

بہرج: see بہرج, in four places.

نہرج: see بہرج, in two places.

بہظ

1. **بَهَظَهُ**, aor. -, inf. n. **بَهِظُ**, *It (a load, or burden,) oppressed him by its weight, and he was unable to bear it: (S, M, TA:) or pressed heavily upon him, and distressed him. (T, TA.) [And hence,] †It (an affair, M, K, or anything, T) oppressed him by its weight, (T, M,) and he was unable to bear it: (M:) or overpowered him, and pressed heavily upon him, and distressed him; (Jm, K;) and so بَهْضَهُ, as heard by Aboo-Turab from an Arab of the desert; but no one has followed him in this. (Az, TA.) You say also, **بَهَظَ الرَّاحِلَةَ** *He loaded the riding-camel heavily, and fatigued it. (K.)**

أَمْرٌ بَاهِظٌ † *A distressing, grievous, or difficult, affair. (S, CK, but wanting in two MS. copies of the K.)* And **بَاهِظٌ** [alone], (CK, but wanting in two MS. copies of the K,) or **بَاهِظَةٌ**, (O, TA,) † *A calamity, or misfortune. (O, K, TA.)*

بَاهِظَةٌ: see **بَاهِظٌ**.

مَبْهُوْطٌ *Oppressed by the weight of a load, and unable to bear it. (S.) [And hence,] †Any one having a thing required of him which he is unable to do, or which he cannot find. (TA.)* And **قَرْنٌ مَبْهُوْطٌ** † *An opponent, or an adversary, overcome, or vanquished. (TA.)*

بہق

1. **بَهَقَ**, aor. -, inf. n. **بَهِقُ**, *It (the body) was, or became, affected with [the disease termed] بَهَقٌ. (Msb.)*

بَهَقٌ [The mild species of leprosy termed "alphus," or "vitiligo alba;" in Hebrew **בִּזְיָה**;] a whiteness, less than what is termed **بَرَصٌ**, that comes upon the external skin of a man; (JK;) a whiteness that affects the skin, (S,) or body, (Mgh, Msb,) differing from the colour of the latter; (S, Msb;) not from what is termed **بَرَصٌ**, (S, Mgh,) or not **بَرَصٌ**: (Msb:) and, accord. to IF, a blackness that affects the skin; [i. e. the species of leprosy termed "melas," or "lepra maculosa nigra." or a colour differing from that of the skin: (Msb:) a thin whiteness that affects the exterior of the cuticle, by reason of a bad state of the temperament of the part, inclining to coldness, and the predominance of the phlegm over the blood: the black [species] thereof alters (يُغَيِّرُ, in the CK **يُعْتَرِي**), the skin to blackness, by reason of the mixing of the black bile with the blood. (K, TA.) — [Hence,] **بَهَقُ الْحَجَرِ** † [Lichen, or liverwort;] a certain plant; (K;) i. e. **حَرَّازُ الْحَجَرِ** [more commonly called **حَرَّازُ الصَّخْرِ**: (TA:) or **الجَوْزُ جَنْدَمٌ**, (K, TA,) or **الجَوْزُ جَنْدَمٌ**, (CK,) [evidently from the Persian **جَوْزُ گَنْدَمِ** explained in Johnson's Pers. Ar. and Engl. Dict. as "sandix-gum, juniper:" but SM says that] this is a certain plant, the body [or substance] of which is **مُحَبَّبٌ** [app. meaning

composed of globules or the like; probably a particular species of lichen, with spherical cells]. (TA.)

بَهَقٌ, applied to a man, *Affected with [the disease termed] بَهَقٌ: (JK, Msb:) fem. بَهَقَةٌ. (Msb.)* — [And hence,] so applied, † *Very white. (TA.)*

بہل

1. **بَهَلَّ النَّاقَةَ**, [aor. -, inf. n. **بَهَلٌ**,] *He left the she-camel without a صَرَارٌ [bound upon her udder to prevent her being sucked]; (Bd in iii. 54;) as also † ابهلها: (S:) or he left her to be milked; or allowed her being milked: (Z, TA:) and † the latter, he loosed her صَرَارٌ, and left her young one at liberty to suck her; (K;) and he left her to herself (K, TA) to be milked by any one who pleased. (TA.) — And **بَهَلَهُ**, (S, K,) aor. -, (K,) [inf. n. **بَهَلٌ**,] *He left him (S, K) to his own will, or wish, (S,) or to his own opinion, or judgment; (K;) as also † ابهله: (S, K:) or the former is said in relation to the free man; and † the latter, in relation to the slave; (Zj, K;) and signifies also [simply] he left him to himself. (K, TA.) — Hence, (TA,) **بَهَلٌ** signifies [also] The act of cursing. (S, Msb, K.) You say, **بَهَلَهُ**, aor. -, inf. n. **بَهَلٌ**, *He cursed him. (Msb.)* And **بَهَلْ اللَّهُ فَلَانًا** *May God curse such a one! (K, TA.) =* **بَهَلْتُمْ**, aor. -, inf. n. **بَهَلٌ**, *She (a camel) had her young one loosed, and her young one left to suck her. (K.)***

3. **مَبَاهَلَةٌ** The act of cursing each other: (S, Mgh, Msb:) inf. n. of **بَاهَلَهُ** *He cursed him, being cursed by him: (Msb:) [or rather] بَاهَلْتُهُ signifies I joined with him in imprecating the curse of God upon whichever of us did wrong. (JK.)* Hence the saying of Ibn-Mes'ood, **مَنْ شَاءَ بَاهَلْتُهُ أَنْ سُوْرَةَ النَّسَاءِ الْغُصْرَى نَزَلَتْ بَعْدَ الْبَقَرَةِ** [Whosoever will, I will contend with him by imprecating the curse of God upon whichever of us is wrong, that the shorter chapter of "Women" came down from heaven after the chapter of "The Cow": or, accord. to one recital, he said **لَا عُنْتَهُ**: for when they differed respecting a thing, they used to come together, and say, **بَهَلْنَا** † **اللَّهُ عَلَيَّ**, **بَهَلْنَا** † **اللَّهُ عَلَيَّ** [The curse of God be upon such of us as is the wrongdoer!]. (Mgh.) **بَاهَلُ بَعْضُهُمْ** **بَاهَلًا** and **تَبَاهَلُوا** and **تَبَاهَلُوا** all signify *They cursed one another: (K:) [or] they joined in imprecating a curse upon such of them as was the wrongdoer: (TA:) and † تَبَاهَلُوا signifies the like: whence, **ثُمَّ نَبْتَهَلُ**, in the Kur [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning **ثُمَّ نَبْتَهَلُ**, i. e., *Then let us imprecate a curse upon such of us as is the liar. (Bd.)* [But see also 8 below.]*

4: see 1, in four places. — [The inf. n.] **إِبْهَالٌ** also signifies *The sending forth, or letting flow, the water upon what has been sown, (JK, K, TA,) after having finished the sowing. (JK, TA.)* [In the CK, **نَدْرَتَهُ** is erroneously put for **بَدْرَتَهُ**.]

5: see 3.
6: see 3, in two places.
8: see 3. — [Hence,] **ابتهل**, (S, Msb, K,) or

ابتهل في الدعاء, (JK,) † *He humbled, or abased, himself; or addressed himself with earnest, or energetic, supplication; syn. تَضَرَّعَ: (S, Msb, K;) He strove, or was earnest, or energetic, in prayer, or supplication; (JK, K;) and was sincere, or without hypocrisy, therein; (S, K;) with a striving, or an earnestness, or energy, like that of the مُبْتَهِلُونَ [properly so called, i. e., persons who join in imprecating a curse upon such of them as is the wrongdoer]. (TA.)* It is said that **ثُمَّ نَبْتَهَلُ**, in the Kur [iii. 54, of which one explanation has been given above, (see 3,)] means † *Then let us be sincere, or without hypocrisy, in prayer, or supplication; (S, TA;) and let us strive, or be earnest, or energetic: (TA:) or let us humble, or abase, ourselves; &c.; syn. تَضَرَّعَ. (Jel.)*

10. **استبهلها** *He milked her (namely, a camel,) without a صَرَارٌ. (K.)* [See 1, first sentence.] — **He (a young camel) pulled off her أُصْرَةٌ [pl. of صَرَارٌ] to suck her, namely, his mother. (JK.)** — **استبهل الرعية** *He (the ruler) left the people, or subjects, to themselves, (Lh, K,) to do what they would; not restraining them. (Lh, TA.)* — **استبهلتهم البادية** (S) and **استبهلتهم السواحل** † *The shores, and the desert, left them at liberty in their abodes therein, no Sultan reaching them, so that they did what they pleased. (S, K.)*

بَهَلَةٌ (S, Mgh, K) and **بَهَلَةٌ** (S, Msb, K) *A curse: (S, Mgh, Msb, K:) from بَهَلُ النَّاقَةَ in the sense first explained above. (Bd in iii. 54.)* You say, **بَهَلَتْهُ بَهَلَةُ اللَّهِ** and **بَهَلَتْهُ بَهَلَةُ اللَّهِ** *The curse of God be on him! (S.)* For another ex., see 3.

بَهَلَةٌ: see what next precedes, in two places.

بَهَلَةٌ The quality of shrinking from foul things, and of generosity, or nobleness. (JK.)

بُهْلُولٌ One that shrinks from foul things, and is generous, or noble; applied to a man (Ibn-'Abbád, JK) and to a woman: (JK:) pl. **بُهْلَالٌ**. (Ibn-'Abbád, JK.) *A lord, chief, or prince, combining all good qualities. (Seer, K.) — A great, or frequent, laughter. (S, K.)*

بَاهِلٌ *A she-camel having no صَرَارٌ upon her, (S, K, TA,) so that any one who will may milk her: (TA:) or one having no nose-rein upon her, (K, TA,) so that she pastures where she will: (TA:) or also one having no عَرَانٌ [which is a piece of wood inserted in the partition between the nostrils]: (S:) and (so in the S, but in the K "or") one having no mark, or brand, upon her: (JK, S, K:) pl. **بُهَلٌ** (JK, S, K) and **بُهَلٌ**: (JK, K, TA: [the latter in the CK like **بُرْدٌ**]) and **مَبَاهِلَةٌ** signifies *left in the state of her that is termed بَاهِلٌ, (S,) or having her صَرَارٌ loosed, and her young one left at liberty to suck her: (K:) and † مَبَاهِلٌ is applied in the same sense [as its pl.]. (S, K.)* [In the CK the latter is written **مَبَاهِلٌ**, as a sing.] — [Hence,] **أَتَيْتِكَ بَاهِلًا** *غير ذاتِ صَرَارٍ* [said by an Arab woman to her husband; (S;) by the wife of Dureyd Ibn-Es-Simme, to him, on his desiring to divorce her; meaning † I made*