

Khattābee, K.) — A certain kind of wood; that which is called الحور: (K in art. حور:) because of its whiteness. (TA in that art.) [See حور.]

— The cooking-pot; as also أُمُّ بَيْضَاءَ. (AA, K.)

— The snare with which one catches game. (IAar, K.)

— Milk and water. (ISk, S, M, A, K.) A poet says,

وَمَا لِي إِلَّا الْبَيْضِينَ شَرَابٌ

[And I have not any beverage except milk and water]. (ISk, S, M.) — Bread and water: (Aq, M, K:) or wheat and water: (Fr, K:) or fat and milk. (AO, K.) — Fat and youthfulness (AZ, IAar, M, A, K.) You say, ذَهَبَ أَبْيَاضُهُ *His fat and youthfulness departed.* (TA.) — مَا رَأَيْتُهُ *I have not seen him for, or during, two days:* (Ks, M, A, K:) or *two months.* (Ks, M, K.) — أَيَّامُ الْبَيْضِ, (Msb, K,) or simply الْبَيْضُ, (Mgh,) for أَيَّامُ اللَّيَالِي الْبَيْضِ; [The days of the white nights;] i. e. the days of the thirteenth and fourteenth and fifteenth nights of the month; (Mgh, Msb, K;) so called because they are lighted by the moon throughout: (Msb:) or of the twelfth and thirteenth and fourteenth nights: (K:) but this is of weak authority, and extr.: the former is the correct explanation: (MF, TA:) you should not say أَيَّامُ الْبَيْضِ: (Ibn-El-Jawāleekee, IB, K:) yet thus it is in (most relations of a trad. in which it occurs; and some argue for it; and the author of the K has himself explained the الأواضِحُ by أَيَّامُ الْبَيْضِ. (TA.) — سَنَةٌ بَيْضَاءٌ + A year [of scarcity of herbage,] such as is a mean between that which is termed شَهَاءٌ and that which is termed حَمْرَاءٌ. (TA in art. شهب.) — كَلَامٌ أَيْبُضٌ † Language expounded or explained. (M.) — كَلِمَتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَاءً وَلَا بَيْضَاءً: † I spoke to him, and he did not return to me a bad word nor a good one. (M.) — † A demonstrating, or demonstrated, argument, plea, allegation, or evidence. (M.) — And † A favour, or benefit, for which one is not reproached; and which is conferred without its being asked. (M.) [See also يَدٌ.] — † Sudden death; (K, TA;) such as is not preceded by disease which alters the complexion: or, as some say, death without the repentance, and the prayer for forgiveness, and the accomplishment of necessary duties, usual with him who is not taken unawares; from بَيَّضٌ signifying “he emptied” a vessel: so says Sgh: opposed to المَوْتُ الْأَحْمَرُ, which is slaughter. (TA.) — بَيْضَاءٌ also signifies † A calamity, or misfortune: (Sgh, K:) app. as a term of good omen; like سَلِيمٌ applied to one who is stung by a scorpion or bitten by a serpent. (TA.) — بَيْضَاءُ الْقَيْطِ: see بَيْضَاءُ, last sentence but one. = بَيَاضٌ مِنْ كَذَا; &c.: see بَيَاضٌ.

— Hence, المَبْيُضَةُ A sect of [the class called] the ثَنَوِيَّةُ, (S, K,) the companions of المَقْتَعُ; (S;) so called because they made their clothes white, in contradistinction to the مُسَوِّدَةُ, the partisans of the dynasty of the 'Abbāsees; (S, K;\*) for the distinction of these was black: they dwelt in Kāsr 'Omeyr. (TA.) [See also الحَرُورِيَّةُ.]

## بيع

1. بَاعَهُ, (S, Mgh, &c.) aor. بَيَّعَ, (S, Msb, K,) inf. n. بَيْعٌ (S, Mgh, Msb, K) and مَبِيعٌ, (S, Msb, K,) which latter is anomalous, (S,) the regular form being مَبَاعٌ, (S, K,) has two contr. significations: He sold it: and he bought it: (S, Mgh, Msb, K:) and ابَاعَهُ is a dial. var. of the same: (IKtt, Msb:) [but app. only in the former sense:] or this last signifies he offered it for sale; or exposed it to sale: (S, K:) and ابْتَاعَهُ, as well as بَاعَهُ, signifies he bought it. (S,\* Mgh,\* Msb, K.) The primary signification of بَيْعٌ is The exchanging, or exchange, of property; or the making an exchange with property; as in the phrases بَيْعٌ رَابِحٌ [an exchange of property bringing gain], and بَيْعٌ خَاسِرٌ [an exchange of property occasioning loss]: and this is a proper signification when it relates to real substances: but it is tropically used to signify the making the contract [of sale and purchase]; because this is the means of giving [and obtaining] possession: [though this signification is what is termed حَقِيقَةُ عَرْقِيَّةٍ, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صَحَّ الْبَيْعُ, or بَطُلَ, and the like, mean صَفَقَةُ الْبَيْعِ; [i. e. The contract of sale, or purchase, was valid, or was null;] but the prefixed n. being suppressed, and its complement [alone] used for it, and this being masc., the verb is made masc. (Msb.) بَاعَ [mostly signifies He sold: and] is doubly trans., both by itself and by means of مِنْ prefixed to the second object; (Mgh, Msb;) this prep. being thus used as a corroborative: (Msb:) you say, بَاعَهُ مِنْهُ and بَاعَهُ الشَّيْءَ [He sold to him the thing and He sold it to him]: (Mgh:) and بَعَثَ زَيْدًا الدَّارَ and بَعَثَ زَيْدٌ الدَّارَ [I sold to Zeyd the house: (see also an explanation of the phrase اسْتَبَعْتُهُ الشَّيْءَ: and see بَاعَهُ مِنَ السُّلْطَانِ: to which might be added countless similar instances; for when بَاعَ signifies he sold, مِنْ is generally prefixed to the noun or pronoun denoting the person to whom the thing is sold:)] and sometimes لَ is put in the place of مِنْ; so that you say, بَعَثْتُكَ الشَّيْءَ and بَعَثْتُ لَكَ [I sold to thee the thing and I sold it to thee]; the لَ being redundant [when the verb has this meaning, though not when it has the contr. meaning, as will be seen below]. (Msb.) Of the contr.

signification we have an ex. in the saying of El-Farezdak,

إِنَّ الشَّبَابَ لَرَابِحٌ مَنْ بَاعَهَا

وَالشَّبَابَ لَيْسَ لِبَائِعِيهِ تَجَارٌ

[Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers; the part. n. being here from the verb in the former sense]: (S, TA:) and [often in a case in which the verb is followed by لَ; as] in بَاعَ لَهُ [the لَ not being redundant when the verb is used in this sense;] and as in the saying of Tarafch,

وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ

بَتَاتًا وَلَمْ تَضْرِبْ لَهُ وَقْتُ مَوْعِدِ

[And he will bring thee tidings for whom thou hast not bought travelling-provisions, and for whom thou hast not assigned an appointed time for his bringing them]: (TA:) and in the saying, بَاعَ دُنْيَاهُ بِأَخْرَتِهِ † [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]: (Z, TA:) and [in like manner] you say, ابْتَاعَ زَيْدٌ الدَّارَ, meaning Zeyd bought the house: and لَبِغْتُهُ لِبَيْعِهِ † [He bought it for another person. (Msb.)] The verb has this signification, also, in the trad., لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ [One of you shall not buy in opposition to the buying of his brother when an agreement has been manifested but the contract has not been concluded]; (S, IAth, Mgh, Msb; [but in the S and Msb and by IAth, the trad. is related thus; لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ وَلَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ: (Mgh, Msb:) or it may here have the contr. meaning: (IAth:) Az says that the seller and buyer are equal in offence when either of them does thus to another. (TA.) [Similar to this is the saying, لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ: see art. سوم. See also بَاعَ عَلَيْهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ الْقَاضِي, meaning The judge sold against his will; (Mgh;) sold without his consent. (Msb.) — The pass. form is بِيْعٌ [It was sold: and it was bought]: (S, K:) optionally either [thus] with kesr to the ب, or [بَيْعٌ] with damm to the ب, (S,) [or rather with a sound between that of damm and that of kesr, which pronunciation is termed إِشْمَامٌ;] and some say بَوَعٌ; (S, K;) changing the ي into و: and thus in the cases of كَيْلٌ and قَيْلٌ and the like: (S:) [but Ibn-Málik requires damm or اشمام in the passive of a verb of which the medial radical is ي, and kesr or اشمام in the passive of a verb of which the medial radical is و, to prevent the mistaking of an active verb for a passive in such cases as بَعَثَ and سَمِتَ: others, however, only prefer what Ibn-Málik absolutely requires in these cases. (See I'āk p. 131.)] — You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. He sold him to the Sultán,] meaning † he slandered him, or calumniated him,

مَبِيعٌ A place for laying eggs. (ISd, TA in art. فحص.)

مَبِيعَةٌ A woman who brings forth white children: the contr. is termed مُسَوِّدَةٌ: (Fr, K:) but مَوْضِعَةٌ is more commonly used in the former sense. (O.)