

rises [aurorally, which it does, in central Arabia, early in August, the making of that beverage is stopped, for] the season of unripe dates has passed, and they have become ripe. (L in art. **فَضَح**.) **بَوْلٌ** is also a prov., said when winter has come. (MF in art. **خَرَت**.) [See **سَهَيْلٌ**.] — **بَوْلٌ** also signifies †The having vent, so as to flow forth: (K:) whence **بَوَالٌ** as an epithet applied to a wine-skin: see this word below. (TA.) — And **بَالٌ** †It melted, or dissolved: (K:) said of fat. (TA.)

2. **بَوْلٌ أَصَلَ الشَّجَرَةَ** (K in art. **قَرَح**.) [He made water upon the root, or stem, of the tree: or] he put urine at the root of the tree to render its fruit abundant. (TK in that art.)

3. **لَا أَبَاؤُهُ**, from **الْبَالُ**, I will not, or I do not, cause him, or it, to move, or occur to, my mind. (Z, TA in art. **بَلُو**. See **لَا أَبَالِيهِ** in that art.)

4. **أَبَالَ الخَيْلَ**, and **استبأها**, [He, or it, made, or caused, the horses to stale: or] he stopped the horses for the purpose of [their] staling. (TA.) One says, (in threatening, PS,) **نَبَيْلَتِ الخَيْلِ فِي عَرَصَاتِكُمْ** [We will assuredly make the horses to stale in your courts]. (S.) And it is said in a prov., **بَالٌ حِمَارٌ فَاسْتَبَأَ أَحْمِرَةً**, and caused some (other) asses to stale: applied to a case in which people help one another to do what is disagreeable. (Meyd.)

10. **استبأ** He desired, or required, to make water. (KL.) — See also 4, in two places. — El-Farezdaq says,

• **وَأَنَّ الَّذِي يَسْعَى لِيُفْسِدَ زَوْجَتِي**  
• **كَسَاعٍ إِلَى أُسْدِ الشَّرَى يَسْتَبِيئُهَا**

meaning [And verily he who strives to corrupt my wife is like one betaking himself to the lions of *Esh-Sharā* (a certain road abounding with those animals)] to receive their urine in his hand. (S.)

**بَالٌ** A state, condition, or case; syn. **حَالٌ** (T, S, M, Mṣb, K) and **شَأْنٌ**: (T:) or a state, condition, or case, for which one cares; wherefore one says, **مَا بَالِيَتْ بِكَذَا**, inf. n. **بَالَةٌ**, meaning “I cared not for such a thing:” (TA:) or a thing [or things] for which one cares: (Ḥar p. 94:) and **الْبَالُ** signifies also **النَّفْسُ**, i. e. care, or concern; and hence is [said to be] derived **بَالِيَتْ**, having for its inf. n. **بَالَةٌ**. (T.) One says, **مَا بَالُكَ** What is thy state, or condition, or case? (S.) [See the *Kur* xii. 50 and xx. 53: and see an ex. in a verse cited in this *Lex. voce* **أَبَاهُ**.] When it was said to a man, in former times, “How hast thou entered upon the morning?” he used to reply, **بِخَيْرٍ أَصْلَحَ اللَّهُ بِأَكْمَرٍ** [With good fortune: may God make good your state, or condition]. (Ḥam p. 77.) **وَيُصْلِحُ بِأَكْمَرٍ**, in the *Kur* [xlvii. 6], means *And He will make good their state, or condition, in the present world: (I'Ab, T:) or their means of subsistence in the present world, together with their recompense in the world to come.* (M.) One says also, **هُوَ رَخِيٌّ**, **الْبَالُ** He is in ample and easy circumstances (T,

**Mṣb**) of life; (T;) he is not straitened in circumstances, nor troubled: (T:) or he is in an easy, or a pleasant, state or condition: (TA in art. **رَخُو**;) or he is easy, or unstraitened, in mind: (S:) [for] **الْبَالُ**, (T, M, K,) or **رَخَاءُ البَالِ**, (TA,) signifies *ampleness and easiness of life: (T, M, K, TA:) or البَالُ signifies an easy, or unstraitened, state of the mind.* (S.) And **هُوَ كَأَيْفٍ** He is in an evil state or condition: (TA:) or he is straitened in his hope, or expectation: for **الْبَالُ** is said to signify *hope, or expectation: (T:) so says El-Hawāzinee.* (TA.) And **لَيْسَ بِأَلَى هَذَا مِنْ بَالِي** This is not of the things for which I care. (S.) And it is said in a trad., **كُلُّ أَمْرٍ ذِي بَالٍ لَمْ يُبْدَأْ فِيهِ بِحَمْدِ اللَّهِ فَهُوَ أَتَبَرُّ**, i. e., *Every honourable affair, for which one cares, and by which one is rendered solicitous, [in which a beginning is not made by praising God, is cut off from good, or prosperity:] or every affair of importance, or moment.* (TA in two places in this art.) — Also **الْقَلْبُ**, or **الْمِيزَانُ**; syn. **قَلْبٌ**, (T, S, Mṣb, K,) and **خَلْدٌ**, (Ḥam pp. 76 and 77,) and **نَفْسٌ**, (AZ, T,) and **خَاطِرٌ**. (M, K, Kull p. 179.) You say, **خَطَرَ بِيَالِي**, (Mṣb, Kull ubi suprā,) and **عَلَى بَالِي**, (Kull ibid.,) i. e., [It (an affair, or a thing, Kull) occurred to, or bestirred itself in, or moved.] *my heart, or mind.* (Mṣb, Kull.) And **لَمْ يَخْطُرْ بِيَالِي ذَلِكَ الْأَمْرُ**, i. e., [That affair did not occur to, or bestir itself in, or move, my heart, or mind; or] *did not move me, or distress me.* (T.) And **مَا يَخْطُرُ فُلَانٌ بِبَالِي**, i. e. [Such a one does not occur to, or move,] *my heart, or mind.* (S.) — [And hence, *Mind, or attention.* You say, **أَعْطِنِي بِأَلِكْ** Give me thy mind, or attention. And] **لَا أَتَقَى إِلَيْهِ بَالًا** [I will not, or I do not, give, or pay, any attention to him, or it]. (Z, TA in art. **بَلُو**.) — [The *whale*;] a great fish, (S, K,) of the fish of the **بَحْرٌ** [here meaning *sea*]; (S:) a certain bulky fish, called **الْبَحْرُ**; (M;) it is a fish fifty cubits long: (MF:) [Kzw describes it as being from four hundred to five hundred cubits in length, and says that it sometimes shows the extremity of its fin, like a great sail, and its head also, and blows forth water rising into the air higher than an arrow can be shot: these and other exaggerated particulars he mentions in his account of the Sea of the Zenj: and in a later place he says, that it eats ambergris, and dies in consequence; and a great quantity of oil is procured from its brain, and used for lamps:] the word [in this sense] is not Arabic: (S:) in the O it is said to be arabicized, from [the Persian] **وَالٌ**. (TA.) — The *spade* (**مَرٌّ** [in the *CK* erroneously written **مَرٌّ**]) with which one works in land of seed-produce. (M, K.) — See also **بَالَةٌ**, in three places.

**بَوَالٌ**, originally an inf. n., (Mṣb,) [Urine; stale:] pl. **أَبْوَالٌ**. (S, Mṣb, K.) — **أَبْوَالُ البِغَالِ** The seminal fluid of mules. (Aṣ, TA.) And hence, as being likened thereto, because it is fruitless, (Aṣ, TA,) †The **سَرَابٌ** [or *mirage*: in the *CK* **السَّرَابُ**]. (Aṣ, K, TA.) It is also applied to

the road of El-Yemen, which is not travelled but by mules: see also art. **بِغْل**. (TA.) — **بَوْلُ العَجْوِ** †Cow's milk. (TA.) — **بَوْلٌ** signifies also †Offspring. (M, K, TA.) — And †A large number. (K, TA.) — See also **أَبْوَالٌ**.

**قَارُورَةٌ** A [flask, or bottle, such as is called] **بَالَةٌ**: (M, K:) pl. [or rather coll. gen. n.] **بَالٌ**. (TA.) — A [bag such as is called] **جِرَابٌ**, (T, M, K,) small and large, in which musk is put: (T:) or (M [in the K “and”]) the receptacle of perfume: (S, M, K:) a Persian word, (S, M,) arabicized; (S:) in Persian **بَيْلَةٌ**, (T, S, M,) or **بَالَةٌ**: (M:) pl. [or coll. gen. n.] **بَالٌ**. (T.) — It is said to signify also *An odour; a smell;* (T;) on the authority of Abou-Sa'eed Ed-Dareer; (TA;) from **بَلَوْتُه** meaning “I smelled it, and tried, proved, or tested, it;” originally **بَلَوْتُه**; the **و** being transposed, and changed into **ل**. (T.) — And *A staff with a pointed iron at the end, used by the hunters of El-Baṣrah, who throw it at the game:* pl. [or coll. gen. n.] **بَالٌ**. (T, TA.) — And hence it is applied by the vulgar to *A small elongated sword.* (TA.) — It is also an inf. n. of **بَالَى**, which see in its proper art. (TK.)

**بَوْلَةٌ** The origin (**مَنْبِتٌ** [so in copies of the K accord. to the TA]) or daughter (**بِنْتُ** [so in some copies of the K]) of a man; (K;) on the authority of El-Mufaḍḍal. (TA.)

**بَيْلَةٌ** a subst. from **بَالٌ**, (S, M, K,) [meaning *A discharging of urine, making water, or staling: or a mode, or manner, thereof; as appears probable from its form, and from J's adding that it is] like **جِلْسَةٌ** and **رِكْبَةٌ**; (S;) [and also from the following phrase:] **إِنَّه لَحَسَنُ البَيْلَةِ** [Verily he is one who has a good mode of discharging his urine]; from **البَوْلُ**. (M.)*

**كَثِيرٌ بَوْلَةٌ** That discharges much urine; syn. **كَثِيرٌ البَوْلُ**; (M, K;) applied to a man; (M;) and so **بَوْلٌ** applied to a camel. (TA.)

**بَوَالٌ** A disease occasioning much, or frequent, [or discharging of urine]: (M, K:) a disease that attacks sheep, or goats, such that they discharge urine until they die. (Ḥam p. 77.) You say, **أَخَذَهُ بَوَالٌ** He was taken with much, or frequent, [or discharging of urine]. (S.)

**بَوَالٌ**: see **بَوْلَةٌ**. — [Hence,] †A wine-skin from which the wine runs out. (TA.) — And **شَحْمَةٌ بَوَالَةٌ** †A piece of fat that quickly melts or dissolves. (IAṣr, TA.)

**أَبْوَالٌ مِنْ كَلْبٍ** More frequent in making water than a dog: or it may mean more abundant in offspring. (Meyd. [Freytag adds, in his Arab. Prov. i. 199, on the authority of Sharaf-ed-Deen, that **بَوْلٌ** (i. e. **بَوَالٌ**) may signify *urine* or *coitus* or *offspring*.])

**مَبَالٌ** [The place of urine, or of the urinary discharge; meaning] the **فَرْجٌ** [or *puendum* of a man and of a woman]: whence the phrase, **مَبَالٌ**, **فِي مَبَالٍ** occurring in a trad. (TA.)