

places. — Zj explains it as signifying, in the *Kur* vi. 42, *Hunger*. (M, TA.)\* — Also *The act of beating, or striking*. (Lth, TA.)

بؤوس One in whom بؤوس [i. e. *distress* &c.] is apparent, or manifest. (M, TA.)

بؤوس : see بؤوس.

بؤوس : see بؤوس and بؤوس : the latter, in two places. = *Mighty, or strong, in war or fight*; (A;) *courageous, or valiant*. (S, M, Mṣb, K.) — عذاب بؤوس (S, M, K,) and بؤوس, agreeably with a general rule applying to words of this description, (M,) and بؤوس (M, K,) and بؤوس (M,) and بؤوس (M, K,) and بؤوس (M,) and بؤوس, which last, however, is of no authority, (M,) or بؤوس, and بؤوس, with the ء changed into ي, (TA.) *A vehement punishment*: (S, M, K:) so in the *Kur* vii. 165. (TA.)

بؤوس : see بؤوس.

بؤوس : } see بؤوس.  
بؤوس : }

بؤوس *Distressed; straitened in his means of subsistence, or in the conveniences of life*; (Mṣb;) or *poor*: (A, Mṣb:\*) or *one who is in want, and an object of pity for what he suffers*: (TA:) or *in a state of pressing want*: (S:) or *in a state of trial, or affliction*: (M, TA:) or *one who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, and is in need*: (Mgh:) an epithet denoting *pity*, (Sb, M, TA,) or *grief*: (Mgh:) بؤوس occurs as its pl.; (M, TA;) or is for ذؤؤ بؤوس (M.)

بؤوس and بؤوس : see بؤوس. — The former also signifies *Strong*. (K, TA.) — And hence, (TA,) البؤوس *The lion*. (K, TA.)

بؤوس *The most vehement refusal*. (Th, M.)

بؤوس : see بؤوس, in two places.

بؤوس *Disliking, or hating*: (S, M, K:) and *grieving*: (S, K:) or rather, *distressed, by, or at, a thing*; not *disliking, or hating*: (IB, TA:) or *grieving, and humbling and abasing himself*. (Zj, M, TA.)

بؤوس

بؤوس : see بؤوس.

بؤوس

بؤوس *A certain beast of prey*, (M, K,) *well known*; (K;) *a certain animal*, (Mṣb,) namely, the *فرائق* [or *lion's provider*], (S,) *that emulates, or vies with, the lion in running, or that is hostile to the lion*: [so may be rendered the words *يُعَادِي الأَسَد*; and in the uncertainty that exists respecting the animal in question, the meaning of this expression is doubtful: an animal may be called (as the jackal is) the lion's provider merely because the lion follows it and deprives it of its prey:] (S, Mṣb:) or *a certain Indian animal, stronger than the lion, between which and the lion and leopard, or panther, (نجر),*

*exists hostility (مُعَادَاة)*; when it attacks the leopard, or panther, (نجر), the lion aids the latter; but the scorpion is on friendly terms with it, and sometimes makes its abode in its hair: (Kz:) the word is foreign, or Persian, (أعجمي,) [app. the Persian بؤوس, which is said to be applied to the tiger, leopard, and lion,] arabicized: (M, K:) Az thinks it to be a foreign word introduced into the Arabic language: (Mṣb:) pl. بؤوس (S, Mṣb, K.)

بؤوس

بؤوس (Mṣb, K) and بؤوس (K, Kz) [in modern vulgar Arabic *بؤوس*, *The parrot*;] *a certain well-known bird*; (Mṣb;) *a certain green bird*, (Sgh, K, TA,) *well known*; (TA;) *the bird called in Persian طوطى, beautiful in colour and form, mostly green, but in some instances red, and yellow, and white; having a thick bill and tongue: it hears the speech of men and repeats it, without knowing its meaning; and utters letters rightly: when they desire to teach it, they put a mirror in its cage, so that it sees therein its own form, and they speak to it from behind the mirror, and when it hears, it repeats, desiring to do as its like; and thus it learns quickly: one of the wonders relating to it is [said to be this], that it never drinks water; for if it drank, it would die: (Kz:) the affix renders fem. the word, but not the thing named thereby, like the ة in *حَمَامَة* and *نَعَامَة*; for the word applies to the male and the female, so that one says, *بؤوس ذكْر* [a male parrot] and *بؤوس أنثى* [a female parrot]: and the pl. is *بؤوسات* [or *بؤوسات*], like as *صَحْرَاوَات* is pl. of *صَحْرَاء*. (Mṣb.)*

بؤوس

1. بؤوس (Lth, T, S, M, &c.) aor. 2 and 3, (S, M, Mṣb,) the latter anomalous, because a reduplicative verb [of this kind] having the aor. with *kesr* is not trans., except in certain instances, of which this is one; the other instances being *عَلَّه*, in relation to drinking, aor. 2 and 3, and *نَمَر*, *الحديث*, aor. 2 and 3, and *شَدَّه*, aor. 2 and 3, and *حَدَّه*, aor. 3; the last having but one form [of aor.]; (S;) inf. n. بؤوس : (Lth, T, S, M, A, &c. :) and بؤوس (M,) inf. n. بؤوس : (Mgh, K:) *He cut it off, severed it, separated it, or disunited it*, (Lth, T, S, M, A, \* Mgh, \* Mṣb, K, \*) *entirely, or utterly*; (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons. (M.) — [بؤوس and بؤوس, accord. to the TA, app. signify also *He, or it, caused him (a man) to become unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing*: for *انبت* as signifying "he became so" is there said to be quasi-pass. of those two verbs when it has this sense. Hence,] بؤوس [The journey caused him to become cut off, &c.]. (A.) And *ساق دابته حتى بؤوس* [He urged on his beast so that, or until, he caused it to become cut

*off, &c.]: (A:) and بؤوس بؤوس He caused his camel to become cut off, &c., (قَطَعَهُ) by travel: (M, TA:) this is not said but of a man who has forced on his camel at a hard pace, or by laborious journeying. (TA.) — بؤوس بؤوس (T, Mṣb, TA,) or بؤوس المرأة (Mgh,) and بؤوس (Lth, T, Mgh, Mṣb,) *He made the divorce of his wife, or of the woman, to be absolutely separating, (Lth, T, Mgh, Mṣb, TA,) so as to cut her off from return. (Mṣb.)* Lth, with whom AZ agrees, has erred in asserting that بؤوس is intrans. and بؤوس trans.: (T, TA:) both are trans. and intrans., (T, Mṣb, TA,) as En-Nawawee asserts in the *Tahdheeb el-Asma wa-l-Loghát*. (TA.) You say, *الطَّلُقَة الواحدة تبؤوس*, and *تبؤوس*, i. e. *The single divorce cuts the matrimonial tie, or bond, of the woman, (تَقَطَعُ عَصْمَةَ النِّكَاحِ, T, Mgh,\*) when the period during which she must wait before contracting a new marriage has ended. (T.)* [See also بؤوس. — بؤوس عليه القضاء — بؤوس (T, S, M, A,) inf. n. بؤوس (M;) and بؤوس (T, S, M;) *He (the judge, T) decided the judgment, or sentence, against him. (T, S, \* M.) — بؤوس عليه الشهادة, and بؤوس, He decided against him by the testimony, [or pronounced the testimony decisive against him,] and compelled, or constrained, him to admit it. (M.) — بؤوس شهادته, and بؤوس, He gave his testimony decisively. (Mṣb.) — بؤوس أنه قال I know, or declare, decidedly, not [merely] thinking it, that he said thus. (Saheeh of Muslim.) — بؤوس البؤوس He made the intention decided; or fixed it decidedly. (A.) It is said in a trad., *لا صيام لمن لم يبيت*, (T, S, Mgh,) or *لم يبيت*, accord. to different recitals, (Mgh,) i. e. *There is no fasting to him [meaning his fasting is null] who does not decisively impose it upon himself, by intention, from the night: (S, \* Mgh:) or, who does not form the intention of fasting before day-break, and thus cut it off from the time in which there is no fasting, namely, the night: the intention is termed بؤوس [and بؤوس] because it makes a division between non-fasting and fasting: (T, TA:) لم يبيت, from الإبتاء, is a mistake; but لم يبيت, from البؤوس, [see بؤوس] is correct. (Mgh.) And it is said in another trad., *أبتوا نكاح هذه النساء*, i. e. *Decide ye the affair respecting the marriage of these women, and confirm it by its [proper] conditions: an oblique prohibition of the kind of marriage termed النكاح المتعة, because it is a marriage not [absolutely or lawfully] decided, [being] made definite as to duration. (TA.) — بؤوس also signifies He made to have, or take, effect; he executed, or performed; (Har p. 210;) and so بؤوس, as in the phrase, *أبت يمينه* *He made his oath to have, or take, effect; he executed, or performed, it. (M.) — سكران ما يبيت كلاماً*, (Ks, T, M,) and *ما يبيت*, (M,) and *ما يبيت*, (Ks, T, M,) *One who is drunk, who does not speak plainly, or distinctly; lit., who does not make speech plain, or distinct; (Ks, T;) or who does not articulate speech; syn. ما يقطعه. (M:) or,*****