

among mankind one by one, so as to include them universally? or dost thou constrain them by thy petition? from the saying, مَا لَكْ مِنْ بَدْءٍ [“thou hast no means,” or “way,” “of separating thyself from it,” or “avoiding it”]. (M, L.)

بَدْءٌ مُبَدَّدٌ [A united state of affairs] become disunited [or discomposed or disorganized]. (S, L.)

إِمْرَةٌ مُتَبَدِّدةٌ An emaciated woman, [as though] having one part far from another. (M, L.)

يَبَدِّدُ: see أَبَادَدُ in two places.

بدأ

1. بَدَأَ يَهُ, (T, S, M, &c.,) aor. بَدَأَ, (Mgh, K,) inf. n. بَدْءٌ, (T, S, M, Mṣb,) i. q. بَدَأَ به; (S, Mṣb, K,) [He began with it;] he made it to have precedence, or to be first; gave precedence to it; syn. قَدْمَةٌ: (Mgh, Mṣb:) in the dial. of the Ansār, بَدَأَ يَهُ is used in this sense of قَدْمَةٌ; (M;) or بَدَأَ به [without .]; (IKṭt, TA; [see also بَدَأَ به بَدَأَ به; see art. بَدَأَ به]) and بَدَأَ به signifies the same. (Mṣb.) [So in the Kur xii. 76, فَبَدَأَ بِأَوْعِزِهِ قَبْلَ وِعَاءَ أَخِيهِ And he began with their bags, before the bags of his brother. And بَدَأَ is sometimes used in the sense of بَدَأَ به; whence, in the Kur ix. 13, وَهُنَّ بَدَؤُوكُمْ أَوَّلَ مَرَّةً And they, it was, began with you the first time; i.e., as Bd says, by acting with hostility, and fighting.] You say also, بَدَأَ ثُمَّ عَادَ He began, or did a first time, or the first time: then repeated, or did a second time. (Az, TA in art. عَودٌ.) And بَدَأَ فِي الْأُمْرِ [He began, or made a beginning, in the affair.] (M.) — بَدَأَ also signifies It (a thing) began; began to be; originated; or came into existence. (Mṣb.) [See also 5.] — بَدَأَ الشَّيْءَ, (S, M, K,) aor. and inf. n. as above, (M,) [He began the thing; commenced it; set about it; as also بَدَأَهُ: accord. to the Mgh, the latter has this meaning, or, agreeably with the authority of the M and K, the meaning which here next follows:] he did the thing first, for the first time, by way of beginning, or originally; (S, M, K;) as also بَدَأَهُ and بَدَأَهُ; (M, K;) i.e., not after the example of anything preceding. (TA.) [But this addition seems rather to belong to another explanation to be mentioned below.] One does not say, بَدَأَ زَيْدًا زَيْدًا: nor بَدَأَ, because these two verbs [signifying as last explained above] do not have for their objects corporeal things. (Mgh.) [El-Mutanaḥkhal El-Hudhalee uses the phrase سَابِدُوهُمْ بِمُسْمَعَةٍ I will begin with them (meaning his guests) by sporting and jesting; like the phrase in the Kur ix. 13 cited above: but different from these is the saying in the Kur xxxii. 6, وَبَدَأَ حَلْقَ إِلَّا سَانِ مِنْ طِينٍ And He began the creation of man from clay.] The saying, بَدَأَ أَخْذَهُ means قَاتَلَ كَانَ السَّبْعُ ابْتَدَأَهُ [But if the beast, or bird, of prey has begun the seizing of him, or the biting of him]; the noun that is prefixed [to the pronoun] being suppressed. (Mgh.) You say also, كَانَ ذَلِكَ فِي الْأَمْرِ That was in the beginning, or first,

of the affair. (Mṣb.) [See also بَدَأَهُ, below.] — He originated the thing; brought it into being or existence; made it, or produced it, for the first time, it not having been before; (Mgh;) [and] so أَبَدَأَهُ, said [of God, and] of a man, as the agent; (Mṣb;) and بَدَأَهُ. (Mgh in art. بَدَعٌ) [Hence,] بَدَأَ اللَّهُ الْخَلْقَ, God created, or brought into existence, mankind, or the created beings: (M, Mṣb, K:) both signify the same. (S.) [in the Kur xxxiv. 48, means What doth that which is false, or the Devil, originate, or produce in the first instance? and what doth it, or he, reproduce after it hath perished?]: Zj says that مَا, here, is in the place of an accus., meaning in each instance أَيْ شَيْءٌ: or it may be a negative; and here is Ibrees; i.e., Ibrees createth not, nor raiseth to life after death. (M.) You say also, مَا يَتَكَلَّمُ بِبَيْدَتِهِ وَلَا مَا يُعِيدُ عَائِدَتَهُ, (S, K,) i.e. He does not say anything for the first time, nor anything for the second time; or anything original, nor anything in the way of repetition; بَيْدَتِهِ الْكَلَامُ signifying what is said for the first time; and عَائِدَتَهُ الْكَلَامُ, what is said for the second time, afterwards: (TA:) or he says not anything: (A in art. عَوْدٌ) and he has no art, artifice, or cunning. (IAar, TA in art. عَوْدٌ; and A in the present art.) بَدَأَ الْبَئْرٌ — He dug the well [for the first time: see بَدَىءَهُ]. (Mṣb.) = مِنْ أَرْضِهِ, (T,) or, بَدَأَ مِنْ أَرْضِ إِلَيْ أَرْضٍ = (K,) He went forth from a land to a land, or from his land; as also بَدَأَهُ. (T, K.) = بَدَأَهُ, (inf. n. as above, S, M, K,) He (a man, S, M) had the small-pox: (AZ, As, T, S, M, K:) or the حَصَبةُ [i.e. measles, or spotted fever]: (S, M, K:) or, as AZ says, and the حَصَبةُ: (T:) or, as Lh says, there came forth upon him pustules resembling the small-pox: but he adds, some say, the small-pox itself: (M:) the epithet applied to a person affected therewith is مُبَدِّدٌ. (AZ, As, Lh, T, S, M.) — Also He fell sick. (IAth, TA.) In a trad. of 'Aisheh occur the words, فِي الْوَمْرِ الَّذِي بَدَى فِيهِ رَسُولُ اللَّهِ [meaning In the day in which the Apostle of God fell sick]: and IAth says, مَتَى بَدَى فُلَانٌ meaning When did such a one fall sick? is a phrase used in inquiring respecting the living [who has been attacked by illness] and respecting the dead. (TA.)

4. أَبَدَأَ: see 1, in seven places. — Also He did a new thing; a thing unknown before; or a strange, or wonderful, thing. (S, * TA.) — And He voided excrement, or ordure; or broke wind; syn. نَجَّا; [as also أَبَدَى;] said of a man. (M.) — And He put forth his second teeth; said of a child; (M;) and of a colt. (TA voce أَحْفَرَ, q. v.)

5. تَبَدَأَ He, or it, began, or made a beginning. (KL.) [See also 1. Golius mentions, but without giving the authority, and without the vowel-signs, the saying, هَاتِ الْقُصْةُ مِنْ ذِي ثَبَدَتْ, stating only that it is in the passive form; as meaning Relate thou the story, or history, from the beginning.]

8: see 1, in seven places. — He made him a promise in anticipation; without his asking it of him. (M in art. اَنْفَ.)

بَدَأَ inf. n. of 1; (T, S, M, Mṣb;) [The act of beginning;] or the doing a thing first. (M.) You say, بَدَأَهُ, (M, K,) and بَدَأَهُ, (As, TA,) and بَدَأَهُ, (S, M, Mṣb, K,) and بَدَأَهُ, (S, M, K,) and بَدَأَهُ, (L,) and بَدَأَهُ, (M, K,) and بَدَأَهُ, (S, M, K,) and بَدَأَهُ, (S, M, K,) with a substituted for بَدَأَهُ, (M, Mtr,) and بَدَأَهُ, (Mtr, TA,) and, accord. to IKṭt, بَدَأَهُ, but see what follows, (TA,) and بَدَأَهُ, (M, K,) and بَدَأَهُ, (AZ, TA,) It is for thee to begin, (S, M, Mṣb, K,) before any other, in shooting or casting, &c.: (S:) as to the بَدَأَهُ, mentioned above, accord. to Mtr [and Fei], (TA,) it is a vulgar word, (Mgh, Mṣb, TA,) as IB and several others have stated, (Mṣb, TA,*) a corruption of بَدَأَهُ, (Mgh, Mṣb,) signifying the first; as also بَدَأَهُ; and بَدَأَهُ: (Mṣb:) but IKṭt says that it is a word of the dial. of the Ansār; بَدَأَهُ بِالشَّيْءِ signifying what is said for the first time; and بَدَأَهُ بِالشَّيْءِ قَدْمَتْهُ: [see 1:] and he cites the following verse of Ibn-Rawāḥah:

* بِاسْمِ الرَّحْمَنِ وَبِهِ بَدَيْنَا • وَلَوْ عَدَنَا غَيْرَهُ شَقِيقَنَا

[In the name of God, and with it we begin; and if we worshipped any other than Him, we should be miserable]: see art. بَدَىءَهُ. (TA.) [This verse is also cited in the S in art. بَدَأَهُ, where, in one copy I find it as above; in another, with بَدَيْنَا instead of بَدَيْنَاهُ:] And you say, فَعَلَهُ عَوْدًا وَبَدَأَهُ, (S, K,) and عَوْدَهُ عَلَى بَدَأَهُ, (M,) and فَعَلَهُ عَوْدَهُ عَلَى بَدَأَهُ, (S, M,) [He did it returning and beginning again; or returning to his beginning; i.e. he did it again from the beginning; he recommenced it: or you say this] meaning like as is meant by the saying next following. (TA.) (S, K,) and عَوْدًا عَلَى بَدَأَهُ, in both of which [and in the last following] the verb may be trans., and the noun following therefore in the accus. case, (TA,) and فَعَلَهُ عَوْدَهُ عَلَى بَدَأَهُ, [in both of which, if correct, the verb must be intrans.,] and عَوْدًا وَبَدَأَهُ, [as though meaning عَوْدًا وَبَدَأَهُ, used as a phrase denotive of state,] (K,) [but in this last, and the two next preceding, accord. to the TA, the verb should be فَعَلَهُ, as in the next preceding sentence, instead of رَجَعَ, and this is confirmed by what is said in the K in art. عَوْدٌ,] He returned in the way whence he had come: (S, K:) [accord. to the TA, the literal meaning of the first and second may be he made his returning to revert to his beginning, and he made a returning to revert to a beginning:] or the meaning of the first, (Sb, TA in art. عَوْدٌ, and K in that art.,) and of the second, (K in that art.,) is, he returned without stopping after he had gone away: (Sb, K:) and sometimes it signifies the stopping in one's coming and then returning: (Sb:) [and it returned to its first state; it recommenced:] and you say, رَجَعْتُ عَوْدِي عَلَى بَدَأَهُ, meaning I returned like as I had come.