

(Sb ubi suprà.) — Also *First*, or *former*; preceding all others, or preceding another; as also **الْأَوَّلُ**: **بَدِيٌّ** and **الْبَدِيُّ**; being syn. with **الْأَوَّلُ**. (S, K.) Hence the saying, **فَعَلَهُ بَادِيَ بَدِيٌّ**, and **فَعَلَهُ بَادِيَ بَدِيٌّ**, meaning *Do thou it the first thing*, or *the first of everything*; [accord. to different copies of the S] the **ي** in **بَادِي** being quiescent, in the place of the accus. case, accord. to usage; and sometimes they omit the **ب** [altogether], on account of frequent use [of the phrase], as will be stated in art. **بَدِيٌّ**, (S in the present art.,) saying **بَادِيَ بَدِيٌّ**, **بَادِيَ بَدِيٌّ**, and **بَادِيَ بَدِيٌّ**. (S in art. **بَدِيٌّ**). You say also, **أَوَّلَ بَدِيٌّ**, **فَعَلَهُ بَدِيٌّ**, (Th, M, K,) and **بَدِيٌّ بَدِيٌّ**, (CK,) and **بَدِيٌّ بَدِيٌّ**, (M, K,) and **بَادِيَ بَدِيٌّ**, (A'Obeyd, T, S, M, K,) and **بَدِيٌّ بَدِيٌّ**, (K,) and **بَادِيَ بَدِيٌّ**, (M, K, [in the CK **بَادِيَ بَدِيٌّ**]) and **بَادِيَ بَدِيٌّ**, (M,) and **بَادِيَ بَدِيٌّ**, (K,) and **بَادِيَ بَدِيٌّ**, (M,) and **بَادِيَ بَدِيٌّ**, (K,) and **بَادِيَ بَدِيٌّ**, (M, K,) and **بَادِيَ بَدِيٌّ**, (A'Obeyd, T, S, M, CK,) and **بَادِيَ بَدِيٌّ**, (Fr, A'Obeyd, T, S, M,) and **بَادِيَ بَدِيٌّ**, (S, CK,) or **بَادِيَ بَدِيٌّ**, (K, TA,) and **بَادِيَ بَدِيٌّ**, (M, K, TA,) the former word being the act. part. n. of **بَدِيٌّ**, which is of the dial. of the Anṣár, as mentioned above, and the latter being indecl., with fet-ḥ for its termination, (TA, [in the CK the latter word is written **بَدِيٌّ**]) and **بَدِيٌّ**, (CK,) and **بَدِيٌّ بَدِيٌّ**, (M, K,) and **بَدِيٌّ بَدِيٌّ**, (S, CK,) and **بَدِيٌّ بَدِيٌّ**, (S, CK,) and **بَدِيٌّ بَدِيٌّ**, (S, K,) and **بَدِيٌّ بَدِيٌّ**, (K, TA,) not **بَدَاءَةٌ**, **بَدَاءَةٌ**, (S, K,) and so **بَدَاءَةٌ**, (K, TA,) [as in the CK], (TA,) and **بَدِيٌّ**, (S, K, TA, [in the CK the last word is written **بَدِيٌّ**]) and **بَدِيٌّ**, (K,) meaning *Do thou it the first thing*; (Fr, T, K;) so in a correct copy [of the K, and so I find in a MS. copy of the K and in the CK]: accord. to another copy, *the first of everything*: (TA:) or *the first of first*; (S;) thus in the L: (TA:) the words here put in the accus. case [literally or virtually] are so put [in some instances] as adverbial nouns; or, accord. to MF, they may be [in some instances] denotatives of state, with respect to the agent; the meaning being **حَالَةَ كُوْنَكَ بَادِيٌّ**, i. e. **فَعَلَهُ حَالَةَ كُوْنَكَ بَادِيٌّ**, [lit. *do thou it in the state of thy being beginning it*]. (TA.) [In like manner,] you also say, **بَادِيٌّ الرَّأْيِ**, and **بَدَءَةُ الرَّأْيِ** [more commonly]. At first thought; or on the first opinion: (Lh, M, : ) **بَادِيٌّ الرَّأْيِ** and **بَدَءَةُ الرَّأْيِ** [signifying the first, and beginning, of the idea, thought, opinion, or judgment; or what is perceived before considering well or thoroughly: (M:) [and **بَدِيٌّ** alone signifying a first idea, thought, opinion, or judgment; as is implied in the A, voce **صَيْوُرُ**; q. v. :] hence, **فَعَلَهُ فِي بَادِيٌّ الرَّأْيِ** [He did it at first thought, &c.]: (M:) and **تُرِيدُ الرَّأْيِ مُبْتَدَأً** الرَّأْيِ, and **ظَلَمَنَا**, i. e. Thou at first thought, &c., desirest to wrong us: and one says also, **بَادِيٌّ الرَّأْيِ**, without ; meaning on the occa-

*sion of what appeared of opinion; i. e. at the first of what appeared thereof; [or at the first opinion's presenting itself;] in which case, the phrase does not belong to this art. [but to art.*

**بَدْوٌ**: it occurs in the **Kur xi. 29:** (**M:**) **AA** alone there read **بَادِئٌ**, with **ـ**; all the other readers pronounced it without **ـ**. (**TA.**) — Also *A chief, or lord, (**S, M, Mṣb, K,**) who occupies the first place in chieftainship or lordship: (**S:**) or, as some say, a youth, or young man, whose judgment, or opinion, is deemed good, and who is consulted: (**M:**) or it signifies also an intelligent youth or young man: (**K:**) pl. **بَادِيَّةٌ**. (**M.**) A poet (namely, Ows Ibn-Maghṛā Es-Sa'dee, **TA**) says,*

[Our second chief, if he came to them, would be their first chief; and their first chief, if he came to us, would be a second chief]. (S.) — Also, and بَدَاءٌ, *A share, or portion, of a slaughtered camel: (S, K:) or the best share or portion thereof: (T:) or the former word has the latter signification; and the latter word, the former signification: and the former signifies also a bone with the meat, or flesh, that is on it: (M:) and a joint; syn. مُفْصِلٌ; (AA, T, M;) and so بَدَاءٌ q. v.: (AA, T:) the pl. [of pauc.] of بَدْءَةٌ is بَدْءَةٌ (S, M, K) and [of mult.] بَدْءَةٌ; (S, K;) the former of which is the more common: (TA:) or this is pl. of بَدَاءٌ. (AA, T.) The shares above-mentioned [as commonly divided for the game called المَيْسِرٌ q. v.] are ten; namely, the two haunches, the two thighs properly so called, the two thighs commonly so called (i. e. the tibiæ), the two shoulders, and the two arms; which last are the worst, because of the many veins [therein]. (TA.) — See also بَدْئٌ.*

:<sup>०</sup> see :<sup>०</sup>; second sentence.

بَدْئَةٌ, voce, بَادِئَ بَدِئَ or, بَادِئَ بَدِئَ : بَدِئَ

**بَدَأْةٌ** : see **بَدَأْتُ**, in thirteen places. — Also The beginning, or outward course, of a military expedition ; opposed to **رَجْعَةٌ**, meaning the returning, or homeward course, thereof : occurring in a trad., in which it is said that the Prophet gave, in the case of the former, a fourth [of the spoil], and in the case of the latter, a third ; i. e., when a troop went forth from the main body of the army and attacked a party of the enemy, they were to have a fourth of the spoil that they took, and the rest of the army was to share with them the remaining three fourths ; and if a troop did so in returning, they were to have a third of all the spoil that they took, because of the greater difficulty and danger attending this case. (T, Mgh.) **كَانَ ذَلِكَ فِي بَدَأْتَنَا** — **بَدَأْتَنَا** ▶, and **بَدَأْتَنَا** ▶, (K,) and **بَدَأْتَنَا** ▶, (Lh, M, TA,) and **بَدَأْتَنَا** ▶, (TA,) and **بَدَأْتَنَا** ▶, (Lh, M, K,) but [ISd says,] I know not how that is, (M,) and **مَبَدَأْتَنَا** ▶, (K,) and **مَبْدَأْتَنَا** ▶, (Lh, M,) and so in some copies of the K,) or **مَبْدَأْتَنَا** (so in other copies of the K,) thus in the پاھر of Ibn-'Odeys [in the CK]

Ibn-'Adebbes], (K,) which is said to indicate that we should hesitate respecting them [before admitting them to be of classical authority], are phrases meaning *That was in the first of our state, and in our adolescence.* (TA.) — Also, (so in a copy of the M, there written ئَدْبَسْ,) or ئَدْبَسْ, with đamm, (K,) *A certain plant; (M;) a black thing, resembling a truffle* (عُنْكَبَّاتْ), *of which no use is made: so says AHn.* (M.)

**بَدَأَهُ:** see **بَدَأْتُ**; second sentence: and see **بَدَأْتُ**, in two places.

**بَدْأَةٌ** ; second sentence : and see **بَدَأَةٌ**.

**ؤىزى:** see **ئىزى.**

**بَدْأٌ**, with medd; [*Excrement from the anus*; as also **بَدْأٌ**;] a subst. from **بَدَأَ**, as meaning **بَدَأَ**. (M.)

**بَدْئٰ:** see بَدْءٌ, as signifying *First*, or *former*; in eight places. — Also, applied to a thing, or an affair, *i. q.* بَدِيعُ, (*S*, and so in a copy of the *K*.) or مُبْدَعٌ: (so in other copies of the *K*:) [thus it signifies] *Originated; brought into being or existence; made, or produced, for the first time, not having been before, or not after the similitude of any former thing: (TA:) and created: (M, K:) and wonderful: (M, Mṣb, TA:) and strange, or extraordinary, as not being after the similitude of any former thing.* (TA.) — [Hence, as is implied in the *Mgh*,] بَدْئٰ بَدْئٰ A well newly dug; (*T, Mgh, Mṣb*;) *i. q.* بَدِيعٌ; (*M*;) or dug since the era of *El-Islám*; (*S, K*;) not ancient; (*S, Mgh, Mṣb*;) as also بَدْءٰ: (*S*:) the former epithet [in this sense] is generally pronounced [بَدِئِي] without :

(T:) the well thus called is one *dug in a waste land that has no owner*: (TA :) AO says, (TA,) this epithet, and بَدِيع, are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed خَفْيَة; and thus the well of Zemzem is termed خَفْيَة, because it was Ismá'eel's, and was filled up or covered over [after his time]: (T, TA :) the term قَلِيب is [said to be] applied to an ancient well of which neither the owner nor the digger is known: (TA :) it is said in a trad., that the حَوْرَبَه of a well such as is termed بَدِيع [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, S: [but see حَوْرَبَه :]) the pl. is بَدُونَ: (M:) and AO says that بُودَان is pl. of قُلْبَان applied to a well, and is syn. with [a pl. of قَلِيب which I have not found elsewhere] and رَكَابَا, being formed by transposition of letters from بَدَآن [which is for بَدِيع, as بَدِيع is for بَدِيع]; the د and ب being transposed, the word becomes بَيْدَآن, and this, by a rule of permutation, becomes بُودَان. (TA.)

بِدَاءٌ : see بَدْءَةٌ, in three places: and see بِدَاءٌ :  
and بِدْعَةٌ, in two places.

بِدَاءَةٌ: { see بِدَاءٌ, in two places: and see بِدَاءَةٌ: بِدَاءَةٌ: and for the former, see also بِدَائِيَّةٌ.