5. تبيّا *It was*, or *became, apparent, manifest, evident, clear, plain*, or *perspicuous, being near*; syn. تَبَيَّنَ مِنْ قُرْبٍ. (Aṣ, T.) ═ See also 1, in two places.

البَىُّ *The low, ignoble, mean*, or *contemptible, man*; as also ▼ ابْنُ بَيَّانَ, (IAạr, T, Ḳ,) and ابن هَيَّانَ, (IAạr, T,) and ابن بَىٍّ, (Ḳ,) or هَىُّ بْنُ بَىٍّ, and ▼ هَيَّانُ بْنُ بَيَّانَ: (Lth, T:) or the last two signify *he whose stock and branch are unknown*: (M:) or the same two, *he who is unknown, and whose father also is unknown*: (Ḳ in art. هى; and so the latter of them is explained in the Ṣ, both there and in the present art.:) and one says, مَا أَدْرِى أَىُّ هَىِّ بْنِ بَىٍّ هُوَ, meaning *I know not what man he is*.. (Ṣ.) Accord. to some, (Lth, T,) هَىُّ بْنُ بَىٍّ was one of the sons of Adam, that went away in the earth when the rest of his children dispersed themselves, and no trace of him was afterwards perceived. (Lth, T, Ḳ.)

ابْنُ بَيَّانَ: see البَىُّ, in two places.

بَيَوِىٌّ rel. n. of بَآءٌ or بَا: whence قَصِيدَةٌ بَيَوِيَّةٌ [as also بَائِيَّةٌ and بَاوِيَّةٌ] *A* قصيدة *of which the* ب رَوِىّ *is*. (M in art. ب.)

بيب

البِيَبُ: see أَبٌ, in art. ابو.

بيت

1. بَاتَ, (T, Ṣ, M, &c.,) aor. يَبِيتُ and يَبَاتُ, (Ṣ, Mṣb, Ḳ,) inf. n. بَيْتُوتَةٌ (Lth, T, Ṣ, A, Mṣb, Ḳ) and مَبِيتٌ (Mṣb, Ḳ) and مَبَاتٌ (Mṣb) and بَيْتٌ and بَيَاتٌ, (Ḳ,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (Mṣb:) it is by night, or in night; not in sleep: (M:) you say, بَاتَ يَفْعَلُ كَذَا, meaning *He did such a thing by night*, or *at night*: (Ṣ, Mṣb, Ḳ:) [or *he was in the night*, or *at night*, or *during the night, doing such a thing*: and *he passed*, or *spent, the night*, or *a night*, or *a part thereof*, or, as will be seen below, *he entered upon the night, doing such a thing*:] like as one says, ظَلَّ يَفْعَلُ كَذَا as meaning "he did such a thing by day," or "at day-time:" (Ṣ, Mṣb:*) IḲooṭ and Es-Sarakusṭee and IḲṭṭ say that it has this meaning, and not "he slept:" (Mṣb:) [F adds,] وَلَيْسَ مِنَ النَّوْمِ, (Ḳ,) which is said to mean, "and the action is not one of sleep;" so that when one sleeps by night, or at night, it is not correct to say, بَاتَ يَنَامُ: or, accord. to some, "its meaning is not that of sleeping;" so that one may say, بَاتَ زَيْدٌ نَائِمًا [*Zeyd was in the night*, &c., or *passed*, or *spent, the night*, &c., *sleeping*]: (MF:) [Fei says,] it is only when one remains awake in the night: and hence the saying in the Ḳur [xxv. 65], وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا [*And those who pass the night prostrating themselves to their Lord and standing up* in prayer]: (Mṣb:) Fr says that بَاتَ الرَّجُلُ means *The man remained awake all the night*, engaged in acts of obedience or of disobedience: (T, Mṣb:) [or it means *the man entered upon the night*; or *he was in the night*, or *at night*, or *during the night*, in any state, or engaged in any action; for] Zj says, (M,) بَاتَ is said of any one whom the night has overtaken, (M, Ḳ,*) whether he have slept or not slept: (M:) and Lth says, البَيْتُوتَةُ signifies *the entering upon the night*: one says, بِتُّ أَصْنَعُ كَذَا وَكَذَا [*I entered upon the night doing such and such things*]: and he adds, (T,) he who says بَاتَ as meaning *he slept* commits an error; for you say, بِتُّ أُرَاعِى النُّجُومَ [*I entered upon*, or *passed, the night*] *looking at the stars*: and how can he be sleeping who is looking at them? (T, Mṣb:) but Mullà 'Abd-El-Ḥakeem, in his Commentaries on the Muṭowwal, says that بَاتَ sometimes means *he remained, continued, stayed*, or *dwelt*, and *he alighted and abode, by night*, or *at night*, whether he slept or not: (MF:) and Ibn-Keysán says that it may be used in the same manner as نَامَ [*he slept*]; and also, [as will be explained below,] in the same manner as كَانَ. (TA.) You say, بَاتَ بَيْتُوتَةً صَالِحَةً (T) or طَيِّبَةً (A) [*He passed*, or *entered upon, the night*, or *a night, in a good manner*]. And بِتُّ القَوْمَ and بِتُّ بِهِمْ and بِتُّ عِنْدَهُمْ [*I passed*, or *entered upon, the night*, or *a night, with*, or *at the abode of, the people*, or *company of men*: the last of these phrases is the most common]. (A'Obeyd, M, Ḳ.) — Secondly, it is used in the sense of صَارَ [*He became*]; (Mṣb;) or in the same manner as كَانَ [*he was*]. (Ibn-Keysán, TA.) One says, بَاتَ بِمَوْضِعِ كَذَا *He became* [or *was*] *in such a place*; whether in night-time or in day-time. (Mṣb.) And hence the saying of the lawyers, بَاتَ عِنْدَ امْرَأَتِهِ لَيْلَةً *He became* [or *was*] *with his wife one night*; [which is the same as *he passed a night* &c.; though this, it will be observed, is not in this instance the signification of the verb alone;] whether sleeping or not. (Mṣb.) — [Thus it is used both as a "complete," i. e. an attributive, verb, and also as an "incomplete," i. e. a non-attributive, verb.] — بَاتَ, aor. يَبِيتُ, (T, A,) inf. n. بَيْتٌ, (T, M, Ḳ,) also signifies ‡ *He married*, or *took a wife*: (T, A:) [see بَيْتٌ below:] or † *he gave in marriage*; syn. of the inf. n. تَزْوِيجٌ. (Kr, M, Ḳ.)

2. بيّت البَيْتَ *He constructed*, or *built, the* بَيْت [i. e. *tent*, or *house*, &c.]. (M.) ═ بيّت الأَمْرَ, [inf. n. as below,] *He did*, or *performed, the thing*, or *affair, by night*, or *at night*: (M:) and *he thought*, or *meditated, upon it, considering its end*, or *issue*, or *result*, (Zj, T, Ṣ, M, A, Mṣb, Ḳ,) or *entered into it*, (Zj, T,) *by night*, or *at night*. (Zj, T, Ṣ, M, &c.) And one says, بَيَّتَ بِلَيْلٍ, (T, A,) meaning the same as دَبَّرَ بِلَيْلٍ [*It was thought*, or *meditated, upon*, &c., *by night*, or *at night*]: (T:) [for] بَيَّتَ الشَّىْءُ also signifies [simply] *the thing was thought upon, and considered as to its end, issue*, or *result*; syn. قُدِّرَ. (Ṣ.) Accord. to El-Marzooḳee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, هٰذَا أَمْرٌ قُدِّرَ بِلَيْلٍ; [in the text from which this is taken, without the syll. signs;] and hence the saying in the Ḳur [iv. 83], بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِى تَقُولُ [*A part of them meditateth by night upon doing otherwise than that which thou sayest*; as is indicated in the M, where this is cited; and in like manner, يُبَيِّتُونَ, in the continuation of the same passage of the Ḳur, is explained in the T as meaning يُدَبِّرُونَ, and يُقَدِّرُونَ, (i. e. مِنَ السُّوءِ,) لَيْلًا]: but Aboo-Hilál says that a thing is meditated upon in the night in order that one may apply himself to it with strong purpose, and not be diverted by other things, so that it may be done with more firmness; and he cites the same passage of the Ḳur. (Ḥam p. 130.) And hence, in the Ḳur [iv. 108], إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ القَوْلِ *When they meditate*, &c., (Ṣ, M, Bḍ, Jel,) *by night*, (Ṣ, M,) [*what He will not approve, of speech*,] *and prepare it* [*in their minds*] (يُزَوِّرُونَهُ [see art. زور]). (Bḍ.) It is said in a trad., لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتِ الصِّيَامَ *There is no fasting to him* [meaning *his fasting is null*] *who does not purpose it from the night*. (TA. [See another reading, voce بَتَّ.]) And you say, بَيَّتَ النِّيَّةَ *He decided upon the purpose*, or *intention, by night*, or *in night-time*. (Mṣb.) And بَيَّتَ رَأْيَهُ *He thought upon his opinion, and concealed it*, or *conceived it, in his mind*. (TA.) — بَيَّتَهُمْ, (inf. n. تَبْيِيتٌ, (Mṣb, TA,) *He came upon them*, (Mgh, but the verb is there pl.,) or *made a sudden attack upon them, and engaged with them in conflict*, (Mṣb,) or *made a great slaughter among them*, or *engaged with them in vehement conflict*, (Ṣ, M, Ḳ,) namely, the enemy, (Ṣ, Mgh, Ḳ,) or a people, (M,) *by night*: (Ṣ, M, Mgh, Mṣb, Ḳ:) *he came upon them* (the sons of such a one) *in the night, and made a sudden attack upon them, while they were heedless*: (T:) *he attacked them* (the people of a house or place of abode) *by night*: *he went to them* (the enemy) *in the night, without their knowledge, and took them by surprise*. (TA.) — كَانَ لَا يُبَيِّتُ مَالًا وَلَا يُقَيِّلُهُ *He used not to retain property until night, nor to retain it until noon*, when it came to him; but used to hasten the dividing of it. (TA, from a trad.) — See also 4. ═ بيّت النَّخْلَ *He trimmed*, or *pruned, the palm-trees, by cutting off the stumps of the branches, or by cutting off the straggling branches, not in the best part thereof*. (Ḳ.) ═ See also 5.

4. اباتهُ, inf. n. إِبَاتَةٌ, *He* (God) *made him*, or *caused him, to pass*, or *spend, the night*, [or *a part thereof*,] or *to enter upon the night*. (T, M, Ḳ.) You say, أَبَاتَكَ اللّٰهُ بِخَيْرٍ [*May God make thee to pass*, or *enter upon, the night with happiness*], (Ṣ,) and إِبَاتَةً حَسَنَةً [*in a good manner of doing so*]. (T, A.) And [in like manner,] ▼ بَيَّتَكَ اللّٰهُ فِى عَافِيَةٍ [*May God make thee to pass*, or *enter upon, the night in health and safety*]. (A.) And أَبَاتَهُ اللّٰهُ أَحْسَنَ بِيتَةٍ *God made him to pass*, or *enter upon, the night in the best manner of doing so*. (M, Ḳ.*)

5. تبيّتهُ عَنْ حَاجَتِهِ [so in the TA and in a MS. copy of the Ḳ: in the CḲ ▼ بَيَّتَهُ:] *He withheld*,