

(K, TA:) [or occasioned him intense grief: for] you say, *بَعَجَهُ حُبُّ فَلَانٍ* meaning *the love of such a one occasioned him intense grief, and he mourned for him*: Az says that *لَعَجَهُ الحُبُّ* is more correct than *بَعَجَهُ*: but he afterwards mentions *بَعَجَهُ الأَمْرُ* as meaning *the affair caused him to mourn, or sorrow*. (L, TA.)

2: see 1. — *بَعَجَ المَطَرُ الأَرْضَ*, (S, L, TA.) inf. n. *تَبَعَجَ*, † *The rain dug up the stones of the earth by its vehemence*. (S, L, TA.)

5. *انْبَعَجَ*, (S, A, K,) and *انْبَعَجَ الشَّحَابُ*, (TA,) *The clouds clave asunder, with, or by reason of, rain*, (S, A, K, TA,) and *vehement rain*. (TA.)

7. *انْبَعَجَ* [a belly] became slit, ripped, or rent. (S, K, TA.) — *He had his belly slit, or ripped, or rent, with a knife, so that what was in it became displaced and apparent, hanging down*. (TA.) — See also 5. — † *It* (anything, as, for instance, a valley,) became wide, or ample. (TA.) *انْبَعَجَتْ دُقْعَةٌ مِنَ المَطَرِ* [A fall of rain burst forth]. (A.) And *انْبَعَجَ السَّيْلُ* [The torrent burst forth]. (A.)

*بَعَجَ*: see *بَعِجَ*. — Also † *A man who walks weakly, as though his belly were slit, or ripped, or rent*. (S, K.)

*بَعِجَ* A belly (S) slit, ripped, or rent, (S, K,) with a knife, (S,) so that what was in it is displaced and apparent, hanging down; (TA;) as also *بَعِجَ*, thought to be after manner of a rel. n.; (L, TA;) and *مَبْعُوجٌ*. (S, K.) — Hence, *بَطْنِي*, an expression used by Aboo-Dhu-eyb, meaning *My sincere, honest, or faithful, advice, or counsel, is liberally, or freely, given to the generous*. (TA. [In a reading given in the S, بالكرام is substituted for بالكرام]) [Or it may mean *My secret is disclosed, or revealed, to the generous: or my whole mind*.] — *بَعِجَ* is also applied to a man, and, without *ة*, to a woman, as signifying *Having the belly slit, ripped, or rent, with a knife, so that what was in it is displaced and apparent, hanging down*: pl., masc. and fem., *بَعِجَى*. (TA.) — And [hence,] † *A woman who has brought forth many children* (*بَطْنَهَا*), and *تَثَرَّتْ*, [see 1, and see art. ثَرَّتْ], to her husband. (K.)

† *The wide part of a valley*; (S, K;) the place where it becomes wide. (TA.) — Also † *Plain, or soft, land, that produces [the plant called] نَصَى*: or the extremity of a tract of sand, and of plain, or soft, land, [extending] to what is termed *فُكٌّ* [or high, or high and rugged, ground]: and [the pl.] *بَوَائِجُ* signifies places, in sand, which are of little depth [of sand], and which, if *نَصَى* grow therein, are of least depth, and best. (TA.)

*بَعِجَ*: see *مَبْعُوجٌ*.

بعد

1. *بَعَدَ*, aor. *عَدَ*, inf. n. *يُعَدُّ*; (S, L, Mṣb, K;)

and *بَعَدَ*, aor. *عَدَ*, inf. n. *يُعَدُّ*; (L, K;) and *ابْعَدَ*, inf. n. *يُبْعَدُ*, which is also trans.; (Mṣb;) and *تَبَاعَدَ*; (S, Mṣb, K;) and *استَبْعَدَ*; (S, K, &c.) *He, or it, was, or became, distant, remote, far off, or aloof: he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off: he alienated, or estranged, himself: he stood, or kept, aloof: contr. of قَرَّبَ*; (S, L:)

[but *بَعَدَ* generally has the first of these significations; and *ابْعَدَ*, the others, as also *تَبَاعَدَ* and *استَبْعَدَ*:] it is the general opinion of the leading lexicologists that *بَعَدَ*, as well as *بَعْدَ*, is thus used; but some deny this; and some assert that they may be employed alike, but that *بَعَدَ* is more chaste than *بَعْدَ* thus used. (TA.) [You say also, of a desert, and a tract of country, and the like, *بَعْدَ*, meaning *It extended far*.] And *ابْعَدَ زَيْدٌ عَنِ الْمَنْزِلِ*, meaning *تَبَاعَدَ* [i. e. *Zeyd went, or removed, to a distance, or far, from the place of alighting or abode*]. (IKt, Mṣb.) And *تَبَاعَدَ*, and *ابْتَعَدَ*, and *تَبَعَّدَ*, [He went, or removed, to a distance, or far, from me; he alienated, or estranged, himself from me; he shunned, or avoided, me;] (A;) and *تَبَاعَدَ عَنِي* [and *بَعَدَ عَنِي* signify the same]. (Mṣb in art. كَسَحَ.) And *إِذَا أَرَادَ أَحَدُكُمْ قَضَاءَ الْحَاجَةِ ابْعَدْ*, (L, Mṣb,) a trad., (Mṣb,) meaning *When one of you desires to accomplish that which is needful, (i. e. to ease nature,) he goes far, or to a great distance*. (L.) And *تَبَاعَدْتُ فِي الْمَذْهَبِ*, meaning *تَبَعَّدْتُ*, (Mṣb,) *I went far, or to a great distance, to the place of ease, i. e., to ease nature*. (L.) — [*بَعْدَ*] referring to a saying or the like, and an event, means *It was far from being probable or correct; it was improbable, extraordinary, or strange*: (see *بَعِيدٌ*, and see also 10:) often occurring in these senses.] And *ابْعَدَ فِي نَوْعِهِ* *It reached the utmost point, or degree, in its kind, or species*. (IAth.) And *ابْعَدَ فِي الثَّوْمِ* *He exceeded the due bounds in offering a thing for sale and demanding a price for it, or in bargaining for a thing*. (A.) — *أَخَذَهُ مَا قَرَّبَ وَمَا بَعَدَ* *Recent and old griefs took hold upon him: a saying similar to أَخَذَهُ مَا قَدَّمَ وَمَا حَدَّثَ*. (Mgh in art. قَدَّمَ.)

— [*بَعْدَ* is often used, agreeably with a general rule, in the manner of a verb of praise or dispraise; and in this case is commonly contracted into *بَعْدَ*, like *حَسَنَ*; as in the phrase, in a verse of Imra-el-Kays, *بَعْدَ مَا مَتَّامَلِي* (in which *مَا* is redundant) *Distant, or far distant, was the object of my contemplation! or (as explained in the EM p. 52) how distant, &c.!* — *بَعْدَ*, aor. *عَدَ*, inf. n. *يُعَدُّ*; (S, L, Mṣb, K;) and *بَعْدَ*, aor. *عَدَ*, inf. n. *يُعَدُّ*; (L, K;) also signify *He, or it, perished*: (S, L, Mṣb:) *he died*: (K:) it is the general opinion of the leading lexicologists that both these verbs are used as signifying “he perished,” and both occur in different readings of v. 98 of ch. xi. of the K̄ur: the former is said to be used in this sense by some of the Arabs; and the latter, by others; but some disallow the latter in this sense; and some say that the former is more chaste than the latter thus used: (TA:) or both signify *he became far distant from his home or native country; became a*

*stranger, or estranged, therefrom*: (L, TA:) or the Arabs say, *بَعَدَ الرَّجُلُ* and *بَعْدَ* in the sense of *تَبَاعَدَ*, when not reviling; but when reviling, they say, *بَعْدَ*, only. (Yoo, TA.) You say, *لَا تَبْعُدْ عَنِّي* [Mayest thou not perish though thou be distant from me!] (A.) [And as an imprecation against a man, you say, *بَعْدَتْ*, meaning *Mayest thou perish!* (See the printed edition of the Ham, pp. 89 and 90, where *هَلَكْتَ* is an evident mistake for *هَلَكْتُ*.)] And *بَعْدَتْ أُمِّي هَلَكْتُ* *May God alienate him, or estrange him, from good, or prosperity! or, curse him!* (A, K, TA;) i. e. may he not be pitied with respect to that which has befallen him! like *سُحْقًا لَهُ*: the most approved way being to put *بَعْدَ* thus in the accus. case as an inf. n.; but the tribe of Temem say, *بُعْدًا لَهُ*, and *سُحْقًا لَهُ*, like *غُلَامًا لَهُ*. (TA.) — *بَعْدَ* is made trans. by means of [the preposition] *بَ*: see 4. (Mṣb.)

2: see 4, in four places. — [You say also, *ابْعَدَهُ عَنِ السُّوءِ* *He declared him, or pronounced him, to be far removed from evil*.]

3. *ابْعَدَهُ* *He was, or became, [distant, remote, far off, or aloof, from him; or] in a part, quarter, or tract, different from that in which he (the other) was*. (TA in art. جَنِبَ.) — See also 4, in seven places.

4. *ابْعَدَ*, inf. n. *يُبْعَدُ*: see 1, in seven places. — *ابْعَدَهُ*; (S, Mṣb, K;) and *ابْعَدَهُ*; (S, K,) inf. n. *يُبْعَدُ*; (S, K;) and *بَعْدَهُ*; (S, K;) inf. n. *يُبْعَدُ*; (S, K;) and *بَعْدَهُ*; (Mṣb;) inf. n. *يُبْعَدُ*; (S, K;) and *بَعْدَهُ*; (Mṣb;) *He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof; or to go, remove, retire, or withdraw himself, to a distance, far away, or far off; he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it*. (S, Mṣb.) You say, *بَاعِدْ نَفْسَكَ عَنْ زَيْدٍ* [Remove thyself far from; or avoid thou, Zeyd]: and *بَاعِدْ زَيْدًا عَنْكَ* [Remove thou Zeyd far from thee]. (TA, voce إِيَّا.) And *تَبَعَّدْتُ بَيْنَهُمَا*, inf. n. *تَبَعَّدُ*, [I made a wide separation between them two]; as also *بَاعِدْ اللَّهُ*, inf. n. *يُبْعَدُ*. (Mṣb.) And *اللَّهُ بَاعِدْ مَا بَيْنَهُمَا* [May God make the space between them two far extending! may He make a wide separation between them two!]; as also *بَعْدَ*. (TA.) And *رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا*, or *بَعْدَ*, [O our Lord, make to be far-extending the spaces between our journeys! or, put wide distances between our journeys!] accord. to different readings [in the K̄ur xxxiv. 18]: the former of these is the common reading: Yaḥkoob El-Hādramee read *رَبَّنَا بَاعِدْ* [Our Lord, He hath made to be far extending &c.]. (TA.) — *أَبْعَدَهُ اللَّهُ* means *May God alienate him, or estrange him, from good, or prosperity! or, curse him!* (K;) i. e., may he not be pitied with respect to that which has befallen him! (TA.) [You say also, *أَبْعَدَ اللَّهُ الأَخَرَ*: see 10. — *مَا أَبْعَدَهُ مِنَ الصَّوَابِ* [How far is it (namely the saying) from what is right, or correct!]. (A.)

5: see 1.