

He roused, or put in motion or action, the she-camel; (§, Mgh, K, TA;) i. e., loosed the cord that bound her shank to her arm, and dismissed her; or he roused her, or made her to rise, she being lying down. (TA.) It is said in a trad. respecting 'Aishah, فَبَعَثْنَا الْبَعِيرَ فَإِذَا الْعَقْدُ تَحْتَهُ [And we made the camel to rise, and lo, the necklace was beneath him]. (TA.) You say also, بَعَثَهُ عَلَى الْأَمْرِ (A,) or الشَّيْءِ (L,) He roused him, excited him, or put him in motion or action, to do the affair, or thing: (A:) or he incited him, urged him, or instigated him, to do the thing. (L.) — Also, accord. to El-Farábee, (Mṣb,) or بَعَثَهُ مِنْ مَنَامِهِ (§, A, K,) inf. n. بَعَثَ and بَعَثَ, (TA,) He roused him, or awoke him, from his sleep; (§, A, Mṣb, K;) as also ابْتَعَثَهُ. (TA, from a trad.) — بَعَثَ (§, K, TA) and بَعَثَ (TA) also signify The quickening, vivifying, or revivifying, of the dead; the raising of the dead to life; (§, K, TA;) by God, (TA,) on the day called يَوْمَ الْبَعْثِ (§, TA) the day [of resurrection,] when those who are in the graves shall be raised. (A, Mgh.) You say, بَعَثَ اللَّهُ الْخَلْقَ, and الموتى, God quickened, vivified, revived, or raised to life, mankind, and the dead. (TA.) — بَعَثَ, aor. ٤, (inf. n. بَعَثَ, TK,) He (a man, TA) was sleepless, or wakeful. (K, TA.) [See بَعَثَ.]

5: see 7, in two places.

6. تَبَاعَثُوا [They roused, excited, incited, urged, or instigated, one another; or put one another in motion or action; to do a thing]. One says, تَوَاصَوْا بِالْخَيْرِ وَتَبَاعَثُوا عَلَيْهِ [Enjoin ye, or charge ye, one another to do good, and rouse ye, or excite ye, &c., one another to do it]. (A.)

7. انبعت He became sent; [i. e. he went, being sent;] quasi-pass. of بَعَثَ, as signifying "he sent him:" (§, Mṣb, K:) he rose, and went away: (TA:) he rose to go forth. (Bd in ix. 46.) You say, انبعت لكذا [He went, being sent, or he rose, and went away, or he rose to go forth, for such a thing or purpose]. (A, TA.) And انبعت فلان لشأنه Such a one rose, and went away, to perform his affair. (TA.) And انبعت في السير He hastened, made haste, sped, or was quick or swift, in going, journeying, or pace. (§.) And انبعت الشيء, i. e. اندفع [The thing became impelled, or propelled; or went quickly, or swiftly, as though impelled or propelled; &c.]; as also تبتعت. (TA.) [Thus] you say, انبعت الماء [The water poured out, or forth, as though impelled or propelled]. (TA in art. فجر; &c.) And [hence,] تبتعت مني الشعر [The poetry issued quickly from me], as though it flowed (كأنته سال): so in the § and K: but in some of the copies of the §, in the place of سال, we find سار. (TA.) And انبعت بشر [He broke forth with evil, or mischief]. (JK in art. بوق.) — [He became roused, excited, incited, urged, instigated, or put in motion or action.] You say, انبعت الناقة The she-camel became roused, or put in motion or action, and rose: (L, Mgh, TA:*) quasi-pass. of بَعَثَ [q. v.]. (Mgh, TA.)

And فَلَانٌ كَسْلَانٌ لَا يَبْعَثُ [Such a one is sluggish, lazy, or indolent: he will not become roused, &c.]. (A.) — He became roused, or awakened, from his sleep; or he awoke from his sleep. (TA.)

8: see 1, in two places.

بعث an inf. n. used as a pass. part. n.; Sent; as also بَعِثَ and مَبْعُوثٌ: pl. of the first بُعُوثٌ; and of the second بُعُوثٌ. (L, TA.) — And [used as a subst., signifying] A person sent; a messenger: pl. بُعُوثَانٌ. (L.) You say also, مُحَمَّدٌ خَيْرٌ مَبْعُوثٌ and مَبْعُوثٌ [Mohammad is the best person that has been sent]. (A.) And بَعِثَكَ نِعْمَةً, i. e. مَبْعُوثُكَ [He whom Thou (O God) hast sent (namely Mohammad) as a boon, or benefit, or favour]. (L, from a trad. [The latter word (نعمة) is written in the L without any syll. signs; but the context shows that it is in the accus. case as a specificative.]) — A people sent from one place to another; as also بَعِثَ: (L, TA:) a people sent in any direction; a word similar to سَفَرٌ and رَحْبٌ. (TA.) بَعِثَ النَّارِ occurring in a trad., means The people sent to the fire [of Hell]. (L.) — An army; (§, Mgh, Mṣb, K;) because sent; (Mgh;) as also بَعِثَ (K) and بَعِثَ: (TA:) pl. of the first بُعُوثٌ; (§, A, Mgh, Mṣb, K;) and of the last بُعُوثٌ: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Mṣb.) You say, كُنْتُ فِي بَعِثِ فَلَانٍ, I was in the army of such a one, that was sent with him. (§.) And خَرَجَ فِي الْبُعُوثِ He went forth among the forces that were sent to the frontiers. (A.) — See also بَعِثَ.

بَعِثَ: see بَعِثَ.

بَعِثَ: see بَعِثَ, in two places: — and see what next follows.

بَعِثَ (A, L, K) and بَعِثَ (L, TA) and بَعِثَ (L,) or بَعِثَ (TA,) Sleepless, or wakeful: (K:) a man incessantly, (A,) or often, (TA,) awaking from his sleep: (A, TA:) a man whose anxieties, or griefs, incessantly render him sleepless, or wakeful, and awake him from his sleep: pl. أَبْعَاتٌ. (TA.)

بَعِثَةٌ [inf. n. of un. of 1; and particularly signifying] An occasion, or occurrence, of raising, rousing, exciting, stirring up, or provoking, of sedition, or the like: pl. بَعِثَاتٌ. (TA, from a trad.)

بَعِثَ: see بَعِثَ, in three places.

بَاعِثٌ [act. part. n. of 1; Sending: &c. — And hence, Occasioning, or causing: an occasion, or a cause; and a motive]. — الباعثُ one of the names [or epithets] of God; The Quickener of mankind after death, on the day of resurrection. (TA.)

الباعوثُ, (L, K,) or, accord. to some, الباعوثُ, q. v., with the pointed غ and the double-pointed ت, (TA,) [The Christian festival of Easter;] the استسقاء of the Christians; (K;) or [rather] what is to the Christians as the استسقاء is to the Muslims: a Syriac word. (L)

مَبْعُوثٌ [a noun of place and of time from 1; A place, and a time, of sending: &c. Hence, المبعثُ is particularly applied to The time of the mission of Mohammad: and it is also applied to the mission itself]. (A, TA.)

مَبْعُوثٌ: see بَعِثَ, in three places.

مَبْعُوثٌ: see بَعِثَ.

بعثر

Q. 1. بَعَثَرَهُ, [inf. n. بَعَثَرَةٌ,] He took, drew, or pulled, a thing out, or forth, and uncovered it, laid it open, or exposed it; (§, K;) as also بَحَثَرَهُ: (§:) he raised what was in a thing, (§, K,) and caused it to come forth. (§.) Hence, in the Kur [c. 9] إِذَا بُعْثِرَ مَا فِي الْقُبُورِ, When that which is in the graves is raised, and caused to come forth: (AO, §:) [see also بَحَثَرَهُ:] or the meaning is, when the dust, or earth, in the graves is turned over, and the dead in them are raised: (Zj:) or when what is in the graves, of gold and silver, comes forth; after which the dead are to come forth. (Fr.) — Also He examined; he searched. (K.) — He searched for, or after, or into, news, or tidings. (TA.) — He scattered, or dispersed, a thing, and turned it over, one part upon another: (K:) he scattered, or dispersed, his household goods, or his commodities, (Fr, §,) and turned them over, one upon another; (Fr, Zj, §;) as also بَحَثَرَهُ, (Fr, §,) and بَعَثَرَهُ. (Yağkoob.) — He demolished a watering-trough or tank, and turned it upside-down. (AO, §, K.)

بعج

1. بَعَجَهُ, aor. ٤, (T, §, A, K,) inf. n. بَعِجَ, (T, §,) He slit, ripped, or rent, it, (T, §, A, K,) namely, a belly, with a knife, (T, §, A, TA,) and moved about the knife in it, (T,) so that what was in it became displaced and apparent, hanging down; (TA;) as also بَعِجَهُ. (K.) — بَعِجَتْ [She brought forth many children to her husband; i. q. تَثَرَتْ: see بَعِجَ]. (K.) — بَعِجْتُ لَهُ بَطْنِي † I disclosed, or revealed, to him my secret [or my whole mind]. (A.) Esh-Shemakh uses the phrase بَعِجْتُ إِلَيْهِ الْبَطْنَ [meaning the same]. (TA.) — بَعِجَ بَطْنُهُ لَكَ signifies [also] † He took extraordinary pains, or exceeded the usual bounds, in giving thee sincere, honest, or faithful, advice, or counsel. (K, TA.) — بَعِجَ أَرْضَهُ † He clave, or furrowed, or trenched, his land. (A.) — بَعِجَ الْأَرْضَ أَبَارًا † He dug many wells in the ground. (A.) — بَعِجَ الْأَرْضَ وَبَجَعَهَا † He clave the earth, or land, and subdued it: said of 'Omar, in a trad., alluding to his conquests. (TA.) — بَعِجَتْ لَهُ الدُّنْيَا مَعَاهَا † The world disclosed to him what it contained, of treasures, and other possessions, and spoil: also said of 'Omar, in another trad. (TA.) — بَعِجَتْ هَذِهِ الْأَرْضُ † A tract of good land intervened in the middle of this land [as though cleaving it]. (L.) — بَعِجَهُ الْحُبُّ † Love threw him into mourning, or sorrow; brought grief to him: