

TA.) — **بَلَجَ**, aor. -, (K,) inf. n. **بَلَجٌ**, (TA,) *He opened*; syn. **فَتَحَ**. (K.)

4: see 1, in three places. — **بَلَجَهُ** *He made it apparent, manifest, evident, or clear.* (K.) — And *He made him joyful, glad, or happy*; syn. **فَرَّجَهُ**: (K accord. to the TA [and so in a MS. copy of the K in my hands]:) or *he removed it, or cleared it away*; syn. **فَرَّجَهُ**. (So accord. to the CK.)

5. **تَبَلَّجَ** *He laughed, and was cheerful, brisk, lively, or sprightly.* (S.) — See also 1.

7: see 1.

8: see 1.

9: see 1.

11: see 1, in two places.

12: see 1.

بَلَجٌ: see **أَبْلَجٌ**, in four places.

بَلَجٌ: see **بُلْجَةٌ**.

بَلَجٌ *Joyful, glad, or happy.* (TA.) [See also **أَبْلَجٌ**.]

بَلَجٌ, with two dammehs, *Men clear of hair in the [parts of the face called the] قَسَمَاتِ*. (IAar, K.)

بُلْجَةٌ: see what next follows.

بُلْجَةٌ *Clearness of the space between the eyebrows*: (S, A, K:) or *width of the space between the eyebrows*; or [of] *the space between the eyebrows when clear of hair*; as also **بَلَجٌ** [which is the inf. n. of **بَلَجَ**]. (TA.) One says, **مَا أَحْسَنَ بُلْجَتَهُ** *How beautiful is the clearness of the space between his eyebrows!* (A.) — The part behind the **عَارِضُ** [or side of the cheek or face], to the ear, when there is no hair upon it. (TA.) — Also, and **بَلَجَةٌ**, *The light* (S, L, K) of the dawn, or daybreak, (S, L,) in the last part of the night, (S, TA,) at the breaking of the dawn. (TA.) You say, **رَأَيْتُ بُلْجَةَ الصُّبْحِ** *I saw the light of the dawn.* (S.) And **لَقِيتُهُ عِنْدَ الْبُلْجَةِ** *I met, or found, him, or it, at the break of the dawn.* (A.) And **سَرَيْتُ الدُّجَّةَ وَالْبُلْجَةَ** *I journeyed during the whole night, or from the beginning of the night, or during the latter part of the night, and the breaking of the dawn, until I arrived.* (A.) And it is said in a trad., **ثَلَاثَةُ الْقَدْرِ بُلْجَةٌ** *The night of the qadr is bright [like the dawn].* (TA.)

بَلِيجٌ: see **أَبْلَجٌ**, in two places.

بَلِيجٌ, with kesr to the **ب** and to the first **ل**, and with fet-h to the second **ل**; (Msb;) or **بَلِيجٌ**; (so written in some copies of the K, in other copies of which it is omitted); [*Myrobalana Bellerica*: (Golius and Freytag:) *Terminaria Chebula*: Sprengel. hist. rei herb. p. 262: (Freytag:) *a certain well-known Indian medicine*; (Msb;) *very beneficial to the stomach and to the intestinum rectum.* (K.)] [For other properties

&c. assigned to it, see Ibn-Seenà (Avicenna), book ii. p. 144. See also **إِهْلِيَجٌ**, in art. **هَلَجَ**.]

أَبْلَجٌ *A man having a clear, a conspicuous, or a white, space between the eyes, not having the eyebrows joined*: (Ish, TA:) or *having such a space between the eyebrows*, (K, TA,) *not having the eyebrows joined*: (S, TA:) or *having a wide space, or a space clear of hair, between the eyebrows*: fem. **أَبْلَجَاءُ**. (TA.) — [Hence,] *Bright of countenance*; the Prophet being said by Umm-Ma'bad to have been **أَبْلَجُ الْوَجْهِ**; by which she did not mean the **بَلَجٌ** of the eyebrows, for she described him as having joined eyebrows: (A'Obeid, S, TA:) or *fair, beautiful, and wide in countenance*, whether long or short: or [alone, or] followed by **بَلِيجٌ**, *open and pleasant, or cheerful, in countenance*; (TA;) and so **بَلِيجٌ** the latter alone: (K:) or **بَلِيجٌ** the latter, *open and pleasant, or cheerful, in countenance, with beneficence*: (TA:) or the former, and **بَلِيجٌ** the latter, *liberal with acts of beneficence*: (TA:) or the first, *generous, beneficent, and open and pleasant, or cheerful, in countenance*; although having joined eyebrows. (A, TA.) — Also **بَلِيجٌ**, *shining, bright, or shining brightly*; applied to the dawn, or daybreak; (S, A, Msb;) and so **بَلِيجٌ**, applied to a thing [of any kind]: (TA:) and the former, anything *apparent, manifest, evident, or clear*; (K;) thus applied to a face, and to the dawn, (TA,) and to the truth, (Msb, TA,) and to an affair or event, or a case, &c. (TA.) It is an act. part. n. of **بَلَجَ**. (Msb.) You say, **الْحَقُّ أَبْلَجٌ وَالْبَاطِلُ لَجَلَجٌ** *The truth is apparent, manifest, evident, or clear; [and falsity is a cause of embarrassment, or hesitation, to the speaker];* (S, A;*) i. e., the latter is agitated to and fro, without having utterance: (S in art. **لَجَ**;) or *the truth is lucid and direct; and falsity is confused and indirect.* (TA in that art.) And **حُجَّةٌ بَلِيجَةٌ** *A manifest, an evident, or a clear, proof or argument.* (Msb.)

أَبْلُوجُ السُّكَّرِ, with damm, [meaning *Sugar-candy*, and loaf-sugar, thus applied in the present day.] is an arabicized term [from the Persian **أَبْلُوجُ**]: (K, TA:) in one copy of the K, it is said that **أَبْلُوجُ**, with damm, is [syn. with] **السُّكَّرُ** [sugar]: by the people [who are makers] of **الْحَمَاءُ** and **القَطِيفُ**, [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ة, pl. **قَطَائِفُ**,] it is called **أَبْلُوجٌ**. (TA.)

بلح

4. **أَبْلَحَ** *It (a palm-tree) bore, or had, dates in the state in which they are termed بَلَحٌ.* (S, A, K.)

بَلَحٌ *Dates, or the fruit of the palm-tree, while continuing green* (Msb, TA) and *small*; (TA;) a term like **حَضِرٌ** applied to grapes; (Msb, TA;) called by the people of *El-Basrah* **خَلَالٌ**: when they have begun to colour, i. e., to become red or

yellow, they are termed **بُرٌّ**: (Msb:) or *dates in the state between that in which they are called خَلَالٌ and that in which they are called بَسْرٌ*; (S, Mgh, K;) for dates in their incipient state are termed **طَلَعٌ**; then, **خَلَالٌ**; then, **بَلَحٌ**; then, **بَسْرٌ**; then, **رَطْبٌ**; and then, **تَمْرٌ**: (S, IAth:) or i. q. **سَيَابٌ**: (As, and S and K in art. **سَيْبٌ**;) [by many of the Arabs in the present day, it is applied to *fresh ripe dates*, and to *dried dates*: it is a coll. gen. n.:] n. un. with ة. (S, Msb.)

بلد

1. **بَلَدٌ**, aor. -, [inf. n. **بَلَدٌ**,] *He (a man) remained, stayed, abode, or dwelt, in the بلد [i. e. country, or town, &c.]*: (Msb:) or **بَلَدٌ بِالْمَكَانِ**, (T, S, M, L, K,) aor. -, (M, L,) inf. n. **بَلَدٌ**, (T, M, L, K,) *he remained, stayed, abode, or dwelt, in the place, (AZ, T, S, L, K,) and kept to it*: (K:) or *he took it as his بلد [or country, or town, &c.]*, (M, L, K,) and kept to it. (M, L.) — And **بَلَدُوا**, aor. -: (M, K;) and **بَلَدُوا**, aor. -: (K;) or the latter is correctly **بَلَدُوا**; (M, TA;) *They kept to the ground, fighting upon it*: (M, K:) said to be derived from **بَلَدَ الْأَرْضِ**. (TA.) — **بَلَدٌ**, aor. -, *His skin had بَلَدٌ, or marks, [pl. of بَلَدٌ,] remaining upon it.* (M, L.) — Also, (M, K,) inf. n. **بَلَدٌ**, (S, M,) *He (a man, M) had a space clear from hair between his eyebrows*: (S, M, K:) or *had eyebrows not joined.* (M.) — **بَلَدٌ**, aor. -, (S, M, Msb, K,) inf. n. **بَلَدَةٌ**, (T, S, M, A, Msb,) *He was, or became, stupid, dull, wanting in intelligence*: (S, A, Msb;) *inert; wanting in vigour; not penetrating, sharp, vigorous, or effective, in the performance of affairs*; (T, M, K, TA;) [or *soft, weak, feeble, wanting in endurance, or patience*; (see **بَلِيدٌ**);] as also **بَلَدٌ**, aor. -, (K, TA,) inf. n. **بَلَدٌ**. (TA.) — Also, inf. n. as above, said of a horse, meaning *He lagged behind those that outstripped in running.* (T, TA.) [See also 2.] — **بَلَدُ السَّحَابِ**: see 2.

2. **بَلَدٌ**, inf. n. **بَلِيدٌ**, *He remained, stayed, or abode*; [like **بَلَدٌ**]; or *cast, or laid, himself down upon the ground*; syn. **ضَرَبَ بِنَفْسِهِ الْأَرْضَ**: (S, K:) or *he did so by reason of fatigue.* (TA.) [See 5.] See also **بَلَدُوا**. — *He became languid, and affected laziness, after being brisk, lively, or sprightly.* (A.) — *He (a man) was impotent in work, and was weak*; (T, L;) and so even in bounty, or liberality, (T,) or in running. (T, L.) — *He (a horse) failed to outstrip in running.* (M, K.) [See also **بَلَدٌ**.] — *He was niggardly, or avaricious; was not liberal, nor generous.* (M, K.) [And hence,] **بَلَدَتِ السَّحَابَةُ**, (K,) or **بَلَدَتِ السَّحَابُ**, (M,) [but the latter is probably imperfectly transcribed,] *The cloud, or clouds, gave no rain.* (M, K.) — *He did not apply himself rightly to anything.* (M, K.) — **بَلَدَتِ الْجِبَالُ** *The mountains appeared low to the eye by reason of the darkness of the night*: so in the L, confirmed by a citation from a poet: in the A, **بَلَدَتِ الْبِلَادُ** *The countries, or regions,*