

to the Sultan. (K, TA.) — And بَاعَ فُلَانٌ عَلَى بَيْعِهِ, [of which the lit. meaning has been shown above,] meaning † *Such a one superseded him, or occupied his place, in respect of honourable and elevated station or rank, and gained the mastery over him*; (K, TA.) and so بَوَادِيهِ: (TA:) or بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ means † *such a one gained the mastery over such a one, and wrested from him that which he sought to obtain from him*; and is an old proverb, applied by the Arabs to a man who contends with another, and seeks to obtain a thing from him by superior power or force, when he has succeeded in doing as above explained; and similar to it is the saying شَقَّ فُلَانٌ غُبَارَ فُلَانٍ. (El-Mufaddal Ed-Dabee, TA.) One also says, مَا بَاعَ عَلَى بَيْعِكَ أَحَدٌ, meaning † *Not any one has equalled thee*. (TA.) — بَيْعٌ is also used in the sense of اِنْبِطَاطٌ. (TA in art. بوع. [See اِنْبَاعٌ in that art.]])

3. بَايَعَهُ, (S, Mgh, TA,) inf. n. مُبَايَعَةٌ and التَّبَايُعُ, (TA,) is from البَيْعُ; and so is التَّبَايُعُ, (S, TA;) this being syn. with المُبَايَعَةُ. (K, TA.) You say, بَايَعَا and تَبَايَعَا, meaning *They two sold and bought, each with the other*: (TK:) and تَبَايَعْنَا [We sold and bought, one with another]: (Mgh:) and بَايَعَهُ also signifies *He bartered, or exchanged commodities, with him*. (TA.) [See 1; where a citation from the Mgh indicates that this latter is the primary signification accord. to the author of that work.] — It is also from البَيْعَةُ; and so is التَّبَايُعُ: (S, TA:) and التَّبَايُعُ from البَيْعَةُ signifying *The making a covenant, a compact, an engagement, or the like*; as though each of the two parties sold what he had to the other, and gave him his own special property, and his obedience, and all that pertained to his case. (TA.) [Hence,] بايع الأمير *He promised, or swore, allegiance to the prince; making a covenant with him to submit to him the judgment of his own case and of the cases of the Muslims [in general], not to dispute with him in respect of anything thereof, but to obey him in whatever command he might impose upon him, pleasing and displeasing*: in doing which, it was usual for the person making this covenant to place his hand in the hand of the prince, in confirmation of the covenant, like as is done by the seller and buyer; wherefore the act was termed بَيْعَةٌ, an inf. n. [of un.] of بَاعَ. (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 256—7.) [And hence the phrases, بَوِيْعٌ بِالْخِلَافَةِ and بَوِيْعٌ لَهُ بَوِيْعٌ *He had the promise, or oath, of allegiance made to him as being Khaleefeh*.] You say also, بايعه عليه, inf. n. مُبَايَعَةٌ, *He made a covenant, a compact, an engagement, or the like, with him, respecting it, or to do it*: and تابيعوا [they made a covenant, &c., respecting, or to do, the thing, or affair]; like as you say أَصَفَّقُوا عَلَيْهِ. (TA.)

4: see 1, first sentence.

6: see 3, throughout.

7. اِنْباع It was, or became, saleable, or easy of

sale; it had an easy, or a ready, sale: (Ibn-'Abbád, K:) as though quasi-pass. of بَاعَهُ [and therefore primarily signifying *it was, or became, sold, or bought*]. (TA.)

8: see 1, in four places.

10. اسْتَبْعَنَهُ الشَّيْءُ I asked him to sell the thing to me; expl. by سَأَلْتُهُ أَنْ يَبِيعَهُ مِنِّي; (S, K;*) for instance, عَبْدُهُ [his slave.] (Mgh.)

بَيْعٌ inf. n. of 1 [q. v.]. — It also signifies *The hire, or hiring, of land*. (TA.) — Also *A thing sold, or bought*: (Mgh, Mgh, TA:) a subst. in this sense: (Mgh, TA:) pl. بَيُوعٌ: (Mgh, Mgh, TA:) which is also used as a pl. of the inf. n., to signify *Kinds of selling and buying*. (Mgh.) See also بَيَاعَةٌ.

بَيْعَةٌ [inf. n. of un. of بَاعَ. — Hence,] *A striking together of the hands of two contracting parties in token of the ratification of a sale*. (Mgh, TA.) — And [hence,] *The act of مُبَايَعَةٌ [or promising, or swearing, allegiance and obedience, as explained above, (see 3,)] and submission, or obedience*. (Mgh, TA.) Whence, اِيْمَانُ الْبَيْعَةِ [The oaths of allegiance and obedience]; (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 257; and Mgh;) which the Khaleefehs exacted; (Ibn-Khaldoon;) and which El-Hajjáj appointed, including hard, or difficult, matters, relating to divorce and emancipation and fasting and the like. (Mgh.)

بَيْعَةٌ *A mode, or manner, of selling or buying*. (S, Mgh, K.) Hence, صَاحِبُ بَيْعَةٍ [A person occupying himself in any kind of selling or buying]: occurring in a trad. of Ibn-'Omar. (Mgh, TA.) And إِنَّهُ لَحَسَنُ الْبَيْعَةِ [Verily he is good in the manner of selling or buying]. (S, Mgh, TA.) — [A Christian church;] a place of worship (K) pertaining to the Christians: (S, Mgh, Mgh, K:) or, as some say, a *synagogue of the Jews*: (TA:) pl. بَيَعٌ, (K, TA,) or بَيْعٌ. (Mgh: [but this I think a mistake: if correct, it is a coll. gen. n.]])

بَيُوعٌ: see بَيْعٌ.

بَيَاعَةٌ *An article of merchandise*; (Lth, S, K;) as also بَيْعٌ [q. v. suprà]: (Mgh:) pl. of the former بَيَاعَاتٌ. (K.)

بَيْعٌ: see بَانِعٌ, in five places. — Also *A man who sells, or buys, well*; and so بَيُوعٌ: fem. of the former with ة: pl. masc. بَيُوعُونَ, and pl. fem. بَيُعَاتٌ; neither the masc. nor the fem. having a broken pl. (TA.)

بَيَّاعٌ *A man who sells, or buys, much*. (TA.)

بَانِعٌ *Selling, or a seller*: and *buying, or a buyer*: (Mgh, K, TA:) as also بَيْعٌ: (K:) the former signification is the more obvious when بَانِعٌ is used without restriction: (Mgh:) and بَيْعٌ also signifies [accord. to some] *a bargainer, or chafferer*; (K, TA;) not a seller nor a buyer; but Esh-Sháfi'ee and Az deny that this epithet is

applied to a man before he has concluded the contract: (L, TA:) the pl. of بَانِعٌ is بَانِعَةٌ: (ISd, K:) and the pl. of بَيْعٌ is بَيْعَةٌ [or rather this is a quasi-pl. n.] and أَبْيَعَةٌ: (K:) and Kr holds that بَانِعَةٌ is pl. of بَيْعٌ. (TA.) أَبْيَعَانُ signifies *The seller and the buyer*; (S, Mgh;) and so الْمُتَبَايَعَانُ. (TA.) It is said in a trad., مَا بِالْخِيَارِ مَا الْمُتَبَايَعَانُ, and in another, الْمُتَبَايَعَانُ, [The seller and the buyer have the option of cancelling the contract as long as they have not separated.] (TA.) — أَمْرَةٌ بَانِعٌ † *A woman who easily obtains a suitor; or who is much in demand; by reason of her beauty*: (K, TA:) as though she sold herself: like نَاقَةٌ تَاجِرَةٌ. (Z, TA.)

مَبِيعٌ *Sold*: and *bought*: as also مَبِئُوعٌ: (S, K:) in the latter sense syn. with مُبْتَاعٌ. (Mgh.) Kh says that the letter suppressed in مَبِيعٌ is the و of the measure مَفْعُولٌ, because it is augmentative: but Akh says that the letter suppressed is the medial radical; for when they made the ي quiescent, they transferred its vowel to the letter before it, so that it became madmoomeh, [the word thus being altered to مَبِئُوعٌ] then they changed the dammeh into kesreh because of the ي after it, then the ي was suppressed, and the و was changed into ي, like the و of مِمْرَانٌ, because of the kesreh: accord. to El-Mázineeh, each of these sayings is good; but that of Akh is the more agreeable with analogy. (S.)

مَبِئُوعٌ : see مَبِيعٌ.

مَبْتَاعٌ : see بَانِعٌ, in two places.

يلون

يَلُونُ [Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap;] the yellow [or rather yellowish, or yellowish gray, and sometimes white, or whitish,] earth known by the name of طِفْلٌ. (TA, from Esh-Shiháb El-'Ajameeh.)

بين

1. بَانَ, (M, Mgh, Mgh, K,) [aor. يَبِينُ,] inf. n. بَيُونَةٌ and بَيُونٌ (M, Mgh, K) and بَيْنٌ (M, K,) *It (a thing) became separated, severed, disunited, or cut off*, (M, Mgh, Mgh, K,) بَانَتْ عَنْ الشَّيْءِ from the thing. (Mgh.) And بَانَتْ, (M, K,) or بَانَتْ بِالطَّلَاقِ, (Mgh,) *She (a wife) became separated by divorce*, (M, Mgh, K,) بَانَتْ عَنِ الرَّجُلِ from the man. (M, K.) And بَانَتْ said of a girl, [She became separated from her parents by marriage;] she married: (ISH, T:) as though she became at a distance from the house of her father. (ISH, TA.) And بَانَ, (M,) or بَانَ بِمَالٍ, aor. يَبِينُ, (T,) inf. n. بَيُونٌ (T, M) and بَيْنٌ, (M,) *He became separated from his father, or mother, or both, by property [which he received from him, or her, or them,]* (AZ, T, M,) to be his alone: (AZ, T:) and El-Fárisee states, on the authority of AZ, that one