Giving light, shining, bright, or shining brightly; (A, M, m.): also seen and مغتام (A. and M) — Beautiful in colour, and bright; as also مغتام (A, and M) — The last signifies [simply] beautiful; (K) or conspicuous and beautiful. (T, A.) It is said of Mohammad, هوا تمييز بالضجية: He was beautiful and bright in the colour of what was unclad of his body. (T, A.)

نوش — نور (S, M, and so in some copies of the K), or نور, (T, M, and so in some copies of the K, or both, the former being the original form, (S, T, A.) — Beautiful in colour; and bright or مغتام (T, A.) — The last signifies [simply] beautiful; (K) or conspicuous and beautiful. (T, A.) It is said of Mohammad, هوا تمييز بالضجية: He was beautiful and bright in the colour of what was unclad of his body. (T, A.)

A stand for a lamp; a thing upon which a lamp is put: (T, S, M, A, K) of the measure مثقلة, with fit-b (S, M, A, K) to the ر (S) but by rule it should be with kheer, because it is an instrument. (M, A.) Abou-Dhu-eyb uses it, for the sake of metre, in the place of مثقلة, in likening a bright spear-head, without rust, to a lamp. (M, A.)

Also, A candle having a مصباح or lighted wick. (T, A.) — A pharos, or lighthouse. — The men-"rek [or turret of a mosque, whence the English term "minaret," so written in imitation of the Turkish pronunciation;] upon which the time of prayer is proclaimed; (S, M, A, K) syn. مثقلة. (K, T, A.) vulgarly مصباحة (which is the form given in the C.) (T, A.) — Any pillar-like structure. (T, A.)

Also, A candle having a مصباح or lighted wick. (T, A.) — A pharos, or lighthouse. — The men-"rek [or turret of a mosque, whence the English term "minaret," so written in imitation of the Turkish pronunciation;] upon which the time of prayer is proclaimed; (S, M, A, K) syn. مثقلة. (K, T, A.) vulgarly مصباحة (which is the form given in the C.) (T, A.) — Any pillar-like structure. (T, A.)

He performed the prayer of daylight when the dawn shone, or became light. (M, G.) You say, سمى السحورة النور: He performed the prayer of daylight when the dawn shone, or became light. (M, G.) See also 2.

A place of light; as also مثقلة (M, K) — A sign, or mark, set up to show the way: (A, T, S, M, K) and a thing that is put as a limit or boundary between two things; (M, K) or between two lands, (A, T) or a thing, made of mud or clay or of earth: (A, T) and مثقلة [respecting which see مثقلة (A, K) — It is also used as a coll. gen. n.; as, for instance, where it is said, in a trad.: وَلَدَنِي أَنَا مَثَلُ كُلِّ شَيْءٍ لَّنِي (A) May God curse him who alters the limits of the limit between two lands; (T, A.) or it may mean لَنِي مَثَلُ كُلِّ شَيْءٍ لَّنِي — The middle, or main part and middle, or part along which one travels, (مَسْتَحِيح) of a road. (M, K.)

لاصل — رضوان (S, M, and so in some copies of the K, or M) or رضوان, (T, M, and so in some copies of the K, or both, the former being the original form, (S, T, A.) — Beautiful in colour; and bright or مغتام (T, A.) — The last signifies [simply] beautiful; (K) or conspicuous and beautiful. (T, A.) It is said of Mohammad, هوا تمييز بالضجية: He was beautiful and bright in the colour of what was unclad of his body. (T, A.)

Also, A candle having a مصباح or lighted wick. (T, A.) — A pharos, or lighthouse. — The men-"rek [or turret of a mosque, whence the English term "minaret," so written in imitation of the Turkish pronunciation;] upon which the time of prayer is proclaimed; (S, M, A, K) syn. مثقلة. (K, T, A.) vulgarly مصباحة (which is the form given in the C.) (T, A.) — Any pillar-like structure. (T, A.)

Also, A candle having a مصباح or lighted wick. (T, A.) — A pharos, or lighthouse. — The men-"rek [or turret of a mosque, whence the English term "minaret," so written in imitation of the Turkish pronunciation;] upon which the time of prayer is proclaimed; (S, M, A, K) syn. مثقلة. (K, T, A.) vulgarly مصباحة (which is the form given in the C.) (T, A.) — Any pillar-like structure. (T, A.)

He made it to move to and from; (S, M, A, K) he made it to be in a state of commotion, (M, K, T, A.) and to move to and from; (M, T, A.) hanging down; (T, A.) it dangled, or hung down and was in a state of commotion or agitation. (M, A) but in the M, the verb in this last sense has only the former of the two infs. as assigned to it, though the other equally belongs to it.) You say also, نَسَبَعُ اقتنا — His slaver floomed and was in a state of commotion. (M, A) See also 5.

He made it to move to and from; (S, M, A, K) he made it to be in a state of commotion, (M, K, T, A.) and to move to and from; (M, T, A.) hanging down; (T, A.) he made it to dangle, or hang down and was in a state of commotion or agitation. (M, A) It is said in a trad. (S, M, T, A.) of Umm-Zar, (S, T, A.) — أَنْسَبَعُ اقتنا — His slaver floomed and was in a state of commotion. (M, A) See also 5.

5. نسبوع, (a branch of a tree,) being blown by the wind, became shaken thereby, so that it moved much to and fro; as also تَوَسَّعَتْ (T, A.) See also 1.

6. مَيْت — مَيْت (S, M, A, K) in two places. — See also مَيْت. (A, K)

A kind of small stone, resembling مَيْت which is bruised, or bruised, and then taken up, like as medicine is by the lips. (M, A) The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and مَيْت is substituted for مَيْت, the reading in the M, A.

Arabic word; and others, that it is مغتام or مغتام. (A, M, K) or مغتام (T, M, K) — A word well known to mean لام, or liquid, or a kind thereof; but I do not know this signification as applying to مغتام, nor, app., did the M, for he has made it to be the same with that which here next follows, from the T, (M, K) or a kind of stone burnt and made into مغتام [or quick-time] and used as a depilatory for the pubes: (T) or lime-stone; syn. مغتام (T, A) — and by a secondary and predominant application, a mixture of quick time (مغتام) with arsenic, or orpiment, (مغتام) and other things, used for removing hair: (M, K) — (A, M, K) a depilatory composed of quick time with a small proportion (about an eighth part) of orpiment: it is made into a paste with water, before application; and loosest the hair in about two minutes; after which it is immediately washed off; thus made in the present day; some say that it is an Arabic word; and others, that it is مغتام. (M, A) See 8.

Apparent or plainly apparent, conspicuous, manifest, or evident; as also مغتام (T, A) — Thus the pl. fem. of each of these is explained in the A, (D) سئدنة, سئدنة, سئدنة: Sedition, or discord, or the like, happening and spreading. (M, A) And مغتام (M, K) or مغتام alone, Sedition, or discord, or the like: (M, K) or sedition, or discord, or the like, happening and spreading. (T, A) and rancour, malice, or spite: (T) enmity, or hostility, (T, S, A, M) and violent hatred. (S, A, M) See also مغتام. (T, A)

You say, مغتام, in two places. — This is lighter, or brighter, than that. (T, A) مغتام: The time when the dawn shines, or becomes light. (M, G) You say, سئدنة السحورة: He performed the prayer of daylight when the dawn shone, or became light. (M, G) See also 2.

The same is found in the g., ميي, of which the place of light; and مغتام, which is originally مغتام. (S, M, A, K) — See also مغتام. (T, A)

Verily there are to El-Islam signs and ordinances whereby it is known. (T, A, K) — See also مغتام. (T, A) — The middle, or main part and middle, or part along which one travels, (مَسْتَحِيح) of a road. (M, K)

Verily there are to El-Islam signs and ordinances whereby it is known. (T, A, K) — See also مغتام. (T, A) — The middle, or main part and middle, or part along which one travels, (مَسْتَحِيح) of a road. (M, K)