

so that the substance is one, but the condition is different. (Mbr, T, TA.) You say also, **بَدَلَهُ اللهُ** [God gave him in exchange for fear, or in lieu of fear, security]. (S.) [And **بَدَلَهُ بِهِ كَذَا** He gave him in exchange for it, or in lieu of it, such a thing: see Kur xxxiv. 15. And **بَدَلُ مَكَانِهِ كَذَا** He gave in exchange for it, or in lieu of it, such a thing: see Kur vii. 93 and xvi. 103.] **بَدَلٌ حَسَنًا بَعْدَ سُوءٍ**, in the Kur [xxvii. 11], means *He hath done good [by way of exchange after evil]; i. e., repented; (Jel;) or [hath exchanged his sin for repentance]. (Bd.)* **تَبَدَّلَ** and **إِبْدَالَ** both signify The act of *exchanging* [a thing for another thing]; or *making* [a thing] to be a substitute [for another thing]; (KL, PS;) and so does **بَدَالٌ**. (KL.) You say, **بَدَلْتُ الشَّيْءَ مِنَ الشَّيْءِ**, (M, K, *) and **أَتَّخَذَهُ مِنْهُ بَدَلًا**, i. e. *He exchanged the thing for the thing; or, more literally, he made the thing a substitute for the thing.* (M, K. [In the text of the former of these, as given in the TT, instead of **أَتَّخَذَهُ**, I find **تَحَدَّ** (a dial. var. of **أَتَّخَذَ**) without the affixed pronoun, which is meant to be understood or is omitted inadvertently by the transcriber: and here it should be observed, that the explanation which I have rendered as above admits of another meaning, namely, **أَخَذَهُ مِنْهُ بَدَلًا**, "he took it as a substitute for it:" in the M, immediately before, **أَخَذَ مِنْهُ بَدَلًا** is given as the explanation of the phrases **بَدَلْتُ الشَّيْءَ** and **بَدَلْتُ الشَّيْءَ**, and **بَدَلْتُ بِهِ** and **بَدَلْتُ بِهِ**: see 10.) You say also, **بَدَلْتُ التَّوْبَ بِغَيْرِهِ**, aor. 2, [inf. n. **بَدَالٌ**, mentioned and explained above, *I exchanged the garment, or piece of cloth, for another; or made it to be a substitute for another;*] and **أَسْتَبَدَّلْتُهُ بِغَيْرِهِ** signifies the same. (Msb. [But the latter phrase has more frequently another meaning, explained below: see 10.]) [**أَبَدَلُهُ** in the phrases **أَبَدَلُهُ كَذَا** as meaning *He changed it into, or substituted for it, such a thing, and **أَبَدَلُهُ مِنْ كَذَا** as meaning *he changed it from, or substituted it for, such a thing, is more common than **بَدَلُهُ**, which is used in the same sense; as **بَدَلُهُ** is also; for] AO applies the term **مَبْدُولٌ** [in lieu of the more common term **مَبْدُولٌ**] to a letter that is changed from another letter, as in **مَدَحْتُهُ** for **مَدَحْتَهُ**; and this shows that **بَدَلْتُ** is trans. [and signifies *I changed, &c.*]. (Az, TA.)**

3. **مَبَادَلَةٌ** and **تَبَادُلٌ** signify the same, (S,) namely, The act of *exchanging with another or others.* (PS.) You say, **بَادَلَهُ**, inf. n. **مَبَادَلَةٌ** and **بَدَالٌ** [in the CK erroneously written with fet-h to the ب], *He exchanged, or made an exchange, with him; or] he gave him the like of that which he took, or received, from him;* (IDrd, * M, K;) for instance, a garment, or piece of cloth, in the place of another; (Lth, T, Msb, * in explanation of the former inf. n.;) and a brother in the place of a brother. (Lth, T.) And **تَبَادَلَا** *They exchanged, or made an exchange, each with the other; or each gave to the other the like of that*

which he took, or received, from him. (TA.) **نَبَادَلَهُ**, ending a verse of El-Kulákh, means *for whom we would take a substitute*: El-Marzookee says, it is for **نَبَادَلُ بِهِ النَّاسَ** [for whom we would make an exchange with the people]; the preposition being suppressed. (Ham p. 465.)

4. **أَبَدَلُهُ**, inf. n. **إِبْدَالٌ**: see 2, in five places.

5. **تَبَدَّلَ** *It (a thing, M) became changed, or altered.* (M, K.) — In the saying of the rájiz,

فَبَدَلْتُ وَالذَّهْرُ ذُو تَبَدَّلٍ

the meaning is, **ذُو تَبَدَّلٍ** [i. e. the meaning of the whole is, *And, or but, she was changed, or altered; for time has the property of changing, or altering.*]. (M.) — See also 10, in three places.

6: see 3, in two places.

10. **بَدَلْتُ الشَّيْءَ** and **بَدَلْتُ الشَّيْءَ** and **بَدَلْتُ الشَّيْءَ** and **بَدَلْتُ الشَّيْءَ**, (M, K, *) *He took a substitute, or a thing in exchange, for the thing.* (M.) You say, **أَسْتَبَدَلْتُ الشَّيْءَ بِغَيْرِهِ**, and **بَدَلْتُ بِهِ**, *He took the thing [as a substitute, or in exchange, for another; or] in the place of another.* (S.) And **أَسْتَبَدَلْتُ ثَوْبًا مَكَانَ ثَوْبٍ** [*He took a garment, or piece of cloth, in the place, or in lieu, of a garment, &c.*]; and **أَخَا مَكَانَ أُخٍ** [*a brother in the place, or in lieu, of a brother.*]. (Lth, T.) It is said in the Kur [ii. 58], **وَلْيَسْتَبَدِّلُوا الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ** *Will ye take in exchange that which is worse for that which is better?* (Jel. [See also other exs. in the Kur ix. 39 and xlvi. last verse.]) And **مَنْ يَتَّبِعْ الْكُفْرَ بِالْإِيمَانِ** [*Whoso adopteth infidelity in lieu of faith.*]. (Kur ii. 102. [See also other exs. in the Kur iv. 2 and xxxiii. 52.]) — See also 2, last sentence but one.

بَدَلٌ: see the next paragraph, in four places.

بَدَلٌ and **بَدَلٌ**, (Fr, T, S, M, Msb, K,) like **مَثَلٌ** and **مَثَلٌ**, and **شِبَهٌ** and **شِبَهٌ**, (Fr, T, S,) and **نَكْلٌ** and **نَكْلٌ**, the only other instances of the kind, i. e. of words of both these measures, that have been heard, accord. to AO, (S, TA, [but in one copy of the S, I find A'Obeyd,]) and **بَدِيلٌ**, (S, M, Mgh, Msb, K,) all signify the same; (S, M, Msb, K;) namely, *A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; syn. خَلْفٌ, (M, K,) and عَوْضٌ: (Kull:) [and] بَدَلُ الشَّيْءِ [and] [بَدَلُ الشَّيْءِ] and **بَدَلُهُ** and **بَدِيلُهُ** meaning *the substitute for the thing; &c.*]; (M, K;) i. e., another thing: (S:) pl. **أَبْدَالٌ**, (IDrd, Msb, K,) which, as pl. of **بَدِيلٌ**, has few parallels. (IDrd, TA.) Sb says, [making a distinction between **بَدَلٌ** and **بَدِيلٌ**,] you say, **إِنَّ بَدَلَكَ زَيْدٌ**, i. e. *Verily Zeyd is in thy place*: but if you put **بَدَلٌ** in the place of **بَدِيلٌ**, you say, **إِنَّ بَدَلَكَ زَيْدٌ**, i. e. *Verily thy substitute is Zeyd*: and a man says to another, *Go thou with such a one; and he replies, مَعِيَ رَجُلٌ بَدَلُهُ, i. e. *With me is a man who stands in his stead, and is in his place, or***

who will stand &c. (M.) You say also, **بَدَلُ كَذَا** [and **بَدَلًا مِنْ كَذَا**], meaning *Instead of, in the place of, in lieu of, or in exchange for, such a thing.* (Kull.) [And **بَدَلُ أَنْ تَفْعَلَ كَذَا** *Instead of thy doing thus.*] — **الْأَبْدَالُ** (IDrd, S, M, K, &c.) and **الْبَدَلَاءُ** (TA) [*The Substitutes, or Lieutenants;*] *certain righteous persons, of whom the world is never destitute; when one dies, God substituting another in his place:* (S:) *certain persons by means of whom God rules the earth;* (M, K;) *consisting of seventy men,* (IDrd, M, K,) *according to their assertion, of whom the earth is never destitute;* (IDrd, TA;) *forty of whom are in Syria, and thirty in the other countries;* (IDrd, M, K;) *none of them dying without another's supplying his place,* (M, K,) *from the rest of mankind;* (K;) *and therefore they are named* **أَبْدَالٌ**: (M:) accord. to Abu-l-Bakà, as stated by El-Munáwec, it seems that they meant [by this appellation] *the substitutes and successors of the prophets;* and accord. to some, they were seven, neither more nor fewer, *by means of whom God takes care of the seven climates; one being successor of Abraham (El-Khaleel), and to him pertains the first climate; the second, of Moses (El-Keleem); the third, of Aaron; the fourth, of Idrees; the fifth, of Joseph; the sixth, of Jesus; and the seventh, of Adam:* (TA: [in which is also mentioned a treatise denying their existence, and disapproving of the assertion that by means of them God takes care of the earth:]) the sing. is **بَدَلٌ** and **بَدِيلٌ**, (T,) or **بَدِيلٌ**. (IDrd, S.) — **حُرُوفُ الْبَدَلِ** (M, K) *The letters of substitution; those which are substituted for other letters; not those which are substituted in consequence of ulghám.* (M.) [The letters included under this appellation differ accord. to different authors: see De Sacy's Gram. Ar. 2nd ed. i. 33.] — **بَدَلٌ** (Kr, M, K) and **بَدَلٌ**, (M, K,) applied to a man, also signify *Generous, and noble:* (Kr, * M, K:) and used in these senses, [says ISd,] they are, in my opinion, not devoid of implication of the meaning of a substitute: (M:) the pl. is **أَبْدَالٌ**. (M, K.)

بَدِيلٌ: see **بَدَلٌ**, in six places.

بَدَالٌ *A seller of eatables* (AHeyth, T, K) *of every kind*: thus he is called by the Arabs; (AHeyth, T;) because he changes one sale for another; selling one thing to-day and another to-morrow: (AHát, TA:) the vulgar say, **بَقَالَ**. (AHeyth, T, K.) — Also *One who has no more property than is sufficient for his purchasing one thing, and who, when he sells this, buys another thing in exchange for it.* (TA in art. **جَدَلٌ**.) [Hence,] **هَذَا رَأْيُ الْجَدَّالِينَ وَالْبَدَّالِينَ** is a phrase used as meaning *This is a flimsy opinion.* (TA in the present art. and in art. **جَدَلٌ**, [but in the latter without the و,] on the authority of AHeyth.)

مَبْدُولٌ: } see 2.
مَبْدُولٌ: }

بدن

1. **بَدَنٌ**, (T, S, M, Mgh, Msb, K,) aor. 2; (T, S;) and **بَدَنٌ**, aor. 2; (T, S, M, Msb, K;) inf. n.