says also, بَانَ عَنْهُ and بَانَهُ [the former app. meaning *he became separated thus from him*, i. e., from his father; and the latter being syn. with أَبَانَهُ, q. v.]. (M.) And بَانَ الخَلِيطُ, inf. n. بَيْنٌ and بَيْنُونَةٌ, [*The partner*, or *copartner*, or *sharer*, &c., *became separated from the person*, or *persons, with whom he had been associated.*] (T.) And بَانَتْ يَدُ النَّاقَةِ عَنْ جَنْبِهَا, inf. n. بُيُونٌ, [*The fore leg of the she-camel became withdrawn*, or *apart, from her side.*] (T.) And بَانَ, (Ṣ, M, Mṣb,) and بَانُوا, (Ḳ,) aor. يَبِينُ, (Ṣ,) inf. n. بَيْنٌ and بَيْنُونَةٌ, (Ṣ, M, Mṣb, Ḳ,) *He separated himself*, or *it separated itself*; (Ṣ; [in one copy of which it is said of a thing;]) and *they separated themselves*: (Ḳ:) or *it* (a tribe, M, Mṣb) *went, journeyed, went away*, or *departed*; and *went, removed, retired*, or *withdrew itself, to a distance*, or *far away*, or *far off*. (Mṣb.) — بَانَ, (T, Ṣ, M, &c.,) aor. يَبِينُ, (T, Mṣb,) inf. n. بَيَانٌ; (T, Ṣ, Mgh, Ḳ;) and ▼ ابان, (T, Ṣ, M, &c.,) inf. n. إِبَانَةٌ; (T, Mṣb;) and ▼ بيّن, (T, Ṣ, M, &c.,) inf. n. تَبْيِينٌ; (Ṣ;) and ▼ تبيّن; and ▼ استبان; (T, Ṣ, M, &c.,) all signify the same; (T, M, Mṣb;) i. e. *It* (a thing, T, Ṣ, M, Mgh, or an affair, or a case, Mṣb) *was*, or *became*, [*distinct, as though separate from others*; and thus,] *apparent, manifest, evident, clear, plain*, or *perspicuous*: (Ṣ, Mgh, Mṣb, Ḳ:) and *it was*, or *became, known*. (Ḳ.) You say, بَانَ الحَقُّ [*The truth became apparent*, &c.; or *known*]; as also ▼ ابان. (T.) And

* قَدْ بَيَّنَ ▼ الصُّبْحُ لِذِى عَيْنَيْنِ *

The dawn has become apparent to him who has two eyes: a prov.: (Ṣ, M:) applied to a thing that becomes altogether apparent, or manifest. (Ḥar p. 542.) And it is said in the Ḳur [ii. 257], قَدْ تَبَيَّنَ ▼ الرُّشْدُ مِنَ الغَيِّ [*The right belief hath become distinguished from error*]. (TA.) And the lawyers, correctly, use the phrase, كَصَوْتٍ لَا يَسْتَبِينُ ▼ مِنْهُ حُرُوفٌ [*Like a sound whereof letters are not distinguishable*]. (Mgh.) — [It seems to be indicated in the TA that بَانَ, aor. يَبِينُ, inf. n. بَيْنٌ and بَيْنُونَةٌ, also signifies *It was*, or *became, united*, or *connected*; thus having two contr. meanings; but I have not found the verb used in this sense, though بَيْنٌ signifies both disunion and union.] ═ بَانَهُ, aor. يَبِينُ, inf. n. بَيْنٌ: see بَانَهُ, aor. يَبُونُ, inf. n. بَوْنٌ, in art. بون. ═ See also 2, in two places.

2. بيّن, intrans., inf. n. تَبْيِينٌ: see 1, in two places. — You say also, بَيَّنَ الشَّجَرُ ‡ *The trees*, (Ḳ,) or *the leaves of the trees*, (TA,) *appeared, when beginning to grow forth*. (Ḳ, TA.) And بَيَّنَ القَرْنُ ‡ *The horn came forth*. (Ḳ, TA.) ═ بيّن بِنْتَهُ: see 4. — بيّنهُ, (T, Mṣb, Ḳ,) inf. n. تَبْيِينٌ (T, Ṣ) and ▼ تِبْيَانٌ (T, Ṣ,* Ḳ*) and تَبْيَانٌ; (Ḳ;) the second of which three is an anomalous inf. n., (T, Ṣ, Ḳ,) for by rule it should be of the measure تَفْعَالٌ; (T, Ṣ;) but تِبْيَانٌ is not known except accord. to the opinion of those who allow the authority of analogy, which opinion is outweighed by the contrary; (TA;) and تِبْيَانٌ is the only inf. n. of its measure except تِلْقَاءٌ, (T, Ṣ,) accord. to the generality of the leading authorities; but some add تِمْثَالٌ, as inf. n. of مَثَّلَ; and El-Hareeree adds to these two, in the Durrah, تِنْضَالٌ, as inf. n. of نَاضَلَهُ; and Esh-Shihâb adds, in the Expos. of the Durrah, تِشْرَابٌ, as inf. n. of شَرِبَ الخَمْرَ; asserting تَشْرَابٌ also to have been heard, agreeably with analogy; [and to these may be added تِبْكَاءٌ and تِمْشَاءٌ, and perhaps some other instances of the same kind;] but some disallow تِفْعَالٌ altogether as the measure of an inf. n., saying that the words transmitted as instances thereof are simple substs. used as inf. ns., like طَعَامٌ in the place of إِطْعَامٌ; (MF, TA;) and Sb says that تِبْيَانٌ is not an inf. n.; for, where it so, it would be تَبْيَانٌ; but it is, from بَيَّنْتُ, like غَارَةٌ from أَغَرْتُ; (M, TA;) [*He made it distinct, as though separate from others*; and thus,] *he made it* (namely, a thing, T, Ṣ, Mgh, or an affair, or a case, Mṣb) *apparent, manifest, evident, clear, plain*, or *perspicuous*; (Ṣ, Mṣb, Ḳ;) as also ▼ ابانهُ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. إِبَانَةٌ; (Mṣb;) and ▼ تبيّنهُ; (Ṣ,* Mṣb, Ḳ;) and ▼ استبانهُ: (Mgh, Mṣb, Ḳ:) [بيّنهُ is the most common in this sense: and often signifies *he explained it*: and *he proved it*:] and ▼ all these verbs signify also *he made it known; he notified it*: (Ḳ:) or ▼ اِسْتَبَنْتُهُ signifies, (Ṣ,) or signifies also, (Mgh,) *I knew it*, or *became acquainted with it*, [or *distinguished it*,] (Ṣ, Mgh,) *clearly*, or *plainly*; (Mgh;) and so ▼ تَبَيَّنْتُهُ; (Ṣ,* Mgh;) [and بَيَّنْتُهُ, as appears from an ex. in what follows, from a verse of En-Nábighah:] ▼ بِنْتُهُ and ▼ أَبَنْتُهُ and ▼ اِسْتَبَنْتُهُ and بَيَّنْتُهُ all signify the same as ▼ تَبَيَّنْتُهُ [app. in all the senses of this verb]: (M:) or, of all these verbs, ▼ بَانَ is only intrans.: (Mṣb:) and ▼ اِسْتَبَنْتُهُ signifies *I looked at it*, or *into it*, (namely, a thing,) *considered it, examined it*, or *studied it, repeatedly, in order that it might become apparent, manifest, evident, clear*, or *plain, to me*: (T, TA:) and ▼ تبيّنهُ *he looked at it*, or *into it*, (namely, an affair, or a case,) *considered it, examined it*, or *studied it, repeatedly*, or *deliberately, in order to know its real state by the external signs thereof*. (T.) A poet says,

* وَمَا خِفْتُ حَتَّى بَيَّنَ الشُّرْبُ وَالأَذَى *
* بِقَانِئَةٍ أَنِّى مِنَ الحَىِّ أَبْيَنُ ▼ *

[*And I feared not until the drinking*, or *the time of drinking, and molestation, made manifest*, or *plainly showed, by a deep-red* (*sun*), *that I was separated from the tribe*: see قَانِئٌ]. (M.) And it is said in the Ḳur [xvi. 91], وَأَنْزَلْنَا عَلَيْكَ الكِتَابَ تِبْيَانًا لِكُلِّ شَىْءٍ [*And we have sent down to thee the Scripture to make manifest everything*]; meaning, we make manifest to thee in the Scripture everything that thou and thy people require [to know] respecting matters of religion. (T.) See also بَيَانٌ, in the latter half of the paragraph. En-Nábighah says,

* إِلَّا الأَوَارِىَّ لَأْيًا مَا أُبَيِّنُهَا *

[*Except the places of the confinement of the beasts: with difficulty did I distinguish them*]; meaning ▼ أُبَيِّنُهَا. (Ṣ.) You say also, مَا تَبَيَّنَ ▼ يَأْتِيهِ, meaning *He sought*, or *endeavoured, to see*, or *discover, what would happen to him*, of good and evil. (M in art. بصر.) [See also 5, below.] وَلِتَسْتَبِينَ ▼ سَبِيلَ المُجْرِمِينَ, in the Ḳur [vi. 55], means *And that thou mayest* the more *consider*, or *examine, repeatedly, in order that it may become manifest to thee, the way of the sinners*, O Moḥammad: (T:) or *that thou mayest seek*, or *endeavour, to see plainly*, or *clearly*, &c.; syn. وَلِتَسْتَوْضِحَ سَبِيلَهُمْ: (Bḍ:) but most read, وَلِيَسْتَبِينَ سَبِيلُ المُجْرِمِينَ; the verb in this case being intrans. (T.)

3. باينهُ, (Ḳ,) inf. n. مُبَايَنَةٌ, (Ṣ,) *He separated himself from him*; or *left, forsook*, or *abandoned, him*: (Ṣ, TA:) or *he forsook*, or *abandoned, him, being forsaken*, or *abandoned, by him*; or *cut him off from friendly or loving communion or intercourse, being so cut off by him*; or *cut him*, or *ceased to speak to him, being in like manner cut by him*. (Ḳ.) [And *It became separated from it*.]

4. ابان, intrans., inf. n. إِبَانَةٌ: see 1, in two places. ═ ابانهُ, (inf. n. as above, TA,) *He separated it, severed it, disunited it*, or *cut it off*. (M, Mṣb, Ḳ, TA.) You say, ضَرَبَهُ فَأَبَانَ رَأْسَهُ (Ṣ, Ḳ) *He smote him and severed his head, from his body*. (Ṣ, TA.) And ابان المَرْأَةَ *He* (the husband) *separated the woman*, or *wife*, by divorce. (Mṣb.) And ابان بِنْتَهُ, and ▼ بيّنها, (T, Ḳ,) inf. n. of the former as above, and of the latter تَبْيِينٌ, (TA,) *He married*, or *gave in marriage, his daughter*, (T, Ḳ,) *and she went to her husband*: (T:) from بَيْنٌ signifying "distance:" as though he removed her to a distance from the house, or tent, of her mother. (TA.) And ابان ابْنَهُ بِمَالٍ, (M,) or ابانهُ أَبَوَاهُ, (T,) *He separated from himself his son*, (M,) or *his two parents separated him from themselves*, (T,) *by* [*giving him*] *property*, (T, M,) *to be his alone*: (T:) mentioned on the authority of AZ. (T, M.) And ابان الدَّلْوَ عَنْ طَىِّ البِئْرِ *He drew away the bucket from the casing of the well, lest the latter should lacerate the former*. (M.) — See also 2, in three places. — [Hence, ابان signifies also *He spoke*, or *wrote, perspicuously, clearly, plainly*, or *distinctly, as to meaning*; or, *with eloquence*: from بَيَانٌ, q. v.] And ابان عَلَيْهِ *He spoke perspicuously, clearly, plainly*, or *distinctly, and gave his testimony*, or *evidence*, or *gave decisive information, against him*, or *respecting it*. (TA.) [The verb thus used is for ابان كَلَامَهُ, and شَهَادَتَهُ.] One says of a drunken man, مَا يُبِينُ كَلَامًا *He does not speak plainly*, or *distinctly*; lit., *does not make speech plain*, or *distinct*. (Ks, T in art. بت.) — [مَا أَبْيَنَهُ *How distinct, apparent, manifest, evident, clear*, or *plain, is it!* See an ex. voce بَسَلَ. — And *How perspicuous*, or *chaste*, or *eloquent, is he in speech*, or *writing! how good is his* بَيَان!]

5. تبيّن, intrans.: see 1, in two places. ═ As a trans. verb: see 2, in seven places. — [Hence,

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