TA) the *house of an idol:* (Ḳ:) or *a house in which are idols and images* or *pictures.* (M.)

بِدٌّ: see بُدٌّ. — Also, and ▼بَدِيدٌ (T, Ḳ) and ▼بَدِيدَةٌ, (Ḳ,) *A like; a fellow; an equal.* (T, Ḳ.) You say, هُوَ بِدُّهُ and ▼بَدِيدُهُ *He,* or *it, is the like,* &c., *of him,* or *it.* (T.) And هُمَا بِدَّانِ *They two are likes,* or *fellows,* or *equals.* (TA.) And مَا أَنْتَ لِى بِبَدِيعٍ▼ فَتُكَلِّمَنِى *Thou art not my like,* or *fellow,* or *equal, that thou shouldst speak to me.* (TA.)

بَدَّةٌ: see بَدَدٌ.

بُدَّةٌ: see بُدٌّ. ═ Also *A distance; a space; an interval; an extent,* or *an extreme extent; a long space,* or *any space, of time.* (M, Ḳ, TA.) So in the saying, بَيْنِى وَبَيْنَكَ بُدَّةٌ [*Between me and thee is a distance,* &c.]. (M, TA.)

بِدَّةٌ: see بُدٌّ, and بَدَادٍ: ═ and see also بَدَدٌ.

بَدَدَ and بَدَدًا: see بَدَادٍ, in three places: ═ and see also 3. ═ مَا لَكَ بِهِ بَدَدٌ and ▼بَدَّةٌ and ▼بِدَّةٌ *Thou hast not power,* or *ability, to do it,* or *to bear it,* or *to cope with him.* (Ṣ, M, Ḳ.)

جَاءَتِ الخَيْلُ بَدَادِ; (T, Ṣ;) in which بداد is indecl., with kesr for its termination because it deviates from its original form, i. e., the inf. n. بَدَدٌ; and it is indecl. because it deviates from its original form and is of the fem. gender and has the quality of an epithet; for two of these causes render it imperfectly decl., and the three render it indecl.; (Ṣ;) or بَدَادِ بَدَادِ, and بَدَادَ بَدَادَ, (Lḥ, M, Ḳ,) the last indecl. with fet-ḥ for its termination, (TA,) and ▼بَدَدَ بَدَدَ, (Lḥ, M, Ḳ,) also indecl., with fet-ḥ, (TA,) and composed in the same manner as خَمْسَةَ عَشَرَ, (Lḥ, M, TA,) and ▼بَدَدًا بَدَدًا; (Lḥ, M, Ḳ;) all of these indecl. except the last, and each virtually in the accus. case as a denotative of state, except the last, (MF,) which is literally in the accus. case, as an inf. n.; (M, MF;) *The horses,* or *horsemen, came in a state of dispersion:* (T, Ṣ, M, Ḳ:) or *one by one; or one after another.* (T, L.) And تَفَرَّقَ القَوْمُ بَدَادِ *The people,* or *company of men, became separated, in a state of dispersion.* (Ṣ.) And ذَهَبَ القَوْمُ بَدَادِ بَدَادِ *The people,* or *company of men, went away* [*in a state of dispersion;* or] *one by one; or one after another.* (T, L.) [See also أَبَادِيدُ.] It is said in a form of prayer, اَللّٰهُمَّ اقْتُلْهُمْ بَدَدًا▼ وَأَحْصِهِمْ عَدَدًا [*O God, slay them one by one, and reckon them by number*]: (M:) or أَحْصِهِمْ عَدَدًا وَاقْتُلْهُمْ بِدَدًا, or, accord. to one recital, وَاقْتُلْهُمْ بِدَدًا, pl. of ▼بِدَّةٌ, the meaning being [*reckon them by number, and*] *curse them,* or *slay them, with a cursing,* or *slaughter, distributed among them by shares.* (Mgh.) ═ يَا قَوْمِ بَدَادِ بَدَادِ means *O my people, take each one of you his adversary,* or *opponent* [*with whom to fight*]. (Aṣ, T, Ṣ, Ḳ.*) Here بداد is indecl., with kesr for its termination, because it is an imperative verbal noun, and the imperative is alike uninfluenced with respect to its termination by any governing word; and it is said to be with kesr because two quiescent letters would otherwise occur together, [and] because it occupies the place of an imperative verb [which in like manner is terminated with kesr when it is necessary to prevent the occurrence of two quiescent letters together]. (Ṣ.) ═ With the article, you say, البَدَادُ, (Aṣ, T,) which signifies The *going forth to encounter another in fight,* or *to single combat;* as in the saying, لَوْ كَانَ البَدَادُ لَمَا أَطَاقُونَا *Had we gone forth to encounter them in fight,* (Aṣ, T, Ṣ, Ḳ,) *man to man,* [*they had not been able to cope with us;*] (Aṣ, T;) or *man by man.* (Ṣ, Ḳ.) You say also, لَقُوا بَدَادَهُمْ, explained above: see 6. ═ See also بُدٌّ. ═ And see 3.

بُدَادٌ: see بُدٌّ.

بِدَادٌ: see بُدٌّ. ═ Also *A stuffed lining put beneath a* [*camel's saddle of the hind called*] قَتَبٌ, *to defend the animal's back from being hurt thereby:* there is one such on each side: (T:) or, of a horse's saddle, and of a قَتَبٌ, (Ṣ, M, Ḳ,) the *stuffed thing,* or *pad, that is placed beneath, in order that it may not gall the animal's back;* (M, Ḳ;) as also ▼بَدِيدٌ: (Ḳ:) or the بِدَادَانِ and ▼بَدِيدَانِ are *two bags* (خَرِيطَتَانِ), *which are stuffed, and placed under the curved pieces of wood, in order that the wood may not gall the animal's back;* derived from بَدَّ رِجْلَيْهِ "he parted his legs:" (Ṣ:) [see also بَدِيدٌ:] or the بِدَادَانِ of a قَتَبٌ are *two things like provender-bags, which are stuffed, and bound with strings,* or *cords, to the pieces of wood called the* ظَلَفَات *and* أَحْنَاء: (T:) or they are, *to the* قَتَبٌ, *like the* كُرّ *to the* رَحْل, *except that they do not appear before the* ظَلَفَة, *being only within* [*it*]: (M:) [see also حِدْجٌ:] pl. [of pauc.] أَبِدَّةٌ (T, Ṣ) and [of mult.] بَدَائِدُ. (Ṣ.) ═ Also *A piece of felt cloth, that is bound upon a beast which has a galled,* or *sore, back,* (L, Ḳ,) *cut,* or *slit, so as to be clear of the galls,* or *sores.* (L.)

بَدِيدٌ: see بِدٌّ, in three places. ═ Also *A saddle-bag;* syn. خُرْجٌ: (Ḳ:) [and] بَدِيدَانِ *a pair of saddle-bags;* syn. خُرْجَانِ. (Ṣ.) ═ See also بِدَادٌ, in two places. ═ Also *A wide* [*desert such as is termed*] مَفَازَة: (Ṣ, Ḳ:) or فَلَاةٌ بَدِيدٌ [*a desert,* or *waterless desert,*] *in which is no one.* (T, L. [In a copy of the former written بَدْبَدٌ.])

بِدَادَةٌ: see 3.

بَدِيدَةٌ: see بِدٌّ.

بَادٌّ The *inner side of the thigh:* (M, A, Ḳ:) or the *part of the* horseman's *thigh that is next the saddle:* (T, M, A, L:) or the *part between the legs:* (M, L:) the *inner sides of the two thighs are called the* بَادَّانِ, (Ṣ,) because the saddle separates them; (IAạr, M;) and if so, بَادٌّ is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; or it may be a possessive epithet [meaning ذُو بَدٍّ]. (M, L.) You say, هُوَ حَسَنُ البَادِّ عَلَى السَّرْجِ, meaning *He is a good rider upon the saddle.* (A.) ═ Also The *part* of a horse's back *upon which the thigh of the rider presses.* (Ḳt, T, L.)

أَبَدُّ A man *wide between the thighs,* (ISk, Ṣ, M, Ḳ,) *by reason of abundance of flesh:* (ISk, Ṣ, M:) or *wide between the arms;* (Ḳ;) *having the arms far from the sides:* (M:) or *wide between the shoulder-joints:* (M:) or (so in the Ḳ; but accord. to the Ṣ, "and") *large in make,* (T, Ṣ, M, Ḳ,) *having one part far from another:* (M, Ḳ:) and *wide in the breast:* (Aboo-Málik, T:) fem. بَدَّاءُ: (Ṣ:) which also signifies a woman (M, L) *large in the* إِسْكَتَانِ [or *labia majora of the vulva*], (M, L, Ḳ,) *having their edges far apart:* (M, L:) or *having much flesh in the thighs.* (T, L.) الأَبَدُّ is used to signify *The weaver,* (T, M, Ḳ,) because of the distance between his thighs. (M.) The following saying, (Ḳ,) quoted by J, from the rájiz Aboo-Nukheyleh Es-Saạdee,

* أَلَدُّ يَمْشِى مِشْيَةَ الأَبَدِّ *

is incorrect, and should be thus,

* بَدَّاءُ تَمْشِى مِشْيَةَ الأَبَدِّ *

[*A woman of large make, walking in the manner of the man of large make;* or *a woman wide between the thighs,* &c.]; (Ḳ;) for it is descriptive of a woman, as IB and Aboo-Sahl El-Harawee have observed before the author of the Ḳ. (TA.) ═ Also A horse [or any quadruped (see بَدٌّ)] *having the fore legs far apart:* (M, Ḳ:) or *having the fore legs far from the sides:* (TA:) or *wide between the legs:* (Ḥam p. 348:) and a camel *having the elbows far from the sides:* (TA:) and the fem. بَدَّاءُ, a cow *having her fore legs far apart.* (Ṣ.) [Hence,] الأَبَدُّ الزَّئِيرُ [in the CḲ الزَّئِيرُ] *The lion;* (M, Ḳ;) the former epithet being applied to him because his fore legs are far apart, and the latter because he is [often] alone. (M.) ═ كَتِفٌ بَدَّاءُ *A broad shoulder-blade, the sides of which are distant, one from another.* (M, L.)

طَيْرٌ أَبَادِيدُ, (Fr, Ṣ, Ḳ,) and ▼تَبَادِيدُ, (Ḳ, TA,) [in the CḲ نَبَادِيدُ,] erroneously written by J ▼يَبَادِيدُ, (Ḳ,) [but see what follows; like أَنَادِيدُ and يَنَادِيدُ;] *Birds in a state of dispersion.* (Ṣ, Ḳ.) In the following verse of 'Oṭárid Ibn-Ḳurrán, quoted by J,

* كَأَنَّمَا أَهْلُ حَجْرٍ يَنْظُرُونَ مَتَى *

* يَرَوْنَنِى خَارِجًا طَيْرٌ يَبَادِيدُ *

[*As though the people of Ḥajr, watching when they should see me going forth, were birds in a state of dispersion*], (Ḳ,) thus related also by Yaạḳoob, and thus in the handwriting of Az, (TA,) the last two words should be طَيْرُ اليَنَادِيدِ, the latter with ن, and governed by the former in the gen. case, the rhyme being with kesr: (Ḳ:) so says Aboo-Sahl El-Harawee. (TA.) ═ ذَهَبُوا أَبَادِيدَ, (M, Ḳ,) and ▼تَبَادِيدَ, (Ḳ,) or ▼يَبَادِيدَ, (as in the T, from Fr, and in the M and L, and in some copies of the Ḳ, [but see above,]) [as also أَنَادِيدَ, and يَنَادِيدَ, or تَنَادِيدَ,] *They went away in a state of dispersion.* (M, L, Ḳ.)

تَبَادِيدُ: see أَبَادِيدُ, in two places.

مُبِدٌّ [act. part. n. of 4, q. v.]. The following words of 'Omar Ibn-Abee-Rabee'ah,

* أَمُبِدٌّ سُؤَالَكَ العَالَمِينَ *

are said to signify *Dost thou distribute thy petition*

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