

Khaffābee, K.) — *A certain kind of wood; that which is called الحَوْرُ* (K in art. حور:) because of its whiteness. (TA in that art.) [See حَوْر.] — *The cooking-pot*; as also أَمْرٌ بَيْضَاءُ. (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 الْبَيْضُ شَرَابٌ

[And I have not any beverage except milk and water]. (ISk, S, M.) — *Bread and water*: (As, 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 أَبْيَضُهُ *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, (Mgh, 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, Mgh, K;) so called because they are lighted by the moon throughout: (Mgh:) 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-Jawāleekī, 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 أَلَا الْبَيْضُ by الأَوَاضِحُ. (TA.) — سَنَةٌ بَيْضَاءُ. (TA.) — *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 سَوْدَاءٌ وَلَا بَيْضَاءٌ. 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 بَيْضُ signifying “he emptied” a vessel: so says Sgh: opposed to الموتُ الْأَحْمَرُ, which is slaughter. (TA.) — *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 الْقَيْظُ*: see بَيْضَاءُ, last sentence but one. — هَذَا أَبْيَضٌ مِنْ كَذَا. &c.: see بَيَاضٌ.

مَبِيضٌ *A place for laying eggs*. (ISd, TA in art. فحس.)

مُبِيضَةٌ *A woman who brings forth white children*: the contr. is termed مُسَوَّدَةٌ: (Fr, K:) but مُوضَعَةٌ is more commonly used in the former sense. (O.)

[مُبِيضَةٌ The fair copy, or transcript, made from a first rough draught; which latter is called مُسَوَّدَةٌ: probably post-classical.]

مَبِيضٌ *A man wearing white clothing*. (TA.) — Hence, *A sect of [the class called] the مَبِيضَةُ* (S, K,) the companions of الْمُتَمَنِّعِ; (S;) so called because they made their clothes white, in contradistinction to the مُسَوَّدَةُ, the partisans of the dynasty of the 'Abbāsees; (S, K;) for the distinction of these was black: they dwelt in Kāfir 'Omeyr. (TA.) [See also الْحُرُورِيَّةُ.]

## بيع

1. بَاعَ, (S, Mgh, &c.,) aor. يَبِيعُ, (S, Mgh, K,) inf. n. بَيْعٌ, (S, Mgh, Mgh, K,) and مَبِيعٌ, (S, Mgh, 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, Mgh, K:) and *اباعه* is a dial. var. of the same: (IKtt, Mgh:) [but app. only in the former sense:] or this last signifies *he offered it for sale*; or *exposed it to sale*: (S, K:) and *ابتاعه*, as well as *باعه*, signifies *he bought it*. (S, Mgh, Mgh, 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 رَابِعٌ [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 عَرَبِيَّةٍ, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صَحَّ الْبَيْعُ, or بَطُلَ, and the like, mean *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. (Mgh.) بَاعَ [mostly signifies *He sold*; and] is doubly trans., both by itself and by means of مَنْ prefixed to the second object; (Mgh, Mgh;) this prep. being thus used as a corroborative: (Mgh:) you say, بَاعَهُ الشَّيْءَ and بَاعَهُ لِمَنْ [He sold to him the thing and He sold it to him]: (Mgh:) and بَعَثَ زَيْدًا 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*, مَنْ 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 مَنْ; so that you say, بَعَثَ لَكَ بِعْثَكَ الشَّيْءَ and بَعَثَ لَكَ لِمَنْ [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]. (Mgh.) Of the contr.

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

إِنَّ الشَّبَابَ لِرَابِعٍ مَنْ بَاعَهَا  
وَالشَّيْبَ لَيْسَ لِبَانِعِهِ تِجَارٌ

[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 الشَّيْءَ *He bought for him the thing*; (Mgh;) [the لَ not being redundant when the verb is used in this sense;] and as in the saying of Tarafah,

وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ  
بَتَاتًا وَلَمْ تَضْرِبْ لَهُ وَقْتُ مَوْعِدٍ

[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 بِآخِرَتِهِ [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 ابْتَاعَهَا لِفَخْرِهِ *He bought it for another person*. (Mgh.) 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, Mgh; [but in the S and Mgh and by IAth, the trad. is related thus; لَا يَخْطُبُ الرَّجُلُ عَلَى خُطْبَةِ أَخِيهِ وَلَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ; (see art. خطب.);]) as is shown by the relation of Bkh, لَا يَبْتَاعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ, (Mgh, Mgh:) 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 عَلَى بَيْعِهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ الْقَاضِي, meaning *The judge sold against his will*; (Mgh;) sold without his consent. (Mgh.) — The pass. form is يَبِيعُ [It was sold: and it was bought]: (S, K:) optionally either [thus] with kesr to the ب, or [rather] 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 بُوِعَ; (S, K;) changing the ي into و: and thus in the cases of قِيلَ and كِيلَ and the like: (S:) [but Ibn-Málik requires damm or ishām in the passive of a verb of which the medial radical is ي, and kesr or ishām 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' Aḳ p. 131.)] — You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. *He sold him to the Sultán*,] meaning *he slandered him, or calumniated him*,