

resolved, or decided, upon pilgrimage, and upon journeying. (TA.) — ابدع يبدع He rendered an oath binding, or obligatory. (IAgr.) ابدعوا به They beat him, or struck him. (TA.)

5. تبدع He turned innovator. (O, K.) Ru-beh says,

- إِنَّ كُنْتَ لِلَّهِ التَّقَى الْأَطْوَعَا
- فَلَيْسَ وَجْهَ الْحَقِّ أَنْ تَبْدَعَا

[If thou be, towards God, the pious, the very obedient, it is not the right way that thou shouldst turn innovator]. (TA.)

8: see 4, in three places.

10. استبدعه He reckoned it بديع [i. e. new, wonderful, unknown before]. (S, K.)

بدع i. q. بديع, q. v., and مبتدع; (S;) [but generally used as an epithet in which the quality of a subst. is predominant; signifying] A novelty; or thing existing for the first time: (K:) and i. q. بديع and مبتدع, a first doer;

as though meaning one who has none among his fellows to share, or participate, with him in a thing, or an affair: (Msb:) pl. ابداع. (Akh, S.) You say, فلان بدع في هذا الامر, (S, Msb, S.)

i. e. بديع, (S,) meaning Such a one is the first doer in this affair; the first who has done it. (Msb.) And hence the saying in the Kur [xvi. 8],

قُلْ مَا كُنْتُ بَدْعًا مِنَ الرُّسُلِ (S, Msb, TA) Say thou, I am not the first who has been sent of the apostles: (Msb, TA:) or the meaning is, I am not an innovator among the apostles; inviting you to that to which they do not invite you; or able to do that which they were not able to do:

and accord. to one reading, it is بدعا; as being [a sing. epithet] like قدير; or for بدع [in which the latter word is pl. of بدعة]. (Bd.) —

Applied to a man, (TA,) Superlative (Ks, K) in his kind (Ks) in anything; (K;) in good and in evil; (Ks;) or in knowledge, or courage, or nobility: (K:) fem. with ة: pl. of the masc.

ابداع [a pl. of pauc., which is also, as is said in the L, applied to women,] and بدع [a pl. of mult.]; and pl. of the fem. بدع. (K.) — A man liberal in disposition; syn. غمر. (IAgr, K.) — A full body. (K.)

بدع: see بدع. — It is also pl. of بدعة, [both as a subst. and] as fem. of بدع. (K.)

بدعة An innovation; a novelty; anything originated, invented, or innovated; anything made, done, produced, caused to be or exist, or brought into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything pre-existing: (ISK:) a dissentient state or condition: (Msb:) a subst. from ابداع, like رفعة from ارتفاع, (Mgh, Msb, S.)

and generally applied to an addition, or an impairment, in religion: (Mgh, Msb:) or a novelty, or an innovation, in religion, after the completion [thereof]: (S, K:) or an opinion declining,

or swerving, from the right way, and an action, innovated after [the time of] the Prophet: (Lth, K:) or an action at variance with the Sunneh: (KT:) [generally a heretical innovation; or a new heresy: but] there is a بدعة not disapproved, termed بدعة مباحة [an allowed, or allowable, innovation]; which is that whereof the goodness is attested by some principle in the law, or which is required to prevent some cause of evil; such as the Khaleefeh's seclusion of himself from the promiscuous classes of the people: (Msb:) there are two kinds of بدعة; namely بدعة هدى [an innovation of a right kind], and بدعة ضلال [an innovation of an erroneous kind]. (IAth.)

بدع i. q. بدع, which see in three places, (S, Msb,) and مبتدع; [i. e. Originated; invented; innovated; made, done, produced, caused to be or exist, or brought into existence, newly, for the first time, not having been or existed before, and not after the similitude of anything pre-existing;] (S, Msb, K;) new; wonderful; unknown before. (TA.)

You say, جئت بامر بديع Thou hast done a new thing; a wonderful thing; a thing unknown before: and امر بامر بدع signifies the same as امر بدع. (TA.)

And جاء بالبديع, (S,) or أتى بالبديع, (K,) said of a poet, (S, K,) He produced a new saying, or new poetry, not after the similitude of anything preceding. (TA.)

And حبيل بديع A new rope: (AHn:) or a rope begun to be twisted, not being yet a rope, but undone, then spun, then twisted again. (K.)

And زمام بديع A new nose-rein of a camel. (TA.)

And ركية بديع A newly-dug well. (TA.) [See also بدى.]

And بدع alone, A skin for wine &c.: (S:) or a new skin for wine &c.: (K:) and a new skin for water or milk: an epithet in which the quality of a subst. is predominant. (TA.)

Hence the trad., إن تهامة كبديع العسل حلو أوله حلو آخره [Verily Tihameh is like the skin, or new skin, of honey: the first part thereof is sweet: the last part thereof is sweet]: (S, K*) because honey does not change in flavour, whereas milk does change. (S.)

— Fat; as an epithet: (As, K:) pl. بدع. (K.) — Also i. q. مبتدع [An originator, inventor, or innovator; one who makes, does, produces, causes to be or exist, or brings into existence, newly, for the first time, and not after the similitude of anything pre-existing]: (S, K:) of the measure فاعل in the sense of the measure فاعل, like قدير in the sense of قادر; from بدع. (TA.)

[See also بدع.] You say, الله بديع السموات والأرض, (S, K*) God is the Creator of the heavens and the earth, not after the similitude of anything pre-existing. (Aboo-Is-hak, S.)

And hence البديع is a name of God, meaning The Originator of the creation, according to his own will, not after the similitude of anything pre-existing. (TA.)

بديع A new, and an admirable, or a wonderful, thing; and especially such in speech, or language, in poetry, and in answering, or replying: pl. بدائع: see an ex. voce بدية.]

بادع: see بديع.

مبتدع: see بدع and بديع, each in two places.

بدل

1. بدال, inf. n. بدال: see 2, in three places.

2. تبديل properly signifies [The changing, or altering, a thing; or] the changing, or altering, the form, or fashion, or semblance, or the quality, or condition, [of a thing,] to another form, &c., while the substance remains the same; (Th, T, TA;) or the changing a thing from its state, or condition; (Ibn-'Arafah, TA;) or the changing a thing without substitution: (S:) but the Arabs have used it also in the sense of ابدال, (Mbr, T, TA,) which signifies [the changing a thing by substitution; exchanging it; replacing it with another thing; or] the removing, or displacing, the substance [of a thing], and introducing anew another substance. (Th, T, TA.)

You say, بدلته, inf. n. تبديل, (M, * Msb, K,) meaning I changed it, or altered it; (M, K;) or I changed, or altered, the form, or fashion, or semblance, or the quality, or condition, of it; (Msb;) as in the phrase, بدلت الخاتم بالحلقة [I changed, or altered, the signet-ring into the simple ring], said when one has melted the former and made of it a simple ring; (Fr, T, TA;) and بدل الله السئات حسنات [God changed the evil deeds into good deeds]; the verb being doubly trans. by itself because it has the meaning of جعل and ابدلته. (Msb. [But see what follows.])

بدلت الشيء بغيره, [in the S, without explanation,] inf. n. ابدال, [I changed it by substituting for it such a thing, or exchanged it for such a thing, or replaced it with such a thing,] is said when one has removed the first, and put the second in its place; (Msb;) as in the phrase, ابدلت الخاتم بالحلقة [I changed the signet-ring by substituting for it the simple ring; exchanged the signet-ring for the simple ring; or replaced the signet-ring with the simple ring]; said when one removes the one, and puts the other in its place: (Fr, T, TA:) and this verb is also made doubly trans. by itself, like بدلت, (Msb,) which is used in the sense of ابدلت [as shown above]; (Mbr, T, TA;) for instance, where it is said, [in the Kur lxvi. 5,] عسى ربه ان طلقك ان يبدله [May-be, his Lord, if he divorce you, will give him in exchange wives better than you]; accord to one reading, يبدله. (Msb.)

An ex. of the latter of these two verbs in the sense of the former is the saying in the Kur [xxv. 70], يبدل الله سيئاتهم حسنات [God will change their evil deeds by substituting for them good deeds]; i. e. will cancel the evil deeds and put in their place good deeds: but in the saying in the Kur [iv. 59], كلما نضجت جلودهم بدلناهم جلودا غيرها [Whenever their skins are thoroughly burned, we will change the condition thereof to them into the condition of other skins], the meaning is, that the first condition of their skins shall be restored;

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