony decisive against him,] and compelled, or constrained, him to admit it*. (M.) — بَتَّ شَهَادَتَهُ, and ابْتَهَا *He gave his testimony decisively*. (Mṣb.) — ابْتُ أَنَّهُ قَالَ *I know, or declare, decidedly, not [merely] thinking it, that he said thus*. (Ṣahech of Muslim.) — بَتَّ التِّيَّةَ *He made the intention decided; or fixed it decidedly*. (A.) It is said in a trad., لا صِيَامَ لِمَنْ بَتَّ لَمْ يَبْتَ, (T, S, Mgh,) or لَمْ يَبْتَ, accord. to different recitals, (Mgh,) i. e. *There is no fasting to him [meaning his fasting is null] who does not decisively impose it upon himself, by intention, from the night*: (S, \* Mgh:) or, *who does not form the intention of fasting before day-break, and thus cut it off from the time in which there is no fasting, namely, the night*: the intention is termed بَتَّ [and ابْتَات] because it makes a division between non-fasting and fasting: (T, TA:) لَمْ يَبْتَ, from الابْتَاتَة, is a mistake; but لَمْ يَبْتَ, from التَّبْيِيتِ, [see بَيَّت] is correct. (Mgh.) And it is said in another trad., ابْتُوا نِكَاحَ هَذِهِ النِّسَاءِ, i. e. *Decide ye the affair respecting the marriage of these women, and confirm it by its [proper] conditions*: an oblique prohibition of the kind of marriage termed النِّكَاحُ الْمُتَعَدِّ, because it is a marriage not [absolutely or lawfully] decided, [being] made definite as to duration. (TA.) — بَتَّ also signifies *He made to have, or take, effect; he executed, or performed*; (Ḥar p. 210;) and so ابْتَه, as in the phrase, ابْتَه يَمِينَهُ *He made his oath to have, or take, effect; he executed, or performed, it*. (M.) — سَكْرَانٌ مَا يَبْتُ كَلَامًا (Ks, T, M,) and مَا يَبْتُ (M,) and مَا يَبْتُ (Ks, T, M,) *One who is drunk, who does not speak plainly, or distinctly; lit., who does not make speech plain, or distinct*; (Ks, T;) or *who does not articulate speech*; syn. مَا يَقْطَعُهُ (M:) or,