

death: (TA:) or a kind of madness or diabolical possession (جُنُونٌ), and epilepsy, that befalls a man; on the recovery from which, his perfect reason returns to him, as to one who has been sleeping, and to one who has been drunk. (S.) [See هَمَزٌ.]

مِيتَةٌ A kind, mode, or manner, of death: (S, K:) pl. مَيِّتٌ. (TA.) — مَاتَ فُلَانٌ مِيتَةً Such a one died a good kind of death. (S.) — مَاتَ مِيتَةً جَاهِلِيَّةً He died a pagan kind of death, in error and disunion. (TA, from a trad.)

مَوْتَانُ الفؤَادِ † A man who is [dead, or] not lively, in heart: (A:) a man who is stupid, dull, unexcitable, or not to be rendered brisk, sprightly, or lively; (S, K:) as though the heat of his intelligence had cooled and died: (TA:) fem. with ة. (S, K.) — See مَوْتَانٌ and مَوَاتٌ.

مَوَاتٌ (Fr, S, K) and مَوْتَانٌ (K) and مَوَاتٌ (Fr) Death, [or a mortal disease, or a murrain,] that befalls camels or sheep or the like. (Fr, S, K.) The first is of the dial. of Temeem: the second, of the dial. of others. (Et-Tilimsanee.) — وَقَعَ فِي المَالِ مَوَاتَانٌ, and مَوَاتٌ †, Death [or a mortal disease] happened among the camels &c. (Fr.) — Also, The like among men. Ex., from a trad., يَكُونُ فِي النَّاسِ مَوَاتَانٌ كَقَعَاصِ الغنيرِ, There will be, among men, a mortality, or much death, [or mortal disease], like the قَعَاصُ that befalls sheep or goats. (TA.)

مَوَاتَانٌ † Inanimate things, or goods; dead stock; such as lands and houses [&c.]; (S:) contr. of حَيَوَانٌ [q. v.] (S, K.) It is made of this measure to agree in measure with its contr. حيوان: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) [See also مَوَاتٌ — اِشْتَرِ المَوَاتَانَ وَلَا تَشْتَرِ الحَيَوَانَ Buy lands and houses [or the like], and buy not slaves and beasts of carriage [&c.]. (S.) — رَجُلٌ يَبِيعُ المَوَاتَانَ A man who sells utensils or furniture or the like, and anything but what has life. (L.) — See also مَوَاتٌ.]

مَوَاتٌ That wherein is no spirit or life; an inanimate thing. (S, K.) [See also مَوَاتَانٌ.] — مَوَاتٌ (you say أَرْضٌ مَوَاتٌ, TA,) † Land that has no owner (S, K) of mankind, and of which no use is made, or from which no advantage is derived, (S) and in which is no water: such as is also called † أَرْضٌ مِيتَةٌ: (En-Nawawee:) land that has not been sown, nor cultivated, nor occupied by any man's camels &c.: † مَوَاتٌ signifies the same as مَوَاتٌ (مَوَاتٌ?), namely, land that is no man's property; and is also written مَوَاتَانٌ: (L:) or مَوَاتَانٌ signifies land that has not yet been brought into a state

of cultivation: (Fr, S, L, K:) in a trad. it is said, that such land is the property of God and his Apostle; and whosoever brings into a state of cultivation such land, to him it belongs. (S.)

مَوَاتَانٌ: see مَوَاتٌ and مَوَاتَانٌ.

مَيِّتٌ and مَيِّتٌ signify the same, [Dead, or dying]: (Zj, S, K:) the former is originally مَيِّتٌ, of the measure فَيَعْلُ: (S:) the latter is contracted from the former; and is both masc. and fem.; (Zj, S:) as is also the former. (Zj.) 'Adee Ibn-Er-Raqlà says,

• لَيْسَ مِنْ مَاتَ فَاسْتَرَاحَ بِمَيِّتٍ •  
• إِنَّمَا المَيِّتُ مَيِّتُ الأَحْيَاءِ •

[He who has died and become at rest is not dead: the dead is only the dead of the living]. (S, TA.) Or † مَيِّتٌ signifies One who has died (actually, TA.); and مَيِّتٌ, as also † مَائِتٌ, one who has not yet died, (K,) but who is near to dying: or, accord. to a verse cited by AA, to Kh, مَيِّتٌ is applied to him who is borne to the grave; [i. e., who is dead, or lifeless]; and مَيِّتٌ, to him who [is dying, but] has life in him. (TA.) Fr says, you say of him who has not died, إِنَّهُ مَائِتٌ, but you do not say of him who has died † هَذَا مَائِتٌ: (S:) but some say, that this is an error, and that مَيِّتٌ is applicable to that which has died [or is lifeless], and to that which will soon die. Those who assert that مَيِّتٌ is applicable only to the living adduce the following words of the Kur, [xxxix. 31,] إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (TA:) i. e. Verily thou wilt die, and verily they will die. (Msb.) MF observes, that مَيِّتٌ is asserted to be contracted from مَيِّتٌ; and if so, that there can be no difference in their meanings: that the making a difference between them is contrary to analogy; agreeably with which, they should be like هَيِّنٌ and هَيِّنٌ, and لَيِّنٌ and لَيِّنٌ: and also contrary to what has been heard from the Arabs; for they made no difference in their use of these two words. (TA.) [See also what is said of مَيِّتَةٌ, below.] The pls. are أَمَوَاتٌ and مَوَاتِيٌّ and مَيِّتُونَ. (S, K.) The first of these is pl. of مَيِّتٌ, and consequently of مَيِّتٌ, because this latter is contracted from the former: as مَيِّتٌ is of the measure فَيَعْلُ, and this measure resembles فَاعِلٌ, it has received a form of pl. which is sometimes applicable to the measure فاعل: (Sb:) or أَمَوَاتٌ is [only] pl. of مَيِّتٌ. (Msb.) [The second form (which is applied to rational beings, Msb) is also pl. of مَيِّتٌ and مَيِّتٌ.] The third and fourth are [only] applied to rational beings. (Msb.) The fem. epithet is مَيِّتَةٌ and مَيِّتَةٌ and مَيِّتٌ (K, TA) and مَيِّتٌ. (TA; and so in some

copies of the K, in the place of مَيِّتٌ.) مَيِّتَةٌ is an epithet applied to a female rational being; [and its pl. is مَيِّتَاتٌ:] مَيِّتَةٌ, to a female brute, for the sake of distinction; and its pl. is مَيِّتَاتٌ: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Msb:) the pl. of مَيِّتٌ and مَيِّتٌ as fem. epithets is as above [مَوَاتِيٌّ and مَوَاتِيٌّ]. (TA.) — مَيِّتَةٌ signifies That which has not been slaughtered (AA, S, K) [in the manner prescribed by the law, i. e., carrion]: or that of which the life has departed without slaughter: so in the classical language and in the language of practical law: all such is unlawful to be eaten, except fish and locusts, which are lawful by universal consent of the Muslims: (En-Nawawee:) or, in the common acceptance of the language of law, what has died a natural death, or been killed in a state or manner different from that prescribed by the law, either the agent or the animal killed not being such as is so prescribed; as that which is sacrificed to an idol, or slaughtered [by a person] in the state of إِحْرَامٍ, or not by having the throat cut, and that which it is unlawful to eat, such as a dog: (Msb:) [and any separated part of an animal of which the flesh is not lawful food: see عَاجٌ.] — عَاجٌ † A tract of land without herbage, or pasture, (Msb, in art. بلد.) — مَيِّتٌ † An unbeliever; like as حَيٌّ means a Muslim. (TA, in art. حى.)

[مَيِّتٌ and مَيِّتٌ are employed in various other senses, agreeably with the senses of the verb.]

فُلَانٌ مَائِتٌ فِي الغَمِّ — مَيِّتٌ: see مَائِتٌ. † [Such a one is dying, or absorbed, in grief]. (TA.) — مَوَاتٌ مَائِتٌ A severe, painful, or violent, death: (TA:) like لَيْلٌ لَيْلٌ: the latter word being added to corroborate the former. (S.)

مَوَاتٌ: see مَوَاتٌ.

مَيِّتَةٌ and مَيِّتَةٌ † A woman, and a she-camel, that has lost her offspring by death: (S:) and a woman who has lost her husband by death: (TA:) pl. مَيِّتَاتٌ. (S.)

مُتَمَوِّتٌ † [Feigning himself dead]. — † An epithet applied to A hypocritical devotee, (S, K,) who pretends to be like one dead in his devotion, who lowers his voice, and moves little: as though he were one who put on the outward appearance of devotees, and constrained himself to characterize himself by the characteristics of the dead, that he might be imagined to be weak by reason of much devotion. (TA.)

مُسْتَمِيَّتٌ A courageous man, who seeks, or courts death: (K:) a man who seeks to be slain; who cares not, in war, for death: (S:) abandon-