

٦. تباعد: see 1, in six places. — [It also signifies *He became alienated, or estranged, from his family or friends.* — And *تباعدوا* *They became distant, or remote, one from another; they went, removed, retired, or withdrew themselves, to a distance, far away, or far off, one from another; they removed themselves far, or kept aloof, one from another.*] You say, *كأنوا متقاربين قبعادوا* [*They were near, one to another, and they became distant, or remote, one from another*]. (A.)

8 : see 1.

10. استبعدهُ *He reckoned it, or esteemed it, (namely, a thing, K, or a saying, A,) بعده [i.e. distant, or remote; or, if a saying or the like, far from being probable or correct, improbable, extraordinary, or strange]; (S, A, K;) as also ابعدهُ. (A.) — See also 1, first sentence, in two places.*

فَعْلَتْ After I did, or after my doing, such a thing: &c.] Also جُئْتُ بِعَدِيْكُمَا meaning [I came after you two. (K.) And هَذَا مِنْ هَذَا مِنْ ما in the الرَّوْدَةِ, and لَيْسَ بَعْدَهُ غَایَةٌ فِي الْجَوْدَةِ, This is of the things after, or beyond, which there is not any extreme degree in respect of goodness, and in respect of badness: and, by way of abridgment, لَيْسَ بَعْدَهُ [with nothing following this]: and hence, app., the saying of Mohammad, وَإِنْ كَانَ لَيْسَ بِالْذِي لَا يَبْعَدُهُ meaning [And though it be not in the utmost degree in respect of goodness: بَعْدُ being thus used as a decl. noun. (Mgh.)] وَلَيْسَ بَعْدِيْكُمَا and the like are also frequently used as meaning [And though it be not in the utmost degree in respect of goodness: بَعْدُهُ بَعْدِيْكُمَا and the like; as in the phrase, قُدْ تَغَيَّرْتَ بَعْدِي Thou hast become altered since I knew thee, or saw thee, or met thee, or was with thee. And similar to this are many phrases in the Kur; as, for instance, in ii. 48,] ثُمَّ أَتَخَذُمُ الْأَجْعَلَ مِنْ بَعْدِهِ Then ye took to yourselves the calf as a god, or an object of worship, after him, namely Moses, i. e., after his having gone away. (Bd.) أَمَّا بَعْدُ (S, K, &c.) is [an expression denoting transition:] an expression by which an address or a discourse is divided; (S;) used without any complement to بَعْدُ, which in this case signifies the contr. of قَبْلُ: (TA :) you say, أَمَّا بَعْدُ فَقَدْ كَانَ هَذَا, meaning [Now, after these preliminary words, (Abu-l-Abbás in TA voce خطاب) I proceed to say, that such a thing has happened: or] after my prayer for thee: (K:) or after praising God: (TA:) the first who used this formula was David; (K;) or Jacob; (TA;) or Ka'b Ibn-Lu-ei; (K;) or Kuss Ibn-Sá'ideh; or Yaarub Ibn-Kahtán. (TA.) — You also use the dim. form, saying بَعِيْدَهُ [A little after him, or it], when you mean by it to denote a time near to the preceding time. (Mṣb.) You say also, رَأَيْتَهُ بَعِيْدَاتٍ بَيْنَ (S, K,) and بَعِيْدَاتِهِ (K, TA, [in the CK بَعِيْدَاتِهِ]) I saw him a little after a separation: (S, K :) or, after intervals of separation: (S, L:) or, after a while. (A'Obeyd, A.) And إِنَّهَا لَتَضَعُكَ بَعِيْدَاتٍ بَيْنَ Verily she laughs after intervals. (L.) [See also art. بَعِيْدَاتٍ.] بَيْنَ is used only as an adv. n. of time. (S, L.) — بَعْدُ also sometimes means Now; yet; as yet. (TA.) [It is used in this sense mostly in negative phrases; as, for instance, in art. لَمْ يَمُتْ بَعْدُ He has not died yet. The following is one of the instances of its having this meaning in affirmative phrases: سُمَى الْحَوْلَى منْ أَوْلَادِ الْبَقَرِ تَبِعًا لِأَنَّهُ يَتَبَعَّ أَمَّا بَعْدُ The yearling of the offspring of cows is called تَبِعٌ because he yet follows his mother: occurring in the Mgh &c., in art. تَبِعٌ.] — It occurs also in the sense of مَعَ; as in the words of the Kur [ii. 174 and v. 95], فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ, i. e., (as some say, MF,) مَعَ ذَلِكَ [And whoso transgresseth notwithstanding that; lit., with that]. (Mṣb.) — It has been said that it also means Before, in time; thus bearing two contr. significations: that it has this meaning in two instances; in the Kur [lxix. 30], where it is said, وَالْأَرْضُ بَعْدَ ذَلِكَ

[as though signifying *And the earth, before that, He spread it forth*; and [xxi. 105] where it is said, **وَلَقَدْ كُتِبَنَا فِي الْزَّبُورِ مِنْ بَعْدِ الْذِكْرِ** [as though meaning *And verily we wrote in the Psalms before the Kur-án*]: (MF, TA :) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA :) and **الذِكْر** in the latter of these instances means *the Book of the Law revealed to Moses*: (Bd:) or **الْزَّبُور** means *the revealed Scriptures*; (Bd, Jel;) and **الذِكْر**, *the Preserved Tablet*, (Bd,) [i. e.] *the Original of the Scriptures*, which is with God. (Jel.)

بعد [as an inf. n. used in the manner of a subst. signifies] *Distance*, or *remoteness*; (S, A, L, K.;*) and so بَعْدَ, (L, K.,) accord. to most of the leading lexicologists, (TA, [see بَعْدٌ,]) [and بَعْدَهُ, for] you say, يَبْتَسِّأُ بَعْدَهُ, meaning [*Between us two is a distance*] of land or country, or of relationship. (S, K.) — [*Remoteness from probability or correctness; improbability, or strangeness*: see بَعْدٌ. Hence the phrase, هَذَا مِنَ الْبَعْدِ بِمَكَانٍ This is improbable, or extraordinary, or strange: often occurring in the TA &c.] — Also i. q. بَعْدٌ! (L, K.:) this latter (S, L, Mṣb, K.) and بَعْدَ, (L, K.,) accord. to most of the leading lexicologists, as, for instance, in the Kur xi. 98, (TA, [see بَعْدٌ,]) signifying *Perdition*; (S, L, Mṣb;) or *death*. (K.) — *Judgment and prudence*; as also بَعْدَهُ: so in the phrase, إِنَّهُ لَذُو بَعْدَهُ, and بَعْدَهُ, *Verily he is possessed of judgment and prudence*: (K.:) or *penetrating, or effective, judgment; depth, or profundity; far-reaching judgment*. (TA.) [See also ذُو الْبَعْدَةِ.] أَبَعْدَ also signifies A man who goes to a great length, or far, in hostility. (L.) — *A cursing; execration; malediction*; as also بَعْدَهُ. (K.) You say, بَعْدَهُ, as well as لَهُ: see 1, last sentence but one. (TA.)

بعد: see **بعد**, in two places: == and **بعيد**, in five places.

بعد: see **أبعد**, in two places.

بَعْدَ: see **بَعْدٌ**, in three places.

بَعِدٌ — see also **بَعَادُ**.

نَعْدٌ : بَعَادٌ

18 Distant

(**Distant**, **remote**, **far**, **far off**, (بُعد, بُعد, كِيلومتر) as also **بعاد** \dagger , and **بعاد** \ddagger : (**L, K:**) pl. (of the first, **S, L**) **بعدان** (**S, L, K**) and (of the first also, **L, TA**) **بعد** (**L, K**) and **بعد** (**TA**) and (of the first and second, **L**) **بعداء** (**L, K**) and of the third, **بعد**, [but this (which is also used as a sing. epithet, as will be shown in what follows,) is properly a quasi-pl. n.,] like as **خادم** is of **خدم**. (**S.**) As signifying *Distant with respect to place*, it is correctly used alike as masc. and fem. and sing. and dual and pl.; (**L**, and **TA** in this art. and in art. **قرب**, in which latter see the authorities;) but not necessarily; like its contr. **قريب**: (**L:**) you say [هـي بـعـيد مـنـك She is distant from thee; or it is] as though you said, **مـكانـها بـعـيد**: