

lowing saying in the *Kur* [xxxviii. 1], وَالْقَرَّانِ ذِي، اَلَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَشَقَاۗتٍ, it is said to signify *بل*; [so that the meaning is, *By the Kur-an possessed of eminence, verily they who have disbelieved are in a state of pride and opposition*]; therefore the oath applies to it. (Akh, *Ṣ*.) — Sometimes the Arabs use it in breaking off a saying and commencing another; and thus a man commences with it a citation, or recitation, of verse; in which case, it does not form any part of the first verse, but is a sign of the breaking off, or ending, of what precedes. (Akh, *Ṣ*.) — Sometimes it is put in the place of *رب*, (*Ṣ*, Mughnee,) as in the saying of the *râjiz*,

• بَلِّ مَهْمِهٖ قَطَعَتْ بَعْدَ مَهْمِهٖ •

[*Many a far-extending desert have I traversed, after a far-extending desert*]. (*Ṣ*: [and a similar ex. is given in the Mughnee.]) — What is deficient in this word [supposing it to be originally of three letters] is unknown; and so in the cases of *هَل* and *قَد*: it may be a final *و*, or *ي*; or they may be originally *بَل* and *هَل* and *قَد*. (Akh, *Ṣ*.)

[*بل* Moist, or containing moisture: or rather moistened; being, app., an inf. n. used in the sense of a pass. part. n.; like *خَلَقَ* in the sense of *مَخْلُوق*. Hence,] *رَبِحَ بَلَّةٌ* and *بَلِيلٌ* and *بَلِيلَةٌ* A wind in which is moisture: (*Ṣ*:) or the last, a wind mixed with feeble rain: (*T*:) and the second, a wind cold with moisture; (*M*, *K*:) or the same, a wind cold with rain; (*A*, *TA*:) the north wind, as though it sprinkled water by reason of its coldness: (*TA*:) and *بَلَّلٌ* also signifies a cold north wind: (Ibn-'Abbâd, *TA*:) *بَلِيلٌ* is used alike as sing. and pl.: (*K*:) it has no pl. (*M*:) = *بَلٌّ بَشِيٌّ* A man (*M*) devoted, or attached, to a thing, and keeping to it constantly. (*M*, *K*:) [In the *CK* and in my MS. copy of the *K*, اللُّبْحُ is erroneously put for اللُّبْحُ.] — And *بَلٌّ*, alone, *Much given to the deferring of payment to his creditors, by repeated promises*; (*T*:) *withholding, by swearing, what he possesses of things that are the rightful property of others*. (*IAar*, *T*, *K*:) See also *أَبَلٌّ*, in two places.

بَلٌّ Allowable, or lawful; i. e., to be taken, or let alone, or done, or made use of, or possessed: (*T*, *Ṣ*, *M*, *K*:) so in the dial. of *Himyer*: (*T*, *Ṣ*, *M*:) or a remedy; (*A*'Obeyd, *T*, *Ṣ*, *M*, *K*:) from the phrase *بَلٌّ مِنْ مَرَضِهِ* [q. v.]: (*A*'Obeyd, *T*, *Ṣ*, *M*:) or it is an imitative sequent to *حَلٌّ*, (*M*, *K*:) as some say: (*M*:) so *Aṣ* thought until he heard that it was said to be of the dial. of *Himyer* in the first of the senses explained above: (*Ṣ*, *M*:) *A*'Obeyd and *ISk* say that it may not be so because it is conjoined with *حَلٌّ* by *و*: (*T*:) and *A*'Obeyd says, We have seldom found an imitative sequent conjoined by *و*. (*TA*:) Hence the phrase, *هُوَ لَكَ حَلٌّ وَبَلٌّ* *It is to thee lawful and allowable: or lawful and a remedy*. (*M*, *K*:) And hence the saying of *El-'Abbâs* the son

of 'Abd-El-Muṭṭalib, respecting [the well of] *Zemzem*, *هُي لِشَارِبٍ حَلٌّ وَبَلٌّ* *It is to a drinker lawful &c.* (*T*, *Ṣ*, *M*:)

بَلَّةٌ [A single act of moistening. — And hence,] The least sprinkling (*بَلَّلْتُ* lit. the least moisture) of good. (*TA* in art. *هل*.) You say, *جَاءَنَا فُلَانٌ فَلَانَ قَلَمٌ يَأْتَانَا بِهِئَةً وَلَا بَلَّةً* [Such a one came to us and did not bring us anything to rejoice us nor the least sprinkling of good]: *هَلَّةٌ*, accord. to *ISk*, being from *الفرح* and *الاستهلال*, and *بَلَّةٌ* from *البَلَّل* and *الخَيْر*. (*Ṣ*.) And *أَصَابَ هَلَّةٌ* *مَا أَصَابَ هَلَّةٌ* *He did not obtain, or has not obtained, anything*. (*Ṣ*.) — Wealth, or competence: (*Fr*, *TA*:) or wealth, or competence, after poverty; (*Fr*, *T*, *K*, *TA*:) as also *بَلِّي*. (*K*:) — Remains of herbage or pasture; (*K*:) as also *بَلَّةٌ*. (*Fr*, *T*, *K*:) — The freshness of youth; as also *بَلَّةٌ*; (*M*, *K*:) but the former word is the more approved. (*M*:) — See also an ex. voce *بَلَّلٌ*.

بَلَّةٌ: see *بَلَّلٌ*, in two places: — and see also *بَلَّةٌ*, in two places. — Also A state of moisture. (*M*:) — The moisture of fresh pasture. (*Ṣ*, *M*, *K*:) The *râjiz* (*Ihâb* Ibn-'Omeir, *TA*) says, describing [wild] asses,

• حَتَّىٰ إِذَا أَهْرَأْنَ بِالْأَصَابِلِ • وَفَارَقَتْهَا بَلَّةٌ الْأَوَابِلِ •

meaning that they went in the cool of the evening to the water after that the herbage had dried up: *الواويل* means the wild animals that are satisfied with green pasture, so as to be in no need of water. (*Ṣ*.)

بَلَّةٌ: see *بَلَّلٌ*, in two places. — Also Good, good fortune, prosperity, or wealth: and sustenance, or means of subsistence. (*M*, *K*:) — Health; soundness; or freedom from disease. (*T*, *K*, *TA*:) — A repast prepared on the occasion of a wedding, or on any occasion. (*Fr*, *K*:) — †The tongue's fluency, and chasteness of speech: (*K*, *TA*:) or its readiness of diction or expression, and facility; (*M*:) and [so in the *M*, but in the *K* "or,"] its falling upon the [right] places of utterance of the letters, (*T*, *M*, *A*, *K*:) and its regular and uniform continuance of speech, (*T*, *M*, *K*:) and its facility. (*K*:) You say, *مَا أَحْسَنَ بَلَّةَ لِسَانِهِ* [How good is the fluency, &c., of his tongue!]. (*T*, *M*, *TA*:)

بَلَّةٌ Moisture; (*Ṣ*, *M*, *Mṣb*, *K*:) as also *بَلَّةٌ* (*Ṣ*, *M*, *K*:) and *بَلَّلٌ* and *بَلَّةٌ* (*M*, *K*:) [and several other dial. vars. occurring in phrases in this paragraph]: or *بَلَّةٌ* signifies an inferior, or inconsiderable, degree of moisture; (*Lth*, *T*, *K*:) [an ambiguity in the *K* in this place has occasioned several mistakes in *Freytag's Lex.* voce *بَلَّلٌ*;] and *بَلَّلٌ* is an anomalous pl. of this word; (*M*, *TA*:) and is pl. also of *بَلَّةٌ*: (*Ṣ*, *TA*:) and *بَلَّلَانٌ*, occurring in a verse cited above (see 1) may be pl. of *بَلَّلٌ*. (*M*:) [Using syns. of *بَلَّلٌ* in the sense explained above,] you say, *طَوَيْتُ عَلَىٰ بَلَّتِهِ*, (*Ṣ*, *K*:) and *بَلَّتَهُ*, (*K*:) or *بَلَّتَهُ*, (*T*, *M*:) *I folded the skin while it was moist*, (*T*, *Ṣ*, *M*, *K*:) before it should break in

pieces, (*T*:) or lest it should break in pieces. (*M*:) And [hence,] *طَوَيْتُ فَلَانًا عَلَىٰ بَلَّتِهِ*, (*T*, *Ṣ*, *K*:) and *بَلَّتَهُ*, (*T*, *Ṣ*, *M*, **K*, ***) and *بَلَّتَهُ*, (*T*, *Ṣ*, *K*:) and *بَلَّتَهُ*, (*Ṣ*:) and *بَلَّتَهُ*, (*K*:) and *بَلَّتَهُ*, (*M*, *K*:) and *بَلَّتَهُ*, (*Ṣ*, *K*:) and *بَلَّتَهُ*, (*K*:) and *بَلَّتَهُ*, (*Ṣ*, *K*:) which is of the dial. of *Temcem*, (*TA*:) and *بَلُّوهُ*, (*K*:) † *I bore with, suffered, or tolerated, such a one*, (*Ṣ*, *K*:) notwithstanding his vice, or fault, (*T*, *Ṣ*, *M*, *K*:) and evil conduct: (*Ṣ*:) or [so in the *M* and *K*, but in the *Ṣ* "and,"] *I treated him with gentleness, or blandishment*, (*Ṣ*, *K*:) while some love, or affection, remained in him; (*Ṣ*, *M*, *K*:) and this is the true meaning; (*M*:) and in like manner, *عَلَىٰ بَلَّلٍ نَفْسِهِ*. (*Ṣ*, *TA*:)

And *بَلُّوهُ*, and *طَوَاهُ عَلَىٰ بَلَّلِهِ*, and *بَلُّوهُ*, † *He feigned himself heedless of, or inattentive to, his vice, or fault; like as one folds a skin upon its fault [to conceal that fault]*. (*T*:) And *انْصَرَفَ الْقَوْمُ بِبَلَّتِهِمْ*, and *بَبَلَّتِهِمْ*, and *بَبَلُّوْتِهِمْ*, † *The people, or company of men, turned away, or back, having some good, or somewhat good, remaining, in them, or among them; expl. by وَفِيهِمْ بَقِيَّةٌ* [in which the last word generally implies something good; as, for instance, in the *Kur* xi. 118]: (*M*, *K*:) or, in a good state, or condition: (*K*:) or this latter is meant when one says, *بَبَلَّتِهِمْ*. (*T*:) — Abundance of herbage; or of the goods, conveniences, or comforts, of life. (*TA*:) — See also *بَلَّلٌ*. — *بَلَّلٌ* *مَا أَحْسَنَ بَلَّلَهُ* *How good is his adornment of himself! or his manner of undertaking a task, or taking upon himself a responsibility!* (*K*: expl. in some copies by *تَجَمَّلَهُ*; and so in the *TA*: in others by *تَحَمَّلَهُ*.)

بَلَّلٌ, like *صَرَدٌ*, (*K*:) or *بَلَّلٌ*, (so in a copy of the *T*, accord. to the *T*'*T*.) *Seed; grain for sowing*. (*ISh*, *T*, *K*:)

بَلَّلَةٌ and its pl.: see four exs. voce *بَلَّلٌ*.

بَلَّلَةٌ and its pl.: see three exs. voce *بَلَّلٌ* — The sing. also signifies *Garb, guise, aspect or appearance, external state or condition*. (Ibn-'Abbâd, *K*:) You say, *إِنَّهُ لِحَسَنِ الْبَلَّلَةِ* *Verily he is goodly, or beautiful, in garb, &c.* (Ibn-'Abbâd, *TA*:) — You say also, *كَيْفَ بَلَّلْتِكَ*, and *بَلُّوْتِكَ*, meaning *How is thy state, or condition?* (Ibn-'Abbâd, *K*:)

بَلَّلَةٌ: see three exs. voce *بَلَّلٌ*.

بَلَّلٌ a subst. signifying *The making close the ties of relationship by behaving with goodness and affection and gentleness to one's kindred*: (*K*:) changed in form from *بَلَّةٌ*; q. v. (*TA*:) [See also *بَلَّلَانٌ*.]

بَلَّلَانٌ: } see what next follows.
بَلَّلَانٌ: }

بَلَّلَانٌ: see *بَلَّلٌ*, in four places. — Also *Water*; (*T*, *Ṣ*, *M*, *K*:) and so *بَلَّلَانٌ* and *بَلَّلَانٌ*. (*K*:) You say, *مَا فِي بَلَّلَانِ بَلَّلَانٍ* *There is not in his skin any water: (T, Ṣ:) or anything whatever: (so in a copy of the Ṣ:) and in like manner one*