

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

2. **بَغْضُهُ** **اللَّاسِ إِلَى النَّاسِ**, (**س**, **ت** **أ**;) or **لِلنَّاسِ**, (**م**sb,) [but this I think doubtful, from what is said in explanation of the verb of wonder, (see 4,)] inf. n. **تَبْغِيزٌ**, (**س**, **ك**;) *God rendered him hateful, odious, or an object of hatred, to men*; (**س**, **م**sb,*) **تَبْغِيزٌ** being the contr. of **تَحْسِبٌ**: (**ك**;) or very hateful or odious. (TA.) You say also, **حَبِبٌ إِلَى زَيْدٍ وَبَغْضٌ 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. **بَاغَضْتَهُ**, inf. n. **مِباغَضَةٌ**, *I rendered him [hatred, or] vehement hatred, reciprocally.* (**أ**,* **ت** **أ**.) You say also, **بَيْنَهُمَا مِباغَضَةٌ** [*Between them two is reciprocal hatred, or vehement hatred*]. (**أ**.)

4. **ابْغَضَهُ**, (**س**, **أ**, **م**sb, **ك**;) inf. n. **ابْغَاظٌ**, (**م**sb,) *He hated him.* (**س**, **أ**,* **م**sb, **ك**;) It is said that **بَغْضُهُ** is not allowable: (**م**sb;) or **يَبْغِضُنِي** is a bad form; (**أ**hát, **ك**;) used by the lower class; and sanctioned by Th only; for he explains **بَاغِضِينَ**, as occurring in the **ك**ur [xxvi. 168], by **بَاغِضِينَ**, which shows that he held **بَغْضٌ** to be a dial. var.; for otherwise he would have said **مِباغِضِينَ**: (**أ**hát:) but the epithet **بَغُوضٌ** affords a strong evidence in favour of the opinion of Th here mentioned; for **فَعُولٌ** is mostly from **فَاعِلٌ**, not from **مَفْعِلٌ**. (TA.) — **مَا أَبْغَضَهُ إِلَى**, (**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 **بَغْضٌ فَلَانٌ إِلَى** ["such a one was, or became, hateful, or odious, to me:"] **مَا ابْغَضَهُ** **إِلَى** signifying *How hateful, or odious, is he to me!* but **مَا ابْغَضَهُ لِي**, *How he hates me!* for] the lexicologists and grammarians relate that **مَا أَبْغَضَنِي لَهُ** is said when thou hatest him; and **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 (**مِباغِضٌ** [so in the TA, but this is evidently a mistake for **مِباغِضٌ**, a hater,]) to him; and **مَا ابْغَضَهُ إِلَيَّ**, that he is an object of hatred with thee, or in thine estimation. (TA.) — **أَنْعَمَ اللَّهُ بِكَ عَيْنًا وَأَبْغَضَ بِعَدْوِكَ عَيْنًا**, (so in the **أ**, and the latter verb thus in the **ج** **ك** and in the **ل**;) 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 (TA) † [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. **تَبْغِضٌ** *He manifested, or showed, hatred; or he became, or made himself, an object of hatred*; contr. of **تَحْسِبٌ**. (**ك**;) You say, **تَحْسِبٌ لِي فُلَانٌ وَتَبْغِضٌ 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. **تِباغِضُ الْقَوْمِ** *The company of men hated one another*: (**م**sb:) **تِباغِضٌ** is the contr. of **تَحَابُّبٌ**. (**س**, **ك**;) You say, **مَا رَأَيْتُ أَشَدَّ تِباغِضًا مِنْهُمَا** [*I have not seen any more vehement in mutual hatred than they two*]. (**أ**, **ت** **أ**.)

بَغْضٌ *Hatred*; contr. of **حُبٌّ**: (**س**, **أ**, **ك**;) a subst. from **أَبْغَضَهُ**. (**م**sb.)

بَغْضَةٌ *Vehement hatred*; as also **بَغْضَاءٌ**, (**س**, **أ**, **م**sb, **ك**;) and **بَغَاظَةٌ** [but see 1]. (TA.) — See also **بَغِيزٌ**.

بَغْضَاءٌ: see what next precedes.

بَغُوضٌ: see what next follows.

بَغِيزٌ *Hateful; odious; an object of hatred*: (**س**, **أ**, **م**sb, **ك**;) *hated*; as also **بَغُوضٌ** (TA) and **مِباغِضٌ**: (**م**sb, **ت** **أ**;) pl. of the first, **بَغِيزَاءٌ**. (**أ**, **ت** **أ**.) — Some say that it has also the contr. signification of *Hating*; i. q. **مِباغِضٌ**: (TA;) and **س**kr explains **بَغِيزَةٌ** as signifying people hating thee. (**ل**, **ت** **أ**.)

بَغَاظَةٌ: see **بَغْضَةٌ**.

مِباغِضٌ: } see **بَغِيزٌ**.
مِباغِضٌ: }

مِباغِضَةٌ [*A cause of hatred*: a word of the same class as **مِباغِضَةٌ** and **مِباغِضَةٌ**]. (**أ**.)

بغل

1. **بَغَلٌ**, aor. ², inf. n. **بُغُولَةٌ**, said of a man, i. q. **تَلَدَّدَ** [i. e. † *He affected stupidity, dulness, or want of intelligence; or he became submissive, and humble; &c.*]. (TA.) [See also 2.] — **بُغُولَةٌ**: 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 **بُغُلٌ***. (TA.) — **بُغُلٌ**, inf. n. as above, † *He was impotent and weak, or languid, and fatigued*, (**ج** **ك**, **ت** **أ**;) *in going, or pace*. (TA.) — **بَغَلَتِ الإِبِلُ**, (**ك**;) inf. n. as above, (**س**, **ك**;) † *The camels went a pace between that termed **هَمَلَجَةٌ** and that termed **عَنْقٌ***, (**س**, **ك**, **ت** **أ**;) and hence **بُغُلٌ** is derived accord. to IDrd: (TA;) or they went in a certain manner, with wide step: (**ج** **ك**;) [see also 5:] or the inf. n. signifies the going in a gentle manner: and one says, **أَعْيَا فَبَغَلٌ**, i. e. [he was fatigued, so] he went an easy, but a

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

5. **تَبْغِلٌ** *He (a camel) became like the **بُغُلٌ** [or mule] in the width of his step*. (TA.) [See also 2.]

بُغُلٌ *The mule; i. e. the animal generated between the he-ass and the mare [or sometimes between the horse and the she-ass]*; (TA;) also called **بُغَالٌ**; so in a verse of Jereer: (**س**, **س**gh:) pl. **أَبْغُلٌ** [a pl. of pauc.] (**ج** **ك**) and **أَبْغَالٌ**, [also] a pl. of pauc., (**م**sb,) and **بُغَالٌ**, (**ج** **ك**, **س**, **م**sb, **ك**;) a pl. of mult.; (**م**sb;) and quasi-pl. n. **مِباغُولَةٌ**, (**ك**;) meaning a number of mules (**بُغَالٌ**) together: (**ج** **ك**, **س**;) the female is termed **بُغْلَةٌ**; (**س**, **م**sb, **ك**;) pl. **بُغَالَاتٌ** and **بُغَالٌ**. (**م**sb.) See 2, in two places. You say **طَرِيقٌ فِيهِ أَبْوَالُ الْبُغَالِ** [*A road in which is the urine of mules*]; meaning † a difficult road. (TA.) And **فُلَانَةٌ أَعْقَرٌ مِنْ بَغْلَةٍ** [*Such a woman is more barren than a she-mule*]. (TA.) And **الْبُغُلُ نَعْلٌ وَهُوَ لَهُ أَهْلٌ** [*The mule is a bastard, and he is a relation to him*]; meaning † he is a bastard. (TA.) 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 بُغُلٌ نَعْلٌ** † [*He is a mule, a bastard*]. (Er-Rághib, TA.) The people of Egypt say, **اشْتَرَى فُلَانٌ بَغْلَةً حَسَنًا**, meaning † [*Such a one bought a beautiful*] female slave: and **فِي بَيْتِ بَنِي فُلَانٍ بُغَالٌ** [† *In the house of the sons of such a one are slaves, or female slaves*]: and **اشْتَرَيْتُ مِنْ بُغَالِ الْيَمَنِ وَلَدِينَ بَغَالِي التَّمَنِ** [† *I bought of the slaves, or female slaves, of El-Yemen, but for a high price*]. (TA.)

بُغَالٌ [n. un. of **بُغَالَةٌ**, 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 **بُغُلٌ**, with which it is syn.

بُغَالَةٌ: see what next precedes.

بُغُولَةٌ † **هُوَ مِنَ الْقَوْمِ أَثْقَلُ وَمِنَ الْحَمَارِ أَثْقَلُ** † [*He is more mulish than the bull, and more heavy, or sluggish, than the ass*]. (TA.)

مِباغُولَةٌ: see **بُغُلٌ**.

بغمر

1. **بَغْمَتٌ**, aor. = (**س**, **ك**) and ² and ², (**ك**;) inf. n. **بُغَامٌ** (**ج** **ك**, **س**, **ك**) and **بُغُومٌ**; (**ج** **ك**, **ك**;) and **تَبْغَمَتْ**; (**ك**;) *She (a gazelle) uttered a cry*: (**س**;) or *uttered her softest, or gentlest, cry* (**ج** **ك**, **ك**) to her young one: (**ك**;) and sometimes it is said of a [wild] cow: (TA;) 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. (**ج** **ك**.) Also, (**س**, **ك**;) **بُغَمَرٌ** 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,*