

بَادِيَّة (T, S, &c.) A desert; so called because of its being open, or uncovered; (TA;) *contr.* of حَضْر; (M, K;) as also بَدْوُ (S, * M, Mṣb, K.) and بَادَاة (M, K,) or بَدَاة (TA, [thought by SM to be the correct form because found by him in the M, in which I find باداة]) and بَدِيٌّ, said to be used as syn. with بَادِيَّة in a verse of Lebeed cited among the exs. of the preposition ب, p. 142, (TA,) and بَدَاوَة (M, K) and بَدَاوَة; (M;) [of which the last two and the second (namely, بَدْوُ) seem to be originally inf. ns.; see 1:] or a land in which are no towns or villages or cultivated soil: (Lth, T:) or the places to which people migrate from the constant sources of water, when they go forth to the desert, seeking the vicinity of herbage; also termed مَبَاد, which is syn. with مَبَادِج, *contr.* of مَحَاضِر, and pl. of مَبْدِي (T,) this last signifying the *contr.* of مَحْضَر (S:) the pl. of بَادِيَّة is مَبَادِج. (T, Mṣb.) — See also بَادِ.

بَدِيٌّ: pl. مَبَادِج: see بَادِيَّة.

رَكِيٌّ مَبْدِي Wells showing their water; having it uncovered by dust or earth; *contr.* of رَكِيٌّ غَامِذٌ. (A in art. غَمَد.)

بدى

1. [بَدَأْتُ] i. q. بَدَيْتُ بِهِ and بَدَيْتُ بِالشَّيْءِ [I began with the thing; or made it to have precedence, or to be first]; (M, K;) of the dial. of the Anṣār: (M:) the people of El-Medeenah say, بَدَيْتَا, or بَدَيْتَا, [accord. to different copies of the S,] in the sense of بَدَأْنَا (S:) [the right reading seems to be بَدَيْتَا; for] IKh says, none says بَدَيْتُ in the sense of بَدَأْتُ, except the Anṣār: all others say, بَدَيْتُ and بَدَأْتُ; when the hemzeh is suppressed, the د is pronounced with kesr, and therefore the hemzeh is changed into ي. (IB, TA.) [See a verse of Ibn-Rawāḥah cited voce بَدَأ.]

بَدَايَة, said by Mṣr to be a vulgar word, and by IB to be erroneous, but by IKh to be of the dial. of the Anṣār: see art. بَدَأ [voce بَدَأ, second sentence, in two places]. (TA.)

بذ

1. بَذَّ (M,) sec. pers. بَذَذْتُ (S, Mgh, K,) aor. بَيَذَّ (L, K,) inf. n. بَذَاة (S, M, Mgh, K) and بَذَاوَة (S, M, K) and بَذَذ (M, Mgh, K) and بَذَاذ (K,) or بَذَاذ, with kesr, (TA,) [of all which, the third is the regular form,] He (a man) was, or became, threadbare, and shabby, or mean, in the state of his apparel, (Ks, S, M, Mgh, L,) and in an evil condition; (M, L, K;) slovenly with respect to his person: (Ks, M, L:) or he neglected the constant adornment of himself: or he adorned himself one day, and another day left his hair in a shaggy or dishevelled, or matted and dusty, state: (T, L:) or he was humble in his apparel, not taking pleasure therein. (IAth, L.) بَذَاة is said in a trad. to be a part of religion; (Ks, T, M, Mgh, L;) meaning, in this instance, The

being humble in dress, and wearing that which is not conducive to self-conceit and pride. (Mgh.) — بَذَّ, aor. بَيَذَّ (T, S, M, L,) inf. n. بَذَّ (S, M, L, K) and بَذِيذَة (K,) [or this may be a simple subst.,] He overcame him; (T, S, M, L, K;) he surpassed him in goodness or beauty, or in any deed: (T, L:) he outstripped him. (M, L.) It is said in a trad., بَذَّ الْقَائِلِينَ He outstripped, or surpassed, and overcame, the speakers. (L.)

3. بَذَاة He hastened with him; made haste, or strove, to be, or get, before him: (K, * TA:) he vied with him in glory or excellence. (TA.)

8. ابْتَذَّ حَقَّهُ He took his (i. e. his own) right, or due. (K.)

10. اسْتَبَذَّ بِالْأَمْرِ He was alone, with none to share, or participate, with him, in the affair; (K, * TA:) i. q. اسْتَبَذَّ (K) and اسْتَقْلَّ (TA.)

بَذَّ [perhaps from the Persian بَذ] A man slovenly with respect to his person, and poor. (IAth, T, L.) And بَذَّ الْهَيْئَةَ, and بَذَّ الْهَيْئَةَ, A man threadbare, and shabby, or mean, in the state of his apparel; (Ks, T, * S, Mgh, L;) and in an evil condition with respect to it; (L, K;) slovenly with respect to his person: (Ks, L:) or one who neglects the constant adornment of his person: or who adorns himself one day, and another day leaves his hair in a shaggy or dishevelled, or matted and dusty, state: (T, L:) or humble in his apparel, not taking pleasure therein. (IAth, L.) — بَذَّ الْبَيْتَ A man having evil fortune. (Kr, M, L.) — هَيْئَةُ بَذَّة A threadbare, and shabby, or mean, state of apparel. (M.) — حَالٌ بَذَّة (S,) and حَالَةٌ بَذَّة (TA,) An evil state or condition. (S, TA.) — تَمَرَّ بَذَّ Dates that are separate, each one from another, not sticking together; like قَذَّ: (IAth, M:) or that are scattered. (K.) — قَذَّ بَذَّ Single; sole; that is alone, or apart from others: (IAth, K:) and so أَحَذَّ أَبَذَّ. (K.)

بَذَّ هَيْئَتَهُ بَذَّة [the latter an inf. n. (of بَذَّ) used as a simple subst.,] In his state of apparel is slovenliness, and threadbareness, and shabbiness, or meanness. (T.) بَذِيذَة, also, (sometimes written بَذِيذَة, TA, and so in the TT but without vowel-signs,) signifies Slovenliness with respect to one's person; or neglect of cleanliness. (T, L, K.)

بَذِيذَة, or بَذِيذَة: see بَذَّة. — And for the former, see also بَذَّة.

بَذَّ: see بَذَّ. — Also Any one overcoming, or surpassing. (M, L.)

بَذَّ: see بَذَّ.

بذأ

1. بَذَّو (T, M, K,) with and without ى, (Mgh,) aor. بَذَّأ (T,) inf. n. بَذَاة (M, K,) the former written in one copy of the K بَذَّأ, and the latter in some copies written بَذَاة; (TA;) and بَذَّأ, and بَذَّي (K,) aor. of both ى; (TA;) and

some say بَذَّي, aor. بَيَذَّي, inf. n. بَذَّأ; (T;) or, accord. to the Mṣb, only بَذَّأ is with ى, and the others are properly written بَذَّي and بَذَّو; (TA;) He (a man) was, or became, foul, unseemly, or obscene, (T, M, K, TA,) in tongue; (TA;) evil in speech. (T.) And بَذَّأ عَلَى الْقَوْمِ, aor. ى, inf. n. بَذَّأ and بَذَّأ, He behaved in a lightwitted, weak, stupid, or foolish, manner, or ignorantly, towards the people, or company of men; and uttered foul, unseemly, or obscene, language against them; and so though with truth. (Mṣb.)

— بَذَّأ also signifies He was, or became, evil in disposition. (Fr, T.) — And, said of a place, It became devoid of pasture, barren, or unfruitful. (TA.) — بَذَّأهُ: see 3. — بَذَّأهُ (T, S, M, K,) aor. ى, (T,) inf. n. بَذَّأ (T, S,) also signifies He dispraised it; discommended it; (T, M, K;) namely, a thing: (M:) and he despised him: (T, K:) and he saw in him (a man, S) a state, or condition, that he disliked, or hated: (S, K:) he did not approve him; and was not pleased with his aspect. (TA.) And بَذَّأَتْهُ عَيْنِي (T, S, M, Mṣb, *) aor. as above, (M,) and so the inf. n., (S, M,) My eye did not approve him, or it; (T, S;) I was not pleased with his, or its, aspect; (S;) and I saw in him, or it, a state, or condition, that I disliked, or hated: (T:) or my eye despised, or regarded as of light estimation, him, or it: (M, Mṣb:) accord. to AZ, this is said when a thing has been praised, or greatly praised, to thee, and in thy presence, and then thou dost not see it to be as it has been described: but when thou seest it to be as it has been described, thou sayest, مَا تَبْذُوهُ الْعَيْنُ. (T.) One says also, بَذَّأَ الْأَرْضَ He dispraised, or discommended, the pasture of the land. (S, M, K.) And in like manner, بَذَّأَ الْمَوْضِعَ (S) He did not praise the place. (TA.)

3. بَذَاة (T,) inf. n. مَبَادَاة (T, K,) in some copies of the K without ى, (TA,) and بَذَّأ (T, K,) [He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language: and he held such discourse with him: these significations being indicated by the following exs., and by the saying that] the inf. ns. are syn. with مَفَاحِشَة. (T, K.) You say, بَذَاة قَبْذَاهُ [He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language, and he surpassed him therein: in this case, the aor. of the latter verb is ى, notwithstanding the final faucial letter]. (TA.) And Esh-Shaḥabee says, إِذَا عَظُمَتِ الْحَلْفَةُ فَإِنَّهَا هُوَ بَذَّأٌ وَنَجَاً [i. e. When the ring of people becomes large, it is only an occasion of holding foul, unseemly, or obscene, and secret, discourse]: it is said that بَذَّأ here signifies مَفَاحِشَة: (T:) the meaning is, that there is much بَذَّأ and نَجَا, i. e. مَنَاجَاة, therein. (TA in art. نَجَو.) [But there, in the place of هُوَ فَإِنَّهَا هُوَ, I find قَبِيٌّ; and in the TA in the present art., هُوَ فَإِنَّهَا هُوَ.] — Also He contended with him in an altercation. (T.)

4. ابْذَأ He uttered foul, unseemly, or obscene, speech or language. (TA.)

بَذَّي A man foul, unseemly, or obscene, (T,