

TA) the house of an idol: (K:) or a house in which are idols and images or pictures. (M.)

بَدٌّ: see بَدٌّ. — Also, and بَدِيدٌ (T, K) and بَدِيدَةٌ (K,) A like; a fellow; an equal. (T, K.) You say, هُوَ بَدِيدُهُ and هِيَ بَدِيدَتُهَا He, or it, is the like, &c., of him, or it. (T.) And هُمَا بَدِيدَانِ They two are likes, or fellows, or equals. (TA.) And أَنْتَ لِي بَدِيدٌ فَتَكَلِّمْنِي Thou art not my like, or fellow, or equal, that thou shouldst speak to me. (TA.)

بَدَّةٌ: see بَدٌّ.

بَدَّةٌ: see بَدٌّ. — Also A distance; a space; an interval; an extent, or an extreme extent; a long space, or any space, of time. (M, K, TA.) So in the saying, بَيْنِي وَبَيْنَكَ بَدَّةٌ [Between me and thee is a distance, &c.]. (M, TA.)

بَدَّةٌ: see بَدٌّ, and بَدَارٌ: = and see also بَدَدٌ.

بَدَدٌ and بَدَدًا: see بَدَارٌ, in three places: = and see also 3. = مَا لَكَ بِهِ بَدَدٌ and بَدَّةٌ Thou hast not power, or ability, to do it, or to bear it, or to cope with him. (S, M, K.)

بَدَارٌ: (T, S;) in which بَدَارٌ is indecl., with kesr for its termination because it deviates from its original form, i. e., the inf. n. بَدَرٌ; and it is indecl. because it deviates from its original form and is of the fem. gender and has the quality of an epithet; for two of these causes render it imperfectly decl., and the three render it indecl.; (S;) or بَدَارٌ بَدَارٌ, and بَدَارٌ بَدَارٌ (Lh, M, K,) the last indecl. with fet-h for its termination, (TA,) and بَدَرٌ بَدَرٌ (Lh, M, K,) also indecl., with fet-h, (TA,) and composed in the same manner as عَشْرَةٌ عَشْرَةٌ (Lh, M, TA,) and بَدَرًا بَدَرًا (Lh, M, K;) all of these indecl. except the last, and each virtually in the accus. case as a denotative of state, except the last, (MF,) which is literally in the accus. case, as an inf. n.; (M, MF;) The horses, or horsemen, came in a state of dispersion: (T, S, M, K;) or one by one; or one after another. (T, L.) And تَفَرَّقَ الْقَوْمُ بَدَارًا The people, or company of men, became separated, in a state of dispersion. (S.) And ذَهَبَ الْقَوْمُ بَدَارًا بَدَارًا The people, or company of men, went away [in a state of dispersion; or] one by one; or one after another. (T, L.) [See also أَبَادِيدٌ.] It is said in a form of prayer, اللَّهُمَّ اقْتُلْهُمْ بَدَدًا وَأَحْصِهِمْ عَدَدًا [O God, slay them one by one, and reckon them by number]: (M:) or أَحْصِهِمْ عَدَدًا وَالْعَنَّهُمْ بَدَدًا, or, accord. to one recital, وَأَقْتُلْهُمْ بَدَدًا, pl. of بَدَّةٌ, the meaning being [reckon them by number, and] curse them, or slay them, with a cursing, or slaughter, distributed among them by shares. (Mgh.) — يَا قَوْمِ بَدَارٌ بَدَارٌ means O my people, take each one of you his adversary, or opponent [with whom to fight]. (As, T, S, K.) Here بَدَارٌ is indecl., with kesr for its termination, because it is an imperative verbal noun, and the imperative is alike uninfluenced with respect to its termination by any governing word; and it is said to be with kesr because two quiescent letters would otherwise occur together, [and] because it occupies the

place of an imperative verb [which in like manner is terminated with kesr when it is necessary to prevent the occurrence of two quiescent letters together]. (S.) — With the article, you say, الْبَدَارُ (As, T,) which signifies The going forth to encounter another in fight, or to single combat; as in the saying, لَوْ كَانَ الْبَدَارُ لَهَا أَطَاقُونَا Had we gone forth to encounter them in fight, (As, T, S, K,) man to man, [they had not been able to cope with us;] (As, T;) or man by man. (S, K.) You say also, لَقُوا بَدَاهِمُ, explained above: see 6. = See also بَدٌّ. = And see 3.

بَدَادٌ: see بَدٌّ.

بَدَادٌ: see بَدٌّ. — Also A stuffed lining put beneath a [camel's saddle of the kind called] قَتَبٌ, to defend the animal's back from being hurt thereby: there is one such on each side: (T:) or, of a horse's saddle, and of a قَتَبٌ (S, M, K,) the stuffed thing, or pad, that is placed beneath, in order that it may not gall the animal's back; (M, K;) as also بَدِيدٌ (K:) or the بَدَادَانِ and بَدِيدَانِ are two bags (خَرِيْبَتَانِ), which are stuffed, and placed under the curved pieces of wood, in order that the wood may not gall the animal's back; derived from بَدَّ رِجْلَيْهِ "he parted his legs:" (S;) [see also بَدِيدٌ:] or the بَدَادَانِ of a قَتَبٌ are two things like provender-bags, which are stuffed, and bound with strings, or cords, to the pieces of wood called the قَتَبُ and أُحْصَاءُ (T:) or they are, to the قَتَبُ, like the كَرَّ to the رَحْلٌ, except that they do not appear before the ظَلْفَةُ, being only within [it]: (M:) [see also حِدَجٌ:] pl. [of-pauc.] أَبَدَّةٌ (T, S) and [of mult.] بَدَائِدٌ (S.) — Also A piece of felt cloth, that is bound upon a beast which has a galled, or sore, back, (L, K,) cut, or slit, so as to be clear of the galls, or sores. (L.)

بَدِيدٌ: see بَدٌّ, in three places. = Also A saddle-bag; syn. خُرْجٌ (K:) [and] بَدِيدَانِ a pair of saddle-bags; syn. خُرْجَانٌ (S.) — See also بَدَادٌ, in two places. = Also A wide [desert such as is termed] مَفَاذَةٌ (S, K:) or فَلَاةٌ بَدِيدٌ [a desert, or waterless desert,] in which is no one. (T, L.) [In a copy of the former written بَدِيدٌ.]

بَدَادَةٌ: see 3.

بَدِيدَةٌ: see بَدٌّ.

بَادٌ The inner side of the thigh: (M, A, K:) or the part of the horseman's thigh that is next the saddle: (T, M, A, L:) or the part between the legs: (M, L:) the inner sides of the two thighs are called the بَادَانِ (S,) because the saddle separates them; (IAar, M;) and if so, بَادٌ is of the measure مَفْعُولٌ in the sense of the measure ذُو بَدٍّ or it may be a possessive epithet [meaning ذُو بَدٍّ]. (M, L.) You say, هُوَ حَسَنُ الْبَادِ عَلَى السَّرِجِ, meaning He is a good rider upon the saddle. (A.) — Also The part of a horse's back upon which the thigh of the rider presses. (Kt, T, L.)

أَبَدٌ A man wide between the thighs, (ISk, 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 (so in the K; but accord. to the S, "and") large in make, (T, S, M, K,) having one part far from another: (M, K:) and wide in the breast: (Aboo-Málik, T:) fem. بَدَاءَةٌ (S:) which also signifies a woman (M, L) large in the اِسْكْتَانِ [or labia majora of the vulva], (M, L, K,) having their edges far apart: (M, L:) or having much flesh in the thighs. (T, L.) الْاَبْدُ is used to signify The weaver, (T, M, K,) because of the distance between his thighs. (M.) The following saying, (K,) quoted by J, from the rájiz Aboo-Nukhyleh Es-Saadee,

أَلَدُّ يَمَشِي مَشِيَّةَ الْاَبْدِ

is incorrect, and should be thus,

بَدَاءَةٌ تَمَشِي مَشِيَّةَ الْاَبْدِ

[A woman of large make, walkin. in the manner of the man of large make; or a woman wide between the thighs, &c.]; (K;) for it is descriptive of a woman, as IB and Aboo-Sahl El-Harawee have observed before the author of the K. (TA.) — Also A horse [or any quadruped (see بَدٌّ)] having the fore legs far apart: (M, K:) or having the fore legs far from the sides: (TA:) or wide between the legs: (Ham p. 348:) and a camel having the elbows far from the sides: (TA:) and the fem. بَدَاءَةٌ, a cow having her fore legs far apart. (S.) [Hence,] الْاَبْدُ الرَّزِيمُ [in the CK الرَّزِيمُ] The lion; (M, K;) the former epithet being applied to him because his fore legs are far apart, and the latter because he is [often] alone. (M.) — كَتِفٌ بَدَاءَةٌ A broad shoulder-blade, the sides of which are distant, one from another. (M, L.)

طَيْرٌ أَبَادِيدٌ (Fr, S, K,) and تَبَادِيدٌ (K, TA,) [in the CK تَبَادِيدٌ,] erroneously written by J أَبَادِيدٌ (K,) [but see what follows; like أَبَادِيدٌ and يَبَادِيدٌ;] Birds in a state of dispersion. (S, K.) In the following verse of 'Otárid Ibn-Kurrán, quoted by J,

كَأَنَّمَا أَهْلُ حَجْرٍ يَنْظُرُونَ مَتَى

يَرَوْنِي خَارِجًا طَيْرٌ يَبَادِيدٌ

[As though the people of Hajr, watching when they should see me going forth, were birds in a state of dispersion], (K,) thus related also by Yaakoob, and thus in the handwriting of Az, (TA,) the last two words should be طَيْرٌ الْيَبَادِيدِ, the latter with ن, and governed by the former in the gen. case, the rhyme being with kesr: (K:) so says Aboo-Sahl El-Harawee. (TA.) — ذَهَبُوا يَبَادِيدًا (M, K,) and تَبَادِيدًا (K,) or يَبَادِيدًا (as in the T, from Fr, and in the M and L, and in some copies of the K, [but see above,]) [as also أَبَادِيدٌ, and تَبَادِيدٌ, or تَبَادِيدٌ,] They went away in a state of dispersion. (M, L, K.)

تَبَادِيدٌ: see أَبَادِيدٌ, in two places.

مَبْدٌ [act. part. n. of 4, q. v.]. The following words of 'Omar Ibn-Abec-Rabce'ah,

أُمِّدْ سُؤَالَكَ الْعَالَمِينَ

are said to signify Dost thou distribute thy petition