

says also, **بَانَ** عَنْهُ and **بَانَهُ** [the former app. meaning *he became separated thus from him*, i. e., from his father; and the latter being syn. with **بَانَ**, q. v.]. (M.) And **بَانَ** الْخَلِيطُ, inf. n. **بَيْنٌ** and **بَيْنُونَةٌ**, [The partner, or copartner, or sharer, &c., became separated from the person, or persons, with whom he had been associated.] (T.) And **بَانَ** الْفَرْسُ, inf. n. **بَيْنٌ**, [The fore leg of the she-camel became withdrawn, or apart, from her side.] (T.) And **بَانَ**, (S, M, Mṣb,) and **بَانُوا**, (K,) aor. **بَيَّنَ**, (S,) inf. n. **بَيْنٌ** and **بَيْنُونَةٌ**, (S, M, Mṣb, K,) *He separated himself, or it separated itself; (S; [in one copy of which it is said of a thing;]) and they separated themselves: (K:) or it (a tribe, M, Mṣb) went, journeyed, went away, or departed; and went, removed, retired, or withdrew itself, to a distance, or far away, or far off. (Mṣb.)* — **بَانَ**, (T, S, M, &c.,) aor. **بَيَّنَ**, (T, Mṣb,) inf. n. **بَيْنٌ**; (T, S, Mgh, K;) and **بَانَ**, (T, S, M, &c.,) inf. n. **بَيْنٌ**; (T, Mṣb;) and **بَانَ**, (T, S, M, &c.,) inf. n. **بَيْنٌ**; (S;) and **بَانَ**; and **بَانَ**; (T, S, M, &c.,) all signify the same; (T, M, Mṣb;) i. e. *It (a thing, T, S, M, Mgh, or an affair, or a case, Mṣb) was, or became, [distinct, as though separate from others; and thus,] apparent, manifest, evident, clear, plain, or perspicuous: (S, Mgh, Mṣb, K:) and it was, or became, known. (K.)* You say, **بَانَ** الْحَقُّ [The truth became apparent, &c.; or known]; as also **بَانَ**. (T.) And

* قَدْ بَيَّنَّ الصُّبْحُ لِدَى عَيْنَيْهِ *

The dawn has become apparent to him who has two eyes: a prov.: (S, M:) applied to a thing that becomes altogether apparent, or manifest. (Ḥar p. 542.) And it is said in the *Kur* [ii. 257], **قَدْ تَبَيَّنَ** الرُّشْدُ مِنَ الْغَىِّ [The right belief hath become distinguished from error]. (TA.) And the lawyers, correctly, use the phrase, **كَصَوْتِ لَا يَسْتَبِينُ** [Like a sound whereof letters are not distinguishable]. (Mgh.) — [It seems to be indicated in the TA that **بَانَ**, aor. **بَيَّنَ**, inf. n. **بَيْنٌ** and **بَيْنُونَةٌ**, also signifies *It was, or became, united, or connected; thus having two contr. meanings; but I have not found the verb used in this sense, though **بَيْنٌ** signifies both disunion and union.*] — **بَانَهُ**, aor. **بَيَّنَ**, inf. n. **بَيْنٌ**: see **بَانَهُ**, aor. **بَيَّنَ**, inf. n. **بَيْنٌ**, in art. **بَوْنٌ**. — See also 2, in two places.

2. **بَيْنٌ**, intrans., inf. n. **تَبَيَّنَ**: see 1, in two places. — You say also, **بَيْنَ الشَّجَرِ** † *The trees, (K,) or the leaves of the trees, (TA,) appeared, when beginning to grow forth. (K, TA.)* And **بَيْنَ الْقَرْنِ** † *The horn came forth. (K, TA.)* — **بَيْنَ**: see 4. — **بَيْنَهُ**, (T, Mṣb, K,) inf. n. **تَبَيَّنَ**; (T, S) and **تَبَيَّنَ**; (T, S, *K) and **تَبَيَّنَ**; (K;) the second of which three is an anomalous inf. n., (T, S, K,) for by rule it should be of the measure **تَفَعَّلَ**; (T, S;) but **تَبَيَّنَ** is not known except accord. to the opinion of those who allow the authority of analogy, which opinion is outweighed by the contrary; (TA;) and **تَبَيَّنَ** is

the only inf. n. of its measure except **تَفَعَّلَ**, (T, S,) accord. to the generality of the leading authorities; but some add **تَمَثَّلَ**, as inf. n. of **تَمَثَّلَ**; and El-Hareere adds to these two, in the *Durrah*, **تَنَضَّلَ**, as inf. n. of **نَاضَلَ**; and Esh-Shihāb adds, in the *Expos.* of the *Durrah*, **تَشْرَابَ**, as inf. n. of **شَرَبَ**; asserting **تَشْرَابَ** also to have been heard, agreeably with analogy; [and to these may be added **تَبَيَّنَ** and **تَمَشَّأَ**, and perhaps some other instances of the same kind;] but some disallow **تَفَعَّلَ** altogether as the measure of an inf. n., saying that the words transmitted as instances thereof are simple subst. used as inf. ns., like **طَعَامٌ** in the place of **إِطْعَامٌ**; (MF, TA;) and Sb says that **تَبَيَّنَ** is not an inf. n.; for, where it so, it would be **تَبَيَّنَ**; but it is, from **بَيَّنَ**, like **أَغْرَثَ** from **غَارَةٌ**; (M, TA;) [*He made it distinct, as though separate from others; and thus,] he made it (namely, a thing, T, S, Mgh, or an affair, or a case, Mṣb) apparent, manifest, evident, clear, plain, or perspicuous; (S, Mṣb, K;) as also **ابَانَهُ**, (S, Mgh, Mṣb, K,) inf. n. **ابَانَةٌ**; (Mṣb;) and **تَبَيَّنَهُ**; (S, *Mṣb, K;) and **ابَانَهُ**: (Mgh, Mṣb, K:) [**بَيَّنَ** is the most common in this sense: and often signifies *he explained it: and he proved it:*] and **بَيَّنَ** all these verbs signify also *he made it known; he notified it: (K:) or **أَسْتَبَيَّنَهُ** signifies, (S,) or signifies also, (Mgh,) I knew it, or became acquainted with it, [or distinguished it,] (S, Mgh,) clearly, or plainly; (Mgh;) and so **تَبَيَّنَهُ**; (S, *Mgh;) [and **بَيَّنَهُ**, as appears from an ex. in what follows, from a verse of En-Nābighah:] **بَيَّنَهُ** and **أَبَيَّنَهُ** and **أَسْتَبَيَّنَهُ** and **بَيَّنَهُ** all signify the same as **تَبَيَّنَهُ** [app. in all the senses of this verb]: (M:) or, of all these verbs, **بَانَ** is only intrans.: (Mṣb:) and **أَسْتَبَيَّنَهُ** signifies *I looked at it, or into it, (namely, a thing,) considered it, examined it, or studied it, repeatedly, in order that it might become apparent, manifest, evident, clear, or plain, to me: (T, TA:) and **بَيَّنَهُ** he looked at it, or into it, (namely, an affair, or a case,) considered it, examined it, or studied it, repeatedly, or deliberately, in order to know its real state by the external signs thereof. (T.)* A poet says,**

* وَمَا خِفْتُ حَتَّى بَيَّنَ الشَّرِبُ وَالْأَدَى *

* بَقَانِيَةِ أَيْ مِنَ الْحَيِّ أَبِينُ *

[And I feared not until the drinking, or the time of drinking, and molestation, made manifest, or plainly showed, by a deep-red (sun), that I was separated from the tribe: see **قَانِي**.] (M.) And it is said in the *Kur* [xvi. 91], **وَأَنْزَلْنَا عَلَيْكَ الْكِتَابَ** [And we have sent down to thee the Scripture to make manifest everything]; meaning, we make manifest to thee in the Scripture everything that thou and thy people require [to know] respecting matters of religion. (T.) See also **بَيَّنَ**, in the latter half of the paragraph. En-Nābighah says,

* إِلَّا الْأَوَارِيَّ لَأَيُّمَا أَبَيْتَهَا *

[Except the places of the confinement of the

beasts: with difficulty did I distinguish them]; meaning **أَبَيْتَهَا**. (S.) You say also, **مَا تَبَيَّنَ** بِأَتِيهِ, meaning *He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil. (M in art. بَصْر.)* [See also 5, below.] **وَلَيْسَتَبَيَّنَ** سَبِيلَ الْمُجْرِمِينَ, in the *Kur* [vi. 55], means *And that thou mayest the more consider, or examine, repeatedly, in order that it may become manifest to thee, the way of the sinners, O Moḥammad: (T:) or that thou mayest seek, or endeavour, to see plainly, or clearly, &c.; syn. وَلَيْسَتَبَيَّنَ: (Bd:) but most read, **وَلَيْسَتَبَيَّنَ** سَبِيلَ الْمُجْرِمِينَ; the verb in this case being intrans. (T.)*

3. **بَانَهُ**, (K,) inf. n. **مَبَانِيَةٌ**, (S,) *He separated himself from him; or left, forsook, or abandoned, him: (S, TA:) or he forsook, or abandoned, him, being forsaken, or abandoned, by him; or cut him off from friendly or loving communion or intercourse, being so cut off by him; or cut him, or ceased to speak to him, being in like manner cut by him. (K.)* [And *It became separated from it.*]

4. **ابَانَ**, intrans., inf. n. **ابَانَةٌ**: see 1, in two places. — **ابَانَهُ**, (inf. n. as above, TA,) *He separated it, severed it, disunited it, or cut it off. (M, Mṣb, K, TA.)* You say, **ضَرَبَهُ فَبَانَ رَأْسُهُ**, (S, K) *He smote him and severed his head, مِنْ جَسَدِهِ* from his body. (S, TA.) And **ابَانَ الْمَرْأَةَ** *He (the husband) separated the woman, or wife, by divorce. (Mṣb.)* And **ابَانَ بِنْتَهُ**, and **بَيْنَهَا**, (T, K,) inf. n. of the former as above, and of the latter **تَبَيَّنَ**, (TA,) *He married, or gave in marriage, his daughter, (T, K,) and she went to her husband: (T:) from **بَيْنٌ** signifying "distance:" as though he removed her to a distance from the house, or tent, of her mother. (TA.)* And **ابَانَ أَبْنَهُ بِمَالٍ**, (M,) or **ابَانَهُ أَبَوَاهُ**, (T,) *He separated from himself his son, (M,) or his two parents separated him from themselves, (T,) by [giving him] property, (T, M,) to be his alone: (T:) mentioned on the authority of AZ. (T, M.)* And **ابَانَ الدَّلْوُ عَنْ طَيِّ الْبُئْرِ** *He drew away the bucket from the casing of the well, lest the latter should lacerate the former. (M.)* — See also 2, in three places. — [Hence, **ابَانَ** signifies also *He spoke, or wrote, perspicuously, clearly, plainly, or distinctly, as to meaning; or, with eloquence: from **بَيَّنَ**, q. v.] And **ابَانَ عَلَيْهِ** *He spoke perspicuously, clearly, plainly, or distinctly, and gave his testimony, or evidence, or gave decisive information, against him, or respecting it. (TA.)* [The verb thus used is for **ابَانَ كَلَامَهُ**, and **شَاهَدَتَهُ**.] One says of a drunken man, **مَا يَبِينُ كَلَامًا** *He does not speak plainly, or distinctly; lit., does not make speech plain, or distinct. (Ks, T in art. بَت.)* — **مَا أَبَيَّنَهُ** *How distinct, apparent, manifest, evident, clear, or plain, is it!* See an ex. voce **بَسَلٌ**. — And *How perspicuous, or chaste, or eloquent, is he in speech, or writing! how good is his **بَيَّنَ**!*]*

5. **تَبَيَّنَ**, intrans.: see 1, in two places. — As a trans. verb: see 2, in seven places. — [Hence,