

## بعق

1. بَعَقَ, (TA,) [aor. ٤,] inf. n. بُعَاقٌ, (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. بَعَقٌ, *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 بَعَقٌ.* (A'Obeyd, S, L, TA, all of which, except the last, mention only the latter verb in this sense.) — Also, (K,) inf. n. بَعَقٌ, (TA,) *He dug a well.* (Z, K.) — بَعَقٌ also signifies *The act of slitting, ripping, or rending; like بَعَجٌ: (TA;) and تَبَعِيقٌ the same; (S;) or the doing so much. (K.)* You say, *بَعَقْتُ زِقَّ الخَمِيرِ*, inf. n. تَبَعِيقٌ, *I slit, or ripped, or rent, the wine-skin.* (S.) — بَعَقَهُ عَن كَذَا, (K,) inf. n. بَعَقٌ, (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.

7. ابْتَعَقَ *It came upon one suddenly, unexpectedly, without his knowledge.* (S, K, TA.) — ابْتَعَقَ المِزْنَ † [The clouds, or white clouds, or clouds containing water,] *clave asunder, with, or by reason of, ruin, or violent rain; syn. ابْتَعَجَ* بِالْمَطَرِ; (S, K, TA;) or *opened vehemently with rain; (Z, TA;) and تَبَعِيقٌ signifies the same.* (S.) — ابْتَعَقَ فلَانٌ بِالْجُودِ وَالْكَرَمِ † [Such a one was profuse in bounty and generosity]. (TA.) — ابْتَعَقَ فِي الكَلَامِ (S, K) † *He was profuse in speech; (K, TA;) as also تَبَعِيقٌ (K) and ابْتَعِيقٌ. (Sgh, K.)*

8: see 7.

بَعَاقٌ: see what next follows, in two places.

بَعَاقٌ † Clouds (سَحَابٌ) *pouring forth [rain] with vehemence.* (S.) — Also, and بَعَاقٌ and بَعَاقٌ and بَعَاقٌ † *Rain coming suddenly, or unexpectedly, with vehemence, in large drops.* (K, TA.) *جَمْرُ البَعَاقِ*, 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.)

بَعَاقٌ }  
بَعَاقٌ } see بَعَاقٌ, in two places.

أَرْضٌ مَبْعُوقَةٌ *Land upon which what is termed بَعَاقٌ [i. e. either the rain or torrent so termed] has fallen, or descended.* (Nawádir el-Aṣráb, TA.)

## بعل

1. بَعَلَ, (S, Mṣb, K,) aor. ٤, (K,) or ٢ [contr. to rule]; (Mṣb;) or the pret. is بَعَلٌ; (so in the Ham p. 337;) inf. n. بَعُولَةٌ (Mṣb, K) and بَعَالَةٌ also (Ham ubi suprâ) [and app. بَعَلٌ, for it is said in the Ham p. 359 that the primary signification

of البَعْلُ is التَّنَاحُ]; *He (a man, S) became a husband; (S, K;) as also استَبَعَلَ: (K:) he married, or took a wife.* (Mṣb.) And in like manner, بَعَلَتْ, inf. n. بَعُولَةٌ, *She became a wife: (TA;) [and it seems to be indicated in the Ham p. 359 that بَعَلَتْ and تَبَعَلَتْ signify the same:] and بَعَلَتْ she took to herself a husband. (K.) — بَعَلَ عَلَيْهِ [as though originally signifying *He became a بَعْلُ, or lord, over him:] he was in-compliant, or unyielding, to him; he resisted him, or withstood him. (K.)* Hence, in a trad., فَمَنْ بَعَلَ عَلَيْكُمْ أَمْرَكُمْ فَاقْتُلُوهُ *And whoso resisteth and disobeyeth your command, slay ye him.* (TA.) — بَعَلَ, (S, K,) بِأَمْرِهِ, aor. ٤, (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 بَعْلُ, (TA,) not knowing what to do. (K.)**

3. باعلت: see 1. — باعل القوم قوماً *The people intermarried with a people. (K.)* You say also, *بَعَلُوا فلَانٌ لَّا يُبَاعَلُونَ* *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, Mṣb, K;) and so مِبَاعَلَةٌ [also an inf. n. of the same verb], (Mṣb, K,) and تَبَاعَلٌ [inf. n. of 6]. (K.)* You say, *بَاعَلَ امرأته* *He played, or toyed, with his wife. (Mṣb.)* And *تَبَاعَلَ زَوْجَهَا* *She plays, or toys, with her husband. (S.)* And *بَيْنَهُمَا مِبَاعَلَةٌ* *Between them two is playing, or toying. (TA.)* And *تَبَاعَلَانِ* *They two play, or toy, together, each with the other. (TA.)* — And metonymically, (TA,) بَعَالٌ signifies also † *I. q. جَمَاعٌ; (Az, K, TA;) and so مِبَاعَلَةٌ. (TK.)* You say, *بَاعَلَهَا*, meaning † *He lay with her. (TK.)* — And *بَاعَلَ فلَانٌ فلَانًا* † *Such a one sat with such a one: (K, TA;) the idea of playing, or toying, being imagined to be implied. (TA.)*

5. تَبَعَلَتْ: see 1. — Also *She was obedient to her husband; (K;) [so too بَعَلَتْ, as will be seen from what follows;] and so تَبَعَلَتْ زَوْجَهَا: (TA;) or she adorned herself for her husband. (K.)* You say † *أمرأة حسنة الإبتعال* *A woman who is good in obedience to her husband. (TA.)*

6: see 3, in two places.

8: see 1: — and see also 5, in two places.

10. استبعل: see 1. — Also, said of palm-trees (نَخْلٌ), *They became what are termed بَعْلُ, q. v., (S, TA,) and great. (TA.)* — And, said of a place, *It became what is termed بَعْلُ: (K:) or it became elevated. (TA.)*

بَعْلٌ *A husband: (S, Mgh, Mṣb, K:) pl. بَعُولَةٌ (S, Mṣb, K) and بَعُولٌ and بَعَالٌ. (K.)* And *A wife; as also بَعْلَةٌ; (S, Mṣb, K;) like زَوْجٌ and 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*

*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: (IAṣr, 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 بَعْلُ, as meaning *Lacking strength, or power, or ability; unable to find the right way to accomplish his affair. (TA.)* — Also † *A weight, or burden. (K, TA.)* You say, *أَصْبَحَ فلَانٌ 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, Mṣb, K:) metaphorically so applied: (Mgh:) AA says that it is syn. with عَدَى, meaning what is watered by the rain: but Aṣ says that this latter word has the meaning just given, whereas بَعْلٌ signifies what imbibes with its roots, without irrigation or rain: (S, Mṣb:) 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] قَسَبٌ. (TA.) — And † The tax, or impost, that is given for the watering of palm-trees. (K.)**

بَعْلٌ part. n. of بَعَلَ, *Confounded, or perplexed, &c. (K.)* And *Lacking strength, or power, or ability; unable to find the right way to accomplish his affair. (TA.)* — With ٥, 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.)*

## بغت

1. بَغَتَهُ, (S, A, &c.,) aor. ٤, (A, Mṣb, K,) inf. n. بَغْتَةٌ and بَغْتَةٌ (S, A, Mṣb, K) and بَغَتْ (MF) and بَغْتَةٌ (K) and بَغْتَةٌ, with teshdeed to the ت, of the same measure as جَرَبَةٌ, accord. to AA's