

changed to **فَعَالَى** : (S, TA:) [or] **بَلَاءٌ** is [properly, or originally,] an inf. n., (S, M, K,) and signifies the act of trying, proving, or testing, by, or with, good, and by, or with, evil : (S, M:) it is evil and good : (T, M:*) a trial, or an affliction, (T, K,) which is its original meaning ; (T;) and a [probationary] benefit, favour, or blessing, (T,) or a [probationary] gift ; (K;) the former of these requiring patience, and the latter being the greater of the two [as being commonly the more dangerous to the soul]; (TA;) [but the latter meaning is generally indicated only by the addition of an epithet: thus **بَلَاءٌ حَسَنٌ** means a great benefit, or favour, or blessing, of God ; (Bd in viii. 17;) or a good gift of God : (Jel ibid.:) **بَلَاءٌ** also means grief; as though it tried the body : (Er-Rághib, K:) and the imposition of a difficult, or troublesome, thing; a requirement; an exaction; because it is difficult, or distressing, to the body; or because it is a trying. (K.) **بَلَاءٌ** (like **قَطَامٌ**, S, K) is syn. with **الْبَلَاءُ** : (S, M, K:) occurring in the saying, **نَزَلَتْ بَلَاءٌ عَلَى الْكُفَّارِ** [Trial, or affliction, befell the unbelievers]: (S, M, K:*) mentioned by El-Aḥmar, as heard by him from the Arabs. (S.)

بَلَاءٌ, like **كِتَابٌ** in form, [is an inf. n. of **ب**, q. v.:—and also signifies] Anxiety respecting which one talks to himself, or soliloquizes. (Mṣb. [Compare a meaning of **بَلَاءٌ**, above.]

بَلِيٌّ: see the paragraph next following; last sentence.

بَلِيَّةٌ: see **بَلَاءٌ**, in two places. = Also A she-camel that has her fore shank bound to her arm at the grave of her master, and is left without food until she dies : (T:) or a she-camel, (M in arts. **بلو** and **بلي**, and **ك**.) or a mare, or beast of the equine kind, (M in art. **بلو**.) that is bound at the grave of her master, (M, K,) he being dead, and is left without food or water (M) until she dies (M, K) and wastes away; for they used to say that her master would be raised from the dead upon her: (M:) or a she-camel which, in the Time of Ignorance, had her fore shank bound to her arm at the grave of her master, and was left without food or water until she died: or for which was dug a pit, wherein she was left until she died: for they used to assert that men would be raised from the dead riding upon the **بَلَايَا**, [pl. of **بَلِيَّةٌ** in the sense above explained, (T, TA,)] or walking if their beasts whereon they rode were not bound, with the head turned backwards, at their graves: (S:) or a cow, or she-camel, or sheep, or goat, which, in the Time of Ignorance, they used to hamstring, or slaughter, at the grave: so in a trad. (TA.) Suh says that this custom proves that, in the Time of Ignorance, they held the doctrine of the resurrection of the body: but they who held it were the fewer number. (TA.) It is said that **بَلِيَّةٌ** is originally **مُبَلَّاةٌ** or **مُبَلَّاةٌ**. (TA.) Et-Tirmidhī says,

- مَنَازِلٌ لَا تَرَى الْأَنْصَابَ فِيهَا •
- وَلَا حَفَرَ الْمَبَلَّى • لِلْمَبْتُونِ •

[Places of abode in which thou wilt not see the stones, or other things, that have been set up to

be worshipped, nor the pits of the beast left by the grave of the master to die]; meaning places of abode of the people of El-Islám, exclusively of the pagans. (S.) IAḥr says that **بَلِيٌّ** and **بَلِيَّةٌ** signify Such as is wearied, or jaded, and emaciated, and dying. (TA.)

بَالٍ [act. part. n. of **بَلَّاهُ**; Trying, proving, or testing. —And hence,] Knowing, or being acquainted [with a thing]; as in the phrase, **جَعَلْتَهُ بَالِيًا** I made him to be acquainted with my excuse, and to know the manner thereof. (Mgh.) = Also Old, and wearing out [or worn out]; applied to a garment. (Mṣb.) — [Hence,] **بَلَايَاتٌ** is used as meaning The places of tents. (Ḥam p. 492.)

مُبَلَّاةٌ, fem. of **مُبَلَّى**: } see **بَلِيَّةٌ**.
مُبَلَّى, and its fem. **مُبَلَّاةٌ** :

مُبَلِّيَّاتٌ Women that stand around a man's riding-camel [which they bind, or place in a pit, by his grave, to die of hunger and thirst,] when he has died or been slain, wailing for him. (T, S:*) You say, **قَامَتْ مُبَلِّيَّاتٌ فَلَانٍ يَنْحَنُّ عَلَيْهِ** [The women that bound, or placed, the **بَلِيَّةٌ** by the grave of such a one stood around it wailing for him]. (T, S.)

بلور

بَلْوَرٌ (M, Mṣb, K) and **بَلْوَرٌ** (Mṣb, K) and **بَلْوَرٌ** (K,) or the last only, (IAḥr, T,) [a coll. gen. n., signifying Crystal;] the kind of stone called **مَهًا**, (M,) which shines by reason of its whiteness and clearness; (TA in art. **مهو**;) a well-known kind of stone, the best of which is brought from the islands of the Zinj (الزنج); (Mṣb;) a well-known kind of precious stone, (K, TA,) white and transparent: (TA:) [Golius says, but I know not on what authority, if on any better ground than the resemblance of the name, “Græc. Βήρυλλος, beryllus, lapidis genus: de quo vide Plin. xxxvii. 5: aut potius, quo illum lapidem adulterari idem scribit, crystalum:”] n. un. with **ة**: (M:) some say that it is a kind of glass [or factitious crystal; what we term crystal-glass; and to this the word is commonly applied in the present day; though still also applied to rock-crystal]. (TA.)

بلي

- 1. **بَلِيٌّ** :
- 4. اهلَى الثَّوْبِ :
- بَلِيٌّ** : and **بَلِيٌّ سَفَرٍ** : &c. :

بَلِيٌّ is a particle ; (S, Mṣb, Mughnee;) *contr.* of **بَلَا** : (S:) not a noun: (Sb, S:) it is a replicative; (S, Mughnee;) an affirmative of what is said [in that to which it is a reply]; (S, Mṣb;) [with very few exceptions] relating only to a negation, which it annuls: (Mṣb, Mughnee:) the final letter is a radical: or, accord. to some, the word is originally **بَل**, [after which an affirmation is to be understood,] and the final letter is augmentative: and some of these say that this

letter is a denotive of the fem. gender, because it is [often] pronounced with imáleh. (Mughnee.) It is a reply to an interrogation in which is a negative, (T, M, Mṣb, Mughnee, K,) and affirms what is said to thee [in that interrogation]; (M, K;) whether it be an interrogation in the proper sense, (Mughnee,) as when you say to another, **أَلَمْ تَفْعَلْ كَذَا** [Didst thou not such a thing?], and he replies, **بَلِيٌّ** [meaning Yes, or yea, or ay, I did], (T,) or as when one says, **أَلَيْسَ زَيْدٌ بِقَائِمٍ** [Is not Zeyd standing?], and you reply, **بَلِيٌّ** [Yes, he is]; or be meant to convey reproof, (Mughnee,) as in the **Ḳur** [lxxv. 3 and 4], **أَيَحْسَبُ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلِيٌّ** [Doth man think that we will not collect his bones? Yes], (Mṣb, Mughnee,) i. e., we will collect them; (Mṣb;) or be meant to make a person confess, or acknowledge, a thing, (Mughnee,) as in the **Ḳur** [vii. 171], **أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلِيٌّ** [Am I not your Lord? They said, Yea]. (M, Mughnee.) It is also a reply to a simple negation, (Mṣb, Mughnee,) as when I say, **مَا قَامَ زَيْدٌ** [Zeyd did not stand, or has not stood], and you reply, **بَلِيٌّ** as an affirmative [meaning Yes, he did, or he has]. (Mṣb.) It occurs in the **Ḳur** [xxxix. 60], where it is said, **بَلِيٌّ قَدْ جَاءَتْكَ آيَاتِي** [Yea, my signs have come to thee], preceded by that which is not literally a negation, but which has the force of a negation; for the preceding saying, **لَوْ أَنَّ اللَّهَ هَدَانِي** [If God had directed me aright, or would that God &c.], is like the saying, **مَا هَدَيْتُ** [I was not directed aright]. (M.) It also occurs in the books of traditions, in some instances, as a reply to an interrogation without a negative; but these instances are rare, and not to be followed in rendering revelation. (Mughnee.) Az says that when a man says to another, **أَلَا تَقُومُ** [Wilt thou not stand?], and the latter replies, **بَلِيٌّ**, he means **بَلْ أَقُومُ** [Nay, I will stand], adding the alif [written **ي**] to make the pause good; for if he said, **بَل**, the other would expect something more to be said after it. (TA.) It is said that the pronunciation termed imáleh is allowable in the case of **بَلِيٌّ**; and if so, its final radical letter is **ي**: and some of the grammarians say that this pronunciation of **بلي** is because, by reason of its completeness and independence of meaning, so that it requires nothing after it, it resembles independent nouns, in the cases of which this pronunciation is allowable. (M.)

بَلِيَّةٌ and **بَلِيٌّ** and **بَلِيَّةٌ**: see art. **بلو**.

بِ [The bass in music; used in this sense in the present day: or particularly the bass notes of the lute: in this sense F seems to have understood the saying of ISd that] the **بِ** of the lute is well known: (M, K: [in the **CK**, **الْبِئْرُ مِنَ الْبِئْرِ** is erroneously put for **الْبِئْرِ مِنَ الْبِئْرِ**]) or (so in the **K**) it is the thick [or bass] chord of the lute: (S, K:) the