

purulent matter. (JK.) And جُرْحَهُ عَلَى بَعْنِي His wound healed having somewhat of corruption in it. (S.) — بَعْنِي (K., aor., inf. n. بَعْنِي, (TA,) also signifies He lied; said what was untrue. (K.)

مَا يَبْغُي, 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. بَعْنِي, (TA,) He looked at a thing [to see] how it was; (K.;) and so بَعْنِي, inf. n. بَعْنِي: 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, إِنْكَ لَجَمِيلَةٌ وَلَا تَبَاغِي, 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. بُوغُ or art. بَعْنِي. (TA in art. بُوغُ.)

4: see 1, in five places. — 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. They acted wrongfully, injuriously, or tyrannically, one towards another; exalted themselves, one against, or above, another; over-powered, or oppressed, one another. (S, TA.)

7. انبغى is said in the S to be quasi-pass. of بَعْنِي, like as اكتسَرَ is of بَعْنِي, and Esh-Shiháb says of the aor. that it is quasi-pass. of بَعْنِي, in the sense of طَلَبَة: (TA :) [Fei says,] it has been asserted that انبغى is quasi-pass. of بَعْنِي; but a verb of the measure انفعَلَ is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of كَسْرَة, of which the quasi-pass. is اكتسَرَ; which does not: some, however, allow its being thus used: (Ms̄b:) accord. to Zj, it is as though it were syn. with انتَطَبَ, as quasi-pass. of طَلَبَ, 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: (Ms̄b, TA:) but the pret. is mentioned by AZ and Sb and Zj, and by El-Khatṭábee on the authority of Ks; and was often used by Esh-Sháfi'ee: it is, however, very rare. (TA.) You say, يَبْغُي 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 لِفَلَانِ أَنْ يَفْعَلَ, 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 يَبْغُي لَكَ أَنْ تَفْعَلَ هَذَا and, (K., TA,) with fet-h to the غ, (TA,) and مَا ابْنَغَى (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 يَبْغُي 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. (Ms̄b.) And Ks is related to have heard, from the Arabs, the phrase, مَا يَبْغُي 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. (Ms̄b.) It is said in the Kur [xxxvi. 69], وَمَا عَلِمْنَا الشَّعْرَ وَمَا يَبْغُي 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, استبَغَى [originally an inf. n. (see 1)] You say also, and بَغَوا لَهُ and الْقَوْمُ فَبَغَوْهُ [He asked the people, or company of men, to seek a thing for him, and they sought it for him]. (Lh, K.)

[originally an inf. n. (see 1)] Much of rain; or much rain: in [some of] the copies of the K, المطر is erroneously put for البَطْر: (TA :) [and in some, البَغْيُ for البَغْيُ: in a MS. copy, I find البَغْيُ الكَثِيرُ مِنَ الْمَطَرِ: and in the CK, 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 بَغْيَ السَّمَاءَ خَلْفَنَا (As, S, TA) or عَنَّا (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. دفع].

بَغْيَةٌ: see what next follows.

بَغْيَةٌ and بَغْيَةٌ (JK, S, Ms̄b, K) and بَغْيَةٌ (K.) A thing sought; (JK, K;) as also بَغْيَةٌ (TA :) [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, Ms̄b:) as in the saying, لِي فِي بَنِي [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, Ms̄b:) and the first, (JK,) or third, (K,) signifies also a stray beast that is sought: (JK, K;) the pl. of the second is بَعْنِي. (JK.) ارْتَدَتْ عَلَى فَلَانِ بَغْيَةً (JK.) [The thing that he sought was refused to such a one] is said of one who finds not what he seeks. (TA.)

بَغْيَةٌ: see what next follows.

بَغْيَةٌ, accord. to some, of the measure فَعِيلٌ;

accord. to others, of the measure فَعُولٌ, originally بَغْوَى; [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, Ms̄b, K;) as also بَغْوَى [of the measure فَعُولٌ, and therefore anomalous, like تَهُوَّ]: (M, K:) is not applied to a man, (Lh, Ms̄b,) nor بَغْيَةٌ to a woman: (Lh, TA :) pl. بَغَائِي. (S, Mgh, Ms̄b.) [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: (Ms̄b :) pl. as above. (JK, S, TA.) One says, قَامَتْ عَلَى رُؤُوسِ الْبَغَائِي [The female slaves stood over their heads]. (S.) — also signifies The scouts, or companies of scouts, that precede an army: (S, K, TA :) but the sing. of this is بَغْيَةٌ. (TA.)

بَغْيَةٌ: sec. بَغْيَةٌ. — Also, pl. بَغَائِي: sec. بَغْيَةٌ, last sentence.

بَغْيَةٌ: sec. بَغْيَةٌ.

بَاغٌ Seeking; seeking for, or after; seeking, desiring, or endeavouring, to find, and take, or get: pl. بَغَيَانٌ and بَغَاءٌ (K) and بَغَاءٌ. (TA :) [there mentioned as a pl., but not said to be of بَاغٌ, nor explained.] فَرَقُوا لِبَدِيهِ الْإِلَيْلِ (TA) بَعْيَانًا يُضْبَوْنَ لَهَا, i. e. [Disperse ye, for these camels, seekers] to scatter themselves in search thereof. (S.) — Acting wrongfully, injuriously, or tyrannically, [&c.,] towards others: pl. بَغَاءٌ. (Ms̄b. [See 1.]) غير بَاغٌ, 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.) فَتَّةٌ بَاغِيَةٌ A company of men revolting from the just Imám. (K.) فِرْقَةٌ بَاغِيَةٌ A party occupying itself with corrupt, wrong, or unjust, conduct. (Ms̄b.) — 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.] also signifies What the sportsman, or hunter, seeks, of game, or objects of the chase. (JK.)

مَبْغَى [A place where a thing is sought: and