

or *debarred, him from the thing that he wanted.* (K.)

10. [استبت seems to signify *He asked for, or required, بيت, or بيته, i. e. food:* (see *مُسْتَبْتٌ*;) and also to have the contr. signification; i. e. — *He possessed food: for you say, لَا يَسْتَبِتُ لَيْلَةً* *He possesses not a night's food.* (T, K.) And *لَا يَسْتَبِتُ* *He has not food.* (A.)

بيت [signifies *A tent; properly, having more than one pole; but often applied without this restriction: and also a house; a chamber; an apartment; a closet; and the like*]: a *بيت* is [a tent] of [goats'] hair (شعر), (M, A, Mgh, Mṣb, K,) or of wool: (Mgh:) a *بيت* of hair [i. e. hair-cloth] is that kind [of tent] which has more than one pole: the word is masc.: and applies to small and large: (M:) tents of goats' hair are peculiar to people of cold countries and of fertile regions, where the goats have abundant hair; for the goats of the Arabs of the desert have short hair, not long enough to be spun: (T in art. *بيت*;) a *بيت* of wool or of hair: a *بيت* is what is larger than a *خباء*: next is the *مظلة*, which is larger than the *بيت*; but the term *بيت* is also applied to a *مظلة* when it is large and *مرووق* [i. e. furnished with a رواق, q. v.]: (T:) Ibn-El-Kelbee says that the Arabs have six kinds of *بيت*; namely, a *قبة*, which is of skins, or tanned hides; a *مظلة*, of hair; a *خباء*, of wool; a *بجاد*, of soft hair (وبر); a *خيمة*, of trees; an *أقنة*, of stone; and a *سوط*, of hair; or this is the smallest of them: El-Baghdadee says that the *خباء* is a *بيت* made of soft hair (وبر), or of wool, or of hair [commonly so called] (شعر), upon two poles, or three; and that a *بيت* is [a tent] upon six poles, or more, to the number of nine: in the Towsheeh it is said that the term *خباء* is applied to a *بيت* of any kind: (TA:) a *بيت* is also [a structure] of clay, or tough or cohesive clay or earth; (A, K;) [and of baked bricks; and of stone;] the name being likewise applied to a structure of a kind other than the structures which are called *أخبية* [or tents]; (M;) signifying a habitation [of any kind; an abode; a dwelling]: (Mṣb:) a man's house; syn. *دار*: (T:) [and particularly a chamber; i. e.] a single roofed structure (Mgh, Kull) having a place of entrance; *منزل* being applied to what comprises more than one [such] *بيت*, and a roofed *صحن* [or vacant part, and a kitchen, inhabited by a man with his family]; and *دار*, to that which comprises more than one [such] *بيت* and more than one [such] *منزل* and a [court, or] *صحن* without a roof: (Kull:) the pl. is *بيوت* (S, M, K, &c.) also pronounced *بيوت* (TA,) and *أبيات* (S, M, K,) the latter a pl. of pauc.; (TA;) and pl. pl. *بيوتات* (M, Mgh, K) and *أبيات* (Sb, S, M, K) and *أبياتات* (Fr, M, K,) which last is extr.: (M:) the dim. is *بييت*, also pronounced *بييت*; (S, K;) and the vulgar say, *بيوت* (S,) which is not allowable. (K.) You say, *هو جارى بيت* (T, S, M,) *He is my neighbour [tent to tent, or house to house, i. e.] by contiguity [of*

our habitations]: *بيت بيت* being made indecl. with fet-h for the termination because they are two nouns made one: (S:) Sb says that some of the Arabs make them [thus] indecl., like *خمة* *عمر*, and some make the former a prefixed noun governing the latter in the gen. case, [saying *بيت بيت*,] except when used as a denotative of state: (M:) one says also, *بيتا لبيت*, and *بيت بيت*; (Fr, T;) which last, or *بيت إلى بيت*, is the original form. (Har p. 353.) *بني فلان على امرأته بيتا* [lit. *Such a one constructed a tent over his wife,*] means *such a one had his wife conducted to him on the occasion of his marriage, and brought her, or had her brought, into a pitched tent, having conveyed thither the utensils and furniture and other things that they required.* (T.) And *أهل بيت النبي* [The people of the house of the Prophet,] means *the Prophet's wives and his daughter and 'Alee:* and so *أهل البيت* [i. e. *أهل البيت*], *He means particularly, or peculiarly, the people of the house*, in the *Kur* xxxiii. 33. *معشر* and *أهل* and *آل*, as prefixed nouns, being, as Sb says, the nouns most frequently occurring in the accus. case [for the reason indicated above, or, as the Arabian grammarians express it,] *على* (M.) — It also signifies *A [pavilion, palace, or mansion, such as is called قصر* (T, K:) whence the saying of Gabriel, *بسر خديجة*, i. e. [Rejoice thou Khadeejah by the announcement of] a pavilion (قصر) of hollow pearls, (T, TA,) or of emerald. (TA. [See also art. *قصب*].) *بيوتاً غير مسكونة* [Uninhabited houses], in the *Kur* xxiv. 29, means *buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants, and places in which things are sold, the entering of which is allowed by their owners: or ruins which a man enters for the purpose of easing nature.* (M.) And the *بيوت* which God has permitted to be raised, mentioned in the same chapter, verse 36, are *Mosques, or places of worship:* or, accord. to El-Hasan, *Jerusalem (بيت المقدس)*; the pl. being applied to it as a mark of honour. (Zj, M.) *البيت* [The House] applies particularly to *the Kaabeh [of Mekkeh]*; (K;) as also *بيت الله* [the House of God]; (AAF, M;) and *البيت الحرام* [the Sacred House]; (T;) and *البيت العتيق* [the Ancient House]; (S and K &c. in art. *عتق*;) and accord. to some, *البيت المعمور*, q. v. (Bd in lii. 4.) *بيت المال* signifies *The treasury of the state.* And *بيت الماء* is a euphemism for *The privy*; because water is put there for the purpose of ablution: also called *بيت الفراغ*, &c. — Also † *The ark of Noah*: so in the *Kur* lxxi. last verse. (T.) — † *A grave*; (M, IAth, K;) app. by way of comparison. (M.) So in a trad. of Aboo-Dharr: *كيف تصنع إذا مات الناس حتى يكون البيت بالوصيف*, meaning *How wilt thou do when men shall die so that the grave shall be sold for the [servant-] boy?* (IAth.) — † *The habitation of the سرفة*, which it constructs in a beautiful manner, (A'Obeyd, M,) of fragments of sticks; (Yaḳoob, M;) and of the *صيداناي*, which it

makes in the interior of the earth, and covers over: (A'Obeyd, M:) and † the *burrow, or hole*, of the *صب* &c.: and † the *web* of the spider: all, app., as being likened to the *بيت* of a man. (M.) — † *A man's household.* (S, K, TA.) — † *The wife* (Aṣ, IAṣr, T, M, A) of a man. (M, A.) So in the saying,

أَكْبَرُ عَيْرِنِي أَمِ بَيْتِ

[*Hath old age altered me, or a wife?*] (Aṣ, T:) or here it means a household. (S.) — *The nobility of the Arabs*; (T, Mṣb, K;) as when one says, *بيت تميم في بني حنظلة* [The nobility of Temeem is in the sons of Handhaleh]: (T, Mṣb:*) or the family that comprises the nobility of a tribe; as *آل حنن* of the *فزاريون*, and *آل الحدادين* of the *حارثيون*; and *آل عبد المدان*, and *شيبانين*; which three were asserted by Ibn-El-Kelbee to be the highest of the families thus called of the Arabs: (M:) [see a verse of El-Lahabee cited voce *أخضر*]: pl. *بيوت* and *بيوتات* (T, M,) the latter being pl. of the former. (T.) You say, *هو من أهل البيوتات* *He is of the people of nobility:* and *من بيت كريم* [of a generous, or noble, house, or family]. (A.) [See also *بني*]. — *A noble person*: (M, Mgh, K:) pl. *بيوت* and *بيوتات* (Mgh.) You say, *فلان بيت قومه* *Such a one is the noble person of his people.* (Abu-l-'Omeythil El-Aarabee, M.) — † *The [furniture termed قرش* (A, Mgh, K,) or *متاع* (TA,) of a tent or house, (Mgh, K,) or that is sufficient for a tent or house. (A.) You say, *تزوجت فلانة على بيت* † *I married, or took as a wife, such a woman for [my giving] furniture sufficient for a tent or house, (A,) or furniture of a house or tent.* (Mgh.) [See 1, last sentence.] — *A بيت of poetry*, (T, S, M, Mṣb,) or of the poet, (K,) is † [A verse; i. e.] what consists of certain known divisions [or feet] called *التفعيل*; being termed *بيت* metaphorically, because of the conjoining of its component parts, one to another, in a particular manner, like as those of a tent are conjoined in its construction; (Mṣb;) because it consists of words collected together in a regular manner, and so resembles a tent, which is composed of a *سقف* and *كفأ* and *رواق* and *عمد*: (T:) it is derived from the same word signifying a *خباء* [or tent], and applies to the small and the great, as the *رجز* and the *طويل*; and is [said to be] thus called because it comprises words like as the tent comprises its inhabitants; wherefore its component parts are termed *أسباب* and *أوتاد* of tents: (M:) pl. *أبيات* and *بيوت* (M, A, Mṣb,) the latter mentioned by Sb and IJ, (M,) [but rare,] and [pl. pl.] *أبيات*: (A:) Abu-l-Hasan says that if the *بيت* of poetry be likened to the *بيت* which is a tent or other kind of structure, there is no reason why it should not have the same pl. forms as the latter has. (L.) By the following words of a poet,

وَبَيْتٌ عَلَى ظَهْرِ الْمَطِيِّ بَيْتُهُ

بِأَسْمَرٍ مَشْفُوقِ الْخَبَائِمِ يَرْعَفُ

[Many a بيت upon the back of the camel have I