

so that the substance is one, but the condition is different. (Mbr, T, TA.) You say also, **بَدَّلَهُ اللهُ** [God gave him in exchange for fear, or in lieu of fear, security]. (S.) [And **بَدَّلَهُ بِهِ كَذَا** He gave him in exchange for it, or in lieu of it, such a thing: see Kur xxxiv. 15. And **بَدَّلَ مَكَانَهُ كَذَا** He gave in exchange for it, or in lieu of it, such a thing: see Kur vii. 93 and xvi. 103.] **بَدَّلَ حَسَنًا بَعْدَ سُوءٍ**, in the Kur [xxvii. 11], means *He hath done good [by way of exchange after evil]; i. e., repented; (Jel;) or [hath exchanged his sin for repentance]. (Bd.)* **تَبَدَّلَ** and **إِبْدَالَ** both signify The act of exchanging [a thing for another thing]; or making [a thing] to be a substitute [for another thing]; (KL, PS;) and so does **بَدَّلَ**. (KL.) You say, **بَدَّلَ الشَّيْءَ مِنَ الشَّيْءِ**, (M, K,\*) and **أَتَّخَذَهُ مِنْهُ بَدَلًا**, i. e. *He exchanged the thing for the thing; or, more literally, he made the thing a substitute for the thing.* (M, K. [In the text of the former of these, as given in the TT, instead of **أَتَّخَذَهُ**, I find **تَحَدَّ** (a dial. var. of **أَتَّخَذَ**) without the affixed pronoun, which is meant to be understood or is omitted inadvertently by the transcriber: and here it should be observed, that the explanation which I have rendered as above admits of another meaning, namely, **أَخَذَهُ مِنْهُ بَدَلًا**, "he took it as a substitute for it:" in the M, immediately before, **أَخَذَ مِنْهُ بَدَلًا** is given as the explanation of the phrases **بَدَّلَ الشَّيْءَ** and **بَدَّلَهُ**, and **بَدَّلَهُ** and **بَدَّلَ بِهِ**: see 10.) You say also, **بَدَّلْتُ التَّوْبَ بِغَيْرِهِ**, aor. 2, [inf. n. **بَدَّلَ**, mentioned and explained above, *I exchanged the garment, or piece of cloth, for another; or made it to be a substitute for another;*] and **أَسْتَبَدَّلْتُهُ بِغَيْرِهِ** signifies the same. (Msb. [But the latter phrase has more frequently another meaning, explained below: see 10.]) [**أَبَدَلَهُ** in the phrases **أَبَدَلَهُ كَذَا** as meaning *He changed it into, or substituted for it, such a thing, and **أَبَدَلَهُ مِنْ كَذَا** as meaning *he changed it from, or substituted it for, such a thing, is more common than **بَدَّلَهُ**, which is used in the same sense; as **بَدَّلَهُ** is also; for] AO applies the term **مَبْدُولٌ** [in lieu of the more common term **مَبْدَلٌ**] to a letter that is changed from another letter, as in **مَدَحْتَهُ** for **مَدَحْتَهُ**; and this shows that **بَدَّلْتُ** is trans. [and signifies *I changed, &c.*]. (Az, TA.)**

3. **مَبَادَلَةٌ** and **تَبَادُلٌ** signify the same, (S,) namely, The act of exchanging with another or others. (PS.) You say, **بَادَلَهُ**, inf. n. **مَبَادَلَةٌ** and **بَدَّلَ** [in the CK erroneously written with fet-h to the ب], *He exchanged, or made an exchange, with him; or] he gave him the like of that which he took, or received, from him; (IDrd, M, K;) for instance, a garment, or piece of cloth, in the place of another; (Lth, T, Msb,\*) in explanation of the former inf. n.;) and a brother in the place of a brother. (Lth, T.) And **تَبَادَلَا** *They exchanged, or made an exchange, each with the other; or each gave to the other the like of that**

*which he took, or received, from him. (TA.)* **نَبَادَلَهُ**, ending a verse of El-Kulákh, means *for whom we would take a substitute: El-Marzookee says, it is for النَّاسَ بِهِ نَبَادَلُ [for whom we would make an exchange with the people]; the preposition being suppressed. (Ham p. 465.)*

4. **أَبَدَلَهُ**, inf. n. **إِبْدَالَ**: see 2, in five places.

5. **تَبَدَّلَ** *It (a thing, M) became changed, or altered. (M, K.)* — In the saying of the rájiz,

**فَبَدَّلْتُ وَالذَّهْرُ ذُو تَبَدَّلٍ**

the meaning is, **ذُو تَبَدَّلٍ** [i. e. the meaning of the whole is, *And, or but, she was changed, or altered; for time has the property of changing, or altering.*]. (M.) — See also 10, in three places.

6: see 3, in two places.

10. **بَدَّلَهُ** and **بَدَّلَهُ الشَّيْءَ** and **بَدَّلَهُ الشَّيْءَ** and **بَدَّلَهُ الشَّيْءَ**, (M, K,\*) *He took a substitute, or a thing in exchange, for the thing. (M.)* You say, **أَسْتَبَدَّلَ الشَّيْءَ بِغَيْرِهِ**, and **بَدَّلَهُ بِهِ**, *He took the thing [as a substitute, or in exchange, for another; or] in the place of another. (S.)* And **أَسْتَبَدَّلَ ثَوْبًا مَكَانَ ثَوْبٍ** [*He took a garment, or piece of cloth, in the place, or in lieu, of a garment, &c.*]; and **أَخَا مَكَانَ أُخٍ** [*a brother in the place, or in lieu, of a brother.*]. (Lth, T.) It is said in the Kur [ii. 58], **وَلَا تَسْتَبَدُّونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ** *Will ye take in exchange that which is worse for that which is better?* (Jel. [See also other exs. in the Kur ix. 39 and xlvi. last verse.]) And **مَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ** [*Whoso adopteth infidelity in lieu of faith.*]. (Kur ii. 102. [See also other exs. in the Kur iv. 2 and xxxiii. 52.]) — See also 2, last sentence but one.

**بَدَّلَ**: see the next paragraph, in four places.

**بَدَّلَ** and **بَدَّلَ**, (Fr, T, S, M, Msb, K,) like **مَثَّلَ** and **مَثَّلَ**, and **شَبَّهَ** and **شَبَّهَ**, (Fr, T, S,) and **نَكَلَ** and **نَكَلَ**, the only other instances of the kind, i. e. of words of both these measures, that have been heard, accord. to AO, (S, TA, [but in one copy of the S, I find A'Obeyd,]) and **بَدَّلَ**, (S, M, Mgh, Msb, K,) all signify the same; (S, M, Msb, K;) namely, *A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; syn. خَلَفَ, (M, K,) and عَوَّضَ: (Kull:) [and] بَدَّلَ مِنَ الشَّيْءِ [and] بَدَّلَهُ* and **بَدَّلَهُ** meaning *the substitute for the thing; &c.*; (M, K;) i. e., another thing: (S:) pl. **أَبْدَالٌ**, (IDrd, Msb, K,) which, as pl. of **بَدَّلَ**, has few parallels. (IDrd, TA.) Sb says, [making a distinction between **بَدَّلَ** and **بَدَّلَ**,] you say, **إِنَّ بَدَلَكَ زَيْدٌ**, i. e. *Verily Zeyd is in thy place: but if you put بَدَّلَ in the place of بَدَّلَ, you say, إِنَّ بَدَلَكَ زَيْدٌ, i. e. *Verily thy substitute is Zeyd*: and a man says to another, *Go thou with such a one; and he replies, مَعِيَ رَجُلٌ بَدَلُهُ, i. e. *With me is a man who stands in his stead, and is in his place, or***

who will stand &c. (M.) You say also, **بَدَلَ كَذَا** [and **بَدَلَ مِنْ كَذَا**], meaning *Instead of, in the place of, in lieu of, or in exchange for, such a thing. (Kull.)* [And **بَدَلَ أَنْ تَفْعَلَ كَذَا** *Instead of thy doing thus.*] — **الأَبْدَالُ** (IDrd, S, M, K, &c.) and **البُدَلَاءُ** (TA) [*The Substitutes, or Lieutenants;] certain righteous persons, of whom the world is never destitute; when one dies, God substituting another in his place: (S:) certain persons by means of whom God rules the earth; (M, K;) consisting of seventy men, (IDrd, M, K,) according to their assertion, of whom the earth is never destitute; (IDrd, TA;) forty of whom are in Syria, and thirty in the other countries; (IDrd, M, K;) none of them dying without another's supplying his place, (M, K,) from the rest of mankind; (K;) and therefore they are named **أَبْدَالُ**: (M:) accord. to Abu-l-Bakà, as stated by El-Munáwec, it seems that they meant [by this appellation] *the substitutes and successors of the prophets; and accord. to some, they were seven, neither more nor fewer, by means of whom God takes care of the seven climates; one being successor of Abraham (El-Khaleel), and to him pertains the first climate; the second, of Moses (El-Keleem); the third, of Aaron; the fourth, of Idrees; the fifth, of Joseph; the sixth, of Jesus; and the seventh, of Adam: (TA: [in which is also mentioned a treatise denying their existence, and disapproving of the assertion that by means of them God takes care of the earth:]) the sing. is بَدَلٌ and بَدَلٌ, (T,) or بَدِيلٌ. (IDrd, S.)* — **حُرُوفُ الْبَدَلِ** (M, K) *The letters of substitution; those which are substituted for other letters; not those which are substituted in consequence of ulghám. (M.)* [The letters included under this appellation differ accord. to different authors: see De Sacy's Gram. Ar. 2nd ed. i. 33.] — **بَدَلٌ** (Kr, M, K) and **بَدَلٌ**, (M, K,) applied to a man, also signify *Generous, and noble: (Kr, M, K:) and used in these senses, [says ISd,] they are, in my opinion, not devoid of implication of the meaning of a substitute: (M:) the pl. is أَبْدَالٌ. (M, K.)**

**بَدِيلٌ**: see **بَدَلَ**, in six places.

**بَدَّالٌ** *A seller of eatables (AHeyth, T, K) of every kind: thus he is called by the Arabs; (AHeyth, T;) because he changes one sale for another; selling one thing to-day and another to-morrow: (AHát, TA:) the vulgar say, بَقَّالٌ. (AHeyth, T, K.)* — Also *One who has no more property than is sufficient for his purchasing one thing, and who, when he sells this, buys another thing in exchange for it. (TA in art. جَدَل.)* [Hence,] **هَذَا رَأْيُ الْجَدَّالِينَ وَالْبَدَّالِينَ** is a phrase used as meaning *This is a flimsy opinion.* (TA in the present art. and in art. جَدَل, [but in the latter without the و,] on the authority of AHeyth.)

**مَبْدُولٌ**: } see 2.  
**مَبْدُولٌ**: }

بدن

1. **بَدَنٌ**, (T, S, M, Mgh, Msb, K,) aor. 2; (T, S;) and **بَدَنٌ**, aor. 2; (T, S, M, Msb, K;) inf. n.