

(Ish, K,) or heaviness, (A,) as though she were stupid. (Ish, A, K.) One does not say **جَمَلُ أَهْلِهِ**. (Ish, TA.) — **خَبَابُ أَهْلِهِ**: Soft, or delicate, youth; (T, A, K;) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, K.) — And **عَيْشُ أَهْلِهِ**: A soft, or delicate, or pleasant, or plentiful and easy, life: (K, TA:) or a life in which are few anxieties: (CK:) or a life in which are few griefs, or sorrows. (S.) [See also **بُلْهِنِيَّة**.]

بلو

1. **بَلَّاهُ**, (T, S, Mgh, Mshb,) aor. **بَلَّاهُ**, (T, Mshb,) inf. n. **بَلَّاهُ**, (S,) or this is a simple subst., and the inf. n. is **بَلَّوْهُ**, (T, Mshb,) *He (God) tried, proved, or tested, him*, (T, S, Mshb,) **بَخِيرَ** [by, or with, good], or **بَشَّرَ** [by, or with, evil]; (Mshb;) for God tries his servant (**بَلَّوْهُ**) by, or with, a benefit, to test his thankfulness; and by, or with, a calamity, to test his patience; (T;) [wherefore it often means *He afflicted him*;] as also **ابْلَاهُ**, (T, S, Mshb,) inf. n. **ابْلَاهُ**; (T, S;) [in both restricted to good; but in the Mshb it seems to be common to good and evil;] and **ابْتَلَاهُ**: (T, S, M, Mshb:) and **بَلَّوْهُ**, inf. n. **بَلَّوْهُ** (S, M, K) and **بَلَّاهُ**, (M, K,) [but from what has been said above, it seems that the latter is used only when the agent is God, and that it is properly a simple subst.,] *I tried, proved, or tested, him*; (S, M, Mgh, *K;) as also **ابْتَلَيْتُهُ**: (M, K:) each of these verbs implying two things; one of which is the learning the state, or condition, of the object, and becoming acquainted with what was unknown of the case thereof; and the other, the manifesting of the goodness or badness thereof; both of these things being sometimes meant, and sometimes only one of them, as when God is the agent, in which case only the latter is meant: (Er-Rúghib, TA:) and **التَّبَالَى**, also, signifies *the act of trying, proving, or testing*. (S.) It is said in the Kúr [xxi. 36], **وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً** [And we try you by, or with, evil and good, by way of probation]. (TA.) And in the same [iii. 118], **وَإِذْ أَتَىٰ إِبْرَاهِيمَ رَبَّهُ بِكَلِمَاتٍ** [And when his Lord tried Abraham by certain words, meaning commands and prohibitions]. (TA.) And you say, **تَبَلَّنَا**, **إِلَّا بِأَلَّتِي هِيَ أَحْسَنُ** [Try Thou not us save by those things that are best]; (T;) from a trad. (TA.) [See also 4 and 8 below.] — [Hence,] **بَلَّوْهُ** also signifies *† I smelt it*. (T in art. بول, and A and TA.) — [And **بَلَّاهُ** *He knew it, or became acquainted with it*. (See **بَلَّاهُ**.)] — See also 4, in the latter half of the paragraph. — **بَلَّى**, aor. **بَلَّى**, inf. n. **بَلَّى**, or **بَلَّاهُ**, [in the CK, erroneously, **بَلَّى**], and **بَلَّاهُ**, [in the CK, erroneously, **بَلَّى**], (T, S, M, Mshb, K,) the former with *kesr* and the latter with *fet-h*, (T, S, Mshb,) said of a garment, (T, S, M, &c.,) *It was, or became, old, and worn out*: (Mshb:) belonging to the present art. and to art. **بلى**. (M.) [The inf. n., used as a subst., signifies *Wear; attrition; wear and tear*: see an ex. in a hemistich cited near the end of the first paragraph of art. **الا**, where a dwelling is likened to a garment.] — Also said of a plant [as

meaning *It became old and withered, or wasted*]. (K in art. **عنت**, &c.) — And of a corpse, meaning *It became consumed by the earth*. (Mshb.) — And of a bone, meaning *It became old, and decayed*; syn. **رَمَر**. (S and K &c. in art. **رمر**.) — And of a man's reputation, meaning *† It became worn out of regard or notice*. (TA in art. **دثر**.) — And [hence,] **بَلَيْتَ**, (M,) or **بُلَيْتَ**, (K,) *She (a camel, M, K, or a mare, or beast of the equine kind, M) was, or became, a بَلِيَّة*; i. e., *was tied at her dead master's grave (M, K) without food or water (M) until she died (M, K) and wasted away*. (M in art. **بلى**.)

2: see 4, in six places, in the latter half of the paragraph.

3. **لَا أَبَالِيَهُ** is from **البَلَاءُ**, [inf. n. of **بَلَّاهُ**], so that it signifies [properly] *I shall not, or I do not, care for him, mind him, heed him, or regard him, so as to share with him my trial and his trial*: (Ham p. 94:) [and hence,] one says thus, (S, Mgh, Mshb,) or **مَا أَبَالِيَهُ**, (M, K,) and **لَا أَبَالِي بِهِ**, (Mgh, Mshb,) or **مَا أَبَالِي بِهِ**, (MF, TA,) but the verb is more chastely made trans. without the preposition **بِ**, (A, TA,) inf. n. **مَبَالَاةٌ** (M, Mgh, Mshb, K) and **بَلَّاهُ** (M, K, TA [in the CK, erroneously, **بَلَّاهُ**]) and **بَالَّاهُ**: (T, S, M, Mgh, Mshb, K,) said by some to be a quasi-inf. n. and by others to be an inf. n., (MF, TA,) [in the T it is said to be a subst., from **المَبَالَاةُ**], originally **بَالِيَّةٌ**, like **عَافِيَّةٌ** from **عَافَاهُ**, (T, S, Mgh, Mshb,) and **بَالٌ**, [which is more strange,] (M, K,) meaning [merely] *I shall not, or I do not, care for, mind, heed, or regard, him, or it*; (S, Mgh, Mshb, K;) *I shall not be, or I am not, disquieted by him, or it*: (Mgh, Mshb:) or, as some say, **لَا أَبَالِيَهُ** is formed by transposition from **لَا أَبَاوَهُ**, from **الْبَالُ**, i. e. *I will not, or I do not, cause him, or it, to move, or occur to, my mind; nor give, or pay, any attention to him, or it*: (Z, TA: [and the like is said in the T:]) or the proper [or literal] meaning is, *I will not, or I do not, contend with him for superiority in goodness, or excellence, by reason of my little care, or regard, for him*: (Mgh:) or it was employed to denote the contending with another for superiority in glory, or excellence, as will be shown by the citation of a verse in the latter portion of this paragraph; and then, in consequence of frequency of usage, came to denote contempt, or mean estimation: (Ham p. 31:) or its original meaning is, *I will not, or I do not, strive with him to be first; neglecting him, or leaving him to himself*; from **تَبَالَى الْقَوْمُ** as explained below; see 6. (Mshb.) It is said in a trad., **لَا يَبَالِيَهُمُ اللَّهُ بَالَةً**, or, accord. to one reading, **لَا يَبَالِي بِهِمُ بَالَةً**, meaning *God will not hold them to be of any value or weight*. (TA.) And in another, **هُوَ لَا فِي الْجَنَّةِ وَلَا أَبَالِي وَهُوَ لَا فِي النَّارِ**, said to mean [These will be in Paradise, and] *I shall not disapprove*; [and these will be in the fire of Hell,] and *I shall not disapprove*. (Az, TA.) And one says, **لَا أَبَالِي مَا صَنَعْتَ**, [I shall not, or I do not, care for what thou didst,

or hast done]. (IDrd, TA.) And **أَقَمْتُ مَا أَبَالِي أَقَمْتُ** [I care not whether thou stand or sit]: **أَمْرٌ قَعَدْتُ** [I care not for thy standing and thy not doing so]. (Mughnee in art. 1.) And **مَا بَالَيْتُ بِهِ** (AZ, Mshb, TA) *I did not care for, mind, or regard, him, or it*. (TA.) And **بَالَى بِالشَّيْءِ** [He cared for the thing; or] he was disquieted by the thing. (T.) The verb is sometimes thus used, in an affirmative manner; (Ham p. 94; [and the like is said in the TA;]) though some say that it is not; (Mshb;) but it is not unless it occurs with a negative in the former part of the sentence or in the latter part thereof; as when one says, **مَا بَالَى بِكَ صَدِيقُكَ وَلَكِنْ بَالَى**, **عَبْدُكَ** [Thy friend cared not for thee, but thy slave cared]; and as in the saying of Zuheyr,

• **لَقَدْ بَالَيْتُ مَطْعَنَ أُمِّ أَوْفَى**
• **وَلَكِنْ أُمِّ أَوْفَى لَا تَبَالَى**

[Verily I cared for the departure of Umm-Omfâ, but Umm-Omfâ cares not]. (Ham p. 94.) One says also, **لَمْ أَبَلْ** and **لَمْ أَبَالِ** [I did not care, &c.]: (T, S, M, Mgh, Mshb, K: [but in the CK the latter of these is omitted:]) in the latter the **ل** [of prolongation] is suppressed for the purpose of alleviating the utterance, like as **ي** is suppressed in the inf. n. [or quasi-inf. n.] **بَالَّاهُ**, (S, Mgh, Mshb,) originally **بَالِيَّةٌ**, (S, Mshb,) and in **أَدْرَ**: (S:) or the **ل** is suppressed in this case to avoid the concurrence of two quiescent letters; (Kh, Sb, M, IB;) not for the purpose of alleviating the utterance; (IB, TA;) for this is done because the **ل** is made quiescent. (Kh, Sb, M.) And, accord. to Kh, (Sb, M,) some of the Arabs say, **لَمْ أَبَلْ** [I did not care for him, or it], (Sb, M,) or **لَمْ أَبَلِ**, [in the CK, erroneously, **لَمْ أَبَلِ**] with *kesr* to the **ل**; (K, TA;) [for **لَمْ أَبَالِ**, or **لَمْ أَبَالِ**;] only suppressing the **ل**, as they do in **عَلَيْتُ** [for **عَلَّيْتُ**]. (Sb, S, M.) — **إِذَا بَالَى** says that **بَالَى**, inf. n. **مَبَالَاةٌ**, is like **أَبْلَى** meaning *He exerted himself in a description of a war, or battle, or of generous conduct*; as when one says, **أَبْلَى ذَلِكْ** [He exerted himself well, that day, in a description of war, &c.]: and he cites the following verse [to which reference has been made above]:

• **مَا لِي أَرَاكَ قَائِمًا تَبَالَى • وَأَنْتَ قَدْ مِتَّ مِنَ الْهَزَالِ •**

[What hath happened to me that I see thee standing exerting thyself in a description of generous qualities, when thou hast become like one dead by reason of leanness?]: he says that he [the poet] heard him [whom he thus addresses] saying, "We have eaten and we have drunk [with guests], and we have done [such and such things];" enumerating, or recounting, generous qualities or actions, and lying in doing so: (T, TA:) in another place he says that **تَبَالَى** means *looking to see which of them [or of thee and others] is best in حال* [i. e. state, or condition], while thou art dying: (TA:) he says, also, that **بَالَاهُ**, inf. n. **مَبَالَاةٌ**, signifies *he contended with him for superiority in glory, or excellence*; (T, TA:*) and [it is said that] **تَبَالَى**