

مبہرج: see بہرج, in four places.

نبہرج: see بہرج, in two places.

بہظ

1. بہظہ, aor. -, inf. n. بہظ, *It (a load, or burden,) oppressed him by its weight, and he was unable to bear it: (S, M, TA.)* or *pressed heavily upon him, and distressed him. (T, TA.)* [And hence,] † *It (an affair, M, K, or anything, T) oppressed him by its weight, (T, M,) and he was unable to bear it: (M:)* or *overpowered him, and pressed heavily upon him, and distressed him; (Jm, K;) and so بہضہ, as heard by Aboo-Turab from an Arab of the desert; but no one has followed him in this. (Az, TA.)* You say also, *بہظ الراحلة He loaded the riding-camel heavily, and fatigued it. (K.)*

أمر باهظ † *A distressing, grievous, or difficult, affair. (S, CK, but wanting in two MS. copies of the K.)* And *باهظ [alone], (CK, but wanting in two MS. copies of the K,) or باهظة, (O, TA,) † A calamity, or misfortune. (O, K, TA.)*

باهظ: see باهظة.

مبہوظ *Oppressed by the weight of a load, and unable to bear it. (S.)* [And hence,] † *Any one having a thing required of him which he is unable to do, or which he cannot find. (TA.)* And *قرن مبہوظ † An opponent, or an adversary, overcome, or vanquished. (TA.)*

بہق

1. بہق, aor. -, inf. n. بہق, *It (the body) was, or became, affected with [the disease termed] بہق (Msb.)*

[The mild species of leprosy termed "alpus," or "vitiligo alba;" in Hebrew *בַּרְס*]; a whiteness, less than what is termed *برص*, that comes upon the external skin of a man; (JK;) a whiteness that affects the skin, (S,) or body, (Mgh, Msb,) differing from the colour of the latter; (S, Msb;) not from what is termed *برص*, (S, Mgh,) or not *برص*: (Msb:) and, accord. to IF, a blackness that affects the skin; [i. e. the species of leprosy termed "melas," or "lepra maculosa nigra;" or a colour differing from that of the skin: (Msb:) a thin whiteness that affects the exterior of the cuticle, by reason of a bad state of the temperament of the part, inclining to coldness, and the predominance of the phlegm over the blood: the black [species] thereof alters (يَغْيِرُ, in the CK *يَغْتَرِي*), the skin to blackness, by reason of the mixing of the black bile with the blood. (K, TA.) — [Hence,] *بہق الحجر † [Lichen, or liverwort;] a certain plant; (K;) i. e. حزاز الحجر [more commonly called حزاز الصخر (TA:) or i. q. الجوز جندم, (K, TA,) or الجوز جندم, (CK,) [evidently from the Persian جَوَزْ گُنْدَم explained in Johnson's Pers. Ar. and Engl. Dict. as "sandix-gum, juniper:" but SM says that] this is a certain plant, the body [or substance] of which is محبب [app. meaning*

*composed of globules or the like; probably a particular species of lichen, with spherical cells. (TA.)*

أبہق, applied to a man, *Affected with [the disease termed] بہق (JK, Msb:) fem. بہقاة. (Msb.)* — [And hence,] so applied, † *Very white. (TA.)*

بہل

1. بہل الناقة, [aor. -, inf. n. بہل,] *He left the she-camel without a صرار [bound upon her udder to prevent her being sucked]; (Bd in iii. 54;) as also † ابہلها (S:) or he left her to be milked; or allowed her being milked: (Z, TA:) and † the latter, he loosed her صرار, and left her young one at liberty to suck her; (K;) and he left her to herself (K, TA) to be milked by any one who pleased. (TA.) — And بہلہ, (S, K,) aor. -, (K,) [inf. n. بہل,] *He left him (S, K) to his own will, or wish, (S,) or to his own opinion, or judgment; (K;) as also † ابہلہ (S, K:) or the former is said in relation to the free man; and † the latter, in relation to the slave; (Zj, K;) and signifies also [simply] he left him to himself. (K, TA.) — Hence, (TA,) بہل signifies [also] The act of cursing. (S, Msb, K.)* You say, *بہلہ, aor. -, inf. n. بہل, He cursed him. (Msb.)* And *بہل الله فلاناً May God curse such a one! (K, TA.) — بہلت, aor. -, inf. n. بہل, She (a camel) had her صرار loosed, and her young one left to suck her. (K.)**

3. مباحلة The act of cursing each other: (S, Mgh, Msb:) inf. n. of *باهلہ He cursed him, being cursed by him: (Msb:)* [or rather] *باهلته* signifies *I joined with him in imprecating the curse of God upon whichever of us did wrong. (JK.)* Hence the saying of Ibn-Mes'ood, *من شاء باهلته أن سورة النساء القصوى نزلت بعد البقرة [Whosoever will, I will contend with him by imprecating the curse of God upon whichever of us is wrong, that the shorter chapter of "Women" came down from heaven after the chapter of "The Cow"]:* or, accord. to one recital, he said *لاعتنه*: for when they differed respecting a thing, they used to come together, and say, *بہلہ † الله على بہل بعضہم [The curse of God be upon such of us as is the wrongdoer!]. (Mgh.)* *باهل بعضہم* *بعضاً* and *† تباہلوا* and *† تباہلوا* all signify *They cursed one another: (K:)* [or] *they joined in imprecating a curse upon such of them as was the wrongdoer: (TA:)* and *† ابہلوا* signifies the like: whence, *ثم نبتہل*, in the *Kur* [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning *ثم نبتاہل*, i. e., *Then let us imprecate a curse upon such of us as is the liar. (Bd. [But see also 8 below.]*

4: see 1, in four places. — [The inf. n.] *إبہال* also signifies *The sending forth, or letting flow, the water upon what has been sown, (JK, K, TA,) after having finished the sowing. (JK, TA.)* [In the CK, *نذرته* is erroneously put for *بذرتہ*.]

5: see 3.  
6: see 3, in two places.  
8: see 3. — [Hence,] *ابہل (S, Msb, K,) or*

*ابہل في الدعاء (JK,) † He humbled, or abased, himself; or addressed himself with earnest, or energetic, supplication; syn. تضرع (S, Msb, K;) إلى الله to God: (Msb:) he strove, or was earnest, or energetic, in prayer, or supplication; (JK, K;) and was sincere, or without hypocrisy, therein; (S, K;) with a striving, or an earnestness, or energy, like that of the مبتهلون [properly so called, i. e., persons who join in imprecating a curse upon such of them as is the wrongdoer]. (TA.)* It is said that *ثم نبتہل*, in the *Kur* [iii. 54, of which one explanation has been given above, (see 3,)] means † *Then let us be sincere, or without hypocrisy, in prayer, or supplication; (S, TA;) and let us strive, or be earnest, or energetic: (TA:) or let us humble, or abase, ourselves; &c.; syn. نتضرع. (Jel.)*

10. استبہلها *He milked her (namely, a camel,) without a صرار. (K.)* [See 1, first sentence.] — *He (a young camel) pulled off her أصرة [pl. of صرار] to suck her, namely, his mother. (JK.)* — *استبہل الرعية He (the ruler) left the people, or subjects, to themselves, (Lh, K,) to do what they would; not restraining them. (Lh, TA.)* — *استبہلتها السواحل (S) and استبہلتهم البادية (K) † The shores, and the desert, left them at liberty in their abodes therein, no Sultan reaching them, so that they did what they pleased. (S, K.)*

*بہلہ (S, Mgh, K) and † بہلہ (S, Msb, K) A curse: (S, Mgh, Msb, K:) from بہل الناقة in the sense first explained above. (Bd in iii. 54.)* You say, *بہلہ الله عليه* and *† بہلته* *The curse of God be on him! (S.)* For another ex., see 3.

*بہلہ: see what next precedes, in two places.*  
*بہللة* *The quality of shrinking from foul things, and of generosity, or nobleness. (JK.)*

*بہلول* *One that shrinks from foul things, and is generous, or noble; applied to a man (Ibn-'Abbád, JK) and to a woman: (JK:) pl. بہلايل. (Ibn-'Abbád, JK.) A lord, chief, or prince, combining all good qualities. (Seer, K.) — A great, or frequent, laughter. (S, K.)*

*بہل* *A she-camel having no صرار upon her, (S, K, TA,) so that any one who will may milk her: (TA:) or one having no nose-rein upon her, (K, TA,) so that she pastures where she will: (TA:) or also one having no عوان [which is a piece of wood inserted in the partition between the nostrils]: (S:) and (so in the S, but in the K "or") one having no mark, or brand, upon her: (JK, S, K:) pl. بہل (JK, S, K) and بہل: (JK, K, TA: [the latter in the CK like برد:]) and † *مبہلہ* signifies *left in the state of her that is termed بہل, (S,) or having her صرار loosed, and her young one left at liberty to suck her: (K:)* and † *مباحل* is applied in the same sense [as its pl.]. (S, K. [In the CK the latter is written مباهل, as a sing.]) — [Hence,] *أتيتك باهلاً غير ذات صرار*, said by an Arab woman to her husband; (S;) by the wife of Dureyd Ibn-Eg-Simmeh, to him, on his desiring to divorce her; meaning † *I made**