

wide between the thighs, (ISk, T, S, M, K,) by reason of abundance of flesh: (ISk, S, M:) or wide between the arms; (K:) having the arms far from the sides: (M:) or wide between the shoulder-joints: (M:) or large in make, having one part far from another. (M, K.) — Also *He* (a quadruped, ISk, T, S, or a horse, M) had his fore legs far apart: (ISk, T, S, M:) or he (a horse) had his fore legs far from his sides: (Lth, T:) and he (a camel) had his elbows far from his sides. (T.) = *بَدَّ قَتَبَهُ*, aor. ٢, *He furnished his camel's saddle with what are called بَدَاوَان and بَدِيدَان*. (S.) [See *بَدَاد*.]

2. *بَدَد*, inf. n. *تَبَدَّد*, *He separated, disunited, dispersed, or dissipated*; (S, M, A, Mgh, L, K;) as also *بَدَّ*, aor. ٢, inf. n. *بَدَّ*: (S, L:) or the latter has this meaning, and the former signifies *he separated, disunited, dispersed, or dissipated, much*. (Msh.) — *He* (a man) gave his equal share of the expenses for a journey. (IAqr, T.) [See also 3.] = *He* (a man) was, or became, weary, tired, or fatigued: (IAqr, T, M, K:) or he drowsed, or slumbered, while sitting, without sleeping. (K.)

3. *بَادَ الْقَوْمَ*, (T, K,) inf. n. *مُبَادَاة* (M, K) and *بَدَاد*, (T, M, K,) with which the subst. *بَدَاد* is syn., (M, and mentioned also in a MS. copy of the K, and in the CK, and in the TA, but not as from the K,) as also *بَدَادَة*, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) *The people, or company of men, contributed what was necessary to be expended (in a journey, T, M, L), each man giving something, and then collected the sum, and expended it among themselves*. (T, M, L, K.) In a copy of the K, for *يَنْفَقُونَهُ*, is erroneously put *يَبْقُونَهُ*. (TA. [In the CK, *يَبْقُونَهُ*].) Accord. to IAqr, *بَدَاد* signifies *The contributing equally for the purchasing of corn, or food, to eat: and also a people's having money, or property, divided into lots, or portions, and distributed in shares among them*: (L:) [and] accord. to the same, *the dividing property among a people in shares*. (T. [See also 4.]) — Also, *بَادَهُ*, (M, A, K,) or *بَادَهُ فِي الْبَيْعِ*, (S,) inf. n. *مُبَادَاة*, (S, A, K,) or *مُبَادَاة*, (TA,) and *بَدَاد*; (S, M, A, K;) and so *بَادَعَهُ بَدَادًا*, (S, M, K,) or *مُبَادَاة*; (A;) *He bartered, or exchanged commodities, with him*; syn. *عَارَضَهُ بِالْبَيْعِ*, (M, A, L,) and *بَاعَهُ مَعَارَضَةً*: (S, K:) from the saying, *هَذَا بَدْدُهُ*, and *بَدِيدُهُ*, “this is the like of it:” (L:) from IAqr. (M.) — [See also *بَدَّ*.]

4. *أَبَدَ بَيْنَهُمُ الْعَطَاءَ*, (Aq, T,) and *أَبَدَهُمُ الْعَطَاءَ*, (S, M, L, K,) and *أَبَدَهُمُ الْعَطَاءَ*, (M, A, Mgh,) *He divided among them the gift, giving to each of them his lot, or share, or portion*, (S, M, A, Mgh, L, K,) singly, not giving a portion to be shared by two: (Aq, T, M, Mgh, L:) said with respect to food and property and any other thing. (M.) You say, *أَبَدْتُهِمُ الْمَالَ وَالطَّعَامَ* *I divided among them, in shares, the property and the food*. (IAqr, T.) [Hence,] *أَبَدْتُهِمُ ثَمَرَةَ تَمْرَةٍ* (T, S, A, Mgh, from a trad.) [Give thou to each of them a date; or] distribute thou among them to each a date: (T:) said by Umm-Selemch, (T, Bk. I.

A, Mgh,) to a slave-girl, when beggars had become numerous. (A.) *أَبَدَاد* in relation to a gift signifies *The giving [persons] one by one*; and *قَرَان*, the “giving two by two.” (A’Obeyd, T.) [See also 3.] — *يَبْدَهُمُ* is used by a poet, referring to a saying, and is explained by IAqr as meaning *It (the saying) shall be distributed among them* (*يُفَرَّقُ فِيهِمْ*); opposed to *يَجْمَعُهُمْ* [i. e. *يَجْمَعُهُمْ*; which shows that the former means it shall be addressed to them one by one, or separately]. (M, TA. [The author of the former adds, “I know not, in discourse, *أَبَدْتُهُ* as meaning *فَرَّقْتُهُ*,” but this is not what IAqr means.] — *أَبَدْتُهُمَا نَعَجَتَيْنِ* Allot thou to them (namely, two lambs,) two ewes, to each lamb a ewe, to suckle it: said when one ewe is not sufficient for both the lambs. (T, S.) — *أَبَدَ ضَبْعِي* *He extended his upper arms, separating them from his sides, in prostrating himself in prayer*. (T, A, Mgh, L.) — *أَبَدَ يَدَهُ إِلَى الْأَرْضِ* *He extended his arm, or hand, to the ground, or earth*, (T, S, Mgh, L,) as one does when he takes up something from it. (L.) — *أَبَدَ نَظْرَهُ* *He prolonged his look*. (T, L.) And *أَبَدَهُ بَصَرَهُ* (T, A, L) *He prolonged his look at him, or it; as one does when he sees a thing that he dislikes*. (T, L.)

5. *تَبَدَّدَ* *It* (a thing, S, M, L, and a people, or company of men, T, L) *became separated, disunited, dispersed, or dissipated*; (T, S, M, L, K;) [as also *بَدَّدَ*, for its inf. n.] *بَدَّدَةُ* likewise signifies *the being separated, disunited, &c.* (AA, T.) = *تَبَدَّدُوا شَيْئًا* *They divided a thing among themselves in lots, shares, or portions, (K,) equally*. (TA.) — *تَبَدَّدَ صَدْرُ الْجَارِيَةِ* *It* (an ornament) *occupied the two sides, (A,) or the whole, (K,) of the bosom of the girl*. (A, K.) [See an ex. voce *جَلِيف*.]

6. *تَبَادَوَا* *They removed to a distance, one from another*. (Ham p. 823.) — *They went, or passed, two by two, each one of a pair removing, or withdrawing, with the other, or making the other to retire, or withdraw, far away*. (M.) — *They went forth into the field [of battle], one to another: (A:) or they took their adversaries, or opponents, [with whom to fight], (T, S, K,) each man his man; as also* *لَقُوا بَدَادَهُمْ*: (K:) or this latter signifies *they met their numbers, to each man a man*. (T, S.)

8. *أَبَدَاهُ بِالضَّرْبِ* *They two took him on both sides of him*, (T, S, K,) or *came to him on both sides of him, (K,) with beating*. (T, S.) — *أَبَدَا السَّبْعَانِ يَبْتَدَانِ الرَّجُلَ* *The two wild beasts come upon both sides of the man*. (S, A.) — *يَبْتَدَانِ أُمَمًا* (T, S, A*) *The two sucklings suck their mother on either side, one from one breast and the other from the other breast*. (T, A, TA.) You do not say, *يَبْتَدَاهَا أُمَمًا*, but *يَبْتَدَاهَا*. (T, S.)

10. *اسْتَبَدَّ* *He was, or became, alone; independent of others*; (S, M, L, Msh, K; in the first and last expl. by *تَفَرَّدَ*; and in the others, by *أَفَرَّدَ*;) *exclusively of others*; (L;) *without any*

to share, or participate, with him; or he had none to share, or participate, with him: (Msh:) *بِهِ* [in it; i. e. he had it, or kept it, to himself, exclusively, with none to share with him in it]: (K:) and *بَكْدًا* [in such a thing]: (S, L:) and *بِرَأْيِهِ* [in his opinion; i. e. he followed his own opinion only, with none to agree with him; or he was singular in his opinion]: (M, L:) and *بَأْمَرٍ* [in a thing, or an affair]: (L, Msh:) and *بَأْمَرِهِ* [in his affair]; meaning *he obtained [absolute] predominance, or control, over his affair, so that people would not hear [or obey] any other*. (A.) It is said in a trad., *لَنَا فِي هَذَا الْأَمْرِ كُنَّا نَرَى أَنْ لَنَا فِي هَذَا الْأَمْرِ حَقًّا فَاسْتَبَدَّتْ عَلَيْنَا* [We used to opine that we had a right to act in this affair, and ye have been alone the actors, predominant over us]. (L.) And you say, *اسْتَبَدَّ الْأَمْرُ بِغُلَانٍ*, meaning *‡ The thing, or affair, overcame such a one, so that he could not manage it well, or thoroughly*. (A.)

R. Q. 1. *بَدَّدَ*, inf. n. *بَدَّدَةُ*: see 5.

بَدَّ as signifying *A separating oneself, or an artifice whereby one may avoid a thing or escape from it, (MF,) or an avoiding a thing, (Msh,) is not used but in negative phrases, (Msh, MF,) except by post-classical writers. (MF.) You say, لَا بَدَّ مِنْ كَذَا* (T, S, M, &c.) *There is no separating oneself from such a thing*: (AA, T, S, A, K:) or *there is no artifice whereby one may avoid it, or escape from it*: (M, K:) or *there is no avoiding it*: (Msh:) *it is absolutely necessary: it is not possible to separate oneself from it, nor is there anything that can serve in its stead*. (TA.) And *مَا لَكَ مِنْهُ بَدَّ* [Thou hast not any means, or way, of separating thyself from it, or avoiding it]. (M, L.) And *لَيْسَ لِهَذَا الْأَمْرِ بَدَّ* *There is no artifice for this affair*. (T.) [It is also said, with reference to the first of these phrases, that] *بَدَّ* signifies *Amplitude*; from *أَبَدَّ* meaning “wide between the legs.” (Ham p. 348.) = Also, (M, K,) and *بَدَّ* (M) and *بَدَاد* (IAqr, T, M, K) and *بَدَاد*, (K, TA,) or *بَدَاد*, (CK,) and *بَدَّة*, (IAqr, T, M, K,) or *بَدَّة*, (S, A, IATH, and mentioned also in a copy of the K,) but J has been charged with error in writing it thus, (K,) by Sgh, (TA,) *A lot, share, portion, or set portion*; (T, S, M, A, IATH, K;) of anything: (M, K:) [or] the last signifies *a piece, or portion, separated, disunited, or dispersed*: (Ham p. 823:) the pl. of *بَدَاد* is *بُدُد*; and of *بَدَّة*, *بُدُد*; (IAqr, T, M;) and of *بَدَّة*, *بُدُد*. (IATH, and Ham p. 823.) — Also the first, *A substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing; a compensation*; syn. *عَوَضَ*: (S, L, TA:) it is said to have this signification. (S.) [In the copies of the K, *الْعَوَضُ* is put in the place of *الْبِعُوضُ*: but this is said in the TA to be a mistake.] = *بَدَّ* is also an arabicized word, from *بَهْتُ*, (T, S, M, K, [in a copy of the M, *بَهْتُ*],) which is Persian; (T, S;) meaning *An idol*; (IDrd, S, M, K;) pl. *بَدَدَة* (S, K) and *أَبَدَاد*: (K:) and (or accord. to some,