

both] ²; and **بَغْضٌ**, aor. ²; (**ك**;) inf. n. **بَغَاضَةٌ**, (**س**, **أ**, **م**, **ك**;) inf. n. of the first; (**ت** **أ**;) *He*, or *it*, (a man, **س**, or a thing, **م**, **ك**;) *was*, or *became*, *hateful*, *odious*, or *an object of hatred*. (**س**, **أ**, **ك**;) — **بَغْضُ جَدِّهِ** ¹; *His fortune, or good fortune, fell*; syn. **عَثَرَ**. (**أ**;) And **بَغْضُ جَدِّكَ**, (**ل**, **ك**, **ت** **أ**;) or **بَغْضٌ**, (as in one copy of the **ك**;) or **بَغْضٌ**, (as in the **ك**;) ¹ *May thy fortune, or good fortune, fall*: syn. **تَعَسَّ**, (**ك**, **ت** **أ**;) and **عَثَرَ**: (**ت** **أ**;) a phrase ascribed by **IB** to the people of **El-Yemen**. (**ت** **أ**;) = See also 4, in three places.

2. **بَغْضَهُ اللَّهُ إِلَى النَّاسِ**, (**س**, **ت** **أ**;) or **لِلنَّاسِ**, (**م**, **ك**;) [but this I think doubtful, from what is said in explanation of the verb of wonder, (see 4,)] inf. n. **تَبْغِضُ**, (**س**, **ك**;) *God rendered him hateful, odious, or an object of hatred, to men*; (**س**, **م**, **ك**;) ² **تَبْغِضُ** being the contr. of **تَحْبِبُ**: (**ك**;) or *very hateful or odious*. (**ت** **أ**;) You say also, **حَبَبَ إِلَى زَيْدٍ وَبَغْضَ إِلَى عَمْرٍو** [*Zeyd was rendered an object of love to me, and 'Amr was rendered an object of hatred, or of much hatred, to me*]. (**أ**, **ت** **أ**;) =

3. **بَغَاضَتُهُ**, inf. n. **مُبَاغُضَةٌ**, *I rendered him [hatred, or] vehement hatred, reciprocally*. (**أ**, **ت** **أ**;) You say also, **بَيْنَهُمَا مُبَاغُضَةٌ** [*Between them two is reciprocal hatred, or vehement hatred*]. (**أ**;) =

4. **ابْغَضَهُ**, (**س**, **أ**, **م**, **ك**;) inf. n. **ابْغَاضٌ**, (**م**, **ك**;) *He hated him*. (**س**, **أ**, **م**, **ك**;) It is said that **ابْغَضَهُ** is not allowable: (**م**, **ك**;) or **يُبْغِضُنِي** is a bad form; (**أ** **ه** **أ** **ت**, **ك**;) used by the lower class; and sanctioned by **Th** only; for he explains **قَالَيْنِ**, as occurring in the **Kur** [xxvi. 168], by **بَاغِضَيْنِ**, which shows that he held **بَغْضٌ** to be a dial. var.; for otherwise he would have said **مُبْغِضَيْنِ**: (**أ** **ه** **أ** **ت**;) but the epithet **بُغُوضٌ** affords a strong evidence in favour of the opinion of **Th** here mentioned; for **فَعُولٌ** is mostly from **فَاعِلٌ**, not from **مَفْعُلٌ**. (**ت** **أ**;) = **مَا أَبْغَضَهُ إِلَيَّ**, (**س**;) or **لِي**, (**ك**;) is [said to be] anomalous; (**س**, **ك**;) because the verb of wonder is not regularly formed from a verb of the measure **أَفْعَلٌ**; but this is not anomalous; for it is from **أَفْعَلٌ**; but this is not anomalous; for it is from **أَفْعَلٌ** ["such a one was, or became, hateful, or odious, to me": signifying *How hateful, or odious, is he to me!* but *How he hates me!* for] the lexicologists and grammarians relate that **مَا أَبْغَضَنِي لَهُ** is said when thou hatest him; and **مَا ابْغَضَنِي إِلَيْهِ**, when he hates thee: (**IB**;) **ISd** says, on the authority of **Sb**, that **مَا ابْغَضَنِي لَهُ** means that thou art an object of hatred (**مُبْغِضٌ** [so in the **TA**, but this is evidently a mistake for **مُبْغِضٌ**, a hater,]) to him; and **مَا ابْغَضَهُ إِلَيَّ**, that he is an object of hatred with thee, or in thine estimation. (**ت** **أ**;) = **أَنْعَمَ اللَّهُ بِكَ عَيْنًا وَأَبْغَضَ بِعَدُوِّكَ عَيْنًا**, (so in the **A**, and the latter verb thus in the **JK** and in the **L**;) or the former verb is **نَعِمَ**, (**ل**, **ك**;) and the latter **بَغَضَ**, (**ك**, **ت** **أ**;) like **نَصَرَ**, (**ت** **أ**;) or **بَغَضَ**, (**ك**;) is a form of imprecation (**ت** **أ**;) ¹ [app. meaning *May God make thine eye to be refreshed by the sight of him whom thou lovest,*

and make the eye of thine enemy to be pained by the sight of him whom he hateth: or may God make an eye to be refreshed by the sight of thee, and make an eye to be affected with hatred by the sight of thine enemy].

5. **تَبْغِضَ** *He manifested, or showed, hatred; or he became, or made himself, an object of hatred; contr. of تَحْبَبَ*. (**ك**;) You say, **تَحْبَبَ لِي فَلَانٌ وَتَبْغِضَ لِي أَخُوهُ** [*Such a one manifested love to me, or made himself an object of love to me, and his brother manifested hatred to me, or made himself an object of hatred to me*]. (**أ**, **ت** **أ**;) =

6. **تَبَاغَضَ الْقَوْمُ** *The company of men hated one another*: (**م**, **ك**;) **تَبَاغُضٌ** is the contr. of **تَحَابُّ**. (**س**, **ك**;) You say, **مَا رَأَيْتُ أَشَدَّ تَبَاغُضًا مِنْهُمَا** [*I have not seen any more vehement in mutual hatred than they two*]. (**أ**, **ت** **أ**;) =

بَغْضٌ *Hatred; contr. of حُب*: (**س**, **أ**, **ك**;) a subst. from **ابْغَضَهُ**. (**م**, **ك**;) =

بَغْضَةٌ *Vehement hatred; as also بَغْضَاءٌ, (**س**, **أ**, **م**, **ك**;) and **بَغَاضَةٌ** [but see 1]. (**ت** **أ**;) = See also **بُغُوضٌ**.*

بَغْضَاءٌ: see what next precedes.

بُغُوضٌ: see what next follows.

بَغِيزٌ *Hateful; odious; an object of hatred*: (**س**, **أ**, **م**, **ك**;) **بَغِيزٌ**; as also **بُغُوضٌ** (**ت** **أ**;) and **مُبْغِضٌ**: (**م**, **ك**;) **ت** **أ**;) pl. of the first, **بَغِيزَاتٌ**. (**أ**, **ت** **أ**;) — Some say that it has also the contr. signification of *Hating*; i. q. **مُبْغِضٌ**: (**ت** **أ**;) and **Skr** explains **بَغِيزَةٌ** as signifying people hating thee. (**ل**, **ت** **أ**;) =

بَغَاضَةٌ: see **بَغْضَةٌ**.

مُبْغِضٌ: } see **بَغِيزٌ**.
مُبْغِضٌ: }

مُبْغِضَةٌ [*A cause of hatred*: a word of the same class as **مُحَلَّةٌ** and **مُجَنَّبَةٌ**]. (**أ**;) =

بغل

1. **بَغِلٌ**, aor. ², inf. n. **بُغُولَةٌ**, said of a man, i. q. **تَبَلَّدَ** [i. e. *He affected stupidity, dulness, or want of intelligence; or he became submissive, and humble; &c.*]. (**ت** **أ**;) [See also 2.] = **بَغْلَمٌ**: see 2.

2. **تَبْغِيلٌ**, the inf. n., signifies *The being big, thick, or rude, and hard, strong, or sturdy, in body; or said of the body: and hence, accord. to some, is derived بَغْلٌ*. (**ت** **أ**;) — **بَغِلٌ**, inf. n. as above, *He was impotent and weak, or languid, and fatigued*, (**JK**, **ك**, **ت** **أ**;) in going, or pace. (**ت** **أ**;) — **بَغِلَتِ الْإِبِلُ**, (**ك**;) inf. n. as above, (**س**, **ك**;) ¹ *The camels went a pace between that termed هَمْلَجَةٌ and that termed عَنَقٌ*: (**س**, **ك**, **ت** **أ**;) and hence **بَغْلٌ** is derived accord. to **IDrd**: (**ت** **أ**;) or *they went in a certain manner, with wide step*: (**JK**;) [see also 5:] or the inf. n. signifies *the going in a gentle manner*: and one says, **أَغْيَا فَبَغِلَ**, i. e. [he was fatigued, so] he went on easy, but a

quick, pace; syn. **هَمْلَجٌ**. (**ت** **أ**;) = **بَغْلَمٌ**, (inf. n. as above, **ت** **أ**;) ¹ *He made their children to be base-born, or ignoble*, (**ك**, **ت** **أ**;) by marrying among them; (**IDrd**, **ت** **أ**;) as also **بَغْلَمٌ**, aor. ²: (**ك**;) from **بَغِلٌ**; because the **بغل** [or mule] is unable to equal the heat, or course, of the horse. (**ت** **أ**;) =

5. **تَبْغِلَ** *He (a camel) became like the بغل [or mule] in the width of his step*. (**ت** **أ**;) [See also 2.] =

بَغْلٌ *The mule; i. e. the animal generated between the he-ass and the mare [or sometimes between the horse and the she-ass]*; (**ت** **أ**;) also called **بَغَالٌ**; so in a verse of **Jereer**: (**س**, **س** **غ**;) pl. **أَبْغَالٌ** [a pl. of pauc.] (**JK**) and **أَبْغَالٌ**, [also] a pl. of pauc., (**م**, **ك**;) and **بَغَالٌ**, (**JK**, **س**, **م**, **ك**;) a pl. of mult.; (**م**, **ك**;) and quasi-pl. n. **مَبْغُولَاتٌ**, (**ك**;) meaning *a number of mules (بغال) together*: (**JK**, **س**;) the female is termed **بَغْلَةٌ**; (**س**, **م**, **ك**;) pl. **بَغْلَاتٌ** and **بَغَالٌ**. (**م**, **ك**;) See 2, in two places. You say **طَرِيقٌ فِيهِ أَبْوَالُ الْبَغَالِ** [*A road in which is the urine of mules*]; meaning *a difficult road*. (**ت** **أ**;) And **فُلَانَةٌ أَعْقَرُ مِنْ بَغْلَةٍ** [*Such a woman is more barren than a she-mule*]. (**ت** **أ**;) And **الْبَغْلُ نَفْلٌ وَهُوَ لَهُ أَهْلٌ** [*The mule is a bastard, and he is a relation to him*]; meaning *he is a bastard*. (**ت** **أ**;) And as the mule suggests the idea of evil disposition, or perverseness, and roughness, you say, in describing him who is low, or ignoble, **هُوَ بَغْلٌ نَفْلٌ** [*He is a mule, a bastard*]. (**Er-Rughib**, **ت** **أ**;) The people of **Egypt** say, **اشْتَرَى فُلَانٌ بَغْلَةً حَسَنًا**, meaning *Such a one bought a beautiful female slave*: and **فِي بَيْتِ بَنِي فُلَانٍ بَغَالٌ** [*In the house of the sons of such a one are slaves, or female slaves*]: and **اشْتَرَيْتُ مِنْ بَغَالِ الْيَمَنِ وَلَكِنْ بَغَالِي الثَّمَنِ** [*I bought of the slaves, or female slaves, of El-Yemen, but for a high price*]. (**ت** **أ**;) =

بَغَالٌ [n. un. of **بَغَالَةٌ**, which is a coll. gen. n., like **حَمَارَةٌ** and **جَمَالَةٌ**, but explained by **Freytag** as meaning "he who possesses many mules;"] *An owner, or attendant*, (**Sb**, **س**;) of mules, (**Sb**, **ت** **أ**;) or of the mule. (**س**;) = See also **بَغْلٌ**, with which it is syn.

بَغَالَةٌ: see what next precedes.

هُوَ مِنَ الثَّوْرِ أَثْقَلُ وَمِنْ الْحِمَارِ أَثْقَلُ [*He is more mulish than the bull, and more heavy, or sluggish, than the ass*]. (**ت** **أ**;) =

بَغْلٌ: see **مَبْغُولَةٌ**.

بغمر

1. **بَغَمَتْ**, aor. ² (**س**, **ك**) and ² and ², (**ك**;) inf. n. **بُغَامٌ** (**JK**, **س**, **ك**) and **بُغُومٌ** (**JK**, **ك**;) and **تَبْغَمَتْ**; (**ك**;) *She (a gazelle) uttered a cry*: (**س**;) or *uttered her softest, or gentlest, cry* (**JK**, **ك**;) to her young one: (**ك**;) and sometimes it is said of a [wild] cow: (**ت** **أ**;) so too **بَغَمَرٌ** said of a male gazelle: and the verb is also used transitively, said of a female gazelle uttering this cry to her young one. (**JK**;) Also, (**س**, **ك**;) ² both verbs, (**ك**;) *She (a camel) uttered a cry without clearness*: (**س**;) or *uttered a broken, or an interrupted, not a prolonged, yearning cry, to, or for,*