

among mankind one by one, so as to include them universally? or dost thou constrain them by thy petition? from the saying, مَا لَكَ مِنْهُ بَدٌّ [“thou hast no means,” or “way,” “of separating thyself from it,” or “avoiding it”]. (M, L.)

شَمِلَ مَبْدَدٌ [A united state of affairs] become disunited [or discomposed or disorganized]. (S, L.)

أَمْرًا مَبْدَدَةً An emaciated woman, [as though] having one part far from another. (M, L.)

يَبَادِيْدُ: see أَبَادِيْدُ, in two places.

بدا

1. بَدَأَ بِهِ (T, S, M, &c.,) aor. - , (Mgh, K,) inf. n. بَدَأُ, (T, S, M, Mṣb,) i. q. به ابتدأ (S, Mṣb, K;) [He began with it;] he made it to have precedence, or to be first; gave precedence to it; syn. قَدَّمَهُ (Mgh, Mṣb:) in the dial. of the Anṣár, به بَدَيْتُ is used in this sense of قَدَّمَهُ;

(M;) or به بَدَيْتُ [without -]; (IKṭt, TA; [see بَدَيْتُ;]) [and بَدَيْتُ به; see art. بَدَيْتُ] and به ابتدأ signifies the same. (Mṣb.) [So in the Kṣur xii. 76, And he began with their bags, before the bags of his brother. And بَدَأَ is sometimes used in the sense of به بَدَأَ;

whence, in the Kṣur ix. 13, وَهَرَبَدُوْكُمْ أَوَّلَ مَرَّةٍ And they, it was, began with you the first time; i. e., as Bd says, by acting with hostility, and fighting.] You say also, بَدَأَ ثَرَعَادٌ He began, or did a first time, or the first time: then repeated, or did a second time. (Az, TA in art. عَوَدَ.) And بَدَأَ فِي الْأَمْرِ [He began, or made a beginning, in the affair.] (M.) — بَدَأَ also signifies It (a thing) began; began to be; originated; or came into existence. (Mṣb.) [See also 5.] — بَدَأَ الشَّيْءَ (S, M, K,) aor. and inf. n. as above, (M,) [He began the thing; commenced it; set about it; as also ابتدأ: accord. to the Mgh, the latter has this meaning, or, agreeably with the authority of the M and K, the meaning which here next follows:] he did the thing first, for the first time, by way of beginning, or originally; (S, M, K;) as also ابتدأ and ابتدأ; (M, K;) i. e., not after the example of anything preceding. (TA. [But this addition seems rather to belong to another explanation to be mentioned below.]) One does not say, بَدَأَ زَيْدًا nor ابتدأ زَيْدًا, because these two verbs [signifying as last explained above] do not have for their objects corporeal things. (Mgh.) [El-Mutanaḥ:khil El-Hudhalee uses the phrase سَابَدُوْهُمْ بِمَشْعَةٍ I will begin with them (meaning his guests) by sporting and jesting; like the phrase in the Kṣur ix. 13 cited above: but different from these is the saying in the Kṣur xxxii. 6, وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ And He began the creation of man from clay.] The saying, بَدَأَ أَخَذَهُ فَإِنْ كَانَ السَّبْعُ ابْتَدَأَهُ, means [But if the beast, or bird, of prey has begun the seizing of him, or the biting of him]; the noun that is prefixed [to the pronoun] being suppressed. (Mgh.) You say also, كَانَ ذَلِكَ فِي ابْتَدَاءِ الْأَمْرِ That was in the beginning, or first,

of the affair. (Mṣb.) [See also بَدَأُ, below.] — He originated the thing; brought it into being or existence; made it, or produced it, for the first time, it not having been before; (Mgh;) [and] so ابتدأ, said [of God, and] of a man, as the agent; (Mṣb;) and ابتدأ. (Mgh in art. (Mṣb.) [Hence,] بَدَأَ اللَّهُ الْخَلْقَ, and ابتدأهم, God created, or brought into existence, mankind, or the created beings: (M, Mṣb, K:) both signify the same. (S.) مَا يَبْدِيءُ الْبَاطِلَ وَمَا يَعْبُدُ [in the Kṣur xxxiv. 48, means What doth that which is false, or the Devil, originate, or produce in the first instance? and what doth it, or he, reproduce after it hath perished?]: Zj says that مَا, here, is in the place of an accus., meaning in each instance

أَيُّ شَيْءٍ: or it may be a negative; and الْبَاطِلُ here is Iblees; i. e., Iblees createth not, nor raiseth to life after death. (M.) You say also, مَا يَتَكَلَّمُ بِبَدَائَةٍ وَلَا مَا يَبْدِيءُ وَمَا يَعْبُدُ عَائِدَةً (S, K,) i. e. He does not say anything for the first time, nor anything for the second time; or anything original, nor anything in the way of repetition; بَدَائَةُ الْكَلَامِ signifying what is said for the first time; and عَائِدَةُ الْكَلَامِ, what is said for the second time, afterwards: (TA:) or he says not anything: (A in art. عَوَدَ:) and he has no art, artifice, or cunning. (IAar, TA in art. عَوَدَ; and A in the present art.) — بَدَأَ الْبَيْتَ He dug the well [for the first time: see بَدَيْتُ]. (Mṣb.) — بَدَأَ مِنْ أَرْضٍ إِلَى أَرْضٍ (T,) or مِنْ أَرْضِهِ (K,) He went forth from a land to a land, or from his land; as also ابتدأ. (T, K.) — بَدَيْتُ (inf. n. as above, S, M, K,) He (a man, S, M) had the small-pox: (AZ, Aṣ, T, S, M, K:) or the حَصْبَةُ [i. e. measles, or spotted fever]: (S, M, K:) or, as AZ says, and the حَصْبَةُ: (T:) or, as Lh says, there came forth upon him pustules resembling the small-pox: but he adds, some say, the small-pox itself: (M:) the epithet applied to a person affected therewith is مَبْدُوْءٌ. (AZ, Aṣ, Lh, T, S, M.) — Also He fell sick. (IAth, TA.) In a trad. of 'Aisheh occur the words, فِي الْيَوْمِ الَّذِي بَدَيْتُ فِيهِ رَسُولُ اللَّهِ [meaning In the day in which the Apostle of God fell sick]: and IAth says, مَتَى بَدَيْتُ فُلَانٌ meaning When did such a one fall sick? is a phrase used in inquiring respecting the living [who has been attacked by illness] and respecting the dead. (TA.)

4. ابدا: see 1, in seven places. — Also He did a new thing; a thing unknown before; or a strange, or wonderful, thing. (S,* TA.) — And He voided excrement, or ordure; or broke wind; syn. نَجَسَ; [as also أَبَدَيْتُ;] said of a man. (M.) — And He put forth his second teeth; said of a child; (M;) and of a colt. (TA voce أَحْفَرَ, q. v.)

5. تبدأ He, or it, began, or made a beginning. (KL.) [See also 1. Golius mentions, but without giving the authority, and without the vowel-signs, the saying, هَاتِ الْقِصَّةَ مِنْ دِي تَبْدَيْتُ; but writing the last word تبديت, stating only that it is in the passive form; as meaning Relate thou the story, or history, from the beginning.]

8: see 1, in seven places. — ابتدأه بوعده He made him a promise in anticipation; without his asking it of him. (M in art. انف.)

بَدَأُ inf. n. of 1; (T, S, M, Mṣb;) [The act of beginning;] or the doing a thing first. (M.) You say, لَكَ الْبَدَاءُ (M, K,) and الْبَدَاءُ (Aṣ, TA,) and الْبَدَاءُ (S, M, Mṣb, K,) and الْبَدَاءُ (S, M, K,) and الْبَدَاءُ (L,) and الْبَدَاءُ (M, K,) and الْبَدَاءُ (S, M, K,) and الْبَدَاءُ, with ه substituted for ا, (M, Mṣr,) and الْبَدَاءُ (Mṣr, TA,) and, accord. to IKṭt, الْبَدَائِيَّةُ, but see what follows, (TA,) and الْبَدَائِيَّةُ (M, K,) and الْبَدَاءَةُ (AZ, TA,) It is for thee to begin, (S, M, Mṣb, K,) before any other, in shooting or casting, &c.: (S:) as to الْبَدَائِيَّةُ, mentioned above, accord. to Mṣr [and Fei], (TA,) it is a vulgar word, (Mgh, Mṣb, TA,) as IB and several others have stated, (Mṣb, TA,*) a corruption of الْبَدَاءَةُ (Mgh, Mṣb,) signifying the first; as also الْبَدَاءَةُ; and الْبَدَاءَةُ: (Mṣb:) but IKṭt says that it is a word of the dial. of the Anṣár; بَدَيْتُ وَبَدَأْتُ بِالشَّيْءِ; [see 1:] and he cites the following verse of Ibn-Rawāḥah:

* بِأَسْمِ الْإِلَهِ وَبِهِ بَدِينَا * وَلَوْ عَبَدْنَا غَيْرَهُ شَقِينَا *

[In the name of God, and with it we begin; and if we worshipped any other than Him, we should be miserable]: see art. بَدَيْتُ. (TA. [This verse is also cited in the S in art. بَدَوُ, where, in one copy I find it as above; in another, with بَدِينَا instead of بَدِينَا.]) And you say, وَعَدَا وَعَدَا, (T, S,) and وَعَدَا عَلَى بَدَيْتِهِ (M,) and وَعَدَا فِي وَعَدَا, (S, M,) [He did it returning and beginning again; or returning to his beginning; i. e. he did it again from the beginning; he recommenced it: or you say this] meaning like as is meant by the saying next following. (TA.) رَجَعَ وَعَدَا عَلَى بَدَيْتِهِ (S, K,) and وَعَدَا عَلَى بَدَيْتِهِ, in both of which [and in the last following] the verb may be trans., and the noun following therefore in the accus. case, (TA,) and [in both of which, if correct, the verb must be intrans.,] وَعَدَا وَبَدَا, [as though meaning وَعَدَا وَبَدَا, used as a phrase denotative of state,] (K,) [but in this last, and the two next preceding, accord. to the TA, the verb should be وَعَدَا, as in the next preceding sentence, instead of رَجَعَ, and this is confirmed by what is said in the K in art. عَوَدَ,] He returned in the way whence he had come: (S, K:) [accord. to the TA, the literal meaning of the first and second may be he made his returning to revert to his beginning, and he made a returning to revert to a beginning:] or the meaning of the first, (Sb, TA in art. عَوَدَ, and K in that art.,) and of the second, (K in that art.,) is, he returned without stopping after he had gone away: (Sb, K:) and sometimes it signifies the stopping in one's coming and then returning: (Sb:) [and it returned to its first state; it recommenced:] and you say, رَجَعْتُ وَعَدَا عَلَى بَدَيْتِهِ, meaning I returned like as I had come.