

6. تباعد: see 1, in six places. — [It also signifies *He became alienated, or estranged, from his family or friends.* — And تباعدوا They became distant, or remote, one from another; they went, removed, retired, or withdrew themselves, to a distance, far away, or far off, one from another; they removed themselves far, or kept aloof, one from another.] You say, كانوا متقاربين فتباعدوا [They were near, ons to another, and they became distant, or remote, one from another]. (A.)

8 : see 1.

10. استبعد: *He reckoned it, or esteemed it,* (namely, a thing, K, or a saying, A,) بعده [i. e. distant, or remote; or, if a saying or the like, far from being probable or correct, improbable, extraordinary, or strange]; (S, A, K;) as also ابعده. (A.) — See also 1, first sentence, in two places.

بعد an adv. n. of time, signifying *After, or afterwards:* and allowable also, accord. to some of the grammarians, as an adv. n. of place, signifying *after, or behind:* (TA:) *contr. of قبل:* (S, A, K:) it is a vague adv. n., of which the meaning is not understood without its being prefixed to another noun [expressed or implied]; denoting after-time. (Mṣb.) When it occurs without any complement, (S, K,) a noun or the like which should be its complement being intended to be understood as to the meaning thereof but not as to the letter, (S, * TA,) it is indecl., (S, K,) because it resembles a particle, (TA,) and has حَمْمَ for its termination to show that it is indecl., since it cannot have حَمْمَ by any rule of desinential syntax because it cannot occur as an agent nor as an inchoative or enunciative. (S.) Sb, however, mentions [as exceptions to this rule] the phrases مِنْ بَعْدِ [Afterwards] and أَفْعَلْ هَذَا بَعْدًا [I will do this afterwards], as having been used by the Arabs. (K, * TA.) [The latter of these phrases is common in the present day. Another exception to the rule above-mentioned will be found in what follows.] Accord. to the primary rule, it is used as a prefixed n. governing its complement in the gen. case; (S;) [i. e., it is used in the manner of a preposition;] and when thus used, it is decl., (K,) because it does not in this case [always] resemble a particle. (TA.) You say, جاءَ زيدٌ بَعْدَ عمرو Zeyd came after 'Amr. (Mṣb.) And رأيته بعده and بعده [I saw him after thee]. (L.) The words of the Kur [xxx. 3], اللَّهُ الْأَمْرُ مِنْ قَبْلٍ وَمِنْ بَعْدٍ, meaning *To God belonged the command before that the Greeks were overcome and after that they had been overcome, [thus read when the complements of قبل and بعد are intended to be understood as to the meaning thereof but not as to the letter,]* are also read منْ قَبْلِ وَمِنْ بَعْدِ, meaning *To God belongeth the command first and last, [when neither complement is intended to be understood either as to the letter or as to the meaning,]* but the first of these readings is the best. (L.) [You say also, بعده ذلك After that: and بعده أنْ فعلت After that: and مِنْ بَعْدِ ما فعلت and بعده أنْ فعلت والارض بعده ذلك After that: and مِنْ بَعْدِ ما فعلت and بعده أنْ فعلت]

Bk. I.

فعلت After I did, or after my doing, such a thing: &c.] Also جَئْتُ بَعْدَكُمَا meaning [as though signifying *And the earth, before that, He spread it forth;*] and [xxi. 105] where it is said, وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الْذِكْرِ [as though meaning *And verily we wrote in the Psalms before the Kur-án:*] : (MF, TA:) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA:) and الذِكْر in the latter of these instances means the Book of the Law revealed to Moses: (Bd:) or الزَّبُور means the revealed Scriptures; (Bd, Jel;) and, the Preserved Tablet, (Bd,) [i. e.] the Original of the Scriptures, which is with God. (Jel.)

بعد [as an inf. n. used in the manner of a subst. signifies] Distance, or remoteness; (S, A, L, K, *;) and so بُعْدَ, (L, K,) accord. to most of the leading lexicologists, (TA, [see بعده,]) [and بُعْدَةً, for] you say, بيننا بُعْدَةً, meaning [Between us two is a distance] of land or country, or of relationship. (S, K.) — [Remoteness from probability or correctness; improbability, or strangeness: see بعده. Hence the phrase, هذا من البعد بِمَكَانٍ This is improbable, or extraordinary, or strange: often occurring in the TA &c.] — Also i. q. بعده: (L, K:) this latter (S, L, Mṣb, K) and بعده, (L, K,) accord. to most of the leading lexicologists, as, for instance, in the Kur xi. 98, (TA, [see بعده,]) signifying Perdition; (S, L, Mṣb;) or death. (K.) — Judgment and prudence; as also بُعْدَةً: so in the phrase, إِنَّهُ لَذُو بُعْدَةٍ, and بُعْدَةً, Verily he is possessed of judgment and prudence: (K:) or penetrating, or effective, judgment; depth, or profundity; far-reaching judgment. (TA.) [See also بعده, دُو البُعْدَةَ.] Also signifies A man who goes to a great length, or far, in hostility. (L.) — A cursing; execration; malediction; as also بعاد. (K.) You say, بعده, as well as لَهُ: see 1, last sentence but one. (TA.)

بعيد: بعده, in two places: — and بعید, in five places.

بعد: بعده, in two places.

بعدة: بعده, in three places.

بعاد: بعید: — and see also بعاد.

بعاد: بعده.

بعيد: Distant; remote; far; far off; (S, L, K, *;) as also بعاد, and بعاده: (L, K:) pl. (of the first, S, L, K) and (of the first also, L, TA) بعدان (S, L, K) and بعد (TA) and (of the first and second, L) بعداء (L, K) and of the third, بعده, [but this (which is also used as a sing. epithet, as will be shown in what follows,) is properly a quasi-pl. n.,] like as خادم is of خادم. (S.) As signifying *Distant with respect to place,* it is correctly used alike as masc. and fem. and sing. and dual and pl.; (L, and TA in this art. and in art. قرب, in which latter see the authorities;) but not necessarily; like its contr. قریب: (L:) you say, هي بعید منك [She is distant from thee; or it is] as though you said, مَكَانُها بعید:

[as though signifying *And the earth, before that, He spread it forth;*] and [xxi. 105] where it is said, وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الْذِكْرِ [as though meaning *And verily we wrote in the Psalms before the Kur-án:*] : (MF, TA:) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA:) and الذِكْر in the latter of these instances means the Book of the Law revealed to Moses: (Bd:) or الزَّبُور means the revealed Scriptures; (Bd, Jel;) and, the Preserved Tablet, (Bd,) [i. e.] the Original of the Scriptures, which is with God. (Jel.)