

بغى

1. **بَغَى**, (TA,) [aor. ϵ ,] inf. n. **بُعَاتٍ**, (Lth, K, TA,) said of a man, and a camel, &c., (TA,) *He uttered a vehement sound, or cry.* (Lth, *K, TA.) — Also, inf. n. as above, said of a vehement rain, descending in large drops, *It clave, or furrowed, the ground, and made it to flow.* (K, *TA.) — And, inf. n. **بَغَى**, *He stabbed, or stuck, a camel in the نَحْر, or throat, or uppermost part of the breast, (K, TA,) making the blood to flow; (TA;) and (TA) so* **بَغَى**. (A'Obeid, S, L, TA, all of which, except the last, mention only the latter verb in this sense.) — Also, (K,) inf. n. **بَغَى**, (TA,) *He dug a well.* (Z, K.) — **بَغَى** also signifies *The act of slitting, ripping, or rending; like* **بَغَى**: (TA:) and **تَبَغَى** the same; (S;) or *the doing so much.* (K.) You say, **زَقَّ الخُمِرُ** **تَبَغَى**, inf. n. **تَبَغَى**, *I slit, or ripped, or rent, the wine-skin.* (S.) — **بَغَى عَنْ**, (K,) inf. n. **بَغَى**, (TA,) *He removed it, took it off, or stripped it off, from over, or before, such a thing, which it covered, or concealed.* (Ibn-'Abbád, K.)

2: see 1, in three places.

5: see 7, in two places.

7. **انْبَغَى** *It came upon one suddenly, unexpectedly, without his knowledge.* (S, K, TA.) — **انْبَغَى المُنْزَنُ** *[The clouds, or white clouds, or clouds containing water,] clave asunder, with, or by reason of, rain, or violent rain; syn.* **انْبَجَجَ**; (S, K, TA;) or *opened vehemently with rain; (Z, TA;) and* **تَبَغَى** signifies the same. (S.) — **انْبَغَى فُلَانٌ بِالْجُودِ وَالْقَرَمِ** *[Such a one was profuse in bounty and generosity].* (TA.) — **انْبَغَى فِي الْكَلَامِ** (S, K) *He was profuse in speech; (K, *TA;) as also* **تَبَغَى** (K) and **ابْتَغَى**. (Sgh, K.)

8: see 7.

بُعَاتٍ: see what next follows, in two places.

بُعَاتٍ *Clouds (سَحَابٌ) pouring forth [rain] with vehemence.* (S.) — Also, and **بُعَاتٍ** and **بُعَاتٍ** and **بُعَاتٍ**, *Rain coming suddenly, or unexpectedly, with vehemence, in large drops.* (K, TA.) **جَمْرُ البُعَاتِ**, in a trad. respecting prayer for rain, means *† Copious, abundant, extensive rain.* (TA.) — And **بُعَاتٍ** all these four words, *† A torrent vehemently driving; (K, TA;) that carries away everything.* (AHn, TA.)

بُعَاتٍ: } see **بُعَاتٍ**, in two places.
بُعَاتٍ: }

أَرْضٌ مَبْغُوتَةٌ *Land upon which what is termed* **بُعَاتٍ** *[i. e. either the rain or torrent so termed] has fallen, or descended.* (Nawádir el-Aṣráb, TA.)

بعل

1. **بَعَلَ**, (S, Mgh, K,) aor. ϵ , (K,) or ϵ [contr. to rule]; (Mgh;) or the pret. is **بَعَلَ**; (so in the Ham p. 337;) inf. n. **بُعُولَةٌ** (Mgh, K) and **بُعَالَةٌ** also (Ham ubi supra) [and app. **بَعَلَ**, for it is said in the Ham p. 359 that the primary signification

of **البُعْلُ** is **التَّكَاحُ**]; *He (a man, S) became a husband; (S, K;) as also* **استَبَعَلَ**: (K:) *he married, or took a wife.* (Mgh.) And in like manner, **بَعَلَتْ**, inf. n. **بُعُولَةٌ**, *She became a wife: (TA:) [and it seems to be indicated in the Ham p. 359 that* **ابتعلت** *and* **تبعلت** *signify the same:] and* **باعت** *she took to herself a husband.* (K.) — **بَعَلَ عَلَيْهِ** [as though originally signifying *He became a بعل, or lord, over him:] he was in-compliant, or unyielding, to him; he resisted him, or withstood him.* (K.) Hence, in a trad., **فَمَنْ بَعَلَ عَلَيْكُمْ أَمْرَكُمْ فَأَقْتُلُوهُ** *And whoso resisteth and disobeyeth your command, slay ye him.* (TA.) — **بَعَلَ**, (S, K,) **بَأْمَرُهُ**, aor. ϵ , (K,) *† He became confounded, or perplexed, so that he was unable to see his right course, (S, K,) by his affair, or case, and feared, and was disgusted, (K,) and remained fixed in his place like as do the palm-trees termed* **بُعْل**, (TA,) *not knowing what to do.* (K.)

3. **بَاعَلَ الْقَوْمُ قَوْمًا** *The people intermarried with a people.* (K.) You say also, **بَنُو فُلَانٍ لَا يُبَاعَلُونَ** *The sons of such a one, none is married to them, nor are they married [to any but persons of their own tribe].* (Ham p. 337.) — [The inf. n.] **بَعَلَ** signifies also *The playing, or toying, together, of a man with his wife; (S, Mgh, Msh, K;) and so* **مُبَاعَلَةٌ** [also an inf. n. of the same verb], (Msh, K,) and **تَبَاعَلَ** [inf. n. of 6]. (K.) You say, **بَاعَلَ أَمْرَأَتَهُ** *He played, or toyed, with his wife.* (Msh.) And **تَبَاعَلَ زَوْجَاهَا** *She plays, or toys, with her husband.* (S.) And **بَيْنَهُمَا مُبَاعَلَةٌ** *Between them two is playing, or toying.* (TA.) And **هُمَا يَتَبَاعَلَانِ** *They two play, or toy, together, each with the other.* (TA.) — And metonymically, (TA,) **بَعَلَ** signifies also *† I. q. جَبَّاعٌ*; (Az, K, TA;) and so **مُبَاعَلَةٌ**. (TK.) You say, **بَاعَلَهَا**, meaning *† He lay with her.* (TK.) — And **فُلَانٌ فُلَانًا** *† Such a one sat with such a one: (K, TA:) the idea of playing, or toying, being imagined to be implied.* (TA.)

5. **تَبَعَلَتْ**: see 1. — Also *She was obedient to her husband; (K;) [so too* **ابتعلت**, *as will be seen from what follows;] and so* **زَوْجَهَا** *† تبعلت: (TA:) or she adorned herself for her husband.* (K.) You say **أَمْرَأَةٌ حَسَنَةُ الْإِنْتِعَالِ** *A woman who is good in obedience to her husband.* (TA.)

6: see 3, in two places.

8: see 1: — and see also 5, in two places.

10. **استَبَعَلَ**: see 1. — Also, said of palm-trees (**نَخْلٌ**), *They became what are termed* **بُعْل**, q. v., (S, TA,) and *great.* (TA.) — And, said of a place, *It became what is termed* **بُعْل**: (K:) or *it became elevated.* (TA.)

بَعَلَ *A husband: (S, Mgh, Msh, K:) pl.* **بُعُولَةٌ** (S, Msh, K) and **بُعُولٌ** and **بُعَالٌ**. (K.) And *A wife; as also* **بُعْلَةٌ**; (S, Msh, K;) like **زَوْجٌ** and **زَوْجَةٌ**. (S, Msh, *.) — *A lord, a master, an owner, or a possessor, (S, Msh, K,) of a thing, (K,) such as a house, and a beast, (TA,) or a she-camel: (S:) a head, chief, ruler, or person of authority.* (El-Khattābī, TA.) — [And hence,] *A certain*

idol, (S, K,) of gold, (TA,) belonging to the people of Ilyás, (S, K,) who is said to be the same as Idrees, the grandfather, or an ancestor, of Noah, or to have been a grandson of Aaron, (Bd in vi. 85,) or the son of the brother of Aaron: (Jel ibid.) it is mentioned in the Kur xxxvii. 123: accord. to one copy of the K, it belonged to the people of Jonas; and so in the Kitáb el-Mujarrad of Kr: accord. to Mujāhid, it means a deity that is not God: (TA:) or a certain king: (IAqr, K:) but [SM says,] the correct explanation is the first: (TA:) or a certain idol belonging to the people of Bekk, in Syria; i. e., of the town now called Baḥla-Bekk: so in the Kur: (Bd, Jel:) or it means in the dial. of El-Yemen a lord; and so in the Kur. (Bd.) — Also *One whom it is a necessary duty to obey; as a father, and a mother, and the like.* (TA.) — And *A family, or household, whose maintenance is incumbent on a man.* (TA.) — And it may be a contraction of **بُعْل**, as meaning *Lacking strength, or power, or ability; unable to find the right way to accomplish his affair.* (TA.) — Also *† A weight, or burden.* (K, TA.) You say, **فُلَانٌ بَعْلًا عَلَى أَهْلِهِ** *† Such a one became a weight, or burden, upon his family; because of his ascendancy over them.* (Er-Rághib, TA.) — **† Elevated land, (S, K,) upon which comes neither running water nor torrent, (S,) or that is not rained upon more than once in the year: (K:) or** **† land elevated above other land; as being likened to the man who is thus termed.** (Er-Rághib, TA.) — **† Any palm-trees, and other trees, and seed-produce, not watered: or such as are watered by the rain: (K:) or** **† palm-trees (نَخْلٌ) that imbibe with their roots, and so need not to be watered: (S, Mgh, Msh, K:) metaphorically so applied: (Mgh:) AA says that it is syn. with** **عَذَى**, *meaning what is watered by the rain: but Aṣ says that this latter word has the meaning just given, whereas* **بُعْل** *signifies what imbibes with its roots, without irrigation or rain: (S, Msh:) or palm-trees growing in land whereof the supply of water is near [to the surface], so that it suffices without their having irrigation or rain: (TA:) or large, so as to imbibe with the roots: (Er-Rághib, TA:) and* **† a male palm-tree; (K, TA;) likened to the man who is thus termed: (TA:) and Az says that it is used as meaning** **† [dates such as are termed]** **قَسَبٌ**. (TA.) — And **† The tax, or impost, that is given for the watering of palm-trees.** (K.)*

بُعْلٌ part. n. of **بَعَلَ**, *Confounded, or perplexed, &c.* (K.) And *Lacking strength, or power, or ability; unable to find the right way to accomplish his affair.* (TA.) — With ϵ , applied as an epithet to a woman, (S,) and meaning *One who does not dress, or wear clothes, well, (K, TA,) nor well adjust her personal state or condition.* (TA.)

بغت

1. **بَغَتَهُ**, (S, A, &c.,) aor. ϵ , (A, Msh, K,) inf. n. **بَغْتٌ** and **بَغْتَةٌ** (S, A, Msh, K) and **بَغَتْ** (MF) and **بَغْتَةٌ** (K) and **بَغْتَةٌ**, with teshdid to the ت, of the same measure as **جَرَبَةٌ**, accord. to AA's