It was, or *became*, *moist*; and has for its sec. pers. بَلِلْتَ or بَلَلْتَ, and for its aor. ـَ or ـِ, and for its inf. n. بَلَلٌ, and probably بِلَّةٌ &c. mentioned with that noun below. — And hence,] بَلَّتِ الرِّيحُ, aor. ـِ, inf. n. بُلُولٌ, *The wind was cold and moist.* (M, Ḳ.) [See بَلِيلٌ.] — [And hence, probably, as though originally said of one who had had a fever,] بَلَّ مِنْ مَرَضِهِ, aor. ـِ, inf. n. بَلٌّ (Ṣ, M, Ḳ) and بَلَلٌ and بُلُولٌ; (M, Ḳ;) and ▼ابلّ, and ▼استبلّ; (Ṣ, M, Ḳ;) *He recovered from his disease:* (Ṣ, M:) and ▼ابتلّ and ▼تبلّل *he became in a good condition after leanness*, or *meagerness:* (M, Z:) or all have this latter signification: and the second (ابلّ) has the former also. (Ḳ.) — And بَلَّ, (M, Ḳ,) aor. ـِ, (M,) inf. n. بُلُولٌ; and ▼ابلّ; *He* (a man, TA) *escaped*, or *became safe* or *secure*, (M, Ḳ,) *from difficulty, distress*, or *straitness.* (TA.) — بَلَّ فِى الأَرْضِ, (Mṣb, Ḳ,* TA,) aor. ـِ, inf. n. بَلٌّ; (Mṣb;) and ▼ابلّ; (M, Ḳ;) *He* (a man, M) *went away in*, or *into, the land*, or *country.* (M, Mṣb, Ḳ.) And بَلَّتْ نَاقَتُهُ *His she-camel went away.* (TA.) And بَلَّتْ مَطِيَّتُهُ عَلَى وَجْهِهَا, (Fr, T, TA,) and ▼ابلّت على وجهها, (Ḳ,) *His camel*, or *riding-camel, ran away*, or *went away, at random, to pasture, straying;* syn. هَمَتْ ضَالَّةً. (Fr, T, Ḳ, TA. [In the CḲ, همت, which, as is said in the TA, is without teshdeed, is written هَمَّتْ.]) — بَلِلْتُ بِهِ, (Aṣ, T, Ṣ, &c.,) inf. n. بَلَلٌ, (M,) *I got him; got possession of him;* (Aṣ, T, Ṣ, M, Ḳ;) *got him in my hand.* (Ṣ.) One says, لَئِنْ بَلَلْتُ بِكَ يَدِى لَا تُفَارِقُنِى أَوْ تُؤَدِّىَ حَقِّى [*Assuredly if my hand get hold of thee, thou shalt not quit me unless thou give up*, or *pay, my right*, or *due*]. (Ṣ.) And hence the prov., مَا بَلِلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ [*I did not get, in such a one*, a man like *an arrow with a broken notch* and *without a head*]; meaning I got a perfect man; one sufficient. (Sh, T.) — Also, (T,) or بَلَلْتُهُ, (M, Ḳ,) *I kept*, or *clave, to him*, (T, M, Ḳ,) namely, a man, (T, Ḳ,) *and constantly associated with him.* (T.) And بَلَّ بِالشَّىْءِ, inf. n. بَلٌّ, *He became devoted*, or *attached, to the thing, and kept to it constantly.* (TA.) — And بَلِلْتُ بِهِ, (M, Ḳ,) aor. ـَ, (TA,) inf. n. بَلَلٌ and بَلَالَةٌ and بُلُولٌ, *I was tried by him* (مُنِيتُ بِهِ [app. meaning بِحُبِّهِ *by love of him*]), *and loved him* (عَلِقْتُهُ [in the CḲ عَلَقْتُهُ]); as also بَلَلْتُ بِهِ, (AA, M, Ḳ,) aor. ـِ, inf. n. بُلُولٌ. (AA, TA.) And بَلِلْتُ بِهِ *I was tried by him, as though by fire*, (صَلِيتُ بِهِ, [in the CḲ صَلَيْتُ,]) *and suffered distress*, or *misery*, or *fatigue* (شَقِيتُ, for which شُفِيتُ is erroneously put in the copies of the Ḳ: TA). (M, Ḳ.*) — مَا بَلِلْتُ بِهِ, (Ḳ,) aor. ـَ, inf. n. بَلَلٌ, (TA,) *I did not light on*, or *meet with*, or *find, nor know, him*, or *it;* expl. by مَا أَصَبْتُهُ وَلَا عَلِمْتُهُ. (Ḳ.) — بَلَّ, (Th, M, Ḳ,) inf. n. بَلَلٌ, (Th, Ṣ, M, Ḳ,) *He* (a man) *was*, or *became, such as is termed* أَبَلّ [which epithet see below]. (Th, Ṣ, M, Ḳ.)

2: see **1**, first sentence.

4. ابلّ *It* (wood, or a branch or twig,) *had the sap*, (الماء, Ḳ,) or *the produce of the rain*, (O,) *flowing in it.* (O, Ḳ.) — See also بَلَّ, in four places. — *He* (a man) *resisted*, or *withstood, and overcame.* (Aṣ, T, Ṣ. [See also أَبَلَ.]) And ابلّ عَلَيْهِ *He overcame him.* (M, Ḳ.) [See an ex. in a verse of Sá'ideh, cited voce خَسْفٌ.] — *He wearied by badness*, or *wickedness:* (M, Ḳ:) or *he wearied another in aiding him to accomplish his desire.* (TA. [See مُبِلٌّ.]) — أَبْلَلْتُهُ *I made him to go away.* (Mṣb.)

5: see **8**: — and see also بَلَّ.

8. ابتلّ *It became moist* or *moistened* (Ṣ, M, Mṣb,* Ḳ) with water (M, Mṣb, Ḳ) &c.; (M;) and in like manner, [but signifying *it became much moistened*, being quasi-pass. of بلّله,] ▼تبلّل. (M, Ḳ.) — See also بَلَّ.

10: see بَلَّ.

R. Q. 1. بَلْبَلَ, inf. n. بَلْبَلَةٌ and بِلْبَالٌ, (M, Ḳ,) the latter with kesr, (TA,) [but written in the CḲ with fet-ḥ,] *He put* people *in motion;* and *roused*, or *excited*, them. (M, Ḳ.) — Also, (T,) inf. n. بَلْبَلَةٌ, (Ḳ,) *He scattered, dispersed*, or *put asunder*, his goods, commodities, or household-utensils and furniture. (IAạr, T, Ḳ.* [In the CḲ, والمَتَاعُ is erroneously put for وَالمَتَاعِ.]) — And *He divided*, or *disunited*, opinions. (Fr, T, Ḳ; but only the inf. n. of the verb in this sense is mentioned.) — And *He* (God) [*mixed* or *confounded* or] *made discordant* the tongues, or languages, of a people. (T.) — [See also بَلْبَلَةٌ below.]

R. Q. 2. تَبَلْبَلَ *He* (a man) *was moved by grief* [or *anxiety:* see بَلْبَلَةٌ, below]. (Ḥar p. 94.) — تَبَلْبَلَتِ الأَلْسُنُ *The tongues*, or *languages, became mixed*, or *confounded.* (Ṣ, Ḳ.) — تَبَلْبَلَتِ الإِبِلُ الكَلَأَ *The camels went on seeking the herbage*, or *pasture, and left not of it aught.* (Ṣ, Ḳ.)

بَلْ is a particle of digression: (Mughnee, Ḳ:) or, accord. to Mbr, it denotes emendation, wherever it occurs, in the case of a negation or an affirmation: (T, TA:) or it is a word of emendation, and denoting digression from that which precedes; as also بَنْ, in which the ن is a substitute for the ل, because بل is of frequent occurrence, and بن is rare; or, as IJ says, the latter may be an independent dial. var. (M.) When it is followed by a proposition, the meaning of the digression is either the cancelling of what precedes, as in وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ [*And they said, "The Compassionate hath gotten offspring:" extolled be his freedom from that which is derogatory from his glory! nay*, or *nay rather*, or *nay but*, they are *honoured servants* (Ḳur xxi. 26)], or transition from one object of discourse to another, as in قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا [*He hath attained felicity who hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life* (Ḳur lxxxvii. 14—16)]: (Mughnee, Ḳ:*) and in all such cases it is an inceptive particle; not a conjunctive. (Mughnee.) When it is followed by a single word, it is a conjunction, (Ṣ,* Mṣb,* Mughnee, Ḳ,) and requires that word to be in the same case as the word before it: (Ṣ:) and if preceded by a command or an affirmation, (Mughnee, Ḳ,) as in اضْرِبْ زَيْدًا بَلْ عَمْرًا [*Beat thou Zeyd: no, 'Amr*], (Mṣb, Mughnee, Ḳ,) and قَامَ زَيْدٌ بَلْ عَمْرٌو [*Zeyd stood: no, 'Amr*], (M, Mughnee, Ḳ,) or جَاءَنِى أَخُوكَ بَلْ أَبُوكَ [*Thy brother came to me: no, thy father*], (Ṣ,) it makes what precedes it to be as though nothing were said respecting it, (Ṣ,* Mṣb,* Mughnee, Ḳ,) making the command or affirmation to relate to what follows it: (Ṣ,* Mṣb,* Mughnee:) [and similar to these cases is the case in which it is preceded by an interrogation: see أَمْ as syn. with this particle:] but when it is preceded by a negation or a prohibition, it is used to confirm the meaning of what precedes it and to assign the contrary of that meaning to what follows it, (Mughnee, Ḳ,) as in مَا قَامَ زَيْدٌ بَلْ عَمْرٌو [*Zeyd stood not, but 'Amr* stood], (Mughnee,) or مَا رَأَيْتُ زَيْدًا بَلْ عَمْرًا [*I saw not Zeyd, but* I saw *'Amr*], (Ṣ,) and لَا يَقُمْ زَيْدٌ بَلْ عَمْرٌو [*Let not Zeyd stand, but* let *'Amr* stand]. (Mughnee.) Mbr and 'Abd-El-Wárith allow its being used to transfer the meaning of the negation and the prohibition to what follows it; so that, accord. to them, one may say, مَا زَيْدٌ قَائِمًا بَلْ قَاعِدًا [as meaning *Zeyd is not standing: no*, is not *sitting*], and بَلْ قَاعِدٌ [*but* is *sitting*]; the meaning being different [in the two cases]. (Mughnee, Ḳ.*) The Koofees disallow its being used as a conjunction after anything but a negation [so in the Mughnee, but in the Ḳ a prohibition,] or the like thereof; so that one should not say, ضَرَبْتُ زَيْدًا بَلْ إِيَّاكَ [*I beat Zeyd: no, thee*]. (Mughnee, Ḳ.) Sometimes لَا is added before it, to corroborate the meaning of digression, after an affirmation, as in the saying,

• وَجْهُكَ البَدْرُ لَا بَلِ الشَّمْسُ لَوْ لَمْ •
• يُقْضَ لِلشَّمْسِ كُسْفَةٌ وَأُفُولُ •

[*Thy face is the full moon: no, but* it would be *the sun, were it not that eclipse and setting are appointed to happen to the sun*]: and to corroborate what precedes it, after a negation, as in

• وَمَا هَجَرْتُكَ لَا بَلْ زَادَنِى شَغَفًا •
• هَجْرٌ وَبُعْدُ تَرَاخِى لَا إِلَى أَجَلٍ •

[*And I did not abandon thee*, or *have not abandoned thee: no, but abandonment and distance, protracted, not to an appointed period, increased*, or *have increased, my heart-felt love*]. (Mughnee, Ḳ.*) — Sometimes it is used to denote the passing from one subject to another without cancelling [what precedes it], and is *syn. with* وَ, as in the saying in the Ḳur [lxxxv. 20 and 21], وَاللّٰهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلْ هُوَ قُرْآنٌ مَجِيدٌ [*And God from behind them is encompassing: and it is a glorious Ḳur-án:* or here it may mean إِنَّ, as in an ex. below]: and to this meaning it is made to accord in the saying, لَهُ عَلَىَّ دِينَارٌ بَلْ دِرْهَمٌ [*I owe him a deenár and a dirhem*]. (Mṣb.) — In the fol-

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