

TA.) = بَلَج, aor. ٤, (K,) inf. n. بَلَج, (TA,) *He opened*; syn. قَتَح. (K.)

4: see 1, in three places. = اِبْلَجُه + *He made it apparent, manifest, evident, or clear.* (K.) — And † *He made him joyful, glad, or happy*; syn. فَرَحَه. (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. فَرَحَه. (So accord. to the CK.)

5. بَلَج † *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.

بَلَج: see اَبْلَج, in four places.

بَلَج: see بُلْجَة.

بَلَج † *Joyful, glad, or happy.* (TA.) [See also اَبْلَج.]

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

بَلْجَة: see what next follows.

بَلْجَة *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 بَلَج [which is the inf. n. of بَلَج].* (TA.) One says, مَا أَحْسَنَ بَلْجَتَهُ *How beautiful is the clearness of the space between his eyebrows!* (A.) — The part behind the عَارِض [or side of the cheek or face], to the ear, when there is no hair upon it. (TA.) — Also, and † بَلْجَة, † *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 بَلْجَةَ الصُّبْحِ † *I saw the light of the dawn.* (S.) And لَقِيتُهُ عِنْدَ الْبَلْجَةِ † *[I met, or found, him, or it, at the break of the dawn].* (A.) And سَرَيْتُ الدُّجَةَ وَالْبَلْجَةَ † *[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., لَيْلَةُ الْقَدْرِ بَلْجَةٌ † *The night of the قدر is bright [like the dawn].* (TA.)

بَلِج: see اَبْلَج, in two places.

بَلِج, with kesr to the ب and to the first ل, and with fet-ḥ to the second ل; (Mṣb;) or بَلِج; (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; (Mṣb;) very beneficial to the stomach and to the intestinum rectum.* (K.) [For other properties

&c. assigned to it, see Ibn-Scenà (Avicenna), book ii. p. 144. See also اِهْلِيَج, in art. هَلَج.]

اَبْلَج 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. بَلْجَة. (TA.) — [Hence,] *Bright of countenance; the Prophet being said by Umm-Ma'bad to have been اَبْلَجُ الْوَجْهِ*; by which she did not mean the بَلَج of the eyebrows, for she described him as having joined eyebrows: (A'Obeyd, S, TA:) or *fair, beautiful, and wide in countenance, whether long or short: or [alone, or] followed by † بَلَج, † open and pleasant, or cheerful, in countenance; (TA;) and so † the latter alone: (K:) or † the latter, † open and pleasant, or cheerful, in countenance, with beneficence: (TA:) or the former, and † the latter, and † بَلِج, † 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 † *Shining, bright, or shining brightly; applied to the dawn, or daybreak; (S, A, Mṣb;) and so † بَلِج, 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, (Mṣb, TA,) and to an affair or event, or a case, &c. (TA.) It is an act. part. n. of بَلَج. (Mṣb.) You say, الْحَقُّ اَبْلَجٌ وَالْبَاطِلُ نَجَجٌ † *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. لَج:) or the truth is lucid and direct; and falsity is confused and indirect. (TA in that art.) And † اَحْجَة بَلْجَة † *A manifest, an evident, or a clear, proof or argument.* (Mṣb.)***

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

بلح

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

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

yellow, they are termed بَر: (Mṣb:) or *dates in the state between that in which they are called خَلَال and that in which they are called بَر*; (S, Mgh, K;) for dates in their incipient state are termed طَلَع; then, خَلَال; then, بَلَح; then, بَر; then, رُطَب; and then, تَمْر: (S, IAth:) or i. q. سِيَاب: (Aṣ, and S and K in art. سِيَاب:) [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, Mṣb.)

بلد

1. بَلَد, aor. ٤, [inf. n. بَلُوْد,] *He (a man) remained, stayed, abode, or dwelt, in the بَلَد [i. e. country, or town, &c.]: (Mṣb:) or بَلَدٌ بِالْمَكَانِ*, (T, S, M, L, K,) aor. ٤, (M, L,) inf. n. بَلُوْد, (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 بَلَد [or country, or town, &c.], (M, L, K,) and kept to it. (M, L.) — And بَلَدُوا, aor. ٤; (M, K;) and بَلَدُوا, aor. ٤; (K;) or the latter is correctly † بَلَدُوا; (M, *TA;) *They kept to the ground, fighting upon it: (M, K:) said to be derived from بَلَادُ الْأَرْضِ*, (TA.) = بَلَد, aor. ٤, *His skin had بَلَاد, or marks, [pl. of بَلَد,] remaining upon it. (M, L.) — Also, (M, K,) inf. n. بَلَد, (S, M,) He (a man, M) had a space clear from hair between his eyebrows: (S, M, K:) or had eyebrows not joined. (M.) = بَلَد, aor. ٤, (S, M, Mṣb, K,) inf. n. بَلَادَة, (T, S, M, A, Mṣb,) *He was, or became, stupid, dull, wanting in intelligence: (S, A, Mṣb:) 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 بَلِيد;)] as also بَلَد, aor. ٤, (K, TA,) inf. n. بَلَد. (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 السَّحَاب: see 2.***

2. بَلَد, inf. n. تَبَلِيد, *He remained, stayed, or abode; [like بَلَد;] or cast, or laid, himself down upon the ground; syn. صَرَبَ 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 بَلَد.] — He was niggardly, or avaricious; was not liberal, nor generous. (M, K.) [And hence,] بَلَدَتِ السَّحَابَة, (K,) or بَلَدُ السَّحَاب, (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, تَبَلَدَتِ الْبِلَادُ † *The countries, or regions,***