

from others, what he does not know. This is the kind that renders one criminal, and destroys manly virtue.—Second, *The saying what resembles a lie, not meaning anything but the truth.* Such is meant in the trad., **كَذَبَ إِبْرَاهِيمُ ثَلَاثَ كَذِبَاتٍ**, *Abraham said three sayings resembling lies; he being veracious in the three.*—Third, *The saying what is untrue by mistake, or unintentionally; making a mistake; erring.* This signification is frequent.—Fourth, *The finding one's hopes false, or vain.*—Fifth, *The act of instigating, or inciting.* (I Amb.) [See illustrations of these and other significations below; and see more voce **صَدَقَ**.] [You say] **يَكْذِبُكَ مِنْ أَيْنَ جَاءَ** [*He will lie to thee even as to the place whence he comes.*] (L, art. **مَح**, and in many other places, following the similar phrase **لَا يَصْدُقُكَ أَثَرُهُ**, or **أَثَرُهُ**.) Lebeed says,

• **اِكْذِبِ النَّفْسَ إِذَا حَدَّثَتْهَا** •

*Lie to the soul (i. e., to thy soul,) when thou talkest to it: i. e., say not to thy soul, Thou wilt not succeed in thine enterprise; for thy doing so will divert thee, or hinder thee, therefrom. A proverb. (Meyd, &c.)* — **كُذِبَ**, pass., *He was told a lie; a falsehood; or an untruth.* (K.) — Aboo-Duwál says,

• **كَذَبَ الْعَيْرُ وَإِنْ كَانَ بَرَحَ** •

*The wild ass hath lied, although he hath passed from right to left: [the doing which is esteemed unlucky:] or, [agreeably with explanations of **كَذَبَ** given below,] hath become languid, and within [the sportsman's] power, or reach, &c.: or keep to the wild ass, and hunt him, &c. A proverb, applied in the case of a thing that is hoped for, though difficult of attainment. (TA.)* — **كَذَبَتْ** and **كُذِبَتْ** † *She (a camel), being covered by the stallion, raised her tail, and then returned without conceiving. (En-Nadr, K.)* — **كَذَبَ** is said of other things than men [and animals]: as of lightning, [meaning † *It gave a false promise of rain*]: of a dream, an opinion, a hope, and a desire, [meaning, in each of these cases, † *It proved false*]. (TA.) — So also **كَذَبَتِ الْعَيْنُ** † *The sense [i. e., the sight] of the eye deceived it. (TA.)* — **كَذَبَ الرَّأْيُ** † [*The judgment lied*]; i. e., *he imagined the thing contrary to its real state. (TA.)* [See also **صَدَقَ ظَنِّي** — **كَذَبَتْ عَيْنُكَ** † *Thine eye showed thee what had no reality. (TA.)* — **كَذَبَ بَيْنَ النَّاقَةِ**, and **كُذِبَ**, (the latter mentioned in the S,) † *The milk of the camel passed away, or failed. (Ih.)* — **كَذَبَ فِي سَبْرِهِ** † [*He (a camel) became slack, or slow, in his pace: see 2*]. (TA.) — **كَذَبَ الْحَرُّ** † *The heat abated. (TA.)* — See also 2. — **كَذَبَ** *He found his hopes to be false, or vain. (I Amb.)* **انظُرْ كَيْفَ كَذَبُوا عَلَيَّ** [*See how they lied against themselves,*] is said to signify *see how*

*their hope hath proved false, or vain. (TA.)* — **ظَنُّوا أَنَّهُمْ قَدْ كَذَبُوا**, [Kur xii. 110,] *They (the apostles) thought that they had been disappointed of the fulfilment of the promise made to them.* So accord. to one reading. Accord. to another reading, the verb is **كَذَبُوا**: [in which case, the meaning of the words appears to be, “They knew that they had been pronounced liars” by the people to whom they were sent]. (TA.) There are also two other readings; **كَذَبُوا** and **كَذَّبُوا**: accord. to the former, the verb refers to the people to whom the apostles were sent; and **ظَنُّوا** means “they knew:” accord. to the latter, the words mean, “They (the people above mentioned) thought that they (the apostles) had broken their promise.” (Jel.) **مَا كَذَبَ الْفُؤَادُ مَا رَأَى** [*The mind did not belie what he saw.*] (Kur liii. 11.) — **كَذَبَتْهُ نَفْسُهُ** [*His soul lied to him:*] *his soul made him to desire things, and to conceive hopes, that could scarcely come to pass. (K.)* Hence the soul is called **الْكَذُوبُ**. You say in the contr. case, **صَدَّقَتْهُ نَفْسُهُ**, and **الْكَذُوبُ**. (TA.) See **كَذُوبٌ**, and art. **صَدَقَ**. — Hence, **كَذَبَ عَلَيْهِ** signifies *It rendered him active, or brisk; animated him; instigated him; incited him;* (K;) as also **كَذَبَهُ**. (Z.) — Hence, **كَذَبَ** and **كَذَبَكَ** and **كَذَبَ عَلَيْكَ** have sometimes the same signification, though not always the same government, as **عَلَيْكَ**, or **الزُّمُّ**; *Keep to; or take to.* The noun following is put in the nom. case accord. to the dial. of El-Yemen; and in the acc. accord. to the dial. of Muḍar: or, as some say, is correctly put in the nom. only. (TA.) You say, **كَذَبَ عَلَيْكَ كَذَا وَكَذَا**, meaning *Keep to, or take to, such and such things.* It is an extr. phrase. (Isk.) You also say, **كَذَبْتُكَ**, meaning *Keep thou to me:* and **كَذَبْتُكُمْ** *Keep ye to me.* I Aqr. cites the following verse of Khidásh Ibn-Zuheyr, [in which he tauntingly compares a people to ticks]:

• **كَذَبْتُ عَلَيْكُمْ أَوْ عُدُونِي وَعَلَّلُوا** •

• **بِي الْأَرْضِ وَالْأَقْوَامِ قِرْدَانَ مَوْطَبًا** •

[*Keep ye to me: threaten me, and soothe by (the mention of) me the land and the peoples, O ticks of Mowḍhab!*]: meaning *Keep ye to me, and to satirizing me, when ye are on a journey, and traverse the land mentioning me. (TA.)* In like manner, **يَوْمَ الْأَحَدِ وَالْحَمِيسِ كَذَبَاكَ أَوْ يَوْمَ**, in a trad. respecting the proper days for being cupped, signifies *Keep thou to Sunday and Thursday, or Monday and Tuesday. (I Ath, Z.)* The verb is thus used after the manner of a proverb, and is invariable [as to tense], being constantly in the pret. tense, connected [literally or virtually, when explained by **كَذَبَ** followed by the prep. **بِ**, or by **الزُّمُّ**,] only with the person addressed, and in the sense of the imperative. **كذباك** here [lit.] signifies *Let*

*them render thee active, or brisk, and animate thee, instigate thee, or incite thee. (Z.)* [A trad. of 'Omar, quoted below, presents another instance to which this signification is said to apply.] — Or **كَذَبَ** denotes instigation, or incitement, of the person addressed, to keep to the thing that is mentioned; as in the saying of the Arabs, **كَذَبَ عَلَيْكَ الْعَسَلُ**, meaning *Eat thou honey: but the explanation of this is, (The relinquisher of) honey hath erred [to thee; i. e., in his representation of its evil qualities &c.]; which is equivalent to saying, Eat, or keep to, honey*: **تَارِكُ الْعَسَلِ** being put for **تَارِكُ الْعَسَلِ**. [See also 1 in art. **عَسَلَ**.] In like manner, the saying of 'Omar, **كَذَبَ عَلَيْكُمْ الْحَجُّ** &c., (see below,) signifies *Keep ye to the performance of the pilgrimage, &c.:* [or *(the relinquisher of) the pilgrimage hath erred to thee in his representation of it: therefore it means as above*]. (I Amb.) Accord. to I Amb the noun signifying the object of instigation [which may also be called the cause thereof] cannot be rightly put in the acc. case: if so put, the verb is without an agent. (TA.) [But see what is said on this point in the remarks on the trad. of 'Omar below.] — Or the verb in a case of this kind signifies **أُمِّنَ**: thus, **كَذَبَكَ الْحَجُّ** signifies *The performance of the pilgrimage is possible, or practicable, to thee: therefore [it means] Perform thou the pilgrimage. (I Sh.)* — Or **أُمِّنَ** is its original signification; and the meaning intended is *Keep to*; as in the ex. **كَذَبَ الْعَيْتِيُّ**. (Aql.) — Antarah, addressing his wife 'Ableh, says; or, accord. to some, the poet is Khuzaz Ibn-Lowdhán;

• **كَذَبَ الْعَيْتِيُّ وَمَا شَنِ بَارِدٍ** •

• **إِنْ كُنْتُ سَائِلَتِي غُبُوقًا فَادْهَبِي** •

(TA.) i. e., *Keep thou to the eating of dates, and to the cool water of an old, worn-out, skin: if thou ask me for an evening's drink of milk, depart: for I have appropriated the milk to my colt, which is profitable to me, and may preserve me and thee: (L:) العَيْتِيُّ is in the nom. case accord. to the dial. of El-Yemen: but in the acc. accord. to that of Muḍar. (TA.)* — Er-Raḍee [reading **العَيْتِيُّ**] cites this verse as a proof that **كَذَبَ**, originally a verb, has become a verbal noun, signifying **الزُّمُّ**. (TA.) But he is the only one who asserts it to be a verbal noun. (MF.) — Also, Mo'akkir El-Bárikée says,

• **وَذُبْيَانِيَّةٌ أَوْصَتْ بَنِيهَا** •

• **بَأَنَّ كَذَبَ الْقَرَاظِ وَالْقُرُوفِ** •

*And many a woman of Dhubyán charged her sons by [saying], Keep to the red garments (الكسية), and the bags (or receptacles) of leather tanned with pomegranate-bark. She charged them to take plenty of these two things as spoil from the tribe of Nemir, if they should prevail over them. (Aboo-'Obeyd El-Kásim Ibn-Selám.)* — **كذب** is also said to have the same