

He roused, or put in motion or action, the she-camel; (S, Mgh, K, TA;) i. e., loosed the cord that bound her shank to her arm, and dismissed her; or he roused her, or made her to rise, she being lying down. (TA.) It is said in a trad. respecting 'Aisheh, **فَبَعَثْنَا البَعِيرَ فَإِذَا العَقْدُ تَحْتَهُ** [And we made the camel to rise, and lo, the necklace was beneath him]. (TA.) You say also, **بَعَثَهُ عَلَى الأَمْرِ**, (A,) or **الشَّيْءِ**, (L,) *He roused him, excited him, or put him in motion or action, to do the affair, or thing: (A:) or he incited him, urged him, or instigated him, to do the thing.* (L.) — Also, accord. to El-Farábee, (Msb,) or **بَعَثَهُ مِنْ مَنَامِهِ**, (S, A, K,) inf. n. **بَعَثَ** and **بَعَثَ**, (TA,) *He roused him, or awoke him, from his sleep; (S, A, Msb, K;) as also ابْتَعَثَهُ*. (TA, from a trad.) — **بَعَثَ** (S, K, TA) and **بَعَثَ** (TA) also signify *The quickening, vivifying, or revivifying, of the dead; the raising of the dead to life; (S, K, TA;) by God, (TA,) on the day called يَوْمَ البَعْثِ* (S, TA) *the day [of resurrection,] when those who are in the graves shall be raised.* (A, Mgh.) You say, **بَعَثَ اللهُ الخَلْقَ**, and **المَوْتَى**, *God quickened, vivified, revived, or raised to life, mankind, and the dead.* (TA.) = **بَعِثَ**, aor. ʿ, (inf. n. **بَعِثَ**, TK,) *He (a man, TA) was sleepless, or wakeful.* (K, TA.) [See **بَعِثَ**.]

5: see 7, in two places.

6. **تَبَاعَثُوا** [They roused, excited, incited, urged, or instigated, one another; or put one another in motion or action; to do a thing]. One says, **تَوَاصَوْا بِالخَيْرِ وَتَبَاعَثُوا عَلَيْهِ** [Enjoin ye, or charge ye, one another to do good, and rouse ye, or excite ye, &c., one another to do it]. (A.)

7. **انْبَعَثَ** *He became sent; [i. e. he went, being sent;] quasi-pass. of بَعِثَهُ, as signifying "he sent him:"* (S, Msb, K;) *he rose, and went away: (TA:) he rose to go forth.* (Bd in ix. 46.) You say, **انْبَعَثَ لكذا** [He went, being sent, or he rose, and went away, or he rose to go forth, for such a thing or purpose]. (A, TA.) And **انْبَعَثَ فُلَانٌ لثَانِهِ** *Such a one rose, and went away, to perform his affair.* (TA.) And **انْبَعَثَ فِي السَّبْرِ** *He hastened, made haste, sped, or was quick or swift, in going, journeying, or pace.* (S.) And **انْبَعَثَ الشَّيْءُ**, i. e. **انْدَفَعَ** [The thing became impelled, or propelled; or went quickly, or swiftly, as though impelled or propelled; &c.]; as also **تَبِعَتْ**. (TA.) [Thus] you say, **انْبَعَثَ المَاءُ** [The water poured out, or forth, as though impelled or propelled]. (TA in art. فجر; &c.) And [hence,] **انْبَعَثَ مِنِّي الشَّعْرُ**, i. e. **انْبَعَثَ** [The poetry issued quickly from me], as though it flowed (كَأَنَّهُ سَالَ): so in the S and K: but in some of the copies of the S, in the place of سَالَ, we find سَارَ. (TA.) And **انْبَعَثَ بِشَرِّ** [He broke forth with evil, or mischief]. (JK in art. بوق.) — [He became roused, excited, incited, urged, instigated, or put in motion or action.] You say, **انْبَعَثَتِ النَّاقَةُ** *The she-camel became roused, or put in motion or action, and rose: (L, Mgh, TA:\*) quasi-pass. of بَعِثَ النَّاقَةَ* [q. v.]. (Mgh, TA.)

And **فُلَانٌ كَسْلَانٌ لَا يَنْبَعِثُ** [Such a one is sluggish, lazy, or indolent: he will not become roused, &c.]. (A.) — *He became roused, or awakened, from his sleep; or he awoke from his sleep.* (TA.)

8: see 1, in two places.

**بَعِثَ** an inf. n. used as a pass. part. n.; *Sent; as also بَعِثَ and مَبْعُوثٌ*: pl. of the first **بُعُوثٌ**; and of the second **بُعُوثٌ**. (L, TA.) — And [used as a subst., signifying] *A person sent; a messenger: pl. بَعِثَانٌ*. (L.) You say also, **مُحَمَّدٌ خَيْرٌ مَبْعُوثٌ** and **مَبْعُوثٌ** [Mohammad is the best person that has been sent]. (A.) And **بَعِثَكَ نِعْمَةٌ**, i. e. **مَبْعُوثُكَ** [He whom Thou (O God) hast sent (namely Mohammad) as a boon, or benefit, or favour]. (L, from a trad. [The latter word (نعمة) is written in the L without any syll. signs; but the context shows that it is in the accus. case as a specificative.]) — *A people sent from one place to another; as also بَعِثَ*: (L, TA:) *a people sent in any direction; a word similar to سَفَرٌ and رَكِبٌ*. (TA.) **بَعِثَ النَّارَ**, occurring in a trad., means *The people sent to the fire [of Hell]*. (L.) — *An army; (S, Mgh, Msb, K;) because sent; (Mgh;) as also بَعِثَ* (K) and **بَعِثَ**: (TA:) pl. of the first **بُعُوثٌ**; (S, A, Mgh, Msb, K;) and of the last **بُعُوثٌ**: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Msb.) You say, **كُنْتُ فِي بَعِثِ فُلَانٍ** [I was in the army of such a one, that was sent with him]. (S.) And **خَرَجَ فِي البُعُوثِ** *He went forth among the forces that were sent to the frontiers.* (A.) — See also **بَعِثَ**.

**بَعِثَ**: see **بَعِثَ**.

**بَعِثَ**: see **بَعِثَ**, in two places: — and see what next follows.

**بَعِثَ** (A, L, K) and **بَعِثَ** (L, TA) and **بَعِثَ**, (L,) or **بَعِثَ**, (TA,) *Sleepless, or wakeful: (K:) a man incessantly, (A,) or often, (TA,) awaking from his sleep: (A, TA:) a man whose anxieties, or griefs, incessantly render him sleepless, or wakeful, and awake him from his sleep: pl. أَبْعَاثٌ*. (TA.)

**بَعِثَةٌ** [inf. n. of un. of 1; and particularly signifying] *An occasion, or occurrence, of raising, rousing, exciting, stirring up, or provoking, of sedition, or the like: pl. بَعِثَاتٌ*. (TA, from a trad.)

**بَعِثَ**: see **بَعِثَ**, in three places.

**بَاعِثٌ** [act. part. n. of 1; *Sending: &c.* — And hence, *Occasioning, or causing: an occasion, or a cause; and a motive*]. — **البَاعِثُ** one of the names [or epithets] of God; *The Quickener of mankind after death, on the day of resurrection.* (TA.)

**البَاعُوثُ**, (L, K,) or, accord. to some, **البَاعُوثُ**, q. v., with the pointed غ and the double-pointed ت, (TA,) [The Christian festival of Easter;] *the اسْتِسْقَاءُ of the Christians; (K;) or [rather] what is to the Christians as the اسْتِسْقَاءُ is to the Muslims: a Syriac word.* (L.)

**مَبْعُوثٌ** [a noun of place and of time from 1; *A place, and a time, of sending: &c.* Hence, **البَعِثُ** is particularly applied to *The time of the mission of Mohammad: and it is also applied to the mission itself*]. (A, TA.)

**مَبْعُوثٌ**: see **بَعِثَ**, in three places.

**مَبْتَعُوثٌ**: see **بَعِثَ**.

بعثر

Q. 1. **بَعَثَرَهُ**, [inf. n. **بَعَثَرَةٌ**], *He took, drew, or pulled, a thing out, or forth, and uncovered it, laid it open, or exposed it; (S, K;) as also بَحَثَرَهُ*: (S:) *he raised what was in a thing, (S, K,) and caused it to come forth.* (S.) Hence, in the KUR [c. 9], **إِذَا بُعْثِرَ مَا فِي القُبُورِ** *When that which is in the graves is raised, and caused to come forth: (AO, S:)* [see also **بَحَثَرَهُ**]: or the meaning is, *when the dust, or earth, in the graves is turned over, and the dead in them are raised: (Zj:) or when what is in the graves, of gold and silver, comes forth; after which the dead are to come forth.* (Fr.) — Also **He examined; he searched.** (K.) — **He searched for, or after, or into, news, or tidings.** (TA.) — **He scattered, or dispersed, a thing, and turned it over, one part upon another: (K:) he scattered, or dispersed, his household goods, or his commodities, (Fr, S,) and turned them over, one upon another; (Fr, Zj, S;) as also بَحَثَرَهُ**, (Fr, S,) and **بَعَثَرَهُ**. (Yaakoob.) — **He demolished a watering-trough or tank, and turned it upside-down.** (AO, S, K.)

بعج

1. **بَعَجَهُ**, aor. ʿ, (T, S, A, K,) inf. n. **بَعَجٌ**, (T, S,) *He slit, ripped, or rent, it, (T, S, A, K,) namely, a belly, with a knife, (T, S, A, TA,) and moved about the knife in it, (T,) so that what was in it became displaced and apparent, hanging down; (TA;) as also بَعَجَهُ*. (K.) — **بَعَجَتْ** [She brought forth many children to her husband; i. q. تَنَرَّت]: see **بَعِجَ**. (K.) — **بَعَجْتُ لَهُ بَطْنِي** † *I disclosed, or revealed, to him my secret [or my whole mind]*. (A.) Esh-Shem-mákh uses the phrase **بَعَجْتُ إِلَيْهِ البَطْنَ** [meaning the same]. (TA.) — **بَعَجَ بَطْنَهُ لَكَ** signifies [also] † *He took extraordinary pains, or exceeded the usual bounds, in giving thee sincere, honest, or faithful, advice, or counsel.* (K, TA.) — **بَعَجَ أَرْضَهُ** † *He clave, or furrowed, or trenched, his land.* (A.) — **بَعَجَ الأَرْضَ أَبَارًا** † *He dug many wells in the ground.* (A.) — **بَعَجَ الأَرْضَ وَبَجَعَهَا** † *He clave the earth, or land, and subdued it: said of 'Omar, in a trad., alluding to his conquests.* (TA.) — **بَعَجَتْ لَهُ الدُّنْيَا مَعَاهَا** † *The world disclosed to him what it contained, of treasures, and other possessions, and spoil: also said of 'Omar, in another trad.* (TA.) — **بَعَجَتْ هَذِهِ الأَرْضُ** † *A tract of good land intervened in the middle of this land [as though cleaving it]*. (L.) — **بَعَجَهُ الحُبُّ** † *Love threw him into mourning, or sorrow; brought grief to him:*