

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 بَدْ [“thou hast no means,” or “way,” “of separating thyself from it,” or “avoiding it”]. (M, L.)

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

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

يَبَادِيْدُ: see أَبَادِيْدُ, in two places.

بدا

1. بَدَأَ (T, S, M, &c.,) aor. َ, (Mgh, K,) inf. n. بَدِئٌ (T, S, M, Mgh,) i. q. به ابتداءً (S, Mgh, K;) [He began with it;] he made it to have precedence, or to be first; gave precedence to it; syn. قَدَّمَ (Mgh, Mghb:) in the dial. of the Anṣār, بَدِئٌ is used in this sense of قَدَّمَ (M;) or بَدِئٌ [without َ]; (IKṭṭ, TA; [see بَدِئٌ]; [and بَدِئٌ; see art. بَدِئٌ]; and بَدَأَ signifies the same. (Mghb.) [So in the Kur xii. 76, قَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ 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 Kur ix. 13, وَهُمْ يَدْرُؤُكُمْ أَوَّلَ مَرَّةٍ And they, it was, began with you the first time; i. e., as Bḍi says, by acting with hostility, and fighting.] You say also, بَدَأَ ثَمَرُ عَادَ He began, or did a first time, or the first time: then repeated, or did a second time. (AZ, TA in art. عود.) And بَدَأَ [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. (Mghb.) [See also 5.] = بَدَأَ الشَّيْءُ (S, M, K,) aor. and inf. n. as above, (M,) [He began the thing; commenced it; set about it; as also ابتداءً: 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 ابتداءً and ابتداءً; (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, زِيدَا بَدَأَ nor زِيدَا بَدَأَ, because these two verbs [signifying as last explained above] do not have for their objects corporeal things. (Mgh.) [El-Mutanakhlkhil El-Hudhalee uses the phrase سَابَدُوهُمْ بِمَشْمَعَةٍ I will begin with them (meaning his guests) by sporting and jesting; like the phrase in the Kur ix. 13 cited above: but different from these is the saying in the Kur xxxii. 6, وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ And He began the creation of man from clay.] The saying, ابْتَدَأَ أَخَذَهُ فَإِنْ كَانَ السَّبْعُ ابْتَدَأَهُ, [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 الأَمْرِ That was in the beginning, or first,

of the affair. (Mghb.) [See also بَدَأَ, 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 ابْتَدَأَهُ, said [of God, and] of a man, as the agent; (Mghb;) and ابتداءً (Mgh in art. (Hence,) بَدَأَ اللَّهُ الْخَلْقَ, and ابْتَدَأَهُمُ, God created, or brought into existence, mankind, or the created beings: (M, Mgh, K:) both signify the same. (S.) مَا يَبْدِي الْبَاطِلَ وَمَا يَعِدُ [in the Kur 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 الْبَاطِلُ: 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 بِبَادِيَةٍ وَلَا مَا يَبْدِي وَمَا يَعِدُ (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; بَادِيَةٌ 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. عود:) and he has no art, artifice, or cunning. (IAar, TA in art. بَدَأَ الْبُئْرَ — He dug the well [for the first time: see بَدِئٌ]. (Mghb.) = 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 ابتداءً (T, K,) = بَدِئٌ (inf. n. as above, S, M, K,) He (a man, S, M) had the small-pox: (AZ, As, 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 مَبْدُوءٌ. (AZ, As, Lh, T, S, M.) — Also He fell sick. (IAth, TA.) In a trad. of 'Aisheh occur the words, فِي الْيَوْمِ الَّذِي بَدِئَ فِيهِ رَسُولُ اللَّهِ [meaning In the day in which the Apostle of God fell sick]: and IAth says, مَتَى بَدِئَ 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. ابْدَأَ: 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. نَجَا; [as also ابْدِئَ]; said of a man. (M.) — And He put forth his second teeth; said of a child; (M;) and of a colt. (TA voce أَحْفَرُ, q. v.)

5. ابْتَدَأَ 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 ذِي تَبْدِئْتِ; 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. — ابتداءً بوعده He made him a promise in anticipation; without his asking it of him. (M in art. انف.)

بَدِئٌ inf. n. of 1; (T, S, M, Mghb;) [The act of beginning;] or the doing a thing first. (M.) You say, لَكَ الْبَدِئُ (M, K,) and الْبَدِئُ (As, TA,) and الْبَدِئُ (S, M, Mgh, K,) and الْبَدِئُ (S, M, K,) and الْبَدِئُ (L,) and الْبَدِئُ (M, K,) and الْبَدِئُ (S, M, K,) and الْبَدِئُ, with َ substituted for َ, (M, Mtr,) and الْبَدِئُ (Mtr, TA,) and, accord. to IKṭṭ, الْبَدِئُ, but see what follows, (TA,) and الْبَدِئُ (M, K,) and الْبَدِئُ (AZ, TA,) It is for thee to begin, (S, M, Mgh, K,) before any other, in shooting or casting, &c.: (S:) as to الْبَدِئُ, mentioned above, accord. to Mtr [and Fei], (TA,) it is a vulgar word, (Mgh, Mghb, TA,) as IB and several others have stated, (Mgh, TA,*) a corruption of الْبَدِئُ (Mgh, Mghb,) signifying the first; as also الْبَدِئُ; and الْبَدِئُ (Mghb:) but IKṭṭ says that it is a word of the dial. of the Anṣār; and بَدِئٌ and بَدِئٌ signifying قَدَّمَ: [see 1:] and he cites the following verse of Ibn-Rawāḥah:

بِاسْمِ اللَّهِ وَبِهِ بَدِئْنَا • 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. بَدِئٌ. (TA. [This verse is also cited in the S in art. بدو, where, in one copy I find it as above; in another, with بَدِئْنَا instead of بَدِئْنَا.] And you say, فَعَلَهُ عَوْدًا وَبَدِئًا, (T, S,) and فَعَلَهُ عَوْدًا وَبَدِئًا, (M,) and فَعَلَهُ عَوْدًا وَبَدِئًا, (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 عَوْدًا عَلَى بَدِئِهِ (S, K,) and رَجَعَ عَوْدًا عَلَى بَدِئِهِ, 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 فَعَلَهُ عَوْدًا وَبَدِئًا, [in both of which, if correct, the verb must be intrans.,] and عَوْدًا وَبَدِئًا, [as though meaning عَوْدًا وَبَدِئًا, 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 فَعَلَهُ, as in the next preceding sentence, instead of رَجَعَ, and this is confirmed by what is said in the K in art. عود,] 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. عود, 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 عَوْدِي عَلَى بَدِئِي, meaning I returned like as I had come.