both] أَنْ ; and بَغْضَ, aor. أَنْ ; (K;) inf. n. أَنْ فَنْ, (Ṣ, A, Mṣb, K,) inf. n. of the first; (TA;) He, or it, (a man, Ṣ, or a thing, Mṣb,) was, or became, hateful, odious, or an object of hatred. (Ṣ, A, K.) مَنْ بَعْضَ جَدُّهُ لِللهِ fortune, or good fortune, fell; syn. عَثْر. (A.) And بَغْضَ بَدُلُهُ (L, K, TA,) or بَغْضَ, (as in one copy of the K,) or بَغْضَ, (as in the CK,) † May thy fortune, or good fortune, fall: syn. بَغْضَ (K, TA,) and فَذَ (TA:) a phrase ascribed by IB to the people of El-Yemen. (TA.) see also 4, in three places.

2. بعضه الله الكاس (Ṣ,TA,) or بعضه الله الكي الناس (Mṣb,) [but this I think doubtful, from what is said in explanation of the verb of wonder, (see 4,)] inf. n. بعضه (Ṣ, K,) God rendered him hateful, odious, or an object of hatred, to men; (Ṣ, Mṣb;) being the contr. of تغيض الكي نود وبعض الكي ويد وبعض الكي ويد وبعض الكي ويد وبعض الكي عموو [Zcyd was rendered an object of love to me, and 'Amr was rendered an object of hatred, or of much hatred, to me]. (A, TA.)

3. مُبَاغُضُة, inf. n. مُبَاغُضُة, I rendered him [hatred, or] vehement hatred, reciprocally. (A, TA.) You say also, مُبَاغُضُة [Between them two is reciprocal hatred, or vehement hatred]. (A.)

4. إِبْغَاضٌ (Ṣ, A, Mṣb, Ḳ,) inf. n. ابغضهُ (Mṣb,) He hated him. (S, A, Msb, K.) It is said that is a يَبْغُضُني is not allowable : (Msh :) or بَغُضُهُ اللهِ is not allowable bad form; (AHát, K;) used by the lower class; and sanctioned by Th only; for he explains قالينَ, as occurring in the Kur [xxvi. 168], by بَاغضينَ, which shows that he held بَغْضُ to be a dial. var.; for o herwise he would have said مُبْغَضِينَ: (AḤát:) but the epithet بغوض affords a strong evidence in favou of the opinion of Th here mentioned; for is mostly from , فَاعِلْ not from فَعُولْ . (TA.) (K,) is [said to be] ,لي or رَبَّ أَبْغَضُهُ إِلَى == anomalous; (S, K;) because the verb of wonder is not regularly formed from a verb of the measure but this is not anomalous; for it is from "such a one was, or became, بَغَضَ فُلَانَ إِلَىَّ hateful, or odious, to me:" ما ابغضه الى signifying How hateful, or odious, is he to me! but ما ابغضه لِي, How he hates me! for] the lexico-مَا ٱبْغَضَنِي لَهُ logists and grammarians relate that is said when thou hatest him; and ما ابغضني إليه when he hates thee: (IB:) ISd says, on the authority of Sb, that ما ابغضني له means that (so in the مُبغَضُى) thou art an object of hatred TA, but this is evidently a mistake for مُبْغض, a hater,]) to him; and ما ابغضه الي, that he is an object of hatred with thee, or in thine estimation. (so أَنْعَمَ ٱللهُ بِكَ عَيْنًا وَأَبْغَضَ بِعَدُوِّكَ عَيْنًا = (TA.) in the A, and the latter verb thus in the JK and in the L,) or the former verb is , (L, K,) and the latter بُنَصَر (K, TA,) like بُغَضَ, (TA,) or (CK,) is a form of imprecation (TA) [app. meaning May God make thine eye to be

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].

6. تباغض القُومُ The company of men hated one another: (Msb:) تَحَابُبُ is the contr. of تَباغُضُ (Ṣ, Ķ.) You say, مَا رَأَيْتُ أَشَدَّ تَبَاغُضًا مِنْهُمَا [I have not seen any more vehement in mutual hatred than they two]. (A, TA.)

يُغْضُ Hatred; contr. of بُغْضُ: (Ṣ, A, Ķ:) a subst. from أُبُغْضُهُ. (Mṣb.)

بغُضَةٌ Vehement hatred; as also أَبغُضَةٌ, (Ṣ, A, Mṣb, K̃,) and أَبغَاضَةٌ [but see 1]. (TA.) = See also بغيضٌ.

: see what next precedes.

see what next follows.

بغيضٌ Hateful; odious; an object of hatred: (Ṣ, A, Mṣb, • Kː) hated; as also بغوضٌ (TA) and بغضُثُ (Mṣb, • TA:) pl. of the first, بغضُثُ (A, TA.) — Some say that it has also the contr. signification of Hating; i. q. بغضُ دُن (TA:) and Skr explains بغضُهُ as signifying people hating thee. (L, TA.\*)

بِغْضَةٌ see : بَغَاضَةٌ

مَبْغُضَةٌ [A cause of hatred: a word of the same class as مَبْخُلَةٌ and مُبْخُلَةً (A.)

## بغل

1. بُغُلُ, aor. أَ, inf. n. بُغُولُة, said of a man, i. q. بُغُولُ [i. e. † He affected stupidity, dulness, or want of intelligence; or he became submissive, and humble; &c.]. (TA.) [See also 2.] بُغُلُهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَ

when he hates thee: (IB:) ISd says, on the authority of Sb, that من فنفر (so in the TA, but this is evidently a mistake for منفف (so in the TA, but this is evidently a mistake for بعقل (TA.) لله المنفذ (TA.) بعقل (TA.)

quick, pace; syn. (TA.) بَقْلُهُوْ (TA.) بَقْلُهُوْ (inf. n. as above, TA,) † He made their children to be base-born, or ignoble, (K, TA,) by marrying among them; (IDrd, TA;) as also بَعْلُهُوْ , aor. -: (K:) from بَعْلُ ; because the بَعْلُ [or mule] is unable to equal the heat, or course, of the horse. (TA.)

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

The mule; i. e. the animal generated بَعْلُ between the he-ass and the mare [or sometimes between the horse and the she-ass]; (TA;) also called بُغَالِ ; so in a verse of Jereer : (Ṣ, Ṣgh :) pl. أَبْغَال [a pl. of pauc.] (JK) and أَبْغَال [also] a pl. of pauc., (Msb,) and بغَالٌ, (JK, S, Msb, K,) a pl. of mult.; (Msb;) and quasi-pl. n. مبغولاً: م (K,) meaning a number of mules (بغال) together: (JK, \*S:) the female is termed بَغْلَة; (S, Msb, K;) pl. بَغَالٌ and بِغَالٌ. (Msb.) See 2, in two places. You say طَرِيقٌ فِيهِ أَبُوالُ البِغَالِ [A road in which is the urine of mules]; meaning +a difficult road. (TA.) And فُلْانَةُ أَعْقُرُ مِنْ بَغْلَةِ [Such a woman is more barren than a she-mule]. (The mule is البَغْلُ نَغْلُ وَهُوَ لَهُ أَهْلُ The mule is a bastard, and he is a relation to him]; meaning the 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, هُو بَغُلُ نَغُل + [He is a mule, a hastard]. (Er-Rághib, TA.) The people of Egypt say, إِشْتُرَى فَلَانٌ بَعْلُهُ حَسْنًا، meaning \$ [Such a one bought a beautiful] female slave: and في In the house of the sons of إِبَيْتِ بَنِي فُلَانِ بِغَالْ such a one are slaves, or femule slaves]: and 11] اشْتَرَيْتُ مِنْ بِغَالِ اللِّمَنْ وَلَكِنْ بِغَالِى الثُّمَنْ bought of the slaves, or female slaves, of El-Yemen, hut for a high price]. (TA.)

ا بَغَالُ [n. un. of بَغَالُةٌ, which is a coll. gen. n., like مَمَّارَةٌ and مُحَارَةٌ, but explained by Freytag as meaning "he who possesses many mules;"] An owner, or attendant, (Sb, S,) of mules, (Sb, TA,) or of the mule. (S.) = See also بَغُلْ, with which it is syn.

see what next precedes.

الثَّوْرِ أَبْغُلُ وَمِنَ التَّوْرِ أَبْغُلُ وَمِنَ الحَمَارِ أَثْغُلُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الله more mulish than the bull, and more heavy, or sluggish, than the ass]. (TA.)

بَغْلُ see : مَبْغُولاً ،

## بغمر

1. بغور aor. و (Ṣ, Ķ) and and و and و (Ķ,) inf. n. بغور (JK, Ṣ, Ķ) and بغور (JK, Ṣ, Ṣ) and بغور (JK, Ṣ, Ṣ) and بغور (Ṣ;) She (a gazelle) uttered a cry: (Ṣ;) or uttered her softest, or gentlest, cry (JK, Ķ) to her young one: (Է:) and sometimes it is said of a [wild] cow: (TA:) so too بغر said of a male gazelle: and the verb is also used transitively, said of a female gazelle uttering this cry to her young one. (JK.) Also, (Ṣ, Ķ,) both verbs, (Ķ,) She (a camel) uttered a cry without clearness: (Ṣ:) or uttered a broken, or an interrunted, not a prolonged, yearning cry, to, or for,