

in the verse here cited means thus contending; syn. تَفَاخُرُ: (Ham p. 31:) and accord. to IAqar, بَلَاةٌ also signifies he contended with him in contradiction. (T, TA.)

4. ابلاة, inf. n. اِبْلَاءٌ: see 1, in two places. —

[Hence,] بَلَاءٌ حَسَنًا (T,) or اِبْلَاءٌ حَسَنًا (S,) God did to him a good deed. (T.) [And hence,] it is said in the Kur [viii. 17], وَيُبَلِّئُ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا (TA) And that He might confer upon the believers a great benefit, or favour, or blessing: (Bd:) or a good gift; meaning spoil. (Jel.) And اِبْلَيْتُهُ مَعْرُوفًا [I conferred upon him a favour, or benefit]. (S.) Zuheyr says,

- جَزَى اللَّهُ بِالْإِحْسَانِ مَا فَعَلَا بِكُمْ
- وَأَبْلَاهُمَا خَيْرَ الْبَلَاءِ الَّذِي يَبْلُو

(T, S,) meaning, الَّذِي يَبْلُو بِهِ عِبَادَهُ (T,) or اِبْلَاءَهُ (S,) i. e. [May God recompense with beneficence what they two have done to you,] and do to them two the best of the deeds wherewith He tries [the thankfulness of] his servants. (T.) — ابلاة also signifies He made him to swear; [as though he tried his veracity by so doing;] (M, K;) or so اِبْلَاهُ يَمِينًا (TA.) [See also 8.] — And He swore to him: (M, K;) or this, (TA,) or اِبْلَاهُ يَمِينًا, [as above,] (T, S,) he swore [or swore an oath] to him, and thereby soothed, or placated, his mind. (T, S, TA.) — And hence, (TA,) He informed him, acquainted him, or told him. (IAqar, M, K, TA.) — [And hence, He manifested it; revealed it; made it manifest, apparent, evident, clear, or plain; whence a phrase in a verse cited voce مَضْمَرٌ; and the phrase in a verse cited voce مَا لَمْ يَبْلُ الْعُدْرَةَ, i. e. As long as he does not manifest, show, or make apparent, the excuse: but the verb [in this sense] is originally doubly trans.: one says, اِبْلَيْتُ فُلَانًا عُدْرًا, meaning I manifested to such a one an excuse so that I was not to be blamed after it; properly signifying I made such a one to be acquainted with my excuse, and to know the manner thereof; (Mgh;) and thus it is explained in the A: (TA: [in like manner, also, it is explained in the T:]) [or] اِبْلَاهُ عُدْرًا signifies He gave him an excuse which he accepted: (M, K;) and in like manner, اِبْلَاهُ جَهْدَهُ [He gave him his endeavour, or energy, in an acceptable manner]; and نَائِلُهُ [his gift]. (M.)

Hence, اِبْلَى عُدْرَهُ signifies also He strove, laboured, or exerted himself, [and thus manifested his excuse,] in work. (Mgh.) And hence, اِبْلَى فِي الْحَرْبِ He manifested, or showed, his might, valour, or prowess, in war, or fight, [and he strove, laboured, or exerted himself, therein, (عُدْرَهُ being understood,)] so that men proved him and knew him. (Mgh.) See also 3, where another explanation of اِبْلَى is given, in the latter portion of the paragraph. — اِبْلَى الثَّوْبِ [He wore out the garment;] trans. of بَلَى; (T, S, M, K;) as also بَلَاهُ; (M, K;) belonging to the present art. and to art. بَلَى. (M.) One says to the مُجَدِّد [i. e. him who makes, or puts on, a new garment], اِبْلِ وَيُخْلِفُ اللَّهُ اِبْلًا [Wear out thy garment, and God will replace it

with another; or, may God replace &c.]. (S.) And اِبْلَى وَاحِدًا وَاحِدًا وَاحِدًا وَاحِدًا Wear out, and make new, [or put on new,] and praise the Clothier [meaning God]. (S in art. جَد.) — [Hence,] اِبْلَاهُ السَّفَرُ [Journeying, or travel, wore him, or wasted him]; namely, a man; (M, K;) but in the copies of the latter, بَلَاهُ [which I think an evident mistranscription]; as also عَلَيْهِ بَلَى; and اِبْلَاهُ: (M:) and so اِبْلَاهُ [anxiety], (M, K,) and the like, (M,) and اِبْلَاهُ التَّجَارِبِ [tryings, or trying events]: (K:) and اِبْلَاهَا السَّفَرُ (T, S) or بَلَاهَا (thus in a copy of the S) [journeying, or travel, wore her, or wasted her]; namely, a she-camel. (T, S.) El-'Ajjaj says,

- وَالْمَرْءُ يُبْلِيهِ بَلَاءُ السَّرْبَالِ
- كَرُّ اللَّيَالِيِ وَأَخْتِلَافُ الْأَحْوَالِ

[And man, the returning of the nights time after time, and the alternation of states of being, wear him out as the wearing out of the shirt]: (S, M:*) he means, اِبْلَاءُ السَّرْبَالِ, or اِبْلَى السَّرْبَالِ. (M.) And Ibn-Ahmar says,

- لَبِستُ أَبِي حَتَّى تَمَلَّيتُ عُمُرَهُ
- وَبَلَّيتُ أَعْمَامِي وَبَلَّيتُ خَالِيَا

he means I lived the period that my father lived [so that I had long enjoyment of his life, and I outwore my paternal uncles, and I outwore my maternal uncle]: or, as some say, I lived with my father for the length of his life &c. (M, TA.) [In the latter, تَمَلَّيتُ is put in the place of بَلَّيتُ; and hence it is there said that تَبْلَاهُ is like بَلَاهُ; but I think that تَبْلَيْتُ is a mistranscription.] — اِبْلَيْتُ and بَلَّيتُ also signify I bound the fore-shank of a she-camel to her arm at the grave of her [dead] master, and left her without food or water until she died; or I dug for her a pit, and left her in it until she died. (S, TA. [See بَلَّيْتُ, and مَبْلَى.])

5: see 4, near the end of the paragraph.

6. تَبَالَى الْقَوْمُ [inf. n. of تَبَالَى]: see 1. — تَبَالَى القَوْمُ The people, or company of men, vied, or strove, one with another, in hastening to a little water, and drew from it. (Msb.)

8. اِبْتَلَاهُ: see 1, in three places. [Hence, اِبْتَلَيْتُ بِكَذَا (vulg. اِبْتَلَيْتُ) He was tried, proved, or tested, by, or with, such a thing; generally meaning he was afflicted thereby, or therewith; as, for instance, by, or with, a disease.] — Also He asked, or sought, or desired, of him information, or news, or tidings. (M, K.) And اِبْتَلَى signifies also He conjured, or adjured, and asked if any had knowledge; syn. اِسْتَعْرَفَ and اِسْتَحْلَفَ [explained by what here follows]. (M, K, TA. [In the CK, both the verb and the explanation are here wrong: the former is written اِبْتَلَى; and the latter, اِسْتَعْرَفَ وَاِسْتَحْلَفَ.]) A poet says,

- تَتَعَى أَبَاهَا فِي الرِّقَاقِ وَتَبْتَلِي
- وَأَوْدَى بِهِ فِي نَجَّةِ الْبَحْرِ تَبْسُحُ

[She seeks for her father among the travelling-

companions, and conjures, or adjures, and asks if any have knowledge, when a crocodile has destroyed him in the depth of the great river: تَبْتَعَى is for تَتَبَعَى: he means that she says to them, “I conjure you, or adjure you, by God, (نَاشِدُتُكُمْ اللَّهُ) [tell me,] do ye know any tidings of my father?” (M, TA.) But Aboo-Sa'eed says that تَبْتَلِي here means tries, proves, or tests; and that اِبْتَلَاهُ signifies the trying, proving, or testing, whether by an oath or otherwise. (TA.) — [Also He desired it; he sought it.] It is said in a trad., اِتِّدْرُ مَا اِبْتَلَيْتَ بِهِ وَجْهَ اللَّهِ, i. e. [The vow that a man makes to be binding, or obligatory, on himself is that whereby the recompense of God] is desired, or sought. (TA.) — And He chose him, made choice of him, or elected him. (Sh and T, from a trad.)

12. اِبْدُوْنِي It (herbage) became tall, so that the camels were able to avail themselves of it. (K.)

بَلُو سَفْرٍ (T, S, M, A,) with kesr to the ب, (S,) and بَلَى سَفْرٍ (S, A,) Worn, or wasted, by journeying, or travel; applied to a she-camel, (T, S, M, A,) and in like manner to a man, and to a he-camel: (M:) and بَلَى اَسْفَارٍ (M, K) and بَلُو اَسْفَارٍ (K, TA,) with kesr to the ب in both, (TA, [in the CK written with fet-h,]) a man worn, or wasted, by journeyings, or travels, and anxiety, (M, K,*) and the like, (M,) and tryings, or trying events: (K:) pl. اِبْلَاءٌ. (S, M.) And بَلُو شَرٍّ and بَلَى شَرٍّ [both written in the CK with fet-h to the ب] A man having strength, or power, to endure evil; tried, proved, or tested, thereby: (M, K:) and in like manner, بَلُو خَيْرٍ and بَلَى خَيْرٍ [tried, &c., by good, or prosperity]. (TA.) And بَلَى اِنَّهُ لَبَلُو مِنْ اِبْلَاءِ الْمَالِ and بَلَى [both written in the CK with fet-h to the ب as before] Verily he is one of those who manage, or tend, camels, or the like, well. (M, K, TA.) The ي in بَلَى, in all these instances, is originally و, changed into ي because of the kesrech, and the weakness of the intervening letter, ل; as is the case in عَيْتَةٌ: so says IJ. (M.)

- بَلَى: see art. بَلَى.
- بَلْوَةٌ: } see what next follows.
- بَلِيَّةٌ: }
- بَلْوَى: }

بَلَاءٌ (T, S, Msb) and بَلْوَى (T, S, M, Msb, K) and بَلِيَّةٌ (S, M, Msb, K) and بَلْوَةٌ (S, M, K,) with kesr, (S, K,) and بَلِيَّةٌ, (so in a copy of the S, beside the third,) thus in the handwriting of Aboo-Zekereyà, in the place of the third, (TA,) subst. (T, M, Msb, K) from بَلَاهُ اللَّهُ (T, Msb,) or from اِبْتَلَاهُ اللَّهُ, [which is the same in meaning,] (M,) or from بَلْوَتُهُ (K,) are one [in their signification; which is A trial, as meaning a probation, or a test; and as meaning particularly a trouble or an affliction of any kind by which one's patience or any other grace or virtue is tried, proved, or tested]; (S;) and the pl. (S, TA) of بَلِيَّةٌ (TA) is بَلَايَا, of the measure فَعَائِلٌ