

بعق

1. بَعْقٌ, (TA,) [aor. بَعْقٍ,] inf. n. بَعْقٌ, (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. بَعْقٌ, *He stabbed, or stuck, a camel in the نَحْرُ, or throat, or uppermost part of the breast, (K, TA,) making the blood to flow;* (TA;) and (TA) so بَعْقٌ. (A'Obeyd, S, L, TA, all of which, except the last, mention only the latter verb in this sense.) — Also, (K,) inf. n. بَعْقٌ, (TA,) *He dug a well.* (Z, K.) — بَعْقٌ also signifies The act of *slitting, ripping, or rending;* like بَعْنِيَّ: (TA:) and تَبْعِيقٌ the same; (S;) or the *doing so much.* (K.) You say, بَعْثَتْ بَعْقَ النَّهْرِ, inf. n. تَبْعِيقٌ, I slit, or ripped, or rent, the wine-skin. (S.) — بَعْقَهُ عَنْ كَذَا, (K,) inf. n. بَعْقٌ, (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.

٧. اَنْبَعَقَ It came upon one suddenly, unexpectedly, without his knowledge. (S, K, TA.) — اَنْبَعَقَ الْمُرْزُ [The clouds, or white clouds, or clouds containing water,] cleave asunder, with, or by reason of, rain, or violent rain; syn. اِنْبَعَحَ. بِالْمَطَرِ ; (S, K, TA;) or opened vehemently with rain; (Z, TA;) and تَبَعَقْ اَنْبَعَقْ فُلَانْ بِالْجُودِ وَالْكَرَمِ — [Such a one was profuse in bounty and generosity]. (TA.) اَنْبَعَقَ فِي الْكَلَامِ — He was profuse in speech; (K, * TA;) as also اَنْبَعَقْ تَبَعَقْ اَنْبَعَقْ (K) and اَنْبَعَقْ (Sgh, K.)

8: see 7.

بَعْدَ: see what next follows, in two places.

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

بِعَاقٌ : **بِعَاقٌ** : **بَاعِقٌ** : } see **بَعْاقٌ**, in two places.

أَرْض مَبْعُوقَة *Land upon which what is termed بَعْق [i. e. either the rain or torrent so termed] has fallen, or descended.* (Nawádir el-Aáráb, TA.)

三

1. بَعْلَ, (S, Mṣb, K,) aor. ^۱بَعْلَ, (K,) or ^۲ [contr. to rule] ; (Mṣb;) or the pret. is ^۳بَعْلَ ; (so in the Ḥam p. 337;) inf. n. بَعْوَلَةً (Mṣb, K) and بَعْلَةً also (Ḥam ubi supra) [and app. بَعْلَ, for it is said in the Ḥam p. 359 that the primary signification

of the **بَعْلُ** is **[النَّكَاح]**; *He* (a man, §) became a husband; (**S, K.**) as also **استَبَعَلَ**: (**K.**) he married, or took a wife. (**Mṣb.**) And in like manner, **بَعَلَتْ**, inf. n. **[بِعْوَلَة]**, *She became a wife*: (**TA:**) [and it seems to be indicated in the **Ḥam** p. 359 that that **تَبَعَلَتْ** and **ابْتَعَلَتْ** signify the same:] and **بَاعَلَتْ** *she took to herself a husband*. (**K.**) — **بَعَلَ** [as though originally signifying *He became a بَعْلُ*, or *lord, over him*:] *he was incompliant, or unyielding, to him; he resisted him, or withheld him*. (**K.**) Hence, in a trad., **فَمَنْ** **بَعَلَ عَلَيْكُمْ أَمْرَكُمْ فَاقْتُلُوهُ** *And whoso resisteth and disobeyeth your command, slay ye him*. (**TA.**) — **بَعْلٌ**, (**S, K.**), **بَامِرٌ**, aor. **=**, (**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* **بَعْلٌ**, (**TA,**) *not knowing what to do*. (**K.**) *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 **Mujáhid**, 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 Baqla-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 بَعْلٌ*, as meaning *Lacking strength, or power, or ability*; *the* **كِلْيَة** *the right side, or the solid limb*.

3. بَاعْلُ الْقَوْمَ — see 1. The people intermarried with a people. (K.) You say also, بَنُو فَلَانٌ لَا يَبْعَلُونَ 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.] بَعَالٌ signifies also The playing, or toying, together, of a man with his wife; (S, Mgh, Msb, K;) and so مُبَاعَلَةً [also an inf. n. of the same verb], (Msb, K,) and تَبَاعُلٌ [inf. n. of 6]. (K.) You say, بَاعِلٌ أُمَرَّاتَهُ He played, or toyed, with his wife. (Msb.) And تَبَاعُلٌ زَوْجَهَا She plays, or toys, with her husband. (S.) And 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,) بَعَالٌ signifies also I.q. جِمَاعٌ; (Az, K, TA;) and so مُبَاعَلَةً. (TK.) You say, بَاعَلَهَا, meaning † He lay with her. (TK.) — And بَاعِلٌ فَلَانٌ Such a one sat with such a one: (K, TA :) the idea of playing, or toying, being imagined to be implied. (TA.)

5. تَبَعَلتُ : see 1. — Also She was obedient to her husband; (K;) [so too ↓ ابْتَعَلَتْ, as will be seen from what follows;] and so تَبَعَلَتْ زَوْجَهَا: (TA :) or she adorned herself for her husband. (K.) You say ↑ اُمَرَّأَ حَسَنَةً الْإِبْتَعَالِ A woman who is good in obedience to her husband. (TA.)

6. : see 3. in two places.

unable to find the right way to accomplish his affair. (TA.) — Also ؛ A weight, or burden. (K, TA.) You say, أَصْبَحَ فَلَانٌ 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, Msb, K:) metaphorically so applied: (Mgh:) AA says that it is syn. with عَدْنٌ, meaning what is watered by the rain: but As says that this latter word has the meaning just given, whereas بَعْلٌ signifies what imbibes with its roots, without irrigation or rain: (S, Msb :) 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] قَسْرٌ. (TA.) — And † The tax, or impost, that is given for the watering of palm-trees. (K.)

8: see 1: — and see also 5, in two places.
 10. أَسْتَبِعُ: see 1. — Also, said of palm-trees (نَخْل), *They became what are termed بَعْلٌ*, q. v., (S, TA,) and great. (TA.) — And, said of a place, *It became what is termed بَعْلٌ*: (K:) or it became elevated. (TA.)

بَعْلٌ A husband: (S, Mgh, Msb, K:) pl. بَعْوَةٌ (S, Msb, K) and بَعْوُلٌ and بَعْالٌ. (K.) And A wife; as also بَعْلَةٌ; (S, Msb, K;) like زَوْجٌ and بَعْتَ

part. n. of بَعْلٌ, *Conounded, or perplexed, &c.* (K.) And *Lacking strength, or power, or ability; unable to find the right way to accomplish his affair.* (TA.) — With ة, 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.)

بخت

زَوْجَةٌ. (S, Mṣb.) — *A lord, a master, an owner, or a possessor,* (S, Mṣb, 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-Khattábee, TA.) — [And hence,] *A certain*