

forth from between, or amidst, the spine and the breast-bones: and in xxxvi. 8 of the same, وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا And we have placed before them (lit. between their hands) a barrier.] It is said in the Kur [vi. 94], لَقَدْ تَقَطَّعَ بَيْنَكُمْ, as some read; or بَيْنَكُمْ, as others: (T, S, M:) the former means *Verily your union hath become dis severed*: (AA, T, S, M:) the latter, *that which was between you*; (Ibn-Mes'ood, T, S, or الَّذِي كَانَ, Ibn-Mes'ood, T, S, or بَيْنَكُمْ, IAAr, T;) or *the state wherein ye were, in respect of partnership among you*: (Zj, T:) or *the state of circumstances, or the bond, or the love, or affection, [formerly subsisting] among you, or between you*; or, accord. to Akh, بَيْنَكُمْ, though in the accus. case as to the letter, is in the nom. case as to the place, by reason of the verb, and the adverbial termination is retained only because the word is commonly used as an adv. n.: (M:) AHát disapproved of the latter reading; but wrongly, because what is suppressed accord. to this reading is implied by what precedes in the same verse. (T.)—[It is often used as a partitive, or distributive; as also مَا بَيْنَ: for ex.,] *you say, قَدْ بَيْنَ حَادِي وَقَادِي, (§ and TA in art. قذف,)* or *هَرَمَ مَا بَيْنَ حَادِي وَقَادِي, (TA in art. حذف,)* i. e. [They are partly, or in part,] *beating with the staff, or stick, and [partly, or in part,] pelting with stones*; [or some beating &c., and the others pelting &c.] (§ and TA, both in art. قذف, and the latter in art. حذف.) [See also an ex. in a verse cited voce حَيْطَةُ.]—*هَذَا بَيْنَ بَيْنَ* means *This* (namely, a thing, S, or a commodity, Msh) *is between good and bad*: (§, Msh, K:) or *of a middling, or middle, sort*: (M:) these two words being two nouns made one, and indecl., with fet-h for their terminations, (§, Msh, K,) like *حَمِيَّةٌ عَشْرٌ*. (Msh.) *الهِمَزَةُ الْمَخْفِيَّةُ* [i. e. the hemzeh uttered lightly] is called *بَيْنَ بَيْنَ* (S, M, K,\*) i. e. *A hemzeh that is between the hemzeh and the soft letter whence is its vowel*; (§, M;) or *هِمَزَةٌ بَيْنَ بَيْنَ*, the first *بَيْنَ* with kesreh but without tenween, and the second with tenween, (Sharh Shudhoor edh-Dhahab,) [i. e. the hemzeh &c.:] if it is with fet-h, it is between the hemzeh and the alif, as in *سَأَلَ*, (§, M,) for *سَأَلَ*; (M;) if with kesr, it is between the hemzeh and the yé, as in *سَمِرَ*, (§, M,) for *سَمِرَ*; (M;) and if with damm, it is between the hemzeh and the wáw, as in *لَوَمَرٌ*, (§, M,) for *لَوَمَرٌ*: (M:) it is never at the beginning of a word, because of its nearness, by reason of feebleness, to the letter that is quiescent, (§, M,) though, notwithstanding this, it is really movent: (§:) it is thus called because it is weak, (Sb, S, M,) not having the power of the hemzeh uttered with its proper sound, nor the clearness of the letter whence is its vowel. (M.) 'Obeyd Ibn-El-Abrás says,

• تَحْمِي حَقِيقَتَنَا وَبَعْدَ • ضِ الْقَوْمِ يَسْقُطُ بَيْنَ بَيْنَا •  
i. e. [Thou defendest what we ought to defend, or our banner, or standard, while some of the people, or company of men,] *fall, one after another, in a state of weakness, not regarded as of any account*: (§:) or it is as though he said, *between these and these*; like a man who enters between two parties

in some affair, and falls, or slips, or commits a mistake, and is not honourably mentioned in relation to it: so says Seer: (IB, TA:) or *between entering into fight and holding back from it*; as when one says, Such a one puts forward a foot, and puts back another. (TA.)—*بَيْنًا* and *بَيْنَمَا* are of the number of inceptive حُرُوف: (M, K:) this is clear if by حُرُوف is meant "words:" that they have become particles, no one says: they are still adv. ns.: (MF, TA:) the former is *بَيْنَ* with its [final] fet-hah rendered full in sound; and hence the *!*; (Mughnee in the section next after that of *وا*, and *ك*;) [i. e.,] it is of the measure *فَعْلَى* [or *فَعْلَا*] from *الْبَيْنِ*, the [final] fet-hah being rendered full in sound, and so becoming *!*; and the latter is *بَيْنَ* with *مَا* [restrictive of its government] added to it; and both have the same meaning [of *While, or whilst*]: (§:) or the *!* in the former is the restrictive *!*; or, as some say, it is a portion of the restrictive *مَا* [in the latter]: (Mughnee ubi suprà:) and these do not exclude *بَيْنَ* from the category of nouns, but only cut it off from being prefixed to another noun: (MF, TA:) they are substitutes for that to which *بَيْنَ* would otherwise be prefixed: (Mgh:) some say that these two words are adv. ns. of time, denoting a thing's happening suddenly, or unexpectedly; and they are prefixed to a proposition consisting of a verb and an agent, or an inchoative and enunciative; so that they require a complement to complete the meaning. (TA.) One says, *بَيْنَمَا نَحْنُ كَذَلِكَ إِذْ حَدَثَ كَذَا* [While we were in such a state as that, lo, or there, or then, such a thing happened, or came to pass]: (M, Mgh, K:\*) and *بَيْنَمَا نَحْنُ كَذَا* [While we were thus]: (Mgh:) and

• بَيْنَا نَحْنُ نَرْقُبُهُ أَنَا •  
[While we were looking, or waiting, for him, he came to us]; (§, M;) a saying of a poet, cited by Sb; (M;) the phrase being elliptical; (§, M;) meaning *بَيْنَ أَوْقَاتِ نَحْنُ نَرْقُبُهُ*, (M,) i. e., *بَيْنَ أَوْقَاتِ وَقَبْتَنَا أَيَّاهُ* [between the times of our looking, or waiting, for him]. (§, M.) *As* used to put nouns following *بَيْنًا* in the gen. case when *بَيْنَ* might properly supply its place; as in the saying (of Abou-Dhu-eyb, which he thus recited, with kesr, S),

• بَيْنَا تَعْتَبِهِ الْكَمَاءَ وَرَوْعِهِ •  
• يَوْمًا أُتِمِحَ لَهُ جَرِيٌّ سَلْفَهُ •

[Amid his embracing the courageous armed men, and his guileful eluding, one day a bold, daring man was appointed for him, to slay him]: (§, K:) in [some copies of] the *ك*, *تَعْتَبِهِ*; but in the Deewán [of the Hudhalees], *تَعْتَبِهِ*: [in the Mughnee, ubi suprà, *تَعَانَقَهُ*]: the meaning is *بَيْنَ تَعَانَقَهُ*; the *!* being added to give fulness to the sound of the [final] vowel: (TA:) *As* used to say that the *!* is here redundant: (Skr, TA:) others put the nouns following both *بَيْنًا* and *بَيْنَمَا* in the nom. case, as the inchoative and enunciative. (Skr, S, K.) Mbr says that when the noun following *بَيْنًا* is a real subst., it is put in the nom. case as an inchoative; but when it is an inf. n., or a noun

of the inf. kind, it is put in the gen., and *بَيْنًا* in this instance has the meaning of *بَيْنَ*: and Ahmad Ibn-Yahya says the like, but some persons of chaste speech treat the latter kind of noun like the former: after *بَيْنَمَا*, however, each kind of noun must be in the nom. case. (AA, T.) [See an ex. in a verse cited towards the end of art. *ال*.]

*بَيْنًا*: } see *بَيْنَ*.  
*بَيْنَمَا*: }  
*بَيْنَ* A separation, or division, (T, M, K,) between two things, (T,) or between two lands; (M, K;) as when there is a rugged place, with sands near it, and between the two is a tract neither rugged nor plain: (T:) an elevation in rugged ground: (M, K:) the extent to which the eye reaches, (T, M, K,) of a road, (T,) or of land: (M:) a piece of land extending as far as the eye reaches: (T, S:) and a region, tract, or quarter: (AA, T, M, K:) pl. *بُيُونٌ*. (§, TA.)

*بَيَانٌ* is originally the inf. n. of *بَانَ* as syn. with *تَبَيَّنَ*, and so signifies *The being [distinct or] apparent &c.*; (Kull;) or it is a subst. in this sense: (Msh:) or a subst. from *بَيَّنَ*, [and so signifies the making distinct or apparent &c.,] being like *سَلَامٌ* and *كَلَامٌ* from *سَلَّمَ* and *كَلَّمَ*. (Kull.)—Hence, conventionally, (Kull,) *The means by which one makes a thing [distinct,] apparent, manifest, evident, clear, plain, or perspicuous*: (§, Er-Rághib, TA, Kull:) this is of two kinds: one is [a circumstantial indication or evidence; or] a thing indicating, or giving evidence of, a circumstance, or state, that is a result, or an effect, of a quality or an attribute: the other is a verbal indication or evidence, either spoken or written: [see also *بَيِّنَةٌ*]: it is also applied to language that discovers and shows the meaning that is intended: and an explanation of confused and vague language: (Er-Rághib, TA:) or the eduction of a thing from a state of dubiousness to a state of clearness: or making the meaning apparent to the mind so that it becomes distinct from other meanings and from what might be confounded with it. (TA.)—Also *Perspicuity, clearness, distinctness, chasteness, or eloquence, of speech or language*: (T, S:) or simply *perspicuity thereof*: (Har p. 2:) or *perspicuity of speech with quickness, or sharpness, of intellect*: (M, K:) or *perspicuous, or chaste, or eloquent, speech, declaring, or telling plainly, what is in the mind*: (Ksh, TA:) or the showing of the intent, or meaning, with the most eloquent expression: it is an effect of understanding, and of sharpness, or quickness, of mind, with perspicuity, or chasteness, or eloquence, of speech: (Nh, TA:) or a faculty, or principles, [or a science,] whereby one knows how to express [with perspicuity of diction] one meaning in various forms: (Kull:) [some of the Arabs restrict the science of *البيان* to what concerns comparisons and tropes and metonymies; which last the Arabian rhetoricians distinguish from tropes: and some make it to include rhetoric altogether:] Esh-Shereshee says, in his Expos. of the *Maqámát* [of El-Hareeree] that the difference between *بَيَانٌ* and *تَبَيَّنَ* is this: that the former denotes