

He roused, or put in motion or action, the she-camel; (S, 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 'Aisheh, *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-Fārābee, (Māb,) or *بَعَثَهُ مِنْ مَنَامِهِ*, (S, A, K,) inf. n. *بَعَثَ* and *بَعَثَ*, (TA,) *He roused him, or awoke him, from his sleep; (S, A, Māb, K;)* as also *ابْتَعَثَهُ*. (TA, from a trad.) — *بَعَثَ* (S, K, TA) and *بَعَثَ* (TA) also signify *The quickening, vivifying, or revivifying, of the dead; the raising of the dead to life; (S, K, TA;)* by God, (TA,) *on the day called يَوْمُ الْبَعْثِ* (S, TA) *the day [of resurrection,] when those who are in the graves shall be raised. (A, Mgh.)* You say, *بَعَثَ اللَّهُ الْخَلْقَ*, and *الْمَوْتَى*, *God quickened, vivified, revived, or raised to life, mankind, and the dead. (TA.)* — *بَعَثَ*, aor. *بَعَثَ*, (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. *انْبَعَثَ* *He became sent; [i. e. he went, being sent;] quasi-pass. of بَعَثَ, as signifying "he sent him:" (S, Māb, K;) he rose, and went away: (TA;) he rose to go forth. (Bd in ix. 46.)* You say, *انْبَعَثَ لَكَذَا* [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 *انْبَعَثَ فَلَانُ لَشَأْنِهِ* *Such a one rose, and went away, to perform his affair. (TA.)* And *انْبَعَثَ فِي السَّيْرِ* *He hastened, made haste, sped, or was quick or swift, in going, journeying, or pace. (S.)* And *انْبَعَثَ الشَّيْءُ*, i. e. *انْدَفَعَ* [The thing became impelled, or propelled; or went quickly, or swiftly, as though impelled or propelled; &c.]; as also *تَبَعَثَ*. (TA.) [Thus] you say, *انْبَعَثَ الْمَاءُ* [The water poured out, or forth, as though impelled or propelled]. (TA in art. *فَجَرَ*; &c.) And [hence,] *تَبَعَثَ مَتْنِي الشَّعْرَ*, i. e. *انْبَعَثَ* [The poetry issued quickly from me], as though it flowed (كَأَنَّهُ سَالَ): so in the S and K: but in some of the copies of the S, in the place of سَالَ, we find سَارَ. (TA.) And *انْبَعَثَ بِشَرٍّ* [He broke forth with evil, or mischief]. (JK in art. *بُهِقَ*.) — [He became roused, excited, incited, urged, instigated, or put in motion or action.] You say, *انْبَعَثَتِ النَّاقَةُ* *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 كَلَانٌ لَا يَنْبَعِثُ* [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.

بَعَثَ an inf. n. used as a pass. part. n.; *Sent; as also بَعِثَ and مَبْعُوثٌ*: pl. of the first *بُعُوثٌ*; and of the second *بَعَثَ*. (L, TA.) — And [used as a subst., signifying] *A person sent; a messenger: pl. بَعَثَانٌ*. (L.) You say also, *مُحَمَّدٌ خَيْرٌ 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 بَعَثَ*: (L, TA:) *a people sent in any direction; a word similar to سَفَرٌ and رُحْبٌ*. (TA.) *بَعَثَ النَّارَ*, occurring in a trad., means *The people sent to the fire [of Hell]*. (L.) — *An army; (S, Mgh, Māb, K;)* because sent; (Mgh;) as also *بَعَثَ* (K) and *بَعِثَ*: (TA:) pl. of the first *بُعُوثٌ*; (S, A, Mgh, Māb, K;) and of the last *بَعَثَ*: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Māb.) You say, *كُنْتُ فِي بَعَثِ فَلَانٍ* *I was in the army of such a one, that was sent with him. (S.)* And *خَرَجَ فِي الْبُعُوثِ* *He went forth among the forces that were sent to the frontiers. (A.)* — See also *بَعَثَ*.

بَعَثَ: see *بَعِثَ*.

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

بَعَثَ (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. أَبْعَاثٌ*. (TA.)

بَعَثَ [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. بَعَثَاتٌ*. (TA, from a trad.)

بَعِثَ: see *بَعَثَ*, in three places.

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

البَاغُوثُ, (L, K,) or, accord. to some, *البَاغُوثُ*, q. v., with the pointed غ and the double-pointed ت, (TA,) [The Christian festival of Easter; the اسْتِقْلَالُ of the Christians; (K;) or [rather] what is to the Christians as the اسْتِقْلَالُ 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, *المَبْعُوثُ* is particularly applied to *The time of the mission of Mohammad: and it is also applied to the mission itself*. (A, TA.)

مَبْعُوثٌ: see *بَعَثَ*, in three places.

مَبْعُوثٌ: see *بَعَثَ*.

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; (S, K;)* as also *بَحَثَرَهُ*: (S:) *he raised what was in a thing, (S, K,) and caused it to come forth. (S.)* 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, S:)* [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, S,) and turned them over, one upon another; (Fr, Zj, S;)* as also *بَحَثَرَهُ*, (Fr, S,) and *بَعَثَرَهُ*. (Yaqoob.) — *He demolished a watering-trough or tank, and turned it upside-down. (AO, S, K.)*

بعج

1. *بَعَجَهُ*, aor. *بَعَجَ*, (T, S, A, K,) inf. n. *بَعَجٌ*, (T, S,) *He slit, ripped, or rent, it, (T, S, A, K,) namely, a belly, with a knife, (T, S, 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 بَعَجَهُ*. (K.) — *بَعَجَتْ* [She brought forth many children to her husband; i. q. تَرَتْ: see *بَعِجَ*]. (K.) — *بَعَجْتُ لَهُ بَطْنِي* *I disclosed, or revealed, to him my secret [or my whole mind]. (A.)* Esh-Shem-mākh uses the phrase *بَعَجْتُ إِلَيْهِ الْبَطْنَ* [meaning the same]. (TA.) — *بَعَجَ 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.)* — *بَعَجَ أَرْضَهُ* *He clave, or furrowed, or trenched, his land. (A.)* — *بَعَجَ الْأَرْضَ أَبَارًا* *He dug many wells in the ground. (A.)* — *بَعَجَ الْأَرْضَ وَبَجَعَهَا* *He clave the earth, or land, and subdued it: said of 'Omar, in a trad., alluding to his conquests. (TA.)* — *بَعَجَتْ 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.)* — *بَعَجَتْ هَذِهِ الْأَرْضُ عَذَاةً طَيِّبَةً* *A tract of good land intervened in the middle of this land [as though cleaving it]. (L.)* — *بَعَجَهُ الْحُبُّ* *Love threw him into mourning, or sorrow; brought grief to him:*