

**بَجَل** [i. e. *magnified, honoured, &c.*]. (K.) = **بَجَل**, aor. ٢; and **بَجَل**, aor. ٢; inf. n. **بَجَل** and **بَجُول**; *He was, or became, in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life.* (K.) — And *He was, or became, joyful, glad, or happy.* (K.) = **بَجَلَهُ** *He bled him* (namely, a horse, or a camel,) *by opening the vein called* **الْبَجَل**: so accord. to analogy; like **وَجَعَهُ**, meaning “he bled him by opening the vein called **الْوَجَع**,” &c.] **لَمْ يُبَجَلْ** means *He had not been bled in the بَجَل*. (TA.)

2. **بَجَلَهُ**, (Msb, K.) inf. n. **تَبَجَّلَ**, *He magnified, honoured, revered, venerated, or respected, him:* (S, Msb, K:) or *he said to him بَجَلْ*, meaning *Sufficient for thee (جَسَدُكَ) is the place [or condition or rank] which thou hast attained.* (K.)

4. **ابْجَلَهُ** *It sufficed, or contented, him.* (S, K.) — *It rejoiced him.* (TA.)

**بَجَل**: see **بَجَل**.

**بَجَل** is a noun (Mughnee) *syn. with حَسْب*: (S, Mughnee, K:) and is also a verbal noun *syn. with يَكْفِي*. (Mughnee, K.) You say **بَجَلِي** (S, Mughnee, K) and **بَجَلِي**, (S, K.) meaning *حَسْبِي* [My sufficiency, or a thing sufficing me, i. e. sufficient for me, is such a thing]: (S, Mughnee, K:) [it is said in the Ham, p. 145, as on the authority of Akh, that they do not say **بَجَلِي**; but this is a mistranscription for **بَجَلْنِي**, as will be seen from what follows:] and, using it as a verbal noun, (Mughnee, K.) but this is rare, (Mughnee,) you say **بَجَلْنِي**, meaning *يَكْفِينِي* [It suffices me, or will suffice me]; (Mughnee, K;) and **بَجَلْكَ**, meaning *يَكْفِيكَ* [It suffices thee, or will suffice thee]: (K:) or, accord. to Akh, they say **بَجَلْكَ**, like as they say, **قَطْلْكَ**; but not **بَجَلْنِي**, like **قَطْلْنِي**: (S:) or the ن in **بَجَلْنِي** is absolutely necessary accord. to him who says that **بَجَل** is a verbal noun; and accord. to him who says that this word is *syn. with حَسْب*, the ن is allowable. (MF.) [See, under the words **قَطْلْ** and **قَطْلْ**, what is said respecting **قَطْلْنِي** and **قَطْلْنِي**.] In the saying of Jābir Ibn-Ra-lān Es-Simbiṣee,

• لَمَّا رَأَتْ مَعْشَرًا قَلَّتْ حَمُولَتُهُمْ •  
• قَالَتْ سَعَادَ أَهْلًا مَا لَكُمْ بَجَلًا •

[When she saw a company whose beasts of burden were few, So'ād said, Is this your property, sufficing you?] meaning, when she saw the fewness of our camels: the last word occupies the place of a denotative of state, and is made to end thus by poetic license: Abu-l-'Alā says that this word may be put in the accus. case as meaning *not exceeding what I see*; or it may be for **بَجَلِي**, after the manner of some of the Arabs who are related, by Akh and others, to have said **غَلَامًا** for **غَلَامِي**. (Ham pp. 299 and 300.) [See also 2: and see **بَجَل**.] — It is also a particle, (Mughnee,) meaning *نَعَمْ* [Yes; yea; or even so]. (Mughnee, K.)

**بَجَل** *Calumny, slander, or false accusation:* or this is with ḍamm; (K;) i. e. **بُجْل**; (T, TA;) meaning a great calumny &c.; (K,\*TA;) and Az thinks that this may be a dial. var. of **بُجْر**, with which it is *syn.*; because ل and ر are interchanged in many instances. (TA.) — **أَوِ الْبَجَلِ** denotes dispraise; meaning *Content with mean things; not desirous of the means of acquiring eminence:* (K:) or *content that another should manage affairs in his stead, and that he should be a burden upon others, saying, Sufficient for me (بَجَلِي [or حَسْبِي]) is that [state or condition] wherein I am:* (O, TA:) from a saying of Luḡmān Ibn-'Ād; (O, K;) as is also **دَوِ الْبَجَلَةِ**, which denotes praise. (O, TA.)

**بَجَلَةٌ** A goodly, or beautiful, form or appearance, figure, person, mien, or external state or condition: (Sh, K:) a pleasing aspect; goodliness, or beauty; grounds of pretension to respect; and excellence; or sharpness, or quickness, of intellect. (TA.) You say, **إِنَّهُ لَذُو بَجَلَةٍ** [Verily he has a goodly, or beautiful, form &c.]. (Sh, TA.) [See the end of the next preceding paragraph.] — **أَبَجَلَات**: pl. **بَجَلَات**. (K.)

**مُبَجَّلٌ** and **بَجِيلٌ**, applied to a man, i. q. **مُبَجَّلٌ** [Magnified, honoured, revered, venerated, or respected]: (Sh, K:) or bulky, or corpulent; (As, S;) applied to a man; (As, TA;) or to an old man: (S:) or the former signifies an old, or aged, lord or chief: (AA, S:) or a bulky, or corpulent, old man: or, as some say, one beyond the middle age, in whom one sees goodliness of form or appearance, and advancement in years: (Mgh:) or both signify an old man, who is a great lord or chief, endowed with goodliness, and with excellence, or sharpness of intellect: (K:) not applied to a woman; (TA;) i. e., a woman is not termed **بَجَالَةٌ**. (Mgh.)

**بَجِيلٌ**: see **بَجَالٌ**. — Also *Gross, big, thick, coarse, or rough*; applied to anything. (K.) — **أَمْرٌ بَجِيلٌ** An affair, an event, or a case, deemed strange, or evil, and great, or formidable. (TA.) **خَيْرٌ بَجِيلٌ** Ample, abundant, good or wealth or prosperity. (TA.)

**بَاجِلٌ** Being in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life; (K;) applied to a man and to a camel: (TA:) or, as Yaḡkooh says, on the authority of Abu-l-Ghamr El-'Okeylee, having much fat; applied to a man and a she-camel and a he-camel. (S.) — Also *Joyful, glad, or happy.* (K.)

**أَبْجَلٌ** A certain vein, (S,) a thick vein, (K, Ham p. 417,) of the horse and of the camel, (S, TA,) in the thigh and the shank, (Ham ubi suprā,) or in the hind leg or the fore leg, (TA,) corresponding to the **أُضْحَل** (S, K) of man: (S:) pl. **أَبْجَالٌ**. (Ham ubi suprā, TA.) You say, **فَصَدَّ أَبْجَلُهُ** [He opened his بَجَل]; i. e., the horse's or the camel's. (TA.) And one says of a swift

horse, **هُوَ وَاهِي الْأَبْجَالِ** [He is lax in the بَجَل]. (Ham ubi suprā.)

**بَجَالٌ**: see **بَجَالٌ**.

بح

1. **بَحَّ**, (L,) first pers. **بَحَحْتُ**, a. r. **بَحَّ**, (Isk, S, L, K,) and ISd says, I see, or think, that Lh has mentioned **بَحَّ**, which is extr. with respect to rule, (TA,) inf. n. **بَحَحَ**; (Isk, S, L, K;) and first pers. **بَحَحْتُ**, (AO, T, S, K,) but the former is the more chaste, (T, TA,) aor. **بَحَّ** (AO, S, K) and **بَحَّ** and **بَحَّ**, [which last is contr. to analogy,] (L,) inf. n. **بَحَّ** (AO, S, K) and **بَحَّ** and **بَحَّ** and **بَحَّ** and **بَحَّ** and **بَحَّ**; (K;) *He had a hoarse, rough, harsh, or gruff, voice*; (L;) *he was taken with a hoarseness, harshness, roughness, or gruffness, of the voice.* (K.) — It is tropically used in speaking of inanimate things; as in **بَحَّ الْعُودُ**, meaning † [The lute] was rough [in sound: see **أَبَحَّ**]. (A.)

4. **ابْحَهُ** *It* (crying out, or vociferating,) *rendered him hoarse, rough, harsh, or gruff, in voice.* (S,\*K.)

8. **أَبْحَجَ** *They are in a state of amplitude, and of plenty, or of abundance of herbage or of the goods or conveniences or comforts of life.* (K.)

R. Q. 1. **بَحَحَ**: see R. Q. 2, in two places.

R. Q. 2. **تَبَحَّجَ الدَّارَ**, (K,) and **بَحَّجَهَا**, (TA,) † *He was, or became, [established] in the middle, or midst, [which is the best part,] of the دار [i. e. abode, or district, or country, &c.], (K, TA,) and became possessed of mastery, dominion, or authority, and power, over it.* (TA.) Fr, however, makes **تَبَحَّجَ** to be from **الْبَاحَةُ** [q. v.], not from a reduplicative root. (TA.) — **تَبَحَّجَ** also signifies † *He was, or became, settled, or established, in authority and power, (syn. تَمَكَّنَ,) in alighting, and taking up his abode, or sojourning*; (S, K, TA;) and *was, or became, [established] in the middle, or midst, [or best part,] of the place of abode*; (TA;) and so **بَحَّجَ**. (K, TA.) — Also † *He took a wide, an ample, or a large, range.* (A.) — [Hence,] **تَبَحَّجَ الْحَيَا** † *The rain became of wide extent, and had influence upon the land.* (TA, from a trad.) — And **تَبَحَّجَتِ الْعَرَبُ فِي لُغَاتِهَا** † *The Arabs were copious, or took a wide range, in their dialects.* (A.) — And **تَبَحَّجَ فِي الْمَجْدِ** † *He became in an ample state of glory, honour, or dignity.* (TA.) — An Arab of the desert said, of a woman in labour, **تَرَكْتُهَا تَبَحَّجُ عَلَى أَيْدِي الْقَوَائِلِ** [app. † I left her obtaining delivery by the hands of the midwives]. (AZ, TA.)

**بَحَّةٌ**: see **أَبَحَّ**.

**بَحَّةٌ** (S, A, L, K) and **بَحَّاحٌ** (L) *Hoarseness, roughness, harshness, or gruffness, of the voice*; (L, K;) which is sometimes natural: or the former is applied absolutely, and the latter to that which