

said in the *Kur* [xxi. 106], **إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ** *Verily in this is a sufficiency [for a people serving God]:* (Bd, TA:) or *a means of attaining the object sought after, or desired.* (Bd.)

بَلَّغْنِ: see **بَلَاغَةٌ**. — Also *A calumniator, or slanderer:* (Kr, TA:) or *one who conveys people's discourse to others.* (TA.)

الْبَلْغَيْنِ, (S,) or **الْبَلِغَيْنِ**, (JK,) or both, (K,) *Calamity, misfortune, or disaster:* (S, K:) or *distress, or affliction.* (JK.) Hence the saying of 'Aisheh to 'Alee, (S, K,) when she was taken prisoner [by him], (S,) **بَلَّغْتِ مِنَّا الْبَلْغَيْنِ**, (S, K,) and **الْبَلْغَيْنِ**, (K,) i. e., **الدَّاهِيَةَ**; meaning **بَلَّغْتِ مِنَّا كُلَّ مَبْلَغٍ** [Thou hast distressed us, or afflicted us, in the utmost degree]: (K:) it is said to mean that the war harassed her, and distressed her in the utmost degree. (TA.) It is like **الْبَرْحَيْنِ** [and **الْبَرْحَيْنِ**] and **الْأَطْوَرَيْنِ**; all meaning *calamities, misfortunes, or disasters:* (A'Obeyd, TA:) and is as though they said **بَلَّغْ خَطْبُ بَلَّغٍ** [and **بَلَّغٍ**], meaning **بَلِغٍ**, and then formed the pl. thus because they considered calamities [as personified, i. e.,] as rational beings having purpose, or design. (IAth, TA.) It is invariably thus, terminating with **ي** and **ن**: or one may say in the nom. case **الْبَلْغُونَ**, and in the accus. and gen. **الْبَلْغِينَ**. (O, K.) You say also, **بَلَّغْ بِهِ الْبَلِغِينَ** [lit. *He caused him to come, i. e. he brought him, to calamity, misfortune, or disaster, or to distress, or affliction*]; meaning *he went to the utmost point in reviling him, and annoying him, or molesting him.* (IAqr, TA.)

بَلَّغٌ is a subst. from **تَبْلِغٌ** and **إِبْلَاحٌ**, meaning *The bringing, conveyance, delivery, or communication,* (S, K, &c.,) of a message [&c.]. (Jel in iii. 19, &c.) [It often occurs in the *Kur* as meaning *The communication, or announcement, of what is revealed.*] — In a trad., in which it is said, **كُلُّ رَافِعَةٍ رَفَعَتْ إِلَيْنَا مِنَ الْبَلَاغِ**, [in the *CK* **رَفَعَتْ عَلَيْنَا**,] it means *What is communicated, or announced,* (مَا بَلَّغَ) *of the Kur-án and of the [statutes, or ordinances, &c., termed] سُنَنِ*: or the meaning is, **مِنَ ذَوِي الْبَلَاغِ**, i. e., **التَّبْلِغِ**, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n.: (K, TA:) but some relate it differently, saying **مِنَ الْبَلَاغِ** [of the communicators, or announcers,] like **حَدَاتٍ** in the sense of **مُحَدَّثُونَ**: (TA:) and some say, **مِنَ الْبَلَاغِ**, meaning **مِنَ الْمُبَالِغِينَ فِي التَّبْلِغِ**, i. e. *of those who do their utmost in communicating, or announcing.* (Hr, K.) [See this trad. cited and explained more fully in the first paragraph of art. رفع.] — **هَذَا بَلَاغٌ لِلنَّاسِ**, in the *Kur* [xiv. last verse], means *This Kur-án contains a sufficient exposition, or demonstration, for men.* (TA.) — See also **بُلْغَةٌ**, in three places.

بَلَّغٌ: see **بَلَاغٌ**.

بَلِغٌ i. q. **فَصِيحٌ** [properly signifying *Chaste in speech, but here meaning eloquent*]; (S, * Mṣb,

K;) *sharp, or penetrating, or effective, in tongue;* (Mṣb;) *one who attains, by his speech, or diction, the utmost scope of his mind and desire;* (K, * TA;) [possessing the faculty of **بَلَاغَةٌ**; (see **بَلَّغٌ**);] as also **بَلَّغٌ**, and **بَلَّغٌ**, and **بَلَّغٌ**, and **بَلَّغِي**, like **سَكَارَى**, [in the *CK* like **سَكَارَى**], and **بَلَّغِي**, like **حُبَارَى**: (K:) or **بَلَّغٌ** signifies a man *who does not commit mistakes often in his speech:* (JK:) the pl. of **بَلِغٌ** is **بُلْغَاءٌ**. (TA.) Applied to a saying, [&c.] it also signifies *Effectual, or producing an effect.* (Kṣh and Bd and Jel in iv. 66.) — [Also *Surpassing in any quality: and superlative.*] It is also applied to a calamity or the like [as meaning *Great, severe, distressing, or afflictive*]. (IAth.)

بَلَاغَةٌ i. q. **فَصَاحَةٌ**, [as meaning *Eloquence*; (see **بَلَّغٌ**, of which it is the inf. n.);] (S, Mṣb, *) as also **بَلَّغْنِ**. (Seer, TA.) — And [the pl.] **بَلَاغَاتٌ** *Slanders, or calumnies.* (S, K.)

بَلِغٌ and **بَلَّغِي**: see **بَلِغٌ**.

بَلَّغٌ: see **بَلَاغٌ**.

بَالِغٌ *Reaching, attaining, arriving at, or coming to, a place [or time, or an affair or a state or an event that is meditated or intended or determined or appointed; reaching, &c., to the utmost point or degree: and sometimes, being at the point of reaching &c.: see 1, first sentence].* (TA.) You say also, **جَيْشٌ بَالِغٌ**, meaning **بَالِغٌ** [An army reaching, or arriving at, its appointed place]. (K, TA.) And **أَمْرُ اللَّهِ بَالِغٌ**, i. e. **بَالِغٌ**, (S, K,) meaning [The decree of God] *reacheth, or attaineth, its intended object:* (K:) from the saying in the *Kur* [lxv. 3], **إِنَّ اللَّهَ بَالِغٌ أَمْرَهُ** (S) *Verily God attaineth his purpose.* (Bd, Jel.) And **بَالِغٌ فِي الْحَقِيقِ** *Reaching the utmost point, or degree, in stupidity, or foolishness.* (TA.) And **بَالِغٌ فِي الْجَوْدَةِ** *Reaching the utmost point, or degree, in generosity:* (Mṣb.) **أَيْمَانٌ بَالِغَةٌ**, in the *Kur* [lxviii. 39], means *Firm covenants:* (Jel:) or *covenants confirmed by oaths in the utmost degree:* (Bd:) or *rendered obligatory for ever; sworn to, that they shall be constantly observed: or that have reached their utmost point:* (Th, TA:) or **يَمِينٌ بَالِغَةٌ** means [an oath, or a covenant,] *confirmed.* (TA.) — *Attaining, or having attained, to puberty, virility, ripeness, or maturity; applied to a boy:* (T, IḲoof, IḲtt, Mṣb:) and in like manner, without **د**, applied to a girl; (T, IAmb, Mṣb, K;) thus applied, with the mention of the noun qualified by it, by Esh-Sháfi'ee (T, Mṣb) and other chaste persons, of the Arabs; (T, TA;) or **بَالِغَةٌ**; (IḲoof, Mṣb;) or the latter is also thus applied, with the mention of the noun which it qualifies, (T, Mṣb, K,) not being wrong because it is the original form; (T, TA;) and seems to be necessarily used when the noun which it qualifies is not mentioned, to prevent ambiguity. (Mṣb.) — *A good, a goodly, or an excellent, thing.* (S, K.)

أَبْلَغٌ [More, and most, effectual or efficacious: see **بَلِغٌ**]. — **مَبْلَغٌ** فِيهِ **أَبْلَغٌ** i. q. **فِيهِ** **أَبْلَغٌ** [Praise, or

eulogy, or commendation, in which the usual, or ordinary, or the just, or proper, bounds are exceeded; such as is egregious, or immoderate, or extravagant; &c.: see 3]. (K.)

تَبْلِغَةٌ *A rope, or cord, with which the main well-rope (الرِّشَاءُ) is joined to [that which is called] the كَرْبُ: (K:) or a rope, or cord, that is joined to the رِشَاءُ so that it may reach the water:* (Z, TA:) pl. **تَبَالِغٌ**. (K.) — Also *A thong that is wound upon the curved extremity of a bow, where the bow-string ends, three times, or four, in order that the bow-string may become firm, or fast.* (AḤn, TA.)

تَبْلِغٌ [an inf. n. (of **ب**, q. v.,) used as a subst.]: see **بُلْغَةٌ**, in two places.

مَبْلَغٌ [The place, and the time, which a person, or thing, reaches, attains, arrives at, or comes to: the utmost point to which, or towards which, one tends, or repairs, or betakes himself; to which one directs his course; or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: (see 1, first sentence:)] *the utmost point, or scope, or degree, of knowledge [and of any attainment]:* (Bd and Jel in liii. 31:) [the utmost degree of proficiency: a consummate degree of goodness and of any other quality: the age of puberty, virility, ripeness, or maturity: the sum, amount, or product, resulting from addition or multiplication: a sum of money: and particularly a considerable sum thereof: and] *cash, or ready money, consisting of dirhems and of deenárs: in this sense, post-classical: pl. مَبَالِغٌ.* (TA.) You say, **مَبْلَغَتُهُ** and **بَلَّغَ فَلَانٌ مَبْلَغَهُ** and **بَلَّغَ فِي الْجَوْدَةِ مَبْلَغًا** and **بَلَّغَ فِي الْعِلْمِ الْمَبَالِغَ** and **مِنَ الْجَوْدَةِ**: for explanations of all which, see 1. And **بَلَّغْتِ مِنَّا كُلَّ مَبْلَغٍ**: see **الْبَلْغَيْنِ**.

بَلَّغَ فَلَانٌ مَبْلَغَتَهُ: see 1.

مَبْلَغٌ *One whose office it is, with other persons each of whom is thus called, to chant certain words, as the إِقَامَةُ &c., in a mosque.* (See my "Modern Egyptians," ch. iii.)

هُوَ مَبْلُوغٌ بِهِ [He is caused to reach, attain, arrive at, or come to, his appointed end, or term of life, (أَجَلَهُ, or the like, being understood,)] is said of the object of the phrase **بَلَّغَ اللَّهُ بِهِ** [which see, and the phrase next following it]. (TA.)

أَبْلَغٌ: see **تَبْلِغٌ**.

بلغم

بَلْغَمٌ [Phlegm;] *one of the four [natural constituents termed] طَبَائِعُ; (S;) [i. e.] one of the humours (أَخْلَاطُ) of the body.* (K.) — And hence, † *A heavy, or sluggish, person, who is a great talker, or babbler.* (TA.)

بَلْغَمِيٌّ *Of, or relating to, phlegm; phlegmatic.*