

the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K: but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, *I gave such a thing to him, &c.*; (من being redundant, as in بَعْتُ كَذَا مِنْهُ "I sold such a thing to him;") as occurring in several trads. (MF.) — See 3. — وَهَبَى اللَّهُ فِدَاكَ May God make me [or give me as] thy ransom! (IAar, K.)

May I be made [or given as] thy ransom! Ibn-Umm-Kásim says, that وهب is one of the verbs which signify *He caused to be, or to become*: and he cites the above phrase from IAar; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) — وَهَبْتُ فِدَاكَ Suppose me; syn. ظَنَنْتِي; (AHei, cited by Fei;) or *count me, or reckon me*; syn. أَحْسَبْنِي وَأَعْدَدْنِي; (M, K;) [or grant me;] to have done that. (M, K.)\* وَهَبْتُ فِدَاكَ Suppose Zeyd to be going away, or gone away; syn. أَحْسَبْتُ. (So in two copies of the S: in another, أَحْسَبْتُ.) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K:) you do not say وَهَبْتُكَ فَعَلْتُ ذَلِكَ [I supposed thee to have done that]: nor (as some assert, Msb,) do you say وَهَبْتُ أَنِّي فَعَلْتُ, (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that وَهَبْتُكَ فَعَلْتُ ذَلِكَ [with what follows them] may supply the place of the two objective complements, [as when you say وَهَبْتُكَ أَنِّي فَعَلْتُ, and ظَنَنْتُ أَنَّ زَيْدًا قَائِمًا, "I thought Zeyd to be standing,"] affords matter for controverting this. (Msb.)

3. وَهَبَهُ فَوْهَبَهُ, aor. of the latter verb وَهَبَ and وَهَبَ, *He strove to surpass him in giving, freely, or disinterestedly, and he surpassed him therein.* (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of وَاعَدَهُ فَوَعَدَهُ, aor. يَعِدُ: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.]

4. وَهَبَ لَهْ الشَّيْءَ He prepared, or made ready, the thing for him. (K.) — وَأَوْهَبْتُكَ الطَّعَامَ وَالشَّرَابَ I prepared, or made ready, for thee the food and beverage, and abundance of them. (Tahdheeb el-Af'al.) But see this verb in an intrans. sense. — وَأَوْهَبَ الطَّعَامَ † The food, or corn, or the like, became abundant and ample, so that some of it was given away. (A.) = وَأَوْهَبْتُ

† I became capable of such a thing and able to do it. (A.) — وَأَوْهَبَ لَكَ الشَّيْءَ The thing was, or became, within thy power, or reach, so that thou mightest take it. (K.)\* Related on the authority of IAar alone, who says, They did not say وَأَوْهَبْتُ لَكَ. (TA.) — وَأَوْهَبَ لَهُ الشَّيْءَ The thing was lasting to him. (A'Obeyd, AZ, S, K.) J cites the following verse:

\* عَظِيمُ الْقَفَا رِخْوُ الْحَوَاصِرِ أَوْهَبَتْ \*  
\* لَهُ عَجْوَةٌ مَسُونَةٌ وَخَمِيرٌ \*

[Large in the back of the neck, soft (or loose or flabby) in the flanks: dates of the best that El-Medeeneh produces, prepared with clarified butter, and leaven, are lasting (provisions) to him]. But 'Aleeb Ibn-Hamzeh says, that this is a mistake, and that the right reading is أُرْهَنْتُ, meaning "are prepared, and continued." So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.]

6. تَوَاهَبُوا They gave gifts, one to another. (S, K.) — فِيمِهِمُ التَّوَاهِبُ [They have a habit of mutually giving gifts]. (TA.) — تَوَاهَبَهُ [The people gave it; one to another]. (TA.) — وَلَا التَّوَاهِبُ فِيمَا بَيْنَهُمْ صَعَةٌ [Nor is their mutual giving of what is (possessed) among them (from fear of) humiliation]: i. e., they do not give by constraint. (TA, from a trad.)

8. (originally إِيْتَهَبَ, TA,) He accepted a هِبَةٌ, or gift. (S, Msb.) إِيْتَهَبَهُ He accepted it [as a gift]. (K.) إِيْتَهَبْتُ مِنْكَ دِرْهَمًا [I accepted from thee a dirhem, as a gift]. (L.)

10. اسْتَوْهَبَ هِبَةً, (S,) or اسْتَوْهَبَ هِبَةً, (Msb,) He asked for a هِبَةٌ, or gift. (S, Msb.) — اسْتَوْهَبَهُ [He asked him to give him a servant.] (K, art. اخدم.)

أَوْهَبَةٌ and هِبَةٌ A gift (or thing bestowed); properly, one that is freely and disinterestedly given, not for any compensation; a free, or disinterested, gift. (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former هِبَاةٌ; and of the latter, مَوَاهِبٌ. (A, &c.) — [A هِبَةٌ is of two kinds: هِبَةٌ صَدَقَةٌ A free gift, for no requital, or compensation: and هِبَةٌ ثَوَابٌ A gift for a requital, or compensation. This distinction is made in law, &c.]

أَوْهَبَةٌ i. q. أَوْهَبَةٌ q. v. (K, in art. اهب.)

وَهَبٌ: }  
وَهَابَةٌ and وَهَابٌ: } see وَهَبٌ.

وَهَابَةٌ and وَهَابٌ (K) and وَهَبٌ and وَهَابٌ (S, K) epithets from وَهَبٌ, ["he gave, &c.": the

first signifies Giving; properly, as a free gift, disinterestedly, and not for any compensation: or one who gives; &c.]: the others are intensive epithets, [as is said in the S of the third and fourth,] signifying one who gives liberally, or bountifully; &c.: and in this sense وَهَابٌ is used as an epithet of God; or, accord. to the Nh, it signifies He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation. The و in وَهَابَةٌ is added to give more force to the intensiveness; as in عَلَامَةٌ. (TA.)

وَهَبٌ and مَوْهَبَةٌ subst. of وَهَبٌ ["he gave, &c.":] signifying A gift (or act of giving); properly, that is free and disinterested, not for any compensation; a free, or disinterested, donation]. (S, K, &c.) See 1.

مَوْهَبٌ A thing, such as food, prepared, ready, at one's hand. (S.)

وَادٍ مَوْهَبٍ الْحَطَبِ † A valley abounding with fire-wood. (A.) = أَصْبَحَ فُلَانٌ مَوْهَبًا Such a one became prepared, or ready, (مُعَدًّا; so in an excellent copy of the S: in another copy, مُعَدًّا) and able. (S.)

هَيْبَةٌ: see هَيْبَةٌ. — † A cloud falling [in rain] in any place: (K:) pl. مَوَاهِبٌ: you say كَثُرَتْ مَوَاهِبُ فِي الْأَرْضِ The rains became abundant in the land. (TA.) — مَوْهَبَةٌ and مَوْهَبَةٌ † A small pool of water left by a torrent: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates: pl. مَوَاهِبٌ: and in the T it is said that a small cavity, or hollow, in a rock, is called مَوْهَبَةٌ, with fet-h, being extr. [with respect to rule]. (TA.)

مَوْهَبَةٌ: see مَوْهَبٌ and مَوْهَبَةٌ.

مَوْهَبٌ A thing given; properly, as a free gift, &c.: see the verb. (Msb.) — مَوْهَبٌ لَهُ Having a thing given to him; properly, as a free gift, &c. (Msb.) — مَوْهَبٌ A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i. e., by God. An epithet in which the character of a subst. is predominant. (TA.)

وهت

1. وَهَتَهُ, aor. وَهَيْتُ, inf. n. وَهْتٌ, He trod, or stamped upon it vehemently. (L.) — He pressed, compressed, or pressed against, him; or it; syn. ضَغَطَهُ. (L, K.)

4. اَوْهَتْ It (flesh-meat) became stinking: (S, K:) dial. form of اِيهَتْ. (TA.)

وَهْتَةٌ A depressed, or low, piece of ground: (K:) pl. [or rather coll. gen. n. of which it is the n. un.] وَهْتٌ. (TA.)