

Bd in iv. 66, where *يَبْلُغُ مِنْهُ* is followed by *وَيُؤْتِرُ فِيهِمْ* as an explicative: see also *يَبْلُغُ*.] And *كُلُّ الْبَلِغِينَ*, (S, K,) and *الْبَلِغِينَ*, and *بَلَّغْتُ مِنْ الْبَلِغِينَ*: (K:) see *الْبَلِغِينَ* below. And *بَلَّغْتُ مِنَ الْأَمْرِ الْمَشَقَّةَ* [I experienced distress from the affair, or event]. (TA in art. *مَضَى*.) [See also an ex. voce *أَبَدَ*.] *بَلَّغَنِي* 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, *بَلَّغَنِي 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. *بَلَّغَ* and *بُلُوغَ*, *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. *بُلُوغَ*, or, as IKoot says, *بَلَّغَ*, (Msb.) *He attained to puberty, virility, ripeness, or maturity*; syn. *أَدْرَكَ*, (T, S, Msb, K,) and *اَحْتَمَرَ*; (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. *كَلَّا*.) And *بَلَّغَ بِهِ مَا بَلَّغَ بِهِ* *فَعَلْتُ بِهِ* [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) And *بَلَّغَ بِهِ الْبَلِغِينَ*: see the last word of this phrase below. — *بَلَّغَ*, like *عَنِ*, *He* (a man) *was, or became, jaded, harassed, distressed, fatigued, or wearied.* (K.) = *بَلَّغَ*, [aor. <sup>2</sup>], (S, Msb, K,) inf. n. *بَلَّغَةً*, (S, Msb,) *He was, or became بَلِغٌ*, i. e. *فَصِيحٌ* [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 *بَلَّغَةً* and *فَصَاحَةً* 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:) *بَلَّغَةً* 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. *تَبْلِغٌ* and *إِبْلَاجٌ* [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-Rāghib, 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 *بَلَّغَنِي 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 الْفَارِسَ*, (S, A, K,) inf. n. *تَبْلِغٌ*, (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 IAAq; 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 Abob-Bekr Es-Soolce. (TA.)

3. *بَالِغٌ*, (S, Msb, K, &c.), inf. n. *مُبَالِغَةٌ* (JK, K, &c.) and *بَلَّغَ*, (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 أَمْرٍ*, meaning in the pursuit of such a thing. (Msb.) [*بَالِغٌ 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 *مُبَالِغَةٌ* in explanations of words; meaning *Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole; &c.*; and sometimes, *frequentative signification*. Thus, *اسْمُ مُبَالِغَةٍ* means *A noun of intensiveness; or an intensive epithet*: as *شُكْرٌ* "very thankful," or "very grateful," and *حَمْدٌ* "a great praiser," or "a frequent praiser."

4. *ابْلَغَ*, inf. n. *إِبْلَاجٌ*: 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. *بَلَّغَ بِهِ* [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 *إِبْلَاجٌ* is syn. with *بُلُوغٌ*; but this is app. a mistake. = *مَا أَبْلَغَهُ*, and *أَبْلَغَ بِهِ*, *How eloquent is he!*.

5. *تَبْلَغَ الْمَنْزِلَ* *He constrained himself to reach, or attain, the place of abode, until, or so that, he did reach [it], or attain [it].* (K.) — *تَبْلَغَ 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 الدِّبَاجُ فِي الْجِلْدِ* *The tan attained its utmost effect in the skin.* (AHn.) And *تَبَالَعَ فِيهِ* *بَلَّغَ*, and *الْمَرْضَ*, *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 in his speech, not being of those characterized thereby: [whence] one says, مَا هُوَ بِبَلِغٍ وَلَكِنْ يَتَبَالَعُ* [He is not eloquent, but he affects eloquence]. (TA.)

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

*سَمِعَ لَا بَلَّغَ*, and *اللَّهِمَّ سَمِعَ لَا بَلَّغَ*, (Ks, Fr, S, K,) and *سَمِعَا لَا بَلَّغًا*, (Ks, S, K,) and *سَمِعَا لَا 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*.] = *أَحْمَقَ بَلَّغَ*, (S, K,) and *بَلَّغَ*, and *بَلَّغَةً*, (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. *حَمَقًا بَلَّغَةً*. (TA.) — *رَجُلٌ بَلَّغٌ* (S, \*K) *A man who is bad, evil, or wicked, (Fr, K,) in the utmost degree.* (Fr, TA.) — See also *بَلَّغَ*.

*بَلَّغَ*: see *بَلَّغَ*.

*بَلَّغَةً*: see *بَلَّغَ*.

*بَلَّغَةً* *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 *بَلَّغَ*, (JK, S, Msb, K,) meaning *a thing that suffices, or contents, and enables one to attain what he seeks*; (TA;) and *تَبْلَغَ*. (JK, Msb, TA.) You say, *فِي هَذَا بَلَّغَةً*, and *بَلَّغَ*, and *تَبْلَغَ*, *In this is a sufficiency, or enough.* (Msb, TA.) And it is