

follows it, when it is thus used, is in the accus. case; (Mughnee, K;) i. e. it is indecl., with fet-h for its termination, when the noun following it is in the accus. case; so that you say, **بَلِّهْ زَيْدًا** [Let alone Zeyd, or say nothing of Zeyd]; like as you say, **زُوَيْدٌ زَيْدًا**: (IB, TA:) and it is also an inf. n. in the sense of التَّرك; likewise with fet-h for its termination, but decl.; and when it is thus used, the noun that follows it is in the gen. case; (Mughnee, K;) or it is put in the place of an inf. n., meaning تَرَكَ [which is virtually the same as أَتَرَكَ and دَعَا], and is prefixed to a noun in the gen. case; so that you say, **بَلِّهْ زَيْدٍ**, i. e. تَرَكَ زَيْدٍ [which is virtually the same as **بَلِّهْ زَيْدًا** explained above; for تَرَكَ زَيْدٍ is originally **تَرَكَ زَيْدًا تَرَكَ**, like as **فَضَرَبَ الرَّقَابِ** in the Kur xlvii. 4 is originally **فَاضَرَبُوا الرَّقَابَ** قَاضِرًا; (IAth, TA;) for in this case it cannot be regarded as a verbal noun, since verbal nouns are not prefixed to other nouns, governed by them in the gen. case: (IB, TA:) and it is also a noun syn. with كَيْفَ [How?]; likewise with fet-h for its termination, indecl.; and when it is thus used, the noun that follows it is in the nom. case. (Mughnee, K.) A poet says, describing swords, (S, Mughnee,) namely, Kaḡb Ibn-Mālik, (S,)

- تَذَرُ الْجَمَاحَ ضَاحِيًا هَامَاتًا
- **بَلِّهْ الْأُكُفَّ كَأَنَّهُ لَمْ يُخْلَقِ**

[They leave the skulls with their crowns lying open to the sun (let alone, or say nothing of, the hands) as though they had not been created]: (S, Mughnee:) he says, when they cut, or cut off, the crowns, then let alone, or say nothing of, the hands (**دَعَا الْأُكُفَّ**): i. e., they are more fit for cutting off the hands: (TA:) Akh says that **بَلِّهْ** is here in the place of an inf. n.; that it is as when you say, **ضَرَبَ زَيْدٍ**: but **الْأُكُفَّ** may be in the accus. case; so that the meaning may be **دَعَا الْأُكُفَّ**: (S:) the verse is thus recited in two different ways: and also **بَلِّهْ الْأُكُفَّ** [how then must be the case of the hands?]. (Mughnee.) And hence the prov., **أَنْ تَرَاهَا بَلِّهْ أَنْ**, i. e. *The fire will burn thee if thou see it from a distance: then let alone, or say nothing of, (دَعَا) thy entering into it.* (TA.) A strange instance occurs in the Saḥeeḥ of El-Bukhāree, in the explanation of the آية of the chapter of السَّجْدَةِ [the 32nd ch. of the Kur]: he says, God says [by these three letters], **أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ**: عَلَى قَلْبٍ بَشَرٍ ذَخِرًا مِنْ بَلِّهِ مَا أَطْلَعْتُمْ عَلَيْهِ (Mughnee, K:*) or **مَا أَطْلَعْتُمْ عَلَيْهِ**: (so in some copies of the K:) thus **بَلِّهْ** is used as a decl. word, governed in the gen. case by **مِنْ**, and deviating from the three meanings [explained above]: (Mughnee, K:) but the reading commonly known is, **عَلَى قَلْبٍ بَشَرٍ بَلِّهِ مَا أَطْلَعْتُمْ عَلَيْهِ**; and this is the reading in the work of J, [the S,] and in the Nh, and other lexicological works: (TA:) it has been explained by غير; [so that

the meaning of the sentence as first related above is, *I have prepared for my righteous servants what eye hath not seen, nor ear heard, nor hath it occurred to the mind of man, as a treasure for the future*, (obviously taken from Isaiah lxiv. 4, quoted by St. Paul in 1 Cor. ii. 9,) *save, or except, that with which ye have become acquainted, or that with which I have acquainted them*; and the same, with the omission of "as a treasure for the future," is the meaning of the sentence as related in the S and Nh &c.;] (Mughnee, K;) i. e. **سَوَى**, as in the S; (TA;) and this corroborates, (Mughnee,) or is agreeable with, (K,) the opinion of those who reckon **بَلِّهْ** as an exceptive word: (Mughnee, K:) and as meaning أَجَلَ [app. a mistranscription for أَجَلَ; i. e., it has been explained also as meaning I have done all this because of my promise to them; **بَلِّهِ مِنْ أَجَلٍ مَا أَطْلَعْتُمْ عَلَيْهِ** because of that with which I have acquainted them;] and thus it may have been read by SM, for he has written **اجل** without any syll. signs; and has given no other ex. of **بَلِّهْ** in the sense here intended except one commencing with the words, **بَلِّهِ أَتَى ثَمَّ أَخْنُ**, which may mean *because I have not broken a covenant, or yea, verily I have not &c.*, accord. as we read **أَتَى** or **إَتَى**: or as meaning **كُفَّ** [or rather **عَنْ كُفَّ** and **دَعَا** [let alone, or say nothing of; but this explanation must relate to the sentence as given in the S and Nh]: (K, but omitted in an excellent copy of that work:) or, accord. to El-Aḥmar, it means, in this trad. [as commonly known], **كَيْفَ** [how? which seems to be the least suitable of all these explanations]. (TA.) I Amb relates, on the authority of others, that **بَلِّهِ** is also *syn. with* عَلَى: [but I think that this is a mistake, arising from a misunderstanding of what here follows:] Fr says that he who makes it to govern a gen. case regards it as used in the manner of عَلَى, and similar particles governing the gen. case. (TA.) — **مَا بَالُكَ مَا بَالُكَ** means *What is thy state, or condition, or case?*: (K, TA:) or **مَا لَكَ** [which often has this meaning: see the letter ل]. (So in some copies of the K.)

بَلِّهِ and **بَلَاهَة** [both properly inf. ns.; see 1;] The attribute, or quality, denoted by the epithet **أَبْلَه** [q. v.]; (S, K;) i. e. *heedlessness*: (K:) or *heedlessness of evil*; (JK in explanation of the former, and K;) &c.; (K;) and **بَلْهِيَّة** signifies the same; and *stupidity and languor*. (JK.)

أَبْلَه: see **بَلَاهَة**.

بَلْهِيَّة, (K,) or **بَلْهِيَّةُ الْعَيْشِ**, (JK,) or **مِنْ الْعَيْشِ**, (S,) *An easy and a plentiful*, (S, K, TA,) or *a pleasant and heedless*, (JK, TA,*) *state, or condition, of life*: (JK, S, K, TA:) from **أَبْلَه** عَيْشٍ **أَبْلَه** [q. v.]: (Ḥar p. 216:) the word **بَلْهِيَّة** is rendered quasi-coordinate to the quinqueliteral-radical class by ل at the end, which is changed into ي because of the kesreh before it: (S in art. **بَلِّهْ**;) it is like **رَفْنِيَّة** and **رَفْنِيَّة**: IB says that it should be mentioned in art. **بَلِّهْ**, and means **أَبْلَه** عَيْشٍ; the ن and ي being augmentative, to render it quasi-coordinate to **خَبْعِيَّة**: it is mentioned in the K [and S] in arts. **بَلِّهْ** and **بَلِّهْ**: (TA in art.

بَلِّهْ;) the ن is augmentative accord. to Sb. (S in the present art.) One says, **لَا زِلْتُ مُلْقَى بِتَنْبِيَةٍ** † [Mayest thou not cease to be greeted with congratulation, and made to continue in an easy and a plentiful state of life]. (A, K.) — See also **بَلِّهْ**.

بَلَاهَة: see **بَلِّهْ**.

أَبْلَه Heedless: (K:) or *heedless of evil* (K, TA) *by reason of his goodness*: (TA:) or *simple, foolish, or of little sense, without discrimination*: (K:) or *weak in intellect*: (Mḡb:) accord. to En-Nadr, (TA,) *one whose evilness is dead*, (K, TA,) *so that he is not cognizant of it*: (TA:) *good in disposition; having little cognizance, or understanding, of subtilties; or having little skill therein*: (K:) or *one whose predominant quality is freedom of the bosom, or heart, or mind, from evil affections*; (S, K, TA;) and *good opinion of men*: (TA:) *simple-hearted*: (TK:) *naturally disposed to goodness, and therefore heedless of evil, not knowing it*: (T, TA:) or *heedless with respect to the present world and its people and their corruptness and malevolence, but intelligent and skilled in the law with respect to that which is commanded and that which is forbidden*: (Aḥmad Ibn-Hambal, TA:) fem. **بَلْهَاء**: (S, Mḡb, K:*) pl. **بَلْهَاء**: (S, Mḡb:) and **بَلْهَاء**, a pl., [as though the sing. were **بَلْهَاء**,] signifies *dull, stupid, or wanting in intelligence*: but this is post-classical. (TA.) Hence, **شَابٌ أَبْلَه** [A youth, or young man, who is heedless, &c.], because of his inexperience in affairs: the epithet is applied to a youth in like manner as freedom from care, or thought, and like as insanity, are attributed to him. (S.) And **خَيْرُ أَوْلَادِنَا الْأَبْلَهَاءُ الْعُقُولُ** † [The best of our children is the heedless, &c., that has much intelligence]; (S, Mḡb;) a saying of Ez-Zibriḳān Ibn-Bedr; (S;) meaning such as, by reason of his bashfulness, is like the **أَبْلَه**, (S, Mḡb,) so that he feigns heedlessness, and passes over things, (Mḡb,) though he has much intelligence; (S;) or such as is thought to be stupid, but, when examined, is found to be [very] intelligent. (IAth, TA in art. **عقل**.) And **أَكْثَرُ أَهْلِ الْجَنَّةِ الْبَلْهَاءُ**, a trad., meaning *Most of the people of Paradise are the heedless*, [or *heedless, &c.*], with respect to the present world, because of their being little concerned thereby, while they are intelligent with respect to the world to come; (S;) or they are thus termed because they are heedless of their affairs in the present world, and unskilful in the management thereof, and busy themselves with their affairs relating to the world to come. (TA.) — **بَلْهَاء**, applied to a woman, *Generous, strong-hearted*, (Mḡb,) for **الْمَرْيُورَةُ** in the copies of the K is a mistake for **الْمَرْيُورَةُ**, with زاي, TA, [app. here meaning *bold*,] *inexperienced in affairs, and simple, or unintelligent*. (K,* TA.) Ish cites a poet as applying this epithet to a young girl with whom he had sported, and who acquainted him with her secrets, by reason of her inexperience, and want of cunning, not knowing what that implied against her. (TA.) — Also, applied to a she-camel, † *That does not take fright, and flee from a thing*, (Ish, A, K,) *by reason of staidness*,