meaning in the words of the trad. كَذَبَ النَّسَّابُونَ [*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 عَلَيْكُمُ الحَجُّ كَذَبَ عَلَيْكُمُ العُمْرَةُ كَذَبَ عَلَيْكُمُ الجِهَادُ ثَلَاثَةُ أَسْفَارٍ كَذَبْنَ عَلَيْكُمْ [*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*]: (Ṣ,* Ḳ:) or كذب, here, is from كَذَبَتْهُ 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 لِيَكْذِبَكَ and لِيُنَشِّطَكَ and يَبْعَثُكَ, in the CḲ, we should read لِيَكْذِبْكَ &c.:] (Ḳ:) — or, as ISk says, كذب, here, seems to denote instigation, or incitement, meaning عَلَيْكُمْ بِهِ *keep ye to it;* and is an extr. word with respect to analogy: (Ṣ:) — accord. to Akh., الحجّ is governed in the nom. case by كذب; but as to the meaning, it is in the acc.; because the meaning is a command to perform the pilgrimage; as when you say, أَمْكَنَكَ الصَّيْدُ ["the game hath become within thy power, or reach"], meaning "shoot it," or "cast at it:" (Ṣ:) he who puts الحجّ in the acc. case, [agreeably with one relation of the trad., TA,] makes عليك [or عليكم] a verbal noun; and in كذب is [implied] the pronoun which refers to الحجّ [and which is the agent of the verb]; (Ḳ;) or the agent is implied in كذب, and explained by what follows it; (Sb;) [so that] the meaning is كَذَبَ الحَجُّ عَلَيْكُمُ الحَجُّ: (Z:) or, [as shown above,] كذب is a verbal n., meaning الزَّمْ, and الحجّ is in the acc. case as governed by it: (Er-Raḍee:) 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 ISh.:] — or the trad. means كَذَبَ عَلَيْكَ الحَجُّ إِنْ ذُكِرَ أَنَّهُ غَيْرُ كَافٍ هَادِمٍ لِمَا قَبْلَهُ مِنَ الذُّنُوبِ [(*the relinguisher 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]. (Ḳ.) — كَذَبَ *He said what was false unintentionally; committed a mistake*, or *error*. The verb is used in this sense by the people of El-Ḥijáz, and the rest of the Arabs have followed them in so using it. (Towsheeḥ.) = كَذَبَ is also said to signify *He spoke truth;* so as to bear two contr. meanings: and thus, كَذَبَ النَّسَّابُونَ may signify *Those skilled in genealogy have spoken truth:* but another explanation of this saying is given in this art. (MF, &c.) = كَذَبَتْ عَقَّاقَتُكَ [and the like] *Thou brokest wind.* (S in art. عقق.)

2. كذّبه, inf. n. تَكْذِيبٌ, (and كِذَّابٌ, TA, and تَكْذِبَةٌ [like تَجْرِبَةٌ &c.], occurring in the TA, voce لَهَبَةٌ, &c.) *He made*, or *pronounced, him a liar; an utterer of falsehood;* or *a sayer of what was untrue:* (Ḳ:) *he attributed*, or *ascribed, to him lying, untruth, mendacity*, or *the speaking untruth:* (Mṣb:) and (Mṣb) [*accused him of lying:*] *he gave him the lie; said to him, "Thou hast lied," &c.* (Ṣ, Mṣb.) See also 4. — كذّب بالأَمْرِ, inf. n. تَكْذِيبٌ and كِذَّابٌ (Ḳ: the latter inf. n. of the dial. of El-Yemen: Ks, Fr) and كِذَابٌ, (TA,) *He rejected, disallowed, denied, disacknowledged, disbelieved in*, or *discredited, the thing;* syn. أَنْكَرَهُ; (Ḳ;) as also كذّبه, and ▼ كَذَبَهُ. (Jel, liii. 11.) Ex. وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا [*And they rejected our signs, with rejection:* Ḳur, lxxviii. 28]. (Ṣ.) And كَذَّبَ الفُؤَادُ مَا رَأَى, and ▼ كَذَبَ: see art. فأد, and see 1. — كذّب عَنْهُ † *He repelled from him*, [or *defended him*]; syn. رَدَّ عَنْهُ; namely, a man. (Ḳ.) [See exs. voce عوّى, in art. عو.] = حَمَلَ فَمَا كَذَّبَ, inf. n. تَكْذِيبٌ, ‡ *He charged, and was not cowardly*, (Ṣ, Ḳ,) *and did not retreat.* (TA.) حَمَلَ ثُمَّ كَذَّبَ *He charged, and then was cowardly*, or *did not charge with earnestness*, or *sincerity:* (Ṣ:) — or *falsified the opinion formed of him:* or *made a false charge.* (A.) كَذَّبَ عَنْ قِرْنِهِ *He charged, and then retreated from his adversary.* (Sh.) كَذَّبَ القِتَالَ *He was cowardly in fight.* التَّكْذِيبُ in fighting is the contr. of الصِّدْقُ. (TA.) — كَذَّبَ السَّيْرَ [*He slackened his pace*, or *became slow, after giving promise of being quick;*] *he did not proceed in his journey with energy.* (TA.) — مَا كَذَّبَ أَنْ فَعَلَ كَذَا (so in the TA, and in a MS. copy of the Ḳ: in the CḲ, and in two copies of the Ṣ, مَا كَذَبَ:) ‡ *He did not delay to do so:* (Ṣ, Ḳ:) *he was not cowardly and weak, and did not delay to do so.* (TA.) = كَذَّبَ عَنْ أَمْرٍ قَدْ أَرَادَهُ ‡ *He abstained*, or *desisted*, or *drew back by reason of fear, from a thing that he had desired to do.* (Ḳ.) — كذّب (and ▼ كَذَبَ, TA,) † *He* (a wild beast) *took a run, and then stopped to see what was behind him*, (Ḳ,) *whether he were pursued or not.* (TA.)

3. كَاذَبْتُهُ, inf. n. مُكَاذَبَةٌ and كِذَابٌ, *I lied, &c., to him, and he to me.* (Ḳ,* TA.)

4. اكذبهُ *He found him a liar; an utterer of falsehood;* or *a sayer of what was untrue:* (Ṣ, Ḳ:) or *he said to him, "Thou hast lied": &c.:* (TA:) or this verb bears the former of these two significations, and ▼ كذّبه signifies the latter: (Ṣ:) or اكذبه signifies *he shewed him that he had told a lie, &c.:* (Zj:) or اكذبه signifies *he announced that he had told*, or *related, a lie, &c.:* and ▼ كذّبه, *he announced his being a liar, &c.:* (Ks, Ṣ:) or اكذبه and ▼ كذّبه are syn.: but the former sometimes signifies *he incited, urged*, or *induced, him to lie, &c.* (a signification assigned to it in the Ḳ): and sometimes, *he made manifest*, or *proved, his lying, &c.* (a signification also assigned to it in the Ḳ): and *he found him a liar, &c.* (Th, Ṣ,* TA.) = اكذب, inf. n. إِكْذَابٌ, ‡ *He, being called to*, or *shouted to, remained silent, feigning to be asleep.* (AA, Ḳ.)

5. تكذّب *He affected lying:* or *he lied purposely* (تَكَلَّفَ الكَذِبَ). (Ṣ, Ḳ.) *He told a lie;* [like كَذَبَ.] (MA, ḲL.) [See also an instance in which it is trans., meaning *He spoke falsely*, voce تزعّم.] — تكذّبهُ, (Ḳ,) and تكذّب عَلَيْهِ, (TA,) *He asserted that he was a liar.* (Ḳ.) Aboo-Bekr Eṣ-Ṣiddeeḳ says,

* رَسُولٌ أَتَاهُمْ صَادِقًا فَتَكَذَّبُوا *
* عَلَيْهِ وَقَالُوا لَسْتَ فِينَا بِمَاكِثِ *

[*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. تكاذبوا *They lied, &c., one to another.* (Ṣ.) See also تَصَادَقَا.

كَذْبٌ and كَذِبٌ and كَذَبٌ and كُذْبٌ *i.q.* كَذْبٌ &c. (Ḳ, art. كدب.)

كَذِبٌ and ▼ أُكْذُوبَةٌ [pl. أَكَاذِيبُ] (Ṣ, Ḳ) and ▼ كُذْبَى and ▼ مَكْذُوبٌ (Ḳ: 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 (Ṣ, Ḳ: a fem. pass. part. n. which is less used in this manner than a masc.: TA [or perhaps an inf. n., as its contr. مَصْدُوقَةٌ is said to be:]) and ▼ مَكْذَبَةٌ (Ḳ: a meemee inf. n. agreeable with analogy: TA) and ▼ مُكْذُبَةٌ (CḲ: omitted in a MS. copy, and in the TA) and ▼ كَاذِبَةٌ (Ṣ, Ḳ) and ▼ كُذْبَانٌ and ▼ كُذَّابٌ (Ḳ) and ▼ تَكْذَابٌ (L, art. مسح,) are synonymous: (Ṣ, Ḳ) [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 نُمَيْرٍ 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 لِحَدِيثِهِمْ مَكْذُوبَةٌ ▼; i.e., كَذِبٌ; [*Verily no*