

بَادِيَّة (T, S, &c.) A desert; so called because of its being open, or uncovered; (TA;) *contr.* of حَصْرٌ; (M, K;) as also بَدْوٌ (S, * M, Mgh, K,) and بَادَاة (M, K,) or بَدَاة (TA, [thought by SM to be the correct form because found by him in the M, in which I find باداة,]) and بَدِيٌّ, said to be used as syn. with بَادِيَّة in a verse of Lebeed cited among the exs. of the preposition ب, p. 142, (TA,) and بَدَاوَةٌ (M, K) and بَدَاوَةٌ; (M;) [of which the last two and the second (namely, بَدْوٌ) seem to be originally inf. ns.; see 1:] or a land in which are no towns or villages or cultivated soil: (Lth, T:) or the places to which people migrate from the constant sources of water, when they go forth to the desert, seeking the vicinity of herbage; also termed مَبَادٍ, which is syn. with مَنَاجِعُ, *contr.* of مَحَاضِرُ, and pl. of مَبْدِيٌّ (T,) this last signifying the *contr.* of مَحَاضِرُ: (S:) the pl. of بَادِيَّة is مَبَادٍ (T, Mgh.) — See also بَادٍ.

بَادِيَّة: pl. مَبَادٍ: see بَادِيَّة.

رَكِيٌّ مَبْدِيٌّ Wells showing their water; having it uncovered by dust or earth; *contr.* of رَكِيٌّ غَامِدٌ. (A in art. غمد.)

بدي

1. بَدَاتٌ and بَدَيْتُ بِهِ i. q. بَدَيْتُ بِالشَيْءِ [I began with the thing; or made it to have precedence, or to be first]; (M, K;) of the dial. of the Anṣār: (M:) the people of El-Medeeneh say, بَدِينَا, or بَدِينَا, [accord. to different copies of the S,] in the sense of بَدَانًا: (S:) [the right reading seems to be بَدِينَا; for] IKh says, none says بَدَيْتُ in the sense of بَدَاتٌ, except the Anṣār: all others say, بَدَيْتُ and بَدَاتٌ; when the hemzch is suppressed, the د is pronounced with kesr, and therefore the hemzch is changed into ي. (IB, TA.) [See a verse of Ibn-Rawāḥah cited voce بَدِيٌّ.]

بَدِيَّة, said by Mṭr to be a vulgar word, and by IB to be erroneous, but by IKh to be of the dial. of the Anṣār: see art. بَدَا [voce بَدِيٌّ, second sentence, in two places]. (TA.)

بذ

1. بَذٌّ (M,) sec. pers. بَذَّوْتُ (S, Mgh, K,) aor. بَذَّوْتُ (L, K,) inf. n. بَذَاةٌ (S, M, Mgh, K) and بَذَاةٌ (S, M, K) and بَذَّوْتُ (M, Mgh, K) and بَذَّوْتُ (K,) or بَذَّوْتُ, with kesr, (TA,) [of all which, the third is the regular form,] He (a man) was, or became, threadbare, and shabby, or mean, in the state of his apparel, (Ks, S, M, Mgh, L,) and in an evil condition; (M, L, K;) slovenly with respect to his person: (Ks, M, L:) or he neglected the constant adornment of himself: or he adorned himself one day, and another day left his hair in a shaggy or dishevelled, or matted and dusty, state: (T, L:) or he was humble in his apparel, not taking pleasure therein. (IAth, L.) بَذَاةٌ is said in a trad. to be a part of religion; (Ks, T, M, Mgh, L;) meaning, in this instance, The

being humble in dress, and wearing that which is not conducive to self-conceit and pride. (Mgh.) — بَذَّوْتُ, aor. بَذَّوْتُ (T, S, M, L,) inf. n. بَذَّوْتُ (S, M, L, K) and بَذَّوْتُ (K,) [or this may be a simple subst.,] He overcame him; (T, S, M, L, K;) he surpassed him in goodness or beauty, or in any deed: (T, L:) he outstripped him. (M, L.) It is said in a trad., بَذَّوْتُ الْقَائِلِينَ He outstripped, or surpassed, and overcame, the speakers. (L.)

3. بَذَّوْتُ He hastened with him; made haste, or strove, to be, or get, before him: (K, * TA:) he vied with him in glory or excellence. (TA.)

8. ابْتَدَى حَقَّهُ He took his (i. e. his own) right, or due. (K.)

10. اسْتَبَدَّ بِالْأَمْرِ He was alone, with none to share, or participate, with him, in the affair; (K, * TA;) i. q. اسْتَبَدَّ (K) and اسْتَقَلَّ. (TA.)

بَذٌّ [perhaps from the Persian بَد] A man slovenly with respect to his person, and poor. (IAth, T, L.) And بَذٌّ الْهَيْئَةِ, and بَذٌّ الْهَيْئَةِ, A man threadbare, and shabby, or mean, in the state of his apparel; (Ks, T, * S, Mgh, L;) and in an evil condition with respect to it; (L, K;) slovenly with respect to his person: (Ks, L:) or one who neglects the constant adornment of his person: or who adorns himself one day, and another day leaves his hair in a shaggy or dishevelled, or matted and dusty, state: (T, L:) or humble in his apparel, not taking pleasure therein. (IAth, L.) — بَذٌّ الْبَحْتِ A man having evil fortune. (Kr, M, L.) — هَيْئَةٌ بَذَّةٌ A threadbare, and shabby, or mean, state of apparel. (M.) — حَالٌ بَذَّةٌ (S,) and حَالَةٌ بَذَّةٌ (TA,) An evil state or condition. (S, TA.) — تَمَرٌ بَذٌّ Dates that are separate, each one from another, not sticking together; like فَرْدٌ: (IAth, M:) or that are scattered. (K.) — فَرْدٌ بَذٌّ Single; sole; that is alone, or apart from others: (IAth, K:) and so أَحَدٌ بَذٌّ. (K.)

بَذَّةٌ, or فِي هَيْئَتِهِ بَذَّةٌ [the latter an inf. n. (of بَذٌّ) used as a simple subst.,] In his state of apparel is slovenliness, and threadbareness, and shabbiness, or meanness. (T.) بَذَّوْتُ, also, (sometimes written بَذَّوْتُ, TA, and so in the TT but without vowel-signs,) signifies Slovenliness with respect to one's person; or neglect of cleanliness. (T, L, K.)

بَذَّوْتُ, or بَذَّوْتُ: see بَذَّةٌ. — And for the former, see also بَذَّةٌ. بَذَّوْتُ: see بَذَّوْتُ. — Also Any one overcoming, or surpassing. (M, L.)

بَذَّوْتُ: see بَذَّوْتُ. — Also Any one overcoming, or surpassing. (M, L.)

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بذأ

1. بَذَّوْتُ (T, M, K,) with and without ء, (Mgh,) aor. بَذَّوْتُ (T,) inf. n. بَذَّوْتُ and بَذَّوْتُ (M, K,) the former written in one copy of the K بَذَّوْتُ, and the latter in some copies written بَذَّوْتُ; (TA;) and بَذَّوْتُ, and بَذَّوْتُ (K,) aor. of both ء; (TA;) and

some say بَذَّوْتُ, aor. بَذَّوْتُ, inf. n. بَذَّوْتُ; (T;) or, accord. to the Mgh, only بَذَّوْتُ is with ء, and the others are properly written بَذَّوْتُ and بَذَّوْتُ; (TA;) He (a man) was, or became, foul, unseemly, or obscene, (T, M, K, TA,) in tongue; (TA;) evil in speech. (T.) And بَذَّوْتُ الْقَوْمِ, aor. بَذَّوْتُ, inf. n. بَذَّوْتُ and بَذَّوْتُ, He behaved in a lightwitted, weak, stupid, or foolish, manner, or ignorantly, towards the people, or company of men; and uttered foul, unseemly, or obscene, language against them; and so though with truth. (Mgh.) — بَذَّوْتُ also signifies He was, or became, evil in disposition. (Fr, T.) — And, said of a place, It became devoid of pasture, barren, or unfruitful. (TA.) — بَذَّوْتُ فَبَذَّوْتُ: see 3. — بَذَّوْتُ (T, S, M, K,) aor. بَذَّوْتُ (T, S,) inf. n. بَذَّوْتُ (T, S,) also signifies He dispraised it; discommended it; (T, M, K;) namely, a thing: (M:) and he despised him: (T, K:) and he saw in him (a man, S) a state, or condition, that he disliked, or hated: (S, K:) he did not approve him; and was not pleased with his aspect. (TA.) And بَذَّوْتُ عَيْنِي (T, S, M, Mgh, *) aor. as above, (M,) and so the inf. n., (S, M,) My eye did not approve him, or it; (T, S;) I was not pleased with his, or its, aspect; (S;) and I saw in him, or it, a state, or condition, that I disliked, or hated: (T:) or my eye despised, or regarded as of light estimation, him, or it: (M, Mgh:) accord. to AZ, this is said when a thing has been praised, or greatly praised, to thee, and in thy presence, and then thou dost not see it to be as it has been described: but when thou seest it to be as it has been described, thou sayest, مَا تَبَذَّوْتُ الْعَيْنُ. (T.) One says also, بَذَّوْتُ الأَرْضِ He dispraised, or discommended, the pasture of the land. (S, M, K.) And in like manner, بَذَّوْتُ المَوْضِعِ (S) He did not praise the place. (TA.)

3. بَذَّوْتُ (T,) inf. n. مَبَادَاةٌ (T, K,) in some copies of the K without ء, (TA,) and بَذَّوْتُ (T, K,) [He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language: and he held such discourse with him: these significations being indicated by the following exs., and by the saying that] the inf. ns. are syn. with مَبَادَاةٌ. (T, K.) You say, بَذَّوْتُ فَبَذَّوْتُ [He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language, and he surpassed him therein: in this case, the aor. of the latter verb is ء, notwithstanding the final faucial letter]. (TA.) And Esh-Shaqbee says, إِذَا عَظُمَتِ الْحَلَقَةُ فَإِنَّهَا هُوَ بَذَّوْتُ وَنَجَاءٌ [i. e. When the ring of people becomes large, it is only an occasion of holding foul, unseemly, or obscene, and secret, discourse]: it is said that بَذَّوْتُ here signifies مَبَادَاةٌ: (T:) the meaning is, that there is much بَذَّوْتُ and نَجَاءٌ, i. e. مَبَادَاةٌ, therein. (TA in art. نَجْو.) [But there, in the place of هُوَ فَإِنَّهَا, I find فَبَيٌّ; and in the TA in the present art., فَإِنَّهَا بِهِ.] — Also He contended with him in an altercation. (T.)

4. ابْدَأَ He uttered foul, unseemly, or obscene, speech or language. (TA.)

بَذَّوْتُ A man foul, unseemly, or obscene, (T,