

perspicuity of meaning; and the latter, the making the meaning to be understood; and the former is to another person, and the latter to oneself; but sometimes the latter is used in the sense of the former: (TA:) or the former is the act of the tongue, and the latter is the act of the mind: (Har p. 2:) or the former concerns the verbal expression, and the latter concerns the meaning. (Kull.) It is said in a trad., *إِنَّ مِنَ الْبَيَانِ سِحْرًا* (S) or *لَسِحْرًا* (TA) [Verily there is a kind of eloquence that is enchantment: see this explained in art. سحر]. The saying in the Kur [lv. 2 and 3], *خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ*, means *He hath created the Prophet: He hath taught him the Kur-án wherein is the manifestation of everything [needful to be known]: or He hath created Adam, or man as meaning all mankind: He hath [taught him speech, and so] made him to discriminate, and thus to be distinguished from all [other] animals: (Zj, T:) or He hath taught him that whereby he is distinguished from other animals, namely, the declaration of what is in the mind, and the making others to understand what he has perceived, for the reception of inspiration, and the becoming acquainted with the truth, and the learning of the law. (Bd.)* — It is also applied to *Verbosity, and the going deep, or being extravagant, in speech, and affecting to be perspicuous, or chaste, therein, or eloquent, and pretending to excel others therein; or some بیان is thus termed; and is blamed in a trad., as a kind of hypocrisy; as though it were a sort of self-conceit and pride. (TA.)*

*بُئْرٌ بَيُونٌ* A well of which the rope does not strike against the sides, because its interior is straight: or that is wide in the upper part, and narrow in the lower: or in which the drawer of water makes the rope to be aloof from its sides, because of its crookedness: (T:) or deep and wide; (S, K;) because the ropes are wide apart from its sides; (S;) as also *بَائِنَةٌ* (S, TA:) or that is wide between the two [opposite] sides: (M:) pl. [regularly of the latter epithet] *بَوَائِنٌ*. (T, S.)

*بَيِّنٌ* [Distinct, as though separate from others; and thus,] *apparent, manifest, evident, clear, plain, or perspicuous; (T, S, Mṣb, K;) as also بَائِنٌ* (T) and *مُبَيِّنٌ*: (T, S:) pl. [of mult.] *أَبْيَانَةٌ* (S, K) and [of pauc.] *بَيِّنَةٌ*. (K.) Hence, *الْكِتَابُ الْمُبَيِّنُ* [as applied to the Kur, q. v. in xii. 1, &c.,] *The clear, plain, or perspicuous, book or writing or scripture: or, as some say, this means the book &c. that makes manifest all that is required [to be known]: (T:) or, of which the goodness and the blessing are made manifest: or, that makes manifest the truth as distinguished*

*from falsity, and what is lawful as distinguished from what is unlawful, and that the prophetic office of Mohammad is true, and so are the narratives relating to the prophets: (Zj, T:) or, that makes manifest the right paths as distinguished from the wrong. (M, TA.)* And *كَلَامٌ بَيِّنٌ* Perspicuous, clear, distinct, chaste, or eloquent, language. (T.) — A man, or thing, bearing evidence of a quality &c. that he, or it, possesses. (S and K and other Lexicons passim.) — A man (M) perspicuous, or clear, or distinct, in speech or language; or chaste therein; or eloquent; (Ish, T, M, K;) *fluent, elegant, and elevated, in speech, and having little hesitation therein: (Ish, T:) pl. أَبْيَانَةٌ* (T, M, K) and *بَيِّنَةٌ* and [of pauc.] *أَبْيَانٌ*: (Lh, M, K:) the second of these pls. is anomalous: the last is formed by likening *فَعِيلٌ* to *فَاعِلٌ*: [for *بَيِّنٌ* is a contraction of *بَيِّنٌ*:] but the pl. most agreeable with analogy is *بَيِّنُونَ*: so says Sb. (M.)

*بَيِّنَةٌ* An evidence, an indication, a demonstration, a proof, a voucher, or an argument, (Mgh, TA,) such as is manifest, or, clear, whether intellectual or perceived by sense; (TA:) [originally *بَيِّنَةٌ*,] of the measure *فَعِيلَةٌ*, from *بَيِّنُونَ*, [see 1, first sentence,] and *بَيِّنٌ* [q. v.]: (Mgh:) and the testimony of a witness: pl. *بَيِّنَاتٌ*. (TA.)

*بَائِنٌ* In a state of separation or disunion; or separated, severed, disunited, or cut off; (M, Mṣb;) as also *أَبْيِينٌ*, occurring in a verse cited above, voce *بَيِّنٌ*. [Hence,] *أَمْرَاءُ بَائِنٌ* A woman separated from her husband by divorce; (M, Mṣb, K;) as also *مَبَائِنَةٌ*: the former without *ة*: (Mṣb:) like *طَائِقٌ* and *حَائِضٌ*: you say [to a wife] *أَنْتِ بَائِنٌ* [Thou art separated from me by divorce.] (Mgh.) — *طَلَّاقٌ بَائِنٌ* is a tropical phrase; and so is *طَلَّقَهُ بَائِنَةً*; (Mgh;) [signifying the same as] *تَطْلِيقَةُ بَائِنَةٍ* (S, M, Mṣb, K) † A divorce that is [as it were] cut off; i. q. *مَبَائِنَةٌ* [in the second and third of these phrases, and *مَبَائِنٌ* in the first]: (ISk, Mṣb:) *بَائِنَةٌ* being here used in the sense of a pass. part. n.: (S, Sgh, Mṣb:) or it [is a possessive epithet, and thus] means *having separation*: this kind of divorce is one in the case of which the man cannot take back the woman unless by a new contract; (TA;) nor without her consent. (MF in art. بت.) — *قَوْسٌ بَائِنَةٌ* (S, M, K,) and *بَائِنٌ* (M, K,) A bow that is widely separate from its string: (S, M, K:) *contr. of بَائِنَةٌ*; (S, M;) this signifying one that is so near to its string as almost to stick to it: (S:) each of these denotes what is a fault. (S, M.) — *نَحْلَةٌ بَائِنَةٌ* — *بُئْرٌ بَائِنَةٌ* A

*palm-tree of which the racemes have come forth from the spathes, and of which the fruit-stalks have grown long. (AHn, M.)* — *الْبَائِنُ* also signifies *He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from her left side; (S, K;) and الْمُعَلِّيُّ*, he who comes to her from her right side: (S:) or the former, *he who stands on the right of the she-camel when she is milked, and holds the milking-vessel, and raises it to the milker, who stands on her left, and is called الْمُسْتَعْلِيُّ*: (T:) two persons are engaged in milking the she-camel; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker is called *الْبَائِنُ* and *الْمُعَلِّيُّ*; and the holder, *الْبَائِنُ*: (M:) pl. *بَيِّنٌ*. (T.) It is said in a prov., *أَسْتُ أَعْلَمُ الْبَائِنِ أَعْرَفُ*, or, as some say, *أَعْلَمُ*; meaning † *He who has superintended an affair, and exercised himself diligently in the management thereof, is better acquainted with it than he who has not done this. (T. [See Freytag's Arab. Prov. i. 606.])* — *طَوِيلٌ بَائِنٌ* Excessively tall, far above the stature of tall men. (TA.) = See also *بَيِّنٌ*.

*طَلَّبَ إِلَى أَبِيهِ الْبَائِنَةَ* He asked, or begged, of his two parents, the separation of himself from them, by [their giving him] property, (AZ, T, M,) to be his alone. (T.)

*فُلَانٌ أَبْيِنٌ مِنْ فُلَانٍ* = *بَائِنٌ*: see *أَبْيِنٌ* Such a one is more perspicuous, clear, distinct, chaste, or eloquent, in speech or language, than such a one. (S, TA.)

*بَيِّنٌ* an anomalous inf. n. (T, S, K) of 2, q. v.: (T:) or a subst. used as an inf. n.; (MF, TA;) i. e., a subst. from 2. (Sb, M, TA.) See *بَيِّنٌ*.

*مَبَائِنٌ*; and its fem., with *ة*: see *بَائِنٌ*, in three places.

*مُبَيِّنٌ* Separating, severing, disuniting, or cutting off; (S, K;) as also *مُبَيِّنٌ*, like *مُحْسِنٌ*: (K:) but [the right reading in the K may be *مُبَيِّنٌ* and *مُبَيِّنٌ كَمُحْسِنٍ*, meaning “and *مُبَيِّنٌ* is like *مُحْسِنٌ*” if not,] *مُبَيِّنٌ* is a mistake. (TA.) = See also *بَيِّنٌ*, in two places.

*مَبَائِنُ الْحَقِّ* [in which the former word is app. pl. of *مُبَيِّنَةٌ*] signifies *The things that make the truth to be apparent, manifest, evident, clear, or plain; or the means of making it so; syn. مَوَاضِحُهُ*. (TA.)

بیه

1. مَا بَهَتْ لَهُ; aor. بَاهَهُ, inf. n. بَيِّهَهُ; and مَا بَهَتْ لَهُ: see 1 in art. بوه.