

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

4. **بَلَاةٌ**, inf. n. **إِبْلَاءٌ**: see 1, in two places. — [Hence,] **إِبْلَاءُ اللَّهِ إِبْلَاءً حَسَنًا** (T,) or **بَلَاءٌ حَسَنًا** (S,) *God did to him a good deed*. (T.) [And hence,] it is said in the KUR [viii. 17], **وَيُثَبِّتُ** (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 **أَبْلَيْتُهُ 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 **الَّذِي يَخْتَبِرُ بِهِ عِبَادَهُ** (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.) — **إِبْلَاءٌ** also signifies *He made him to swear*; [as though he tried his veracity by so doing;] (M, K;) or so **إِبْلَاءٌ يَمِينًا**. (TA.) [See also 8.] — And *He swore to him*: (M, K;) or this, (TA,) or **إِبْلَاءٌ 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*. (IAqr, 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 **مُضْمَرٌ**; and the phrase] **مَا تَرَى بِلِ الْعُذْرِ**, 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, **أَبْلَيْتُ فُلَانًا عُذْرًا**, 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] **إِبْلَاءٌ** signifies *He gave him an excuse which he accepted*: (M, K;) and in like manner, **إِبْلَاءُهُ جُهْدُهُ** [He gave him his endeavour, or energy, in an acceptable manner]; and **نَائِلُهُ** [his gift]. (M.) Hence, **إِبْلَاءُ ابْنِي عُذْرَهُ** signifies also *He strove, laboured, or exerted himself, [and thus manifested his excuse,] in work*. (Mgh.) And hence, **إِبْلَاءُ فِي الْحَرْبِ**, *He manifested, or showed, his might, valour, or prowess, in war, or fight, [and he strove, laboured, or exerted himself, therein, (عُذْرُهُ being understood,)] so that men proved him and knew him*. (Mgh.) See also 3, where another explanation of **إِبْلَاءُ** is given, in the latter portion of the paragraph. — **إِبْلَاءُ الثَّوبِ** [He wore out the garment;] trans. of **بَلَى**; (T, S, M, K;) as also **بَلَاءٌ**; (M, K;) belonging to the present art. and to art. **بَلَى**. (M.) One says to the **مُجَدِّ** [i. e. him who makes, or puts on, a new garment], **أَبْلَى وَبُخْلَفَ اللَّهِ** [Wear out thy garment, and God will replace it

with another; or, may God replace &c.]. (S.) And **أَبْلَى وَأَجَدَّ وَأَحْمَدَ الْكَأْسِي** Wear out, and make new, [or put on new,] and praise the Cloth [meaning God]. (S in art. **جَدَّ**.) — [Hence,] **بَلَاءُهُ السَّفَرُ** [Journeying, or travel, wore him, or wasted him]; namely, a man; (M, K;) but in the copies of the latter, **بَلَاءُهُ** [which I think an evident mistranscription]; as also **بَلَى عَلَيْهِ**; and **بَلَاءُهُ**: (M:) and so **الْبَهْرُ** [anxiety], (M, K,) and the like, (M,) and **التَّجَارِبُ** [tryings, or trying events]: (K:) and **إِبْلَاءُ السَّفَرِ** (T, S) or **بَلَاءُهَا** (thus in a copy of the S) [journeying, or travel, wore her, or wasted her]; namely, a she-camel. (T, S.) El-'Ajjāj says,

• وَالْمَرْءُ يُبْلِيهِ بَلَاءُ السَّرْبَالِ •
• كَرَّ اللَّيَالِي وَأَخْتَلَفَ 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, **إِبْلَاءُ السَّرْبَالِ**, or **بَلَاءُ السَّرْبَالِ**. (M.) And Ibn-Ahmar says,

• لَيْسَتْ أَبِي حَتَّى تَمَلَّيْتُ عُمَرَةَ •
• وَبَلَّيْتُ أَغْمَامِي وَبَلَّيْتُ 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, **تَمَلَّيْتُ** is put in the place of **بَلَّيْتُ**; and hence it is there said that **تَبَلَّاهُ** is like **بَلَّاهُ**: but I think that **تَبَلَّيْتُ** is a mistranscription.] — **أَبْلَيْتُ** and **بَلَّيْتُ** 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** [inf. n. of **تَبَالَى**]: see 1. — **تَبَالَى الْقَوْمُ** The people, or company of men, vied, or strove, one with another, in hastening to a little water, and drew from it. (Msb.)

8. **إِبْتَلَاهُ**: see 1, in three places. [Hence, **إِبْتَلَى** (vulg. **إِبْتَلَى**) 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 **إِبْتَلَى** signifies also *He conjured, or adjured, and asked if any had knowledge; syn. اسْتَعْرِفَ and اسْتَحْلَفَ* [explained by what here follows]. (M, K, TA.) [In the CK, both the verb and the explanation are here wrong: the former is written **إِبْلَى**; and the latter, **اسْتَعْرِفَ** and **اسْتَحْلَفَ**.] A poet says,

• تَبَغَّى أَبَاهَا فِي الرِّفَاقِ وَتَبْتَلَى •
• وَأَوْدَى بِهِ فِي لُجَّةِ الْبَحْرِ تَمَسَحَ •

[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: **تَبَغَّى** is for **تَبْتَلَى**: he means that she says to them, "I conjure you, or adjure you, by God, (نَاشِدُكُمْ اللَّهَ,) [tell me,] do ye know any tidings of my father?" (M, TA.) But Abou-Sa'eed says that **تَبْتَلَى** here means *tries, proves, or tests*; and that **الْإِبْتِلَاءُ** 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., **النَّذْرُ مَا أَتْبَلَى 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. **إِبْدَلُوهُ** It (herbage) became tall, so that the camels were able to avail themselves of it. (K.)

بَلَى سَفَرٍ (T, S, M, A,) with kesr to the ب, (S,) and **بَلَى سَفَرٍ** (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 أَصْفَارٍ** (M, K) and **بَلَى أَصْفَارٍ** (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. **أَبْلَاءٌ**. (S, M.) And **بَلَى 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, **بَلَى خَيْرٍ** and **بَلَى خَيْرٍ** [tried, &c., by good, or prosperity]. (TA.) And **بَلَى** 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 kesreh, and the weakness of the intervening letter, **ل**; as is the case in **عَلِيَّةٌ**: so says IJ. (M.)

بَلَى: see art. **بَلَى**.

بَلَوَةٌ:

بَلِيَّةٌ:

بَلَوَى:

see what next follows.

بَلَاءٌ (T, S, Msb) and **بَلَوَى** (T, S, M, Msb, K) and **بَلِيَّةٌ** (S, M, Msb, K) and **بَلَوَةٌ** (S, M, K,) with kesr, (S, K,) and **بَلِيَّةٌ**, (so in a copy of the S, beside the third,) thus in the handwriting of Abou-Zekereyya, in the place of the third, (TA,) subst. (T, M, Msb, K) from **بَلَاءُ اللَّهِ** (T, Msb,) or from **إِبْتِلَاءُ اللَّهِ**, [which is the same in meaning,] (M,) or from **بَلَوْتُهُ** (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 **فَعَالِلٌ**