

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. 2, He furnished his camel's saddle with what are called **بَدَادَانِ** and **بَدِيدَانِ**. (S.) [See **بَدَادُ**.]

2. **بَدَدَ**, inf. n. **تَبْدِيدٌ**, He separated, disunited, dispersed, or dissipated; (S, M, A, Mgh, L, K;) as also **بَدَّ**, aor. 2, inf. n. **بَدَّ**: (S, L:) or the latter has this meaning, and the former signifies he separated, disunited, dispersed, or dissipated, much. (Msb.) — 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. **مِبَادَةٌ** (M, K) and **بَدَادٌ**, (T, M, K,) with which the subst. **بَدَادٌ** 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 **بَدَادَةٌ**, (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 **يَبْقُونَهُ**, is erroneously put **يَبْقُونَهُ**. (TA. [In the CK, **يَبْقُونَهُ**].) Accord. to IAqr, **بَدَادٌ** 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. **مِبَادَةٌ**, (S, A, K,) or **مِبَادَةٌ**, (TA,) and **بَدَادٌ**, (S, M, A, K;) and so **بَادَعَهُ بَدَادًا**, (S, M, K,) or **بَادَعَهُ**; (A;) He bartered, or exchanged commodities, with him; syn. **عَارَضَهُ بِالْبَيْعِ**, (M, A,\* L,) and **بَاعَهُ مَعَارَضَةً**, (S, K:) from the saying, **هَذَا بَدِيدُهُ**, and **بَدِيدُهُ**, "this is the like of it:" (L:) from IAqr. (M.) — [See also **بَدَّ**.]

4. **أَبَدَ بَيْنَهُمُ الْعَطَاءَ**, (Aq, T,) and **أَبَدَ فِيهِمُ 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,] **أَبَدِيهِمْ تَمْرَةً تَمْرَةً** (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-Selemeh, (T,

A, Mgh,) to a slave-girl, when beggars had become numerous. (A.) **أَبَدَادٌ** in relation to a gift signifies The giving [persons] one by one; and **قِرَانٌ**, 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 (يَبْدَهُمُ); opposed to **يَجْمَعُهُمُ** [i. e. **يَجْمَعُهُمُ**]; 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.] — **أَبَدَهُمَا 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.) — **أَبَدَّ ضَبْعِيهِ** He extended his upper arms, separating them from his sides, in prostrating himself in prayer. (T, A, Mgh, L.) — **أَبَدَّ 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.) — **أَبَدَّ نَظْرَهُ** He prolonged his look. (T, L.) And **أَبَدَّهُ بَصْرَهُ** (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.] **بَدَّدَهُ** 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 **جَلِيفٌ**.]

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 بَدَادَهُمُ**: (K:) or this latter signifies they met their numbers, to each man a man. (T, S.)

8. **أَبَدَّاهُ 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.) — **الرَّضِيعَانِ يَبْتَدَانِ الرَّجُلَ** The two wild beasts come upon both sides of the man. (S, A.) — **يَبْتَدَانِ أُمَّهُمَا** (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 أُمَّهَا**, but **يَبْتَدَاهَا**. (T, S.)

10. **أَسْتَبَدَّ** He was, or became, alone; independent of others; (S, M, L, Msb, K; in the first and last expl. by **تَقَرَّرَ**; and in the others, by **أَنْفَرَدَ**;) exclusively of others; (L;) without any

to share, or participate, with him; or he had none to share, or participate, with him: (Msb:) **بِهِ** [in it; i. e. he had it, or kept it, to himself, exclusively, with none to share with him in it]: (K:) and **بَكَذَا** [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 **بَأَمْرِهِ** [in a thing, or an affair]: (L, Msb:) and **بَأَمْرِهِ** [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., **كُنَّا نَرَى أَنَّ لَنَا فِي هَذَا الْأَمْرِ** [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, **أَسْتَبَدَّ الْأَمْرُ بِفُلَانٍ**, 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. **بَدَّدَةٌ**: 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, (Msb,) is not used but in negative phrases, (Msb, 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: (Msb:) 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 **بَدَادٌ** (IAqr, T, M, K) and **بَدَادٌ**, (K, TA,) or **بَدَادٌ**, (CK,) and **بَدَّةٌ**, (IAqr, T, M, K,) or **بَدَّةٌ**, (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 **بَدَادٌ** is **بَدَادٌ**; and of **بَدَّةٌ** is **بَدَادٌ**; (IAqr, T, M;) and of **بَدَّةٌ** is **بَدَادٌ**. (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. **عَوْضٌ**: (S, L, TA:) it is said to have this signification. (S.) [In the copies of the K, the **بِعَوْضٍ** is put in the place of **العَوْضِ**: but this is said in the TA to be a mistake.] — **بَدَّ** is also an arabicized word, from **بَدَتْ**, (T, S, M, K, [in a copy of the M, **بَدَتْ**],) which is Persian; (T, S;) meaning An idol; (IDrd, S, M, K;) pl. **بَدَدَةٌ** (S, K) and **أَبَدَادٌ**: (K:) and (or accord. to some,