Ḳ;) as also ▼ اكتسبهُ. (Ṣ.) This is the original signification. (Ṣ.) — [Hence,] *He gained, acquired,* or *earned,* wealth or the like; as also ▼ اكتسب. (Mṣb.) كَسَبْتُ شَيْئًا and ▼ اكْتَسَبْتُهُ are syn., [signifying *I gained a thing*]. (Ṣ.) — Hence [also], كَسَبَ and ▼ اكتسب (Ṣ, Ḳ, Mṣb) and ▼ تكسّب (Ḳ) *He sought, sought after,* or *sought to gain, sustenance,* or *the like,* (Ṣ, Ḳ.) for his family: (Mṣb:) or كَسَبَ signifies *he got,* or *obtained,* or *gained, acquired,* or *earned,* [*sustenance,* &c.]; and ▼ اكتسب, *he applied himself with art and diligence* [*to get,* or *obtain,* or *gain, acquire,* or *earn, sustenance* &c.; *he laboured to earn,* or *gain, sustenance*]: (Sb, Ḳ:) [so] also ▼ تكسّب is explained by تَكَلَّفَ الكَسْبَ *he applied himself, as to a task, to gain, &c.* (Ṣ.) — كَسَبَ is also said to signify, and originally, both *he sought,* or *sought after,* [*sustenance*]; and *he laboured in seeking,* or *seeking after, sustenance.* (TA.) — ▼ اكتسب has a more intensive signification than كَسَبَ; and hence, in the last verse of the second chap. of the Ḳur [لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ *To it* shall be given *what* reward *it hath earned, and upon it* shall be executed *what punishment it hath drawn upon itself*], the latter is used with reference to what is good; and the former, with reference to what is evil. (IJ.) You say, كَسَبَ خَيْرًا ‡ [*He gained,* or *earned,* or *did, good*]: and ▼ اكتسب شَرًّا ‡ [*He gained,* or *earned,* or *did, evil*]. (A.) — [This distinction, however, is not always observed: for] كَسَبَ signifies, *He did* either a good or an evil deed: [because he who does so earns, or draws upon himself, reward or punishment.] (Jel in ii. 281; and iii. 24; &c.) And ▼ اكتسب *He committed* an act of which he was accusable. (Jel in xxxiii. 58.) كَسَبَ إِثْمًا and ▼ اكتسبهُ signify *He* [*committed,* or] *burdened himself with* (تَحَمَّلَ), *a sin,* or *crime.* (Mṣb.) — كَسَبَهُ مَالًا, (Ṣ, Ḳ,) and ▼ اكسبهُ مالا, (IAạr, IAth, Ḳ,) but the former is the more approved: the latter is by Fr and some others rejected: (TA:) *He caused him to gain, acquire,* or *earn, wealth:* (IAth, Mṣb:) or *he assisted him to gain, acquire,* or *earn, wealth.* (IAth.) كسبهُ علمًا *He caused him to gain,* or *acquire, knowledge.* (Mṣb.) [In like manner,] اسْتَكْسَبْتُ ▼ العَبْدَ *I caused the slave to gain,* or *make gain;* the verb having here the sense of the measure أَفْعَلْتُهُ; like as اسْتَخْرَجْتُهُ signifies أَخْرَجْتُهُ. (Mṣb.) [See an ex. voce أَدِيمٌ.] — نَهَى عَنْ كَسْبِ الإِمَاءِ [*He* (Moḥammad) *forbade the making female slaves to earn money,* or *the like,* (*by prostitution*)]. (TA, from a trad.) — مَا كَسَبَ in the Ḳur cxi, 2, is said to signify *His children.* A man's children are among the things termed his كَسْب. (TA.) — كَسَبَهُ عَجَبًا *It occasioned,* or *caused, him to wonder.* (TA, voce أَعْجَبَ.)

4: see 1.

5: see 1.

8: see 1 throughout.

كَسْبٌ inf. n. of 1. q.v. — فُلَانٌ طَيِّبُ الكَسْبِ, (Ṣ, Ḳ,) and ▼ المَكْسَبِ, and ▼ المَكْسِبِ, (Ḳ,) and ▼ المَكْسِبَةِ, and ▼ الكِسْبَةِ, (Ṣ, Ḳ,) and ▼ الكَسِيبَةِ, (IM,) [*Such a one makes good gain:* كَسْبٌ &c. signifying *gain, acquisition,* or *earning:* and also *a deed,* whether good or evil].

كُسْبٌ *i.q.* كُنجارق [or كُنْجَارَةٌ], a Persian word, called by some of the people of Es-Sawád كُسْبَج [or كُسْبَه; i.e., The *dregs of sesame-grain,* or *the like, from which the oil has been expressed*]; (TA;) *dregs remaining after the expression of oil:* (Ṣ, Ḳ:) [as also كُزْبٌ:] from the Persian كشب, (AM,) [or rather كُسْبَه, or كُسْبَج]. See also تَخٌّ.

كَسْبَةٌ: see كَسَابٍ.

كِسْبَةٌ: see كَسْبٌ.

كَسْبِىٌّ: see اِكْتِسَابِىٌّ.

كَسَابٍ The *wolf.* (L, Ḳ.) — *A name of a bitch:* (Ṣ:) *one of the names of the bitch:* (ISd:) as also ▼ كَسْبَةٌ: (Ḳ:) as ▼ كُسَيْبٌ is *a name of the dog;* i.e., of the male: (Ḳ:) names thus used as ominous of gain, [or of capturing game]: (IM:) كَسَابٍ, as *a name of a hunting bitch,* means كَاسِبَةٌ. (TA, art. برح.)

كَسُوبٌ [so in the copies of the Ḳ in my hands; but by the place in which it is mentioned in the TA, it is implied that it is ▼ كَسُّوبٌ: see also لَسُوبٌ] *A thing; anything.* مَا لَهُ كَسُوبٌ *He has not anything.* (Ḳ.) = رَجُلٌ كَسُوبٌ, and ▼ كَسَّابٌ, *A man who makes much gain.* (Ḳ.)

كُسَيْبٌ: see كَسَابٍ. — إِبْنُ الكُسَيْبِ *Bastard.* (Ḳ.)

كَسَّابٌ: see كَسُوبٌ.

كُسُّوبٌ *A certain plant.* (Ḳ.) = See also كَسُوبٌ.

الكَوَاسِبُ *i.q.* الجَوَارِحُ, (Ṣ, Ḳ,) here meaning *The members* (either of a man or of a bird) *by means of which is gained, acquired,* or *earned, sustenance,* or *the like.* (MF.) [The explanation in the TA, الجَوَارِحُ مِنَ الإِنْسَانِ وَالطَّيْرِ, seems, at first sight, to signify *preyers,* whether men or birds: but this meaning I do not think to be the one intended.]

أَبُو كَاسِبٍ *The wolf.* (Ḳ.)

اِكْتِسَابِىٌّ [*Acquired* knowledge, *such as is acquired by study:* as also ▼ كَسْبِىٌّ:] opp. to ضَرُورِىٌّ as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.)

مَكْسَبٌ, and مَكْسِبَةٌ see كَسْبٌ.

كسبر

كُسْبَرَةٌ and كُسْبَرَةٌ The *plant of the* جُلْجُلَان; (Ḳ;) [i.e., the *plant of which the fruit,* or *produce, is called* الجُلْجُلَان;] dial. forms of كُزْبَرَةٌ and كُزْبَرَةٌ, q.v. (TA.)

كست

كُسْتٌ *i.q.* قُسْطٌ (Ḳ) and كُسْطٌ, [i.e. *Costus,*] *with which one fumigates.* (Kr.)

كسج

1. كَسِجَ, [app. كَسِجَ, aor. ـَ,] inf. n. كَسَجٌ, [app. كَسَجٌ,] *He had no beard grown;* [*was naturally beardless*]. From this it would seem that كوسج is an Arabic word. (IḲoot, Mṣb.)

Q. Q. 1. كَوْسَجَ *He was,* or *become, what is termed* كَوْسَجٌ; (Ḳ;) from which latter word the verb is derived. (Shifa el-Ghaleel.)

Q. Q. 2. مَنْ طَالَتْ لِحْيَتُهُ تَكَوْسَجَ عَقْلُهُ ‡ [*He whose beard becometh long, his intellect becometh small.*] (TA.)

كَوْسَجٌ (Th, Ṣ, Ḳ, &c.) and كُوسَجٌ, (Fr, Ḳ,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaạḳoob and ISk, and IDrst, (TA,) and AḤei says that صُوبَجٌ and سُوسَنٌ are the only words of the measure فُوعَلٌ, (MF,) and كُوسُجٌ, (Ibn-Hishám El-Lakhmee,) a more strange form than that immediately preceding, (MF,) a word of well-known meaning, (Ḳ,) A man *having no hair upon the side of his face* [*but only upon his chin*]; (M;) *i.q.* أَثَطُّ; (M, Ṣ;) *whose cheeks are clear of hair;* (Expositions of the Fṣ) [used in the present day to signify *having a scanty,* or *small, beard, and that only on the chin:*] an arabicized word, (Ṣ, &c,) originally كوسق, (Mṣb,) [or rather كُوسَهْ, which is Persian]. — Also, *Deficient in the teeth:* (Aṣ, Ḳ:) from the Persian كوزه, (Sb,) [or rather كُوسَهْ]: [pl. كَوَسِجُ, occurring in the TA in art. ثط.] A woman said to her husband Thou art كوسج: to which he replied, If I be كوسج, thou art divorced. And the matter being referred to the Imám Aboo-Ḥaneefeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is كوسج, and his wife is