

Bd in iv. 66, where **يَبْلُغُ مِنْهُرُ** is followed by **وَيُؤْتِرُ لِيَهْرُ** as an explicative: see also **بَلِّغْ**.] And **كَلَّ** and **الْبَلِّغِينَ**, and **بَلَّغْتُ مِنَّا الْبَلِّغِينَ**, (S, K,) and **بَلَّغْتُ مِنْ** **مَبْلُغٍ**: (K:) see **الْبَلِّغِينَ** below. And **بَلَّغْتُ مِنَ** **الْأَمْرِ الشَّقَّةَ** [I experienced distress from the affair, or event]. (TA in art. **مَضَى**.) [See also an ex. voce **إِبْدَى** **بَلَّغْنِي** also signifies *It has come to my knowledge, or been related to me, or been told me; or it came to my knowledge, &c.*: and in this case it is generally followed by **أَنْ**, or by **أَنَّ** as a contraction of **أَنْ**: for exs., see these two particles. And in like manner, **بَلَّغْنِي عَنْهُ** *Information has come to me, or information came to me, from him, or concerning him, that such a thing has happened, or had happened.*] And **بَلَّغَ** said of a letter or writing, inf. n. **بَلَغَ** and **بَلَّوْغٌ**, *It reached, arrived, or came.* (Msb.) And said of a plant, or of herbage, *It attained its full growth:* (TA:) and of a tree, such as a palm-tree &c., *its fruit became ripe:* (AHn, TA:) and of fruit, *it became ripe.* (Msb.) Also, said of a boy, (T, S, M, &c.) aor. <sup>2</sup>, inf. n. **بَلَّوْغٌ**, or, as IKoof says, **بَلَغَ**, (Msb.) *He attained to puberty, virility, ripeness, or maturity; syn. أُدْرِكَ, (T, S, Msb, K,) and **اِحْتَلَمَ**; (M, Msb;) and *attained a consummate degree of goodness (بَلَّغَ مِنَ الْجُودَةِ مَبْلَغًا)*: (O, TA:) as though he attained the time of the writing of his marriage-contract, and of his having duties or obligations imposed upon him: (TA:) and in like manner one says of a girl, **بَلَّغَ**, (T, TA,) or **بَلَّغَتْ**. (TA.) — **بَلَّغَ اللَّهُ بِهِ** [God caused him to reach, attain, arrive at, or come to, his appointed end, or term of life; **أَجَلَهُ**, or the like, being understood]. (TA.) You say, **بَلَّغَ اللَّهُ بِكَ أَكْثَرَ الْعُمُرِ**, i. e. [May God cause thee to reach, or attain, the extreme, or most distant, period of life! (S and TA in art. **كَلَّ**.)] And **فَعَلَّتْ بِهِ مَا بَلَّغَ بِهِ** **الْأَذَى وَالْمَكْرُوهَ** [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) And **بَلَّغَ بِهِ الْبَلِّغِينَ**: see the last word of this phrase below. — **بَلَّغَ**, like **عَبِي**, *He (a man) was, or became, jaded, harassed, distressed, fatigued, or wearied.* (K.) — **بَلَّغَ**, [aor. <sup>2</sup>,] (S, Msb, K,) inf. n. **بَلَغَةٌ**, (S, Msb,) *He was, or became, blig, i. e. فصيح* [more properly signifying chaste, or perspicuous, in speech, but here meaning eloquent]; (S, Msb, K;) and sharp, or penetrating, or effective, in tongue; (Msb;) *attaining, by his speech, or diction, the utmost scope of his mind and desire.* (K, TA.) The difference between **بَلَغَةٌ** and **فَصَاحَةٌ** is this: that the latter is an attribute of a single word and of speech and of the speaker; but the former is an attribute only of speech and the speaker: (Kull:) **بَلَغَةٌ** in the speaker is *A faculty whereby one is enabled to compose language suitable to the exigency of the case, i. e., to the occasion of speaking [or writing], with chasteness, or perspicuity, or eloquence, thereof: in language, it is suitability to the exigency of the case, i. e., to the occasion of speaking [or writing], with chasteness or perspicuity, or eloquence, thereof.* (KT.)*

2. **تَبْلِيغٌ** and **إِبْلَاحٌ** [inf. ns. of **بَلَّغَ** and **ابْلَغَ**] signify *The causing to reach, attain, arrive, or come; bringing, conveying, or delivering:* (S, K, TA:) the former is the more common. (Er-Rághib, TA.) [You say, **بَلَّغَهُ الْمَكَانَ** *He caused him, or it, to reach, attain, arrive at, or come to, the place.* And **بَلَّغَهُ مَقْصُودَهُ** *He caused him to attain his object of aim or endeavour &c.*] And **بَلَّغْتُ الرِّسَالَةَ** [I brought, conveyed, or delivered, the message]. (S.) And **بَلَّغَهُ السَّلَامَ**, (Msb,) and **الْخَبَرَ**, (TA,) as also **ابْلَغَهُ**, (Msb, TA,) *He brought, conveyed, delivered, or communicated, to him the salutation, (Msb,) and he brought, &c., or told, to him the news, or information.* (TA.) [And **بَلَّغْنِي عَنْ فُلَانٍ** *He told me from such a one, or on the part of such a one, some piece of information, or that some event had happened, &c.*] — **بَلَّغَ الْفَارِسُ**, (S, A, K,) inf. n. **تَبْلِيغٌ**, (K,) *The horseman stretched forth, or extended, his hand, or arm, with the rein of his horse, [or gave the rein to his horse,] in order that he might increase in his running.* (S, A, K.) — **بَلَّغَ الشَّيْبُ فِي رَأْسِهِ** *Hoariness began to appear on his head; accord. to IAqr; as also بَلَّغَ*, with the unpointed **ع**: the Basrees assert that the former is a mistranscription; but it is related as heard from Th, by Abo-Bekr Es-Soolee. (TA.)

3. **مَبَالِغَةٌ** (JK, K, &c.) and **بَلَغٌ**, (K,) *He exceeded the usual, or ordinary, or the just, or proper, bounds, or degree, in a thing; acted egregiously, or immoderately, or extravagantly, therein: (KL:) he strove, or laboured; exerted himself, or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, sedulously, earnestly, with energy or effectiveness; took pains, or extraordinary pains: (K, TA:) he did not fall short of doing what was requisite, or what he ought; did not flag, or was not remiss: (S, K, TA:) he exerted unsparingly his power or ability, or effort or endeavour, or the utmost thereof: (Msb:) he accomplished, or did, or attained, the utmost of his power or ability, or effort or endeavour; he did his utmost: (JK:) **فِي كَذَا** [in an affair]: (S, K, TA:) or **فِي كَذَا**, meaning in the pursuit of such a thing. (Msb.) [بَلَغٌ فِي كَذَا] may be rendered as above, or *He did such a thing much, exceedingly, egregiously, extraordinarily, immoderately, extravagantly, excessively, vehemently, energetically, superlatively, excellently, consummately, thoroughly.* Hence **مَبَالِغَةٌ** in explanations of words; meaning *Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole; &c.*; and sometimes, *frequentative signification.* Thus **اسْمٌ مَبَالِغَةٌ** means *A noun of intensiveness; or an intensive epithet: as شُكْرٌ “very thankful,” or “very grateful;” and **حَمَادٌ** “a great praiser,” or “a frequent praiser.”]**

4. **ابْلَغَ**, inf. n. **إِبْلَاحٌ**: see 2, in two places. [Hence,] **ابْلَغَ الْأَمْرَ جَهْدَهُ** [He brought his utmost power or ability, or effort or endeavour, to the performance, or accomplishment, of the affair].

(TA.) And **أَبْلَغْتُ إِلَيْهِ** i. e. **مَا بَلَّغَ بِهِ** **فَعَلْتُ بِهِ مَا بَلَّغَ بِهِ** **الْأَذَى وَالْمَكْرُوهَ** [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) — See also 1, first sentence; where it is said that **إِبْلَاحٌ** is syn. with **بَلَّوْغٌ**; but this is app. a mistake. — **مَا أَبْلَغَهُ**, and **أَبْلَغَ بِهِ**, *How eloquent is he!*]

5. **تَبَلَّغَ الْمَنْزِلَ** *He constrained himself to reach, or attain, the place of abode, until, or so that, he did reach [it], or attain [it].* (K.) — **تَبَلَّغَ بِهِ** *He was satisfied, or content, with it, (S, Msb, K,) and attained his desire [thereby].* (TA.) — **تَبَلَّغَتْ بِهِ الْعَلَّةُ** *The disease, or malady, distressed him; afflicted him; became vehement, or severe, in him.* (S, Z, Sgh, K.)

6. **تَبَالَعَ الدِّبَاحُ فِي الْجِلْدِ** *The tan attained its utmost effect in the skin.* (AHn.) And **تَبَالَعَ فِيهِ** **الْمَرْضُ**, and **الْمَرْضُ**, *Anxiety, or disquietude of mind, or grief, attained its utmost degree in him, and so disease, or the disease.* (TA.) [This verb seems properly to signify *It reached, or attained, by degrees.*] — **تَبَالَعَ فِي كَلَامِهِ** *He affected eloquence (بَلَغَةٌ) in his speech, not being of those characterized thereby: [whence] one says, مَا هُوَ بِبَلِّغٍ وَلَكِنْ يَتَبَالَعُ* [He is not eloquent, but he affects eloquence]. (TA.)

**بَلَّغَ**: see what next follows, in three places: — and see **بَلَغَ**, in two places: — and **بَلِّغَ**, in two places.

**سَمِعَ لَا بَلَّغَ**, and **أَلْتَمَسَ سَمْعَ لَا بَلَّغَ**, (Ks, Fr, S, K,) and **سَمِعَا لَا بَلَّغًا**, (Ks, S, K,) and **بَلَّغًا**, (K,) *O God, may we hear of it (or may it be heard of, IB) but may it not be fulfilled; (Fr, S, K;) or, may it not reach us, or come to us: said on hearing of a displeasing, or hateful, or an evil, event: (L:) or on hearing tidings not pleasing to one: (Ks, S, K;) or on the coming of tidings not held to be true.* (TA.) [See also art. **سَمِعَ**.] — **أَحْمَقٌ بَلَّغٌ**, (S, K,) and **بَلَّغٌ**, and **بَلَّغَةٌ**, (K,) *Stupid, or foolish, but, notwithstanding his stupidity, or foolishness, attaining his desire: (S, K;) or stupid, or foolish, in the utmost degree: (K, TA:) fem. حَمِيقًا بَلَّغَةٌ.* (TA.) — **رَجُلٌ بَلَّغٌ** (S, K) *A man who is bad, evil, or wicked, (Fr, K,) in the utmost degree.* (Fr, TA.) — See also **بَلِّغَ**.

**بَلِّغَ**: see **بَلِّغَ**.

**بَلَّغَ**: see **بَلِّغَ**.

**بَلَّغَةٌ** *A sufficiency of the means of subsistence, (T, S, Msb, K,) such that nothing remains over and above it: (T, Msb:) and simply a sufficiency; enough; (JK, Msb, TA;) as also بَلَّغٌ, (JK, S, Msb, K,) meaning *a thing that suffices, or contents, and enables one to attain what he seeks; (TA;) and تَبَلَّغٌ. (JK, Msb, TA.) You say, **فِي هَذَا بَلَّغَةٌ**, and **بَلَّغٌ**, and **تَبَلَّغٌ**, *In this is a sufficiency, or enough.* (Msb, TA.) And it is**