

*purulent matter.* (JK.) And **بَرَأَ جُرْحَهُ عَلَىٰ بَغَىٰ** *His wound healed having somewhat of corruption in it.* (S.) — **بَغَىٰ**, (K,) aor., inf. n. **بَغَىٰ**, (TA,) also signifies *He lied; said what was untrue.* (K.) **مَا نَبَغَىٰ**, in the *Kur* [xii. 65], is said to mean *We do not lie: and we do not act wrongfully: or it may mean what do we seek, or desire?* (TA.) — Also, (K,) inf. n. **بَغَىٰ**, (TA,) *He looked at a thing [to see] how it was;* (K;) and so **بَغَا**, inf. n. **بَغُو**: mentioned by Kr. (TA.) — And, (K,) with the same inf. n., (TA,) *He looked, watched, or waited, for a person or thing.* (Kr, K.)

3: see 1, latter part, in two places. — Lh mentions the saying, addressed to a pretty woman, **إِنَّكَ لَجَمِيلَةٌ وَلَا تُبَاغَىٰ**, as meaning *Verily thou art pretty, and mayest thou not be smitten by the [evil] eye:* (TA in this art. :) but accord. to some, the verb in this instance belongs to art. **بَوَّغَ** or art. **بَوَّغَ**. (TA in art. **بَوَّغَ**.)

4: see 1, in five places. — **ابغاه الشئ** also signifies *He made him, or caused him, to seek the thing; to seek for it, or after it; to seek, or desire, or endeavour, to find, and take, or get, it.* (S.)

5: see 1, first sentence.

6. **تَبَاغَوْا** *They acted wrongfully, injuriously, or tyrannically, one towards another; exalted themselves, one against, or above, another; overpowered, or oppressed, one another.* (S, TA.)

7. **انبغى** is said in the S to be quasi-pass. of **بَغَىٰ**, like as **انكسر** is of **كسرت**; and Esh-Shiháb says of the aor. that it is quasi-pass. of **بَغَاهُ**, aor. **بَغَىٰ**, in the sense of **طَلَبَهُ**: (TA:) [Fei says,] it has been asserted that **انبغى** is quasi-pass. of **بَغَىٰ**; but a verb of the measure **انفعل** is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of **كسرت**, of which the quasi-pass. is **انكسر**; which **انبغى** does not: some, however, allow its being thus used: (Msb:) accord. to Zj, it is as though it were syn. with **انطلب**, as quasi-pass. of **طلب**, and means *It was, or became, suitable, fit, meet, or proper;* (Zj, TA:) [or *right, and allowable; and good: or very requisite:* (see explanations of exs. following:) or *it behooved: and] it was, or became, facilitated, or easy;* (Er-Rághib, K;) and *practicable, or manageable.* (Er-Rághib, TA.) Accord. to some, this verb is not used in the pret. tense, but only in the aor.: it is reckoned among verbs imperfectly inflected: (Msb, TA:) but the pret. is mentioned by AZ and Sb and Zj, and by El-Khattábee on the authority of Ks; and was often used by Esh-Sháfi'ee: it is, however, very rare. (TA.) You say, **يَنْبَغِي لَكَ أَنْ تَفْعَلَ كَذَا** [*It is suitable to thee, or is fit, meet, or proper, &c., for thee, or it behooveth thee, that thou shouldst do such a thing.*] (S, TA.) And, accord. to Zj, **انبغى لفلان أن يفعل**, as meaning *It was, or became, suitable to such a one, or fit, meet, or proper, for him, that he should do, or to do, such a thing.* (TA.) And **مَا يَنْبَغِي لَكَ أَنْ تَفْعَلَ هَذَا**, (Lh, K,) and **مَا يَنْبَغِي**, (K, TA,) with fet-h to the غ, (TA,) and **مَا أَنْبَغِي**, and **مَا أَنْبَغِي**; (Lh, K;) of which four phrases, the first is given by Lh as

explanatory of the third and fourth, and means, accord. to Esh-Shiháb, *It is not right, proper, fit, or meet, nor allowable, for thee that thou shouldst do this, or to do this; and it is not good for thee &c.;* but he adds that only the aor. has been heard from the Arabs in this sense. (TA.) And **يَنْبَغِي أَنْ يَكُونَ كَذَا** *It is very requisite that it should be so, or that such a thing should be; [or it ought to be so, or such a thing ought to be; it behooves that it should be so, or such a thing behooves;] it is not well that such a thing should be neglected, or left undone.* (Msb.) And Ks is related to have heard, from the Arabs, the phrase, **مَا يَنْبَغِي أَنْ يَكُونَ كَذَا**, meaning *It is not right that it should be so, or that such a thing should be: or it is not good &c.* (Msb.) It is said in the *Kur* [xxxvi. 69], **وَمَا عَلَّمْنَاهُ الشَّعْرَ وَمَا يَنْبَغِي لَهُ**, i. e. [*And we have not taught him poetry, or versification, nor is it right, proper, fit, or meet, for him:* (Bd:) or *nor is it easy to him, (Bd, Jel, Er-Rághib,) or practicable to him.* (Bd, Er-Rághib.)

8: see 1, first sentence, in two places: — and see also 7, in two places.

10: see 1, first sentence. — You say also, **اسْتَبَغَىٰ الْقَوْمَ بَعْوَهُ** and **بَعُوْا لَهُ** [*He asked the people, or company of men, to seek a thing for him, and they sought it for him.*] (Lh, K.)

**بَغَىٰ** [originally an inf. n. (see 1)] *Much of rain; or much rain:* in [some of] the copies of the K, **البطر** is erroneously put for **المطر**: (TA:) [and in some, **البغى** for **البغى**: in a MS. copy, I find **البغى الكثير من المطر**: and in the CK, **البغى السماء**:] or **البغى الكثير من الشظير** signifies *the main portion, (As, S,) or the vehemence, and the main portion, (Lh, JK, TA,) of the rain of the sky.* (As, Lh, JK, S, TA.) Hence the saying, **دَفَعْنَا بَغَىٰ السَّمَاءِ خَلْفَنَا** (As, S, TA) or **عَنَا** (Lh, TA) [lit. *We drove away the main portion, or the vehemence, and the main portion, of the rain of the sky behind us or from us; meaning it was driven away behind us or from us, or it departed;* as is shown in art. **دَفَع**].

**بَغِيَّةٌ**: see what next follows.

**بَغِيَّةٌ** and **بَغِيَّةٌ** (JK, S, Msb, K) and **بَغِيَّةٌ** (K) *A thing sought;* (JK, K;) as also **بَغِيَّةٌ** [originally an inf. n. (see 1)]: (JK:) or *a thing wanted, needed, or required; an object of want or need; a want, or needful or requisite thing or affair:* (S, Msb:) as in the saying, **لِي فِي بَنِي بَغِيَّةٍ** and **فُلَانٍ بَغِيَّةٍ** [*I have among the sons of such a one an object of want*]: (S:) or the first signifies *a state that one seeks; and the second, a thing itself that one wants:* (As, S, Msb:\*) and the first, (JK,) or third, (K,) signifies also *a stray beast that is sought:* (JK, K:) the pl. of the second is **بَغِيَّةٌ**. (JK.) [*The thing that he sought was refused to such a one*] is said of one who finds not what he seeks. (TA.)

**بَغُو**: see what next follows.

**بَغِيَّةٌ**, accord. to some, of the measure **فَعِيلٌ**;

accord. to others, of the measure **فَعُولٌ**, originally **بَغُوِيٌّ**; [if of the former, originally meaning "sought;" and if of the latter, originally meaning "seeking;" and therefore [in either case] not admitting the affix **ة**: (TA:) *A fornicatress, an adulteress, or a prostitute;* (JK, S, Mgh, Msb, K;) as also **بَغُوِيٌّ** [of the measure **فَعُولٌ**, and therefore anomalous, like **نُهُوِيٌّ**]: (M, K:) **بَغِيَّةٌ** is not applied to a man, (Lh, Msb,) nor **بَغِيَّةٌ** to a woman: (Lh, TA:) pl. **بَغَايَا**. (S, Mgh, Msb.) [See an ex. voce **مَهْرٌ**.] — Also *A female slave, (JK, S, K,) whether she be a fornicatress or an adulteress or a prostitute or not;* (TA:) not meant to imply revilement, though originally applied to female slaves because of their prostitution of themselves: (S:) or *a free woman who is a fornicatress or an adulteress or a prostitute: so in the K: but correctly, or a fornicatress or an adulteress or a prostitute, whether free or a slave:* (TA:) and *a female singer, though chaste; because of fornication's being originally attributable to such a person:* (Msb:) pl. as above. (JK, S, TA.) One says, **قَامَتْ عَلَىٰ رُؤُوسِهِمُ الْبَغَايَا** [*The female slaves stood over their heads.*] (S.) — **بَغَايَا** also signifies *The scouts, or companies of scouts, that precede an army:* (S, K, TA:) but the sing. of this is **بَغِيَّةٌ**. (TA.)

**بَغِيَّةٌ**: see **بَغِيَّةٌ**. — Also, pl. **بَغَايَا**: see **بَغِيَّةٌ**, last sentence.

**بَغِيَّةٌ**: see **بَغِيَّةٌ**.

**بَاغٌ** *Seeking; seeking for, or after; seeking, desiring, or endeavouring, to find, and take, or get:* pl. **بُغَاةٌ** and **بُغَايَانٌ** (K) and **بُغَاةٌ**. (TA: [there mentioned as a pl., but not said to be of **بَاغٌ**, nor explained.]) **بَاغٌ وَهَادٍ**, lit. *A secher of [stray] camels and a guide of the way, mentioned in a trad. respecting the Hijrah (as said by Aboo-Bekr to a man who asked him "Who are ye?"), alludes to the seeking of religion and the guiding from error.* (TA.) One says, **فَرَّقُوا لِهَذِهِ الْإِبِلِ**, i. e. [*Disperse ye, for these camels, sechers*] to scatter themselves in search thereof. (S.) — *Acting wrongfully, injuriously, or tyrannically, [&c.,] towards others:* pl. **بُغَاةٌ**. (Msb. [See 1.]) **غَيْرُ بَاغٍ**, in the *Kur* ii. 168, [&c.,] means *Not being a revolter from the Muslims, (Jel,) or, against the Imám:* (TA:) or it means *not desiring to eat for the sake of enjoyment: or not seeking to exceed the limit of his want:* (Az, TA:) or *not seeking what he should not seek.* (Er-Rághib, TA.) **فِرْقَةٌ بَاغِيَّةٌ** *A company of men revolting from the just Imám.* (K.) **بَاغِيَّةٌ** *A party occupying itself with corrupt, wrong, or unjust, conduct.* (Msb.) — *A camel that does not impregnate, or get with young.* (Kr, K.) — *A horse that is proud, or self-conceited, with exceeding briskness or liveliness or sprightliness:* (JK, Ham p. 210:) [but] Kh disallows its being thus used. (S.) — [The pl.] **بُغَايَانٌ** also signifies *What the sportsman, or hunter, seeks, of game, or objects of the chase.* (JK.)

**مَبَغِيٌّ** [*A place where a thing is sought: and*