

purulent matter. (JK.) And **بَرَأَ جُرْحَهُ عَلَى بَغَى** *His wound healed having somewhat of corruption in it.* (S.) — **بَغَى**, (K,) aor., inf. n. **بَغَى**, (TA,) also signifies *He lied; said what was untrue.* (K.) **مَا تَبَغَى**, in the Kur [xii. 65], is said to mean *We do not lie; and we do not act wrongfully; or it may mean what do we seek, or desire?* (TA.) — Also, (K,) inf. n. **بَغَى**, (TA,) *He looked at a thing [to see] how it was; (K;) and so بَغَا*, inf. n. **بَغَا**: mentioned by Kr. (TA.) — And, (K,) with the same inf. n., (TA,) *He looked, watched, or waited, for a person or thing.* (Kr, K.)

3: see 1, latter part, in two places. — Lh mentions the saying, addressed to a pretty woman, **إِنَّكَ لَجَمِيلَةٌ وَلَا تُبَاغِي**, as meaning *Verily thou art pretty, and mayest thou not be smitten by the [evil] eye:* (TA in this art.:) but accord. to some, the verb in this instance belongs to art. **بَوَّغَ** or art. **بَوَّغَ**. (TA in art. **بَوَّغَ**.)

4: see 1, in five places. — **ابْغَاهُ الشَّيْءُ** also signifies *He made him, or caused him, to seek the thing; to seek for it, or after it; to seek, or desire, or endeavour, to find, and take, or get, it.* (S.)

5: see 1, first sentence.

6. **تَبَاغَوْا** *They acted wrongfully, injuriously, or tyrannically, one towards another; exalted themselves, one against, or above, another; overpowered, or oppressed, one another.* (S, TA.)

7. **ابْغَى** is said in the S to be quasi-pass. of **بَغَى**, like as **اُنْكِرَ** is of **كَرَرَهُ**; and Esh-Shiháb says of the aor. that it is quasi-pass. of **بَغَاهُ**, aor. **بَغَى**, in the sense of **طَلَبَهُ**: (TA:) [Fei says,] it has been asserted that **ابْغَى** is quasi-pass. of **بَغَى**; but a verb of the measure **انفعل** is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of **كَرَرَهُ**, of which the quasi-pass. is **اُنْكِرَ**; which **ابْغَى** does not: some, however, allow its being thus used: (Msb:) accord. to Zj, it is as though it were syn. with **اُنْطَلَبَ**, as quasi-pass. of **طَلَبَ**, and means *It was, or became, suitable, fit, meet, or proper; (Zj, TA;) [or right, and allowable; and good: or very requisite: (see explanations of exs. following:)] or it behooved: and] it was, or became, facilitated, or easy; (Er-Rághib, K;) and practicable, or manageable. (Er-Rághib, TA.)* Accord. to some, this verb is not used in the pret. tense, but only in the aor.: it is reckoned among verbs imperfectly inflected: (Msb, TA:) but the pret. is mentioned by AZ and Sb and Zj, and by El-Khattábee on the authority of Ks; and was often used by Esh-Sháfi'ee: it is, however, very rare. (TA.) You say, **يَتَبَغَى لَكَ أَنْ تَفْعَلَ كَذَا** [*It is suitable to thee, or is fit, meet, or proper, &c., for thee, or it behooveth thee, that thou shouldst do such a thing.*] (S, TA.) And, accord. to Zj, **اُنْبَغَى لِفُلَانٍ أَنْ يَفْعَلَ**, as meaning *It was, or became, suitable to such a one, or fit, meet, or proper, for him, that he should do, or to do, such a thing.* (TA.) And **مَا يَتَبَغَى لَكَ أَنْ تَفْعَلَ هَذَا**, (Lh, K,) and **مَا يَتَبَغَى**, (K, TA,) with fet-ḥ to the غ, (TA,) and **مَا اُنْبَغَى**, and **مَا اُنْبَغَى**; (Lh, K;) of which four phrases, the first is given by Lh as

explanatory of the third and fourth, and means, accord. to Esh-Shiháb, *It is not right, proper, fit, or meet, nor allowable, for thee that thou shouldst do this, or to do this; and it is not good for thee &c.; but he adds that only the aor. has been heard from the Arabs in this sense.* (TA.) And **يَتَبَغَى أَنْ يَكُونَ كَذَا** *It is very requisite that it should be so, or that such a thing should be; [or it ought to be so, or such a thing ought to be; it behooves that it should be so, or such a thing behooves;] it is not well that such a thing should be neglected, or left undone.* (Msb.) And Ks is related to have heard, from the Arabs, the phrase, **مَا يَتَبَغَى أَنْ يَكُونَ كَذَا**, meaning *It is not right that it should be so, or that such a thing should be: or it is not good &c.* (Msb.) It is said in the Kur [xxxvi. 69], **وَمَا عَلَّمْنَاهُ الشَّعْرَ وَمَا يَنْبَغِي لَهُ**, i. e. [*And we have not taught him poetry, or versification, nor is it right, proper, fit, or meet, for him: (Bd:) or nor is it easy to him, (Bd, Jel, Er-Rághib,) or practicable to him.* (Bd, Er-Rághib.)

8: see 1, first sentence, in two places: — and see also 7, in two places.

10: see 1, first sentence. — You say also, **اسْتَغَى** **بَغَا لَهُ** and **الْقَوْمَ فَبَغَوْا** [*He asked the people, or company of men, to seek a thing for him, and they sought it for him.*] (Lh, K.)

**بَغَى** [originally an inf. n. (see 1)] *Much of rain; or much rain: in [some of] the copies of the K, the بَطَر is erroneously put for المطر: (TA:) [and in some, the بَغَى for البَغَى: in a MS. copy, I find البَغَى الكَثِيرَ مِنَ الْمَطَرِ: and in the CK, the main portion, (As, S,) or the vehemence, and the main portion, (Lh, JK, TA,) of the rain of the sky. (As, Lh, JK, S, TA.) Hence the saying, ذَفَعْنَا بَغَى السَّمَاءِ خَلْفَنَا (As, S, TA) or عَنَّا (Lh, TA) [lit. We drove away the main portion, or the vehemence, and the main portion, of the rain of the sky behind us or from us; meaning it was driven away behind us or from us, or it departed; as is shown in art. ذَفَعَ].*

**بَغِيَّةٌ**: see what next follows.

**بَغِيَّةٌ** and **بَغِيَّةٌ** (JK, S, Msb, K) and **بَغَايَةٌ** (K) *A thing sought; (JK, K;) as also بَغَايَةٌ [originally an inf. n. (see 1)]: (JK:) or a thing wanted, needed, or required; an object of want or need; a want, or needful or requisite thing or affair: (S, Msb:) as in the saying, لِي فِي بَغِيَّةٍ [I have among the sons of such a one an object of want]: (S:) or the first signifies a state that one seeks; and the second, a thing itself that one wants: (As, S, Msb:\*) and the first, (JK,) or third, (K,) signifies also a stray beast that is sought: (JK, K:) the pl. of the second is **بَغَايَاتٌ**. (JK.) **ارْتَدَّتْ عَلَى فُلَانٍ بَغِيَّتُهُ** [*The thing that he sought was refused to such a one*] is said of one who finds not what he seeks. (TA.)*

**بَغُو**: see what next follows.

**بَغَى**, accord. to some, of the measure **فَعِيلٌ**; **مَبَغَى** [*A place where a thing is sought: and*

accord. to others, of the measure **فَعُولٌ**, originally **بَغُوِي**; [if of the former, originally meaning "sought;" and if of the latter, originally meaning "seeking;" and therefore [in either case] not admitting the affix **ة**: (TA:) *A fornicatress, an adulteress, or a prostitute; (JK, S, Mgh, Msb, K;) as also بَغُوِي [of the measure فَعُولٌ, and therefore anomalous, like نَبُوِي]: (M, K:) بَغِيَّةٌ is not applied to a man, (Lh, Msb,) nor بَغِيَّةٌ to a woman: (Lh, TA:) pl. **بَغَايَا**. (S, Mgh, Msb.) [See an ex. voce مَبَغَى.] — Also *A female slave, (JK, S, K,) whether she be a fornicatress or an adulteress or a prostitute or not; (TA;) not meant to imply revilement, though originally applied to female slaves because of their prostitution of themselves: (S:) or a free woman who is a fornicatress or an adulteress or a prostitute: so in the K: but correctly, or a fornicatress or an adulteress or a prostitute, whether free or a slave: (TA:) and a female singer, though chaste; because of fornication's being originally attributable to such a person: (Msb:) pl. as above. (JK, S, TA.) One says, **قَامَتْ عَلَى رُؤُوسِهِمُ الْبَغَايَا** [*The female slaves stood over their heads.*] (S.) — **بَغَايَا** also signifies *The scouts, or companies of scouts, that precede an army: (S, K, TA:) but the sing. of this is بَغِيَّةٌ. (TA.)***

**بَغِيَّةٌ**: see **بَغِيَّةٌ**. — Also, pl. **بَغَايَا**: see **بَغِيَّةٌ**, last sentence.

**بَغَايَةٌ**: see **بَغِيَّةٌ**.

**بَاغٌ** *Seeking; seeking for, or after; seeking, desiring, or endeavouring, to find, and take, or get: pl. بَغَاةٌ and بَغَايَانٌ (K) and بَغَاةٌ. (TA: [there mentioned as a pl., but not said to be of بَاغ, nor explained.])* **بَاغٌ وَهَادٍ**, lit. *A seeker of [stray] camels and a guide of the way, mentioned in a trad. respecting the Hijrah (as said by Abó-Bekr to a man who asked him "Who are ye?"), alludes to the seeking of religion and the guiding from error. (TA.) One says, قَرَّبُوا لِهَذِهِ الْإِبِلِ* [*Disperse ye, for these camels, seekers*] to scatter themselves in search thereof. (S.) — *Acting wrongfully, injuriously, or tyrannically, [&c.] towards others: pl. بَغَاةٌ. (Msb. [See 1.])* **غَيْرُ بَاغٍ**, in the Kur ii. 168, [&c.,] means *Not being a revolter from the Muslims, (Jel,) or, against the Imám: (TA:) or it means not desiring to eat for the sake of enjoyment: or not seeking to exceed the limit of his want: (Az, TA:) or not seeking what he should not seek. (Er-Rághib, TA.)* **فِرْقَةٌ بَاغِيَّةٌ** *A company of men revolting from the just Imám. (K.)* **بَاغِيَّةٌ** *A party occupying itself with corrupt, wrong, or unjust, conduct. (Msb.)* — *A camel that does not impregnate, or get with young. (Kr, K.)* — *A horse that is proud, or self-conceited, with exceeding briskness or liveliness or sprightliness: (JK, Ham p. 210:) [but] Kh disallows its being thus used. (S.)* — [The pl.] **بَغَايَانٌ** also signifies *What the sportsman, or hunter, seeks, of game, or objects of the chase. (JK.)*

**مَبَغَى** [*A place where a thing is sought: and*