

[in the *Kur* ii. 84] is explained by Aboo-Is-hāk as meaning *So they bore the burden of anger upon anger*; syn. *احتَمَلُوا*; this being said by him to be the proper signification of the verb: or, as some say, the meaning is, [they bore the burden of] *sin for which they deserved the fire [of Hell] following upon sin for which they deserved the same: or they returned [laden with anger upon anger]: (T:) or they became deserving of anger upon anger.* (Ksh.) [See a similar phrase, also from the *Kur*, above.] It is said in a form of prayer, *أَبُوهُ إِلَيْكَ بِنِعْمَتِكَ*, meaning *I acknowledge, or confess, to Thee thy favour [towards me, as imposing an obligation upon me].* (Mgh.) You say also, *بَاءَ بِحَقِّهِ*; (S;) and *بَدِمَهُ*; (M, K;) *He acknowledged, or confessed, [himself to be answerable, responsible, or accountable, for] his right, due, or just claim; (S;) and so [for] his blood: (M, K:) the verb expresses acknowledgment, or confession, always of something for which its agent is, as it were, indebted, or answerable; not the contrary. (S.)* — *بَاءَ بِكَفَى*, in a poem of *Ṣakhr-el-Ghef*, means *It [referring to a sword] became in my hand; my hand became to it a مَبَاة, i. e. مأوى [or place of abode]; it returned, and became in my hand: or, accord. to Ibn-Habeeb, i. q. اسْتَقَلَّ [app. a mistranscription for اسْتَقَرَّ it rested, or remained; the verb بَاءَ in this phrase being from بَوَّأَ signifying لَزِمَ, explained above]. (Skr p. 16.)* — *بَاءَ* also signifies *It (a thing, TA) suited, matched, tallied, corresponded, or agreed. (K.)* [Hence,] *بَاءَ فُلَانٌ بِفُلَانٍ* (inf. n. *بَوَّأَ*, TA) *Such a one was the like, or equal, of such a one, to be slain [in retaliation] for him: (T:) or became his like, or equal, so that he was slain [in retaliation] for him: (Mgh:) and was slain for him, (AZ, T, S,) and his blood became a compensation for the blood of the other: (T:) or was deserving of being, or fit to be, slain in retaliation for him, (Ksh and Bīl in ii. 58,) because his equal: (Ksh ibid.:) or was slain for him, and so became equal with him; (K, \* TA;) as also *بَوَّأَهُ*, and *بَوَّأَهُ*. (M, K.) One says, *بَوَّأَ بِهِ*, i. e. *Be thou of such as are slain [in retaliation] for him. (S.)* And it is said in a prov., *بَاءَتْ عَرَارٌ بِكَحْلِ*: these were two cows, which smote each other with their horns, and both died: the proverb is applied to any two that become equal. (S in this art.; and the same and *K* in art. *عر*. [See also Freytag's Arab. Prov. i. 151.] — *بَاءَ دَمَهُ بِدَمِهِ*, (T, \* M, K,) inf. n. *بَوَّأَ* and *بَوَّأَ*, (M,) *He made his blood equal with [or an equivalent for] his [i. e. another's] blood [by shedding the former in retaliation]. (M, K.)* And *بَاءَهُ*, [or *بَاءَهُ بِهِ*] (M), or *بِهِ* (T, S,) and *بِهِ* (S,) *He slew him [in retaliation] for him; (T, S, M;) i. e., the slayer for the slain. (S.)* [*He slew such a one in retaliation for such a one*] is said when the Sultān has retaliated for a man upon another man: and *بَوَّأَهُ*, inf. n. *بَوَّأَهُ*, signifies *he (the Sultān, or another,) slew him in retaliation. (T.)* — *بَاءَ* signifies also *He exalted himself, or was proud: app. formed by transposition [of the second**

and third radical letters, the *ي* being changed into *ا*,] from *بَأَى*. (Fr, T.)

2. *بَوَّأَهُ مَنَزَلًا* *He lodged him in an abode; (Fr, T, M, K;) as also *بَوَّأَهُ فِي مَنَزِلٍ*, (M, K,) and *بَوَّأَهُ لَهْ مَنَزَلًا*: (T, \* M, K;) or, as also *بَوَّأَهُ مَنَزَلًا*, (the latter mentioned by Fr, T,) *he prepared for him an abode, (S, Mgh,) and assigned, or gave, him a place therein: (S:) and *بَوَّأَتْ دَارًا* and *بَوَّأَتْ لَهْ دَارًا* *I lodged him in a house: (Mgh:) and *بَوَّأْتُكَ بَيْتًا* *I took for thee a house: and *بَوَّأْتُ لِقَوْمِكُمْ بِمِصْرَ بَيْوتًا* [in the *Kur* x. 87] means *take ye two, for your people, in Egypt, houses: (Akh, T:) or *بَوَّأْتُ مَكَانًا* [or *بَوَّأْتُ مَكَانًا*] signifies a man's putting a mark upon a place, when it pleases him, that he may abide there: (El-'Itreefee, T:) or *بَوَّأَهُ* *he put it [a place] into a right, or proper, state; and prepared it: (Sh, \* T:) or *بَوَّأْتُ بَيْتًا* *he took a house as a place of abode, or as a dwelling: (Mgh:) or *بَوَّأْتُ مَنَزَلًا* *he looked for the best place that could be seen, and the most level, or even, and the best adapted by its firmness, for his passing the night there, and took it as a place of abode; (Fr, T;) or he took for himself a place of abode; (T, Mgh;) or he alighted and sojourned in a place of abode: and *بَوَّأْتُ* *he took it as a مَبَاة [or place of abode]: (S:) and *بَوَّأْتُ الْمَكَانَ* and *بَوَّأْتُ بِهِ* (K) and *بَوَّأْتُ بِهِ* [i. e. *بَوَّأْتُ بِهِ*] (Sh, T, K) *he alighted in the place, and stayed, or dwelt, in it: (Sh, T, K:) or *بَوَّأْتُ بِهِ* *he stayed, or dwelt, in it, i. e., a place: (Akh, T:) and *بَوَّأْتُ الْبَيْتَانَ* *he alighted and abode in the place: (M:) [whence, in the *Kur* lix. 9,] *وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ* [and they who have made their abode in the City of the Prophet and in the faith]; the faith being likened to a place of abode; or the meaning may be *مَكَانَ الْإِيمَانَ* [the place of the faith]. (M.) Also signify *He alighted and abode with them by the face, or front, of a mountain, where it rose from its base, (AZ, M, TA,) or next to a river, or brook. (AZ, TA.)* — [Hence, (see *بَاءَهُ*),] *بَوَّأَ* (inf. n. *بَوَّأَ*, K) + *Inivit* [feminam]: and *he married [a woman]; took [her] in marriage: syn. تَزَوَّجَ*. (M, K:) and also *تَزَوَّجَ*. (TA. [There mentioned as a distinct signification.] The verb is trans. in these two senses. (TK.) — *بَوَّأَ الرَّمْحَ* *He directed the spear towards him; (T, S;) and (T) confronted him with it; (T, M, K;) and prepared it, or made it ready [to thrust it towards him]. (TA.)*************

3. *بَاءَ فُلَانٌ بِفُلَانٍ*: see *بَوَّأَهُ*.

4. *بَاءَهُ*: see *بَوَّأَ بِهِ إِلَيْهِ*, near the beginning of this art. — *بَاءَ الْإِبِلَ*, (T, S, O, L, and so in some copies of the *K*, in other copies of which we find *بَاءَ الْإِبِلَ*, inf. n. *بَوَّأَهُ*, (T,) *He brought back the camels to the مَبَاة (T, S, O, L) or مَعْطَن (K,) both of which signify the place where they are made to lie down, at the watering-place. (L.)* And *بَاءَ الْإِبِلَ*, (T, M,) inf. n. as above, (T,) *He made the camels to lie down [in the مَبَاة], one*

beside another. (T, M.) And *بَاءَ عَلَيْهِ مَالَهُ* *He drove back, or brought back, to their nightly resting-place, for him, his cattle, (S, M, TA,) i. e., his camels, or his sheep or goats. (S, TA.)* And [hence,] *لَا يَسْعَى الْمَرَاغَ* *And [hence,] *أَبَاءَ اللَّهُ عَلَيْهِمْ نَعْمًا* *And [hence,] *أَبَاءَ اللَّهُ عَلَيْهِمْ نَعْمًا* [God bestowed upon them cattle (i. e. camels &c.) which the nightly resting-place thereof would not contain]. (TA.) — See also 2, in four places. — *بَوَّأَ الْإِدِيمَ* *He put the skin, or hide, into the tanning liquid. (K.)* In the O, the action is ascribed to a woman. (TA.) — *بَوَّأَ مِنْهُ* *He fled from him. (M, K.)* — *فَلَاةٌ تَبِيءُ فِي فَلَاةٍ* *A desert that extends (lit. goes away) into a desert, (T, S, K,) by reason of its amplitude. (TA.)* — *أَبَاءَهُ* *I made him to acknowledge, or confess. (M.)* [It seems to be indicated in the M that one says, *أَبَاءَهُ بِدَمِ فُلَانٍ*, meaning *I made him to acknowledge, or confess, himself to be answerable, responsible, or accountable, for the blood of such a one.*] — See also 1, (towards the end of the paragraph,) in four places.**

5: see 2, in eight places. — *الرَّجُلُ يَتَبَوَّأُ مِنْ دَارِهِ* *The man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house; syn. يَسْتَمِكُنْ مِنْهَا*. (S, Mgh, Mghb.) — See also 10.

6. *تَبَوَّأُوا* *They two (namely, two slain men, M) became equal [by being slain, one in retaliation for the other]. (M, K.)* It is said in a trad., *أَمْرُهُمْ أَنْ يَتَبَوَّأُوا*; incorrectly related as being *يَتَبَوَّأُوا*; (S, Mgh;) meaning *He (the Prophet) ordered them that they should be equal in retaliation, in their fighting: (Mgh:) the occasion of the order was this: there was a conflict between two tribes of the Arabs, and one of the two tribes had superior power over the other, so they said, "We will not be content unless we slay, for the slave of our party, the free of their party; and for the woman, the man:" A'Obeyd holds the former reading to be the right. (T.)*

10. *استَبَاءَهُ*: see 2. — In the following verse of *Zuheyr Ibn-Abec-Sulmā*,  
 \* *فَلَمَّ أَرَّ مَعْشَرًا أَسْرُوا هَدِيًّا \* وَلَمَّ أَرَّ جَارَ بَيْتِ يَسْتَبَاءَهُ \**  
*ISk says that the هَدِيٌّ is one who is entitled to respect, or honour, or protection; and that يَسْتَبَاءَهُ is syn. with يَتَبَوَّأُ, meaning whose wife is taken as a wife [by another man]: but Aboo-Amr Esh-Sheybānee says that يَسْتَبَاءَهُ is from البَوَّأَةُ, meaning "retaliation:" [and accord. to this interpretation, which is the more probable, the verse may be rendered, *And I have not seen a company of men who have begged the protection of the people of a house, or of a tent, slain in retaliation: for, he says, he came to them desiring to beg their protection, and they took him, and slew him in retaliation for one of themselves. (T.)* See 1, near the end of the paragraph. — *اسْتَبَاءَتْ الْحَكَمَ*, and *بِالْحَكَمِ*, *I asked the judge to retaliate upon a slayer; to slay the slayer for the slain. (M.)**