

(K, TA:) [or occasioned him intense grief: for] you say, *بَعَجَهُ حُبُّ فُلَانٍ* meaning † *the love of such a one occasioned him intense grief, and he mourned for him*: Az says that *لَعَجَهُ الحُبُّ* is more correct than *بَعَجَهُ*: but he afterwards mentions *بَعَجَهُ الأمرُ* as meaning † *the affair caused him to mourn, or sorrow*. (L, TA.)

2: see 1. — *بَعَجَ المَطَرُ الأرضَ* (S, L, TA.) inf. n. *تَبَعِجٌ*, † *The rain dug up the stones of the earth by its vehemence*. (S, L, TA.)

5. *تَبَعِجَ السَّحَابُ* (S, A, K, TA.) and *انْبَعِجَ* (K, TA.) † *The clouds clave asunder, with, or by reason of, rain*, (S, A, K, TA.) and *vehement rain*. (TA.)

7. *انْبَعِجَ* It [a belly] became slit, ripped, or rent. (S, K, TA.) — *He had his belly slit, or ripped, or rent, with a knife, so that what was in it became displaced and apparent, hanging down*. (TA.) — See also 5. — † *It (anything, as, for instance, a valley,) became wide, or ample*. (TA.) *انْبَعَجَتْ دُفْعَةً مِنَ المَطَرِ forth*. (A.) And *انْبَعِجَ السَّيْلُ* † *[The torrent burst forth]*. (A.)

*بَعِجَ*: see *بَعِجَ*. — Also † *A man who walks weakly, as though his belly were slit, or ripped, or rent*. (S, K.)

*بَعِجَ* A belly (S) slit, ripped, or rent, (S, K,) with a knife, (S,) so that what was in it is displaced and apparent, hanging down; (TA;) as also *بَعِجَ*, thought to be after-manner of a rel. n.; (L, TA;) and *مَبِجُوعٌ* (S, K.) — Hence, *بَطْنِي*, meaning † *My sincere, honest, or faithful, advice, or counsel, is liberally, or freely, given to the generous*. (TA. [In a reading given in the S, *بالكرام* is substituted for *للكرام*]) [Or it may mean † *My secret is disclosed, or revealed, to the generous: or my whole mind*.] — *بَعِجَ* is also applied to a man, and, without *بَعِجَ*, to a woman, as signifying *Having the belly slit, ripped, or rent, with a knife, so that what was in it is displaced and apparent, hanging down*: pl., masc. and fem., *بَعِجَى*. (TA.) — And [hence,] † *A woman who has brought forth many children (بَطْنَهَا) and thrived, [see 1, and see art. نَثَرَتْ] to her husband*. (K.)

*بَاعِجَةٌ* † *The wide part of a valley*; (S, K;) the place where it becomes wide. (TA.) — Also † *Plain, or soft, land, that produces [the plant called] نَصِي*: or the extremity of a tract of sand, and of plain, or soft, land, [extending] to what is termed *قَفٌّ* [or high, or high and rugged, ground]: and [the pl.] *بَوَائِجٌ* signifies *places, in sand, which are of little depth [of sand], and which, if نَصِي grow therein, are of least depth, and best*. (TA.)

*بَعِجَ*: see *بَعِجَ*.

بعد

1. *بَعِدَ*, aor. *بَعَدَ*, inf. n. *بَعْدٌ*; (S, L, Mṣb, K;)

and *بَعِدَ*, aor. *بَعَدَ*, inf. n. *بَعْدٌ*; (L, K;) and *ابعدَ*, inf. n. *ابْعَادٌ*, which is also trans.; (Mṣb;) and *تَباعدَ*; (S, Mṣb, K;) and *استبعدَ*; (S, K, &c.;) *He, or it, was, or became, distant, remote, far off, or aloof: he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off: he alienated, or estranged, himself: he stood, or kept, aloof: contr. of قَرَبَ*: (S, L:)

[but *بَعِدَ* generally has the first of these significations; and *ابعدَ*, the others, as also *تَباعدَ* and *استبعدَ*:] it is the general opinion of the leading lexicologists that *بَعِدَ*, as well as *بَعْدَ*, is thus used; but some deny this; and some assert that they may be employed alike, but that *بَعْدَ* is more chaste than *بَعِدَ* thus used. (TA.) [You say also, of a desert, and a tract of country, and the like, *بَعِدَ*, meaning *It extended far*.] And *ابعدَ زَيْدٌ عَنِ المَنْزِلِ*, meaning *تَباعدَ* [i. e. *Zeyd went, or removed, to a distance, or far, from the place of alighting or abode*]. (IKt, Mṣb.) And *تَباعدَ مِنِّي*, and *ابتعدَ*, and *تبعِدَ*, [*He went, or removed, to a distance, or far, from me; he alienated, or estranged, himself from me; he shunned, or avoided, me*;] (A; and *تَباعدَ عَنِّي* [and *بَعِدَ عَنِّي* signify the same]. (Mṣb in art. كَشَحَ.) And *إِذَا أَرَادَ أَحَدُكُمْ قَضَاءَ الحَاجَةِ ابْعُدْ* (L, Mṣb,) a trad., (Mṣb,) meaning *When one of you desires to accomplish that which is needful, (i. e. to ease nature,) he goes far, or to a great distance*. (L.) And *تَباعدتُ فِي المَذْهَبِ*, meaning *تَباعدتُ* (Mṣb,) *I went far, or to a great distance, to the place of ease, i. e., to ease nature*. (L.) — [*بَعِدَ*] referring to a saying or the like, and an event, means *It was far from being probable or correct; it was improbable, extraordinary, or strange*: (see *بَعِيدٌ*, and see also 10:) often occurring in these senses.] And *ابعدتُ فِي نَوْعِهِ* *It reached the utmost point, or degree, in its kind, or species*. (IAth.) And *ابعدتُ فِي السُّومِ* *He exceeded the due bounds in offering a thing for sale and demanding a price for it, or in bargaining for a thing*. (A.) — *Recent and old griefs took hold upon him*: a saying similar to *أَخَذَهُ مَا قَدَّمَ وَمَا حَذَّتْ*. (Mgh in art. قَدَمَ.) — [*بَعِدَ*] is often used, agreeably with a general rule, in the manner of a verb of praise or dispraise; and in this case is commonly contracted into *بَعِدَ*, like *حَسُنَ*; as in the phrase, in a verse of Imra-el-Kays, *بَعِدَ مَا مَتَمَّلِي* (in which *ما* is redundant) *Distant, or far distant, was the object of my contemplation!* or (as explained in the EM p. 52) *how distant, &c.!* — *بَعِدَ*, aor. *بَعَدَ*, inf. n. *بَعْدٌ*; (S, L, Mṣb, K;) and *بَعِدَ*, aor. *بَعَدَ*, inf. n. *بَعْدٌ*; (L, K;) also signify *He, or it, perished*: (S, L, Mṣb:) *he died*: (K:) it is the general opinion of the leading lexicologists that both these verbs are used as signifying “he perished,” and both occur in different readings of v. 98 of ch. xi. of the K̄ur: the former is said to be used in this sense by some of the Arabs; and the latter, by others; but some disallow the latter in this sense; and some say that the former is more chaste than the latter thus used: (TA:) or both signify *he became far distant from his home or native country; became a*

*stranger, or estranged, therefrom*: (L, TA:) or the Arabs say, *بَعِدَ الرَّجُلُ* and *بَعِدَ* in the sense of *تَباعدَ*, when not reviling; but when reviling, they say, *بَعِدَ*, only. (Yoo, TA.) You say, *لَا تَبْعِدْ عَنِّي* [Mayest thou not perish though thou be distant from me!] (A.) [And as an imprecation against a man, you say, *بَعِدْتَ*, meaning *Mayest thou perish!* (See the printed edition of the Ham, pp. 89 and 90, where *بَعِدْتَ أَي هَلَكْتَ* is an evident mistake for *هَلَكْتَ أَي هَلَكْتَ*.)] And *بَعِدْتَ أَي هَلَكْتَ* *May God alienate him, or estrange him, from good, or prosperity!* or, *curse him!* (A, \* K, TA;) i. e. may he not be pitied with respect to that which has befallen him! like *سَخَقًا لَهُ*: the most approved way being to put *بَعِدَ* thus in the accus. case as an inf. n.; but the tribe of Temcem say, *بَعِدْ لَهُ*, and *سَخَقْ لَهُ*, like *غَلَامٌ لَهُ*. (TA.) — *بَعِدَ* is made trans. by means of [the preposition] *بَ*: see 4. (Mṣb.)

2: see 4, in four places. — [You say also, *بَعِدَهُ عَنِ السُّوءِ* *He declared him, or pronounced him, to be far removed from evil*.]

3. *باعدَهُ* *He was, or became, [distant, remote, far off, or aloof, from him; or] in a part, quarter, or tract, different from that in which he (the other) was*. (TA in art. جَنِبَ.) — See also 4, in seven places.

4. *ابعدَ*, inf. n. *ابْعَادٌ*: see 1, in seven places. — *باعدَهُ* (S, Mṣb, K;) and *باعدَهُ* (S, K,) inf. n. *مِبَاعِدَةٌ* and *بَعَادٌ*; (K;) and *بَعِدَهُ* (S, K,) inf. n. *تَبْعِيدٌ*; (S;) and *بَعِدَ بِهِ* (Mṣb;) *He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof; or to go, remove, retire, or withdraw himself, to a distance, far away, or far off; he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it*. (S, Mṣb.) You say, *بَاعِدْ نَفْسَكَ عَنِ زَيْدٍ* [Remove thyself far from; or avoid thou, Zeyd]: and *بَاعِدْ زَيْدًا عَنكَ* [Remove thou Zeyd far from thee]. (TA, voce أَيًا.) And *تَبَعِدْتُ بَيْنَهُمَا*, inf. n. *تَبْعِيدٌ*, [I made a wide separation between them two]; as also *بَاعِدْتُ*, inf. n. *مِبَاعِدَةٌ*. (Mṣb.) And *اللَّهُ بَاعِدْ مَا بَيْنَهُمَا* [May God make the space between them two far extending! may He make a wide separation between them two!]; as also *بَعِدْ*. (TA.) And *رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا*, or *بَعِدْ*, [O our Lord, make to be far-extending the spaces between our journeys! or, put wide distances between our journeys!] accord. to different readings [in the K̄ur xxxiv. 18]: the former of these is the common reading: Yaḥkoob El-Hādramee read *رَبَّنَا بَاعِدْ* [Our Lord, He hath made to be far extending &c.]. (TA.) — *أَبْعَدَهُ اللَّهُ* means *May God alienate him, or estrange him, from good, or prosperity!* or, *curse him!* (K;) i. e., may he not be pitied with respect to that which has befallen him! (TA.) [You say also, *أَبْعَدَ اللَّهُ الأَخْرَ*: see *أَخْرَ*.] — See also 10. — *مَا أَبْعَدَهُ مِنَ الصَّوَابِ* [How far is it (namely the saying) from what is right, or correct!]. (A.)

5: see 1.