

بُدَّة and بُدَّة: see بُدَاهَةٌ.

بُدِيَّةٌ, and عَلَى بَدِيَّةِ.

بُدَاهَةٌ: see بُدَاهَةٌ, in two places.

بُدَاهَةٌ (S, K) and بُدَاهَةٌ (Sgh, K) and بُدِيَّةٌ (JK, S, K) and بُدَّةٌ and بُدَّةٌ (K) subst. from بُدَّهَ بِأَمْرٍ (JK, S,) meaning *The first of anything; and an occurrence thereof by which one is taken unawares: (K:) or the first occurrence of a thing, that happens to one unexpectedly.* (M, in explanation of the first word, in art. بدأ.)—Also the first (S, TA) and second (JK) and third (TA) *The first part of the running of a horse; (JK, S, TA;) opposed to عِلَالَةٌ, signifying [the “remaining part of the running,” or “an after-running,” or] “a running after a running.”* (TA.) You say, *بُدَاهَةٌ, وَهُوَ ذُو بَدِيَّةٍ وَعِلَالَةٌ, [He has a first running and an after-running, differing, the one from the other].* (Az, TA.) And *لَحَقَهُ فِي بُدَاهَةِ جَرِيهِ [He overtook him in the first part of his running].* (Z, TA.) ISd thinks that in all these cases the *ه* is a substitute for *ء*. (TA.) [Hence,] *عَمَرَ الْبَدِيَّةَ [properly Fleet in the first part of his running; meaning] †a man who takes by surprise with large bounty.* (TA, in art. عَمَرَ.)—See also the next paragraph, in three places.

بُدِيَّةٌ: see بُدَاهَةٌ, in four places. You say, *لَكَ الْبَدِيَّةُ (K,) in which ISd thinks the *ه* to be a substitute for *ء*, (TA.) It is for thee to begin; (K;) and so *لَكَ الْبُدَاهَةُ*, with *ه* substituted for *ء*. (M, Mbr, TA art. بدأ.) And *أَجَابَ عَلَيَّ الْبَدِيَّةَ (K) He answered, or replied, on the first of his being taken unawares.* (TA.) [*عَلَى بَدِيَّةٍ* is mentioned by Freytag, but on what authority he does not say, as meaning *Unpreparedly, suddenly, or unexpectedly; and so *بَدِيَّةً* by Golius, as on the authority of J, but I do not find it in the S in the present article.] And *رَأَى بَدِيَّةً* signifies *He saw him suddenly, or unexpectedly.* (TA.) And *بَدِيَّةُ الرَّأْيِ, Suddenly formed, unpremeditated, judgment or opinion.* (Msb.)—*بُدَاهَةٌ* and *بُدِيَّةٌ* both signify *The coming, of speech, without premeditation: and the coming suddenly, unexpectedly, or unawares.* (KL.)—And *بُدِيَّةٌ* the latter, [and more commonly the former,] *An intuitive knowledge, notion, or idea; such as that one is the half of two; being, with respect to knowledge, like *بَدِيْعٌ* with respect to intellect: (Kull:) [or] the former signifies the faculty of judging rightly at the first of an unexpected occurrence: [intuition, or intuitive perception:] accord. to 'Alee-Ibn-Dhāfir El-Haddād, it signifies primarily *إِرْتَجَالٌ فِي الْكَلَامِ [i. e. the faculty of extemporizing; or speaking, or composing, extemporaneously, impromptu, without premeditation]: and predominantly, the poetizing, or versifying, impromptu, without premeditation or consideration: except that *إِرْتَجَالٌ* is quicker than *بَدِيَّةٌ*.* (TA.) You say, *هُوَ ذُو بَدِيَّةٍ, He has a faculty of judging rightly at the first of an unexpected occurrence.* (TA.) And *فَلَانَ ذُو بَدِيَّةٍ حَسَنَةً* Such a one has a good faculty of extemporizing; or of uttering, or relating, things***

by means of the promptness of his intelligence. (TA, in art. بدأ: see بُدِيَّةٌ.) And *هَذَا مَعْلُومٌ فِي بَدَائِهِ الْعُقُولِ [This is known among the intuitive notions of intellects; i. e., intuitively].* (K, TA.) *بَدَائِهِ* seems to be pl. of بُدِيَّةٌ, as in the phrase, (TA,) *لَهُ بَدَائِهِ*, i. e. *بَدَائِعٌ [He has new, or admirable, things that he utters],* (K, TA,) in speech, or language, and poetry, and in answering, or replying: but here it is not improbable that the *ه* may be a substitute for the *ع*. (TA.)

*بَدِيَّةٌ [Intuitive knowledge;] such that its origination does not rest upon speculation, and acquisition by study, whether it do, or do not, require some other thing, as conjecture or experience &c.; (KT, Kull;) so that it is [sometimes] syn. with *ضُرُورِيٌّ* [and opposed to *نَظَرِيٌّ*]: and sometimes it means such as does not require anything whatever after the intellect has directed itself; so that it is more particular than *ضُرُورِيٌّ*: (KT:) as the conception of heat and cold, and the assent of the mind to the position that negation and affirmation cannot be co-existent, nor be simultaneously non-existent, in the same instance. (KT, Kull.)—[And hence,] *A mere simpton or fool: but this is post-classical.* (TA.)*

رَجُلٌ مَبْدَةٌ (S) A man possessing in a large degree the faculty of extemporizing, or of judging rightly at the first of an unexpected occurrence; firm, or steady, in speech or discourse, or whose tongue makes no slip in contentions, when he is taken unawares. (Har p. 64.)

بدو

1. *بَدَا (T, S, M, &c.) aor. يَبْدُو (S, Msb,) inf. n. بَدُو (S, M, Msb, K) and بَدَا and بَدَاءٌ (M, K) and بَدَاءَةٌ (K) and بَدَا (M, on the authority of Sb,) for which last we find, in [some of] the copies of the K, بَدُو, a repetition, (TA,) or بَدُوَّةٌ, (so in other copies of the K,) *It appeared; it became apparent, open, manifest, plain, or evident: (T, S, M, Msb, K:) and *تَبَدَّى* [signifies the same; or he showed himself, or it showed itself; (see an ex. in art. جِش, voce جَاش, last sentence;) or] he, or it, came in sight, or within sight.* (KL.)—*بَدَا لَهُ فِي الْأَمْرِ (T, M, Msb, K, and Har p. 665,) inf. n. بَدُو (M, K) and بَدَا (M, and so in a copy of the K) and بَدَاءٌ (T, M, and so in the CK,) or بَدَاءَةٌ and بَدَا; (as in some copies of the K;) or *بَدَا لَهُ فِي الْأَمْرِ بَدَاءٌ*; (S, IB,) the last word being in the nom. case because it is the agent; (IB, TA;) *An opinion presented itself, or occurred, to him, or arose in his mind, syn. نَشَأَ (S, K, and Har ubi suprà,) or appeared to him, (M,) [respecting the affair, or case,] different from his first opinion, so that it turned him therefrom: (Har ubi suprà;) or there appeared to him, respecting the affair, or case, what did not appear at first: (Msb:) accord. to Fr, *بَدَا لِي بَدَا* means *another opinion appeared to me: accord. to Az, *بَدَا لِي بَدَا* means *my opinion changed from what it was.* (TA.)* Esh-Shemmākh says,***

لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ وَقَاؤُهُ
بَدَا لَكَ فِي تِلْكَ الْقَلُوصِ بَدَا

[*May-be (but it is right that the promise be fulfilled) an opinion different from thy first opinion hath arisen in thy mind respecting that youthful she-camel.* (M, TA.) *ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجَنَّهُ*, in the Kur [xii. 35], means *بَدَا لَهُمْ بَدَاءٌ*, [i. e. *Then an opinion arose in their minds, after they had seen the signs of his innocence, and they said that they should certainly imprison him,*] because *لَيْسَجَنَّهُ*, being a proposition, cannot be the agent: so says Sb. (M.) *بَدَا لَهُمْ أَنْ يَقْتُلَهُمْ*, occurring in a trad., means *† God determined that He would slay them: for, as I Ath says, *بَدَاءٌ* signifies the *deeming to be right a thing that is known after its having been not known; and t'is may not be attributed to God: but, as is said by Suh, in the R, one may say, [of God,] *بَدَا لَهُ أَنْ يَفْعَلَ كَذَا*, [properly signifying *It occurred to him, or appeared to him, that he should do such a thing,*] as meaning *† He desired to do such a thing; [as also *بَدَا لَهُ فِي فَعْلٍ كَذَا*]; and thus the phrase in the trad., here mentioned, has been explained.* (TA.) [One says also, *بَدَا مَا كَذَا لَكَ* *Do thou thus as long as it seems fit to thee: see a verse of El-Ahmar cited voce جَلَّ الْقَوْمُ—* *بَدَا الْقَوْمُ (T, S, M, K,) inf. n. بَدُو (S,) or بَدَاءٌ (M, K;) [the latter of which is said in the TA to be the right;] or بَدَا إِلَى الْبَادِيَةِ, inf. n. بَدَاوَةٌ and بَدَاوَةٌ; (Msb;) *The people, or company of men, went forth to the بَادِيَةِ [or desert]: (M, Msb, K:) or, the former, went forth to their بَادِيَةِ: (S:) or went forth from the region, or district, of towns or villages or of cultivated land, to the pasturing-places in the deserts: (T:) [ISd says,] *بَدُو* may be used as meaning *بَدَاوَةٌ* which is the contr. of *حَضَارَةٌ*: (M:) [J says,] *بَدَاوَةٌ* and *بَدَاوَةٌ* signify the *dwelling, or abiding, in the بَادِيَةِ [or desert]; the contr. of *حَضَارَةٌ*: but Th says, I know not *بَدَاوَةٌ*, with fet-*h*, except on the authority of AZ alone: (S:) A^s says that *بَدَاوَةٌ* and *حَضَارَةٌ* are with *kesr* to the *ب* and fet-*h* to the *ح*; but AZ says the reverse, i. e. with fet-*h* to the *ب* and *kesr* to the *ح*: (T:) both are also explained as signifying the *going forth to the بَادِيَةِ*: and some mention *بَدَاوَةٌ*, with *dam*; but this is not known: (TA:) *بَدَاوَةٌ* likewise signifies *he went forth from the constant sources of water to the places where herbage was to be sought [in the desert]; (T;) or he dwelt, or abode, in the بَادِيَةِ (S, K.)* It is said in a trad., *مَنْ بَدَا جَفَا*, i. e. *He who abides in the desert becomes rude, rough, coarse, or uncivil, like the desert-Arabs.* (S.) And in another, *كَانَ يَبْدُو إِلَى هَذِهِ التَّلَاحِ* [*He used to go forth to these water-courses in the desert, or these high grounds, or low grounds, &c.*] (TA.)—[Hence,] *بَدَا* *He voided his excrement, or ordure; (M, K;) as also *بَدَى (T, K) [and *أَبَدَى*]: because he who does so goes forth from the tents or houses into the open country. (T.)* *بَدَانِي بِكَذَا*, aor. يَبْدُو, is like *بَدَانِي* [i. e. *He began with me by*******