لبس

1. لَبِسَ الثَّوْبَ, aor. ـَ, inf. n. لُبْسٌ (Ṣ, M, A, Mṣb, Ḳ) and لِبَاسٌ, (M,) [*He put on*, or *wore, the garment.*] You also say, اِلْبَسْ عَلَيْكَ ثَوْبَكَ [*Put on thee thy garment*]. (M.) And لَبِسَ السِّلَاحَ [*He wore*, or *put on, the weapon*, or *weapons*]. (Ṣ, Ḳ, in art. سلح, &c.) [See also 5.] — لَبِسَ الحَيَاءَ لِبَاسًا †[*He put on pudency as a garment;*] *he protected himself by pudency.* (IKtt.) — لَبِسَ لَهُ أُذُنَهُ ‡ *He feigned himself inattentive to him*, or *heedless of him.* (M. [See also أُذُنٌ.]) And لَبِسْتُ عَلَى كَذَا أُذُنِى ‡ *I was silent respecting such a thing, and feigned myself deaf to it.* (A.) [*Contr. of* نَشَرْتُ لَهُ أُذُنِى.] — لَبِسَ امْرَأَةً ‡ *He had the enjoyment of a woman*, or *wife*, [meaning, *of her converse and services,*] *for a long time.* (Ḳ, TA.) And لَبِسَ فُلَانَةَ عُمْرَهُ ‡ *He had such a girl*, or *woman, with him during the whole period of his youth.* (Ḳ, TA.) And لَبِسَ النَّاسَ ‡ *He lived with the people.* (A.) And لَبِسَ قَوْمًا ‡ *He lived*, or *enjoyed, a period of time*, or *a long period of time*, (دَهْرًا,) *with the people.* (Ḳ,* TA.) [And لَبِسَ أَبَاهُ, which is explained in the TA by مَلَّهُ, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is مُلَّيَهُ, and the meaning, ‡ *He enjoyed long life with his father:* or *he lived the period that his father lived:* or *he lived with his father all his* (the latter's) *life:* see a verse of Ibn-Aḥmar cited voce أَبْلَى in art. بلو. See also a verse of El-'Ajjáj cited voce خَلَجَ.] You say also, لَبِسْتُ فُلَانًا ‡ *I took*, or *chose, such a one particularly*, or *specially, as a friend* or *companion.* (Er-Rághib in TA art. بطن.) And اِلْبَسِ النَّاسَ عَلَى قَدْرِ أَخْلَاقِهِمْ ‡ *Consort thou with men* [*according to their natural dispositions*]. (A, TA.) And لَبِسْتُ فُلَانًا عَلَى مَا فِيهِ ‡ *I tolerated such a one, and accepted him*, [*and continued to associate with him, notwithstanding what was in him.*] (A, TA.) ═ لَبَسَ عَلَيْهِ الأَمْرَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـَ, (Ṣ, M, Mṣb, Ḳ,) inf. n. لَبْسٌ, (Ṣ, M, Mṣb,) *He made*, or *rendered, the thing*, or *case*, or *affair, confused to him:* (Ṣ, M, Mṣb, Ḳ:) and ▼ لَبَّسَهُ, (A, Mṣb,) inf. n. تَلْبِيسٌ, (Ṣ, Ḳ,) signifies the same in an intensive degree: (Ṣ,* Mṣb, Ḳ:*) or the former signifies either as above, or *he concealed the thing*, or *case*, or *affair, from him:* (R, MF:) and [in like manner] تَلْبِيسٌ is *syn. with* تَدْلِيسٌ, (Ḳ,) or is *similar thereto:* (Ṣ:) and the former also signifies *he made*, or *rendered, the thing*, or *case*, or *affair, dubious to him;* (TA;) [as also ▼ لَبَّسَهُ: both signify *he involved the thing*, or *case*, or *affair, in confusion*, or *doubt, to him:* and *he concealed, disguised*, or *cloaked, it to him.*] It is said in the Ḳur., [vi. 9,] وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ *And we would make confused to them what they make confused:* (Ṣ, Mṣb:) or *make dubious to them what they make dubious*, and would make them to err like as they have made to err. (TA.) And again, [ii. 39,] وَلَا تَلْبِسُوا ٱلْحَقَّ بِٱلْبَاطِلِ *And do not ye confound the truth with falsity.* (Ibn-'Arafeh.) And again, [vi. 82,] وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ *And have not mixed up their belief with polytheism.* (TA.) And again, [vi. 65,] أَوْ يَلْبِسَكُمْ شِيَعًا *Or to confuse your case*, [*making you to be of different parties,*] *with the confusion of discordance and of agreement.* (TA.) You say also, لَبَّسَنِى, meaning, *He*, or *it, made me to become confounded*, or *in doubt*, (جَعَلَنِى أَلْتَبِسُ,) *respecting his case*, or *affair.* (TA, from a trad.)

2: see 4: — and see also لَبَسَ, in three places. [تَلْبِيسٌ, alone, often signifies The *involving a thing in confusion*, or *doubt:* and the *practising concealment*, or *disguise.*] ═ See also 8.

3. لَابَسَ الرَّجُلَ, [inf. n. مُلَابَسَةٌ and لِبَاسٌ,] *He mixed, consorted*, or *held social intercourse, with the man;* syn. خَالَطَهُ. (M, A, Mṣb.*) [Hence, app., it is said that] اللِّبَاسُ signifies, (Ḳ,) or is from المُلَابَسَةُ, which signifies, (Ibn-'Arafeh) The *mixing one's self and congregating:* or *the being mixed and congregated.* (Ibn-'Arafeh, Ḳ.) You say, لَابَسْتُهُ حَتَّى عَرَفْتُ دُخْلَتَهُ *I mixed with him* [*until I knew his mind*, or *inward state* or *circumstances*]. (A.) And لَابَسْتُهُ [alone] signifies *I knew his mind*, or *inward state* or *circumstances.* (Ṣ, Ḳ.) — لَابَسَ الأَمْرَ, and لَابَسَ عَمَلَهُ: see 5. — [مُلَابَسَةٌ often signifies *A close*, or *an intimate, connexion* between two things.] See also 8.

4. أَلْبَسَهُ الثَّوْبَ [*He put on him*, or *clad* or *decked him with, the garment*, and so, vulg., ▼ لَبَّسَهُ]. (M, Mṣb.) — أَلْبَسَهُ also signifies *He*, or *it, covered him*, or *it:* (Ḳ:) or *overspread him*, or *it;* i.e. *covered the whole thereof.* (AA.) You say, الحَرَّةُ الأَرْضُ الَّتِى أَلْبَسَتْهَا حِجَارَةٌ سُودٌ [*The* حرّة *is ground which black stones have covered*, or *covered the wholly*]. (TA.) And أَلْبَسَتِ السَّمَاءَ السَّحَابُ, (TA,) or أَلْبَسَ, (AA,) [*The clouds covered the sky*, &c.;] but you do not say, لَبِسَ السَّمَاءَ السَّحَابُ. (AA.) And أَلْبَسَنَا اللَّيْلُ [*The night covered us*, &c.]; but not لَبِسَنَا اللَّيْلَ. (AA.) And أَلْبَسَهُ الشَّبَابُ: see 1 in art. غطو and غطى. ═ أَلْبَسَتِ الأَرْضُ *The land became covered by plants*, or *herbage.* (M.) ═ See also 8.

5. تَلَبَّسَ بِالثَّوْبِ (Ṣ, Ḳ) *He clad himself* [lit. mixed himself, being explained by إِخْتَلَطَ,] *with the garment.* (Ḳ.) You say, تَلَبَّسَ بِلِبَاسٍ حَسَنٍ and لِبَاسًا حَسَنًا [*He clad himself with goodly clothing*]. (A, TA.) — [Hence,] تَلَبَّسَ بِالأَمْرِ (Ṣ, Ḳ) [and ▼ التَبَسَ بِهِ] *He employed, busied*, or *occupied, himself* [lit. *mixed himself*] *with the affair; engaged in it; entered into it; became involved in it*, or *implicated in it;* (Ḳ;) and [in like manner] لَابَسَ ▼ الأَمْرَ, syn. خَالَطَهُ. (Ṣ, Ḳ.*) You say also, لَابَسَ ▼ عَمَلَهُ and التَبَسَ ▼ بِهِ and تَلَبَّسَ بِهِ [*He employed, busied*, or *occupied, himself with his work*, or *the like*]. (A, TA.) [See 8.] — تَلَبَّسَ الطَّعَامُ بِاليَدِ *The food stuck to the hand.* (Ḳ.) — تَلَبَّسَ بِىَ الأَمْرُ *The thing*, as, for instance, love, *mingled with me, and clung to me.* (M.) [See an ex. in a verse cited voce عَطْفَةٌ.]

8. التَبَسَ *It* (spun thread) *became entangled.* (Lth, Az, Ṣgh, in TA, art. عسر.) — *It* (a thing, or an affair, or a case) *became* [*involved, complicated,*] *confounded*, or *confused*, (Ṣ, M, Mṣb,*) *and dubious;* (Ṣ, Mṣb;) as also ▼ أَلْبَسَ, (TA,) and ▼ لَبَّسَ, which last belongs to the class of بَيَّنَ in the phrase

• قَدْ بَيَّنَ الصُّبْحُ لِذِى عَيْنَيْنِ •

(M, TA.) [You say, التَبَسَ الشَّىْءُ بِشَىْءٍ آخَرَ *The thing became confounded with another thing;* as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كَاهِلٌ.] And التَبَسَ عَلَيْهِ الأَمْرُ *The thing*, or *affair, became confused and dubious to him.* (Ṣ.) And جَعَلَنِى أَلْتَبِسُ فِى أَمْرِهِ [*He*, or *it, made me to become confounded*, or *in doubt, respecting his case*, or *affair*]. (TA.) And أُلْتُبِسَ بِى *I was*, or *became, disordered in my mind.* (Ḳ,* TA, from a trad.) — التَبَسَ بِعَمَلِهِ &c.: see 5. — اِلْتَبَسَتْ بِهِ الخَيْلُ ‡ *The horsemen overtook him.* (A, TA.) — [التَبَسَ بِهِ also signifies *He*, or *it, made it to be*, or *had it, as an accompaniment*, or *an adjunct.* Hence, one of the uses of the preposition بِ is explained by some as being لِلْاِلْتِبَاسِ: by others, لِلْمُلَابَسَةِ ▼, or لِلْمُصَاحَبَةِ: all of which signify nearly the same. For instance, it is said in the Mgh, art. توج, that in the phrase التَّمَاثِيلُ بِالتِّيجَانِ "the effigies with the crowns" upon pieces of money, بالتيجان is used as a denotative of state, meaning مُلْتَبِسَةً بِالتِّيجَانِ and مَقْرُونَةً مَعَهَا *accompanied with the crowns*, as their attributes: and نُسَبِّحُ بِحَمْدِكَ "we declare thy remoteness from evil, with the praising of Thee," in the Ḳur ii. 28, is explained by Bḍ and others as meaning, مُلْتَبِسِينَ بِحَمْدِكَ *making the praising of Thee to be as an accompaniment*, or *an adjunct*, to our doing that: and تَنْبُتُ بِٱلدُّهْنِ "growing with oil", in the same, xxiii. 20, as meaning, مُلْتَبِسًا