

of war, battle, or fight; and **بَابُ مِنَ النُّجُومِ** a process of the science of the stars, meaning astrology or astronomy; and **بَابُ مِنَ السِّحْرِ** a process of enchantment; see an ex. voce **سِحْرٌ**. Compare Matt. xvi. 18, *πύλαι ἁδου οὐ κατισχύουσιν αὐτῆς*, probably meaning "the stratagems of Hell shall not prevail against it." — [Also †A mode, kind, sort, class, or category.] Suweyd Ibn-Kurāq uses metaphorically the pl. **أَبْوَابُ** in relation to rhymes; saying,

- أَتَيْتُ بِأَبْوَابِ الْقَوَافِي كَأَنَّا
- أَدُوْدُ بِهَا سِرْبًا مِنَ الْوَحْشِ نَزْعًا

† [I gave utterance to the various kinds of rhymes as though I were driving with them a herd of wild animals desirous of the males, or of their wonted places of pasture]. (M, L.) [You say also, **هَذَا هُوَ مِنَ هَذَا الْبَابِ** † It is of this mode, kind, sort, class, or category: a phrase of frequent occurrence in lexicons &c. See also **بَابَةٌ**.] — [Also †A chapter; and sometimes a section, or subdivision, of a chapter; of a book or writing;] conventionally, †a piece consisting of words relating to matters of one kind; and sometimes, to matters of one species: (Kull:) pl. **أَبْوَابُ**. (A.) See also **بَابَةٌ**. — [Also †A head, or class of items or articles, in an account, or a reckoning; as in the saying,] **أَتَيْتُ لَهُ حِسَابَهُ بَابًا بَابًا** † [I explained, or made clear, to him his account, or reckoning, head by head, or each class of items or articles by itself]; a phrase mentioned by Sb: (M:) [or, sometimes,] **بَابُ** (M, K) and **بَابَةٌ** (T, M, K) are used in relation to **حُدُودُ** [which here means the punishments so termed], and to an account, or a reckoning, (T, M, K,) and the like, (T, M,) as signifying the extreme term or limit; syn. **غَايَةٌ**; (M, K;) but IDrd hesitated respecting this, and therefore it is not mentioned in the S. (TA.)

بَابَةٌ †A mode, or manner; syn. **وَجْهٌ**: (ISk, K:) pl. **بَابَاتٌ**. (K.) [See also **بَابُ**, which has a similar, and perhaps the same, signification.] Hence, **هَذَا مِنْ بَابَتِي** means †This is of the mode, or manner, that I desire; (TA;) this is suitable to me: (IAmb, TA:) and **هَذَا شَيْءٌ مِنْ** †this is a thing suitable to thee: (S, A:) and **هَذَا بَابَتُهُ** †this is suitable to him. (K.) Accord. to most of the critics, it is tropical. (TA.) You say also, **فَلَانٌ أَقْوَنُ بِبَابَاتِهِ الْكَذِبِ** †Such a one, the lightest of the kinds (أنواع) of his wickedness is lying. (A.) — †A habit: a property; a quality; nature; natural disposition: or a practice; or an action: syn. **خَصْلَةٌ**. (Abu-l-Omeythil, TA.) [Hence, perhaps, the last of the exs. cited above from the A.] — †A condition; syn. **شَرْطٌ**: as in the saying, **هَذَا بَابَةٌ هَذَا** † [This is the condition of this]. (M, K.) — **بَابَاتُ الْكِتَابِ** †The lines of the book or writing: (M, A, K:) or it may mean its **أَبْوَابُ** [i. e. chapters, or sections of chapters]: (M:) this has no sing.: (A, K:) [ISd says,] I have not heard any sing. of it. (M.) — See also **بَابُ**; last signification.

بُوبَةٌ A desert; or a desert in which is no water;

Bk. I.

syn. **فَلَاةٌ**: (T, IJ, M, K:) as also **مُومَةٌ**: (T, MF:) the **ب** being changed into **م**, as is often the case. (MF.) [It is mentioned in the S, and again in the K, in art. **بُو**, as syn. with **مَغَارَةٌ**.]

بُوبَةٌ The office, or occupation, of a door-keeper, or gate-keeper. (M, K.) [See 1.]

بُوبٌ A door-keeper, or gate-keeper. (S, * M, Msb, K, TA.)

أَبْوَابُ مُبَوَّبَةٌ † [Kinds, sorts, classes, chapters, heads, or the like, disposed, arranged, distributed, classified, or set in order,] is a phrase similar to **أَصْنَافُ مُصَنَّفَةٌ**. (S.) You say also **كِتَابٌ مُبَوَّبٌ** † [A book disposed in, or divided into, distinct chapters]. (A.)

بوح

بَاحٌ; pl. **أَبْوَاخُ**: see art. **بَاحٌ**. AZ mentions it as without **أ**: ISk, as with **أ**. (ISd, TA.)

بوح

1. **بَاحٌ**, (A, Msb, K,) aor. **يَبُوحُ**, (Msb,) inf. n. **بُوحٌ**, (A, Msb,) It (a secret, A, or a thing, Msb) became apparent, or manifest. (A, Msb, K.) You say, **بَاحٌ مَا كَتَمْتُ** [What I concealed became apparent]. (A.) And **أَعُوذُ بِاللَّهِ مِنْ بُوحِ السِّرِّ** [I seek protection by God from the appearing of the secret, and the removing of the veil, or covering]. (A.) — **بَاحٌ بِهِ**, (S, A, Msb, K,) [aor. as above,] inf. n. **بُوحٌ** and **بُؤُوحٌ** and **بُؤُوحَةٌ**, (K, TA,) He revealed, or disclosed, it; (S, A, Msb, K;) namely, a secret, (S, A, K,) or a thing; (Msb;) as also **أَبَاحَهُ**. (A, Msb, K.) It (the former) is said to be from **أَبَاحَةُ** [the inf. n. of the latter] signifying The showing a thing to the beholder in order that he who will may take it. (TA.) You say, **أَبَاحَهُ سِرًّا فَبَاحَ بِهِ** He revealed to him a secret, and he (the latter) [revealed it, i. e.,] did not conceal it. (TA.) And **بُحْ بِاسْمِكَ وَلَا تَكُنْ عَنْهُ** [Reveal thou thy name, and make not a mere allusion to it]. (A.)

4. **أَبَاحَةٌ**, inf. n. **إِبَاحَةٌ**: see 1, in three places. — **أَبَاحَةٌ** and **إِسْتِبَاحَةٌ** are used as syn.: but it is said that the former signifies The making a thing allowable, or free, to him who desires it, or seeks it: and the latter, the taking a thing as allowed, allowable, free, or lawful. (MF.) You say, **أَبَاحَ الشَّيْءَ** He made the thing allowable, or free. (L.) And **أَبَاحَ مَالَهُ** He gave permission either to take or let alone his property; made it allowable, or free, either way one might choose to take. (Msb.) And **أَبَحْتُكَ الشَّيْءَ** I made, or have made, the thing allowable, free, or lawful, to thee, (S, L, K, TA,) to take it, [or let it alone,] or do it, [or make use of it,] or possess it; but not by the law of the religion, for to do this belongs to God and his apostle; except in the language of this law. (MF, TA.) [Hence it is said that] **إِبَاحَةٌ** bears a signification similar to that of **نَهْيٌ** [i. e. Spoliation; a taking of spoil; or the taking a thing

as spoil; a signification more properly belonging to the inf. n. of **أَبَاحَ**, q. v.]. (L.)

10. **اسْتَبَاحَهُ** He deemed it, or esteemed it, to be allowed, allowable, free, or lawful; namely, the property of another: (A:) or he took it as allowed, allowable, &c. (A, * MF.) See 4. — He took it as spoil, or plunder. (TA.) — He made an attack upon it; namely, the property of another. (Msb.) — He took him captive, making him as a lawful possession to him. (TA.) — And **اسْتَبَاحَهُمْ**, (K,) or **اسْتَبَاحُوهُمْ**, (S,) He, or they, extirpated, or exterminated, them. (S, K.)

بُوحٌ has the following various significations assigned to it in explanations of the saying, **أَبْنُكَ** (S, TA:) **أَبْنُ بُوْحِكَ يَشْرَبُ مِنْ صُبُوْحِكَ**: (S, K, Har p. 336:) the **فُجْ** [or **puendum**, app. meaning, of a woman]: (K, Har p. 328 on the authority of AO:) the **نَفْسُ** [meaning one's self]: (IAgr, T, S, Meyd, L:) **coitus**; syn. **وَطْءٌ** (S) or **جَمَاعٌ** (K:) and accord. to the last but one of these renderings, [and virtually accord. to the others also,] the saying means *Thy son is the son of thyself, [who drinks of thy morning-draught]; (T, TA;) he whom thou hast begotten, not he whom thou hast adopted: (IAgr, and Mtr in Har p. 328:) or بوح, here, is pl. of بَاحَةٌ; (A, TA, Har p. 336;) and the meaning is, he who has been born within the courts of thy house; (A;) or, in the court of thy house, (TA, Har,) not in the house of another: (TA:) or بوح is here a subst. from بَاحٌ بِالشَّيْءِ; and the meaning is, thy son is he whom thou hast openly acknowledged (بُحْتُ بِهِ), and whom his mother hath also, agreeably with thee: (Har p. 328:) [accord. to some,] it signifies also i. q. **أَصْلٌ** [i. e. origin; or race, or stock, which it may mean in the saying above: or original, or primary, state, or condition]; (K, Har p. 328;) [for] one says, **رَجَعَ إِلَى بُوْحِهِ** [He returned, or reverted, to his original, or primary, state, or condition]. (Har p. 328.)*

بَاحَةٌ The court; or a spacious vacant part, or portion, in which is no building; syn. **سَاحَةٌ**, (S, A, K,) and **عَرَصَةٌ**; (A, TA;) of a house or dwelling: (S, TA:) pl. **بُؤُوحٌ** [q. v.]. (A, TA.) Hence [is said to be derived] **بُحْبُوحَةُ الدَّارِ** [mentioned in art. **بَح**]. (TA.) One says also, **نَحْنُ فِي بَاحَةِ الدَّارِ**, meaning *We are in the middle, or midst, or best part, of the abode, or district, or country; i. e. تَبَحُّحٌ. (TA.) And hence, accord. to Fr, **أَوْسَطُهَا** [explained in art. **بَح**]. (Az, TA.) It is said in a trad., **لَيْسَ لِلنِّسَاءِ مِنْ بَاحَةِ الطَّرِيقِ شَيْءٌ**, meaning *Women have no right in the middle of the road*. (TA.) — Also The main part or body of water: (K:) applied by most of the lexicologists to the sea. (TA.) [In the present day applied to A deep part of the sea, distant from land; the deep; the main, or main sea.] — And *Many palm-trees*. (Abou-Sárim El-Bahdalee, IAgr, K.)*

أَمَرَهُ بِمَعْصِيَةِ بَوَاحَا He ordered him to disobey, or rebel, openly. (K.) The last word occurs in this sense in two trads.; but in one of them, accord. to one recital, it is **بَرَاخَا**. (TA.)