

TA.) = بَلَج, aor. ٢, (K,) inf. n. بَلَج, (TA,) *He opened*; syn. قَتَح. (K.)

4: see 1, in three places. = اَبْلَجُه + *He made it apparent, manifest, evident, or clear.* (K.) — And + *He made him joyful, glad, or happy*; syn. فَرَّجَه. (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. فَرَّجَه. (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.

بَلَجَة: see بَلَجَة.

بَلَج: Joyful, glad, or happy. (TA.) [S-e also اَبْلَج.]

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

بَلَجَة: see what next follows.

بَلَجَة 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 بَلَجَتَهُ *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 بَلَجَة, + 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 بَلَجَةَ الصُّبْحِ + *I saw the light of the dawn.* (S.) And لَقِيتُهُ عِنْدَ الْبَلَجَةِ + *[I met, or found, him, or it, at the break of the dawn].* (A.) And سَرَيْتُ الدُّلُجَةَ وَالْبَلَجَةَ + *[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 الْقَدَرِ بَلَجَةٌ + *The night of the قدر is bright [like the dawn].* (TA.)

بَلَج: see اَبْلَج, in two places.

بَلِيج, with kesr to the ب and to the first ل, and with fet-h to the second ل; (Msb;) or بَلِيج; (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-Scenà (Avicenna), book ii. p. 144. See also اِبْلِيج, 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. بَلَجَة. (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'Obeid, 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 † بَلِيج, + 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, Msb;) and so † بَلِيج, 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 بَلَج. (Msb.) You say, الْحَقُّ اَبْلَجٌ وَالْبَاطِلُ لَجَجٌ + *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 حُجَّةٌ بَلَجَةٌ + *A manifest, an evident, or a clear, proof or argument.* (Msb.)

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 الْحَا and الْقَطِيف, [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ة, pl. قَطَائِف] it is called اَبْلُوج. (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 (Msb, TA) and small; (TA;) a term like حَضِرٌ applied to grapes; (Msb, 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 بُر: (Msb:) or dates in the state between that in which they are called خَلَال and that in which they are called بُر; (S, Mgh, K;) for dates in their incipient state are termed طَلَع; then, خَلَال; then, بَلَح; then, بُر; then, رَطَب; and then, تَمَر: (S, IATH:) or i. q. سَيَاب: (Ag, and S and K in art. سيب:) [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. بَلَد, aor. ٢, [inf. n. بَلُوْد,] *He (a man) remained, stayed, abode, or dwelt, in the بَلَد* [i. e. country, or town, &c.]: (Msb:) or بَلَدٌ بِالْمَكَانِ (T, S, M, L, K,) aor. ٢, (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. ٢; (M, K;) and بَلَدُوا, aor. ٢; (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. ٢, *His skin had بَلَد, 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. ٢, (S, M, Msb, K,) inf. n. بَلَادَةٌ, (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 بَلِيد,)] as also بَلَد, aor. ٢, (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. تَبَلَّد, *He remained, stayed, or abode; [like بَلَد;] 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 بَلَد.] — He was niggardly, or avaricious; was not liberal, nor generous. (M, K.) [And hence,] بَلَدَتِ السَّحَابُ (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,**