

(ISH, K,) or heaviness, (A,) as though she were stupid. (ISH, A, K.) One does not say جَمَلٌ أَبْلَهُ. (ISH, TA.) — شَبَابٌ أَبْلَةٌ: Soft, or delicate, youth; (T, A, K;) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, K.) — And عَيْشٌ أَبْلَةٌ † 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 بُلْبُلِيَّةٌ.]

بلو

1. بَلَّاهُ, (T, S, Mgh, Mṣb,) aor. 2, (T, Mṣb,) inf. n. بَلَّاءٌ, (S,) or this is a simple subst., and the inf. n. is بَلُّوْهُ, (T, Mṣb,) He (God) tried, proved, or tested, him, (T, S, Mṣb,) بِخَيْرٍ [by, or with, good], or بِشَرٍّ [by, or with, evil]; (Mṣb;) for God tries his servant (يَبْلُوهُ) 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, Mṣb,) inf. n. ابْلَاءٌ; (T, S;) [in both restricted to good; but in the Mṣb it seems to be common to good and evil;] and † ابْتَلَاهُ: (T, S, M, Mṣb:) and بَلَّوْتُهُ, inf. n. بَلُّوْهُ (S, M, K) and بَلَّاءٌ, (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-Rāghib, TA:) and † التَّبَالِيُّ, also, signifies the act of trying, proving, or testing. (S.) It is said in the Qur [xxi. 36], وَنَبْلُوْكُمْ بِالْأَسْبَلِ وَالْأَخْبِرِ فِتْنَةً [And we try you by, or with, evil and good, by way of probation]. (TA.) And in the same [ii. 118], وَإِذْ أْتَيْنَا إِبْرَاهِيمَ رُبَّهُ بِكَلِمَاتٍ [And when his Lord tried Abraham by certain words, meaning commands and prohibitions]. (TA.) And you say, لَا تُبَالِيْنَا [Try Thou not us save by those things that are best]; (T;) from a trad. (TA.) [See also 4 and 8 below.] — [Hence,] بَلَّوْتُهُ also signifies † I smelt it. (T in art. بول, and A and TA.) — [And بَلَّاهُ He knew it, or became acquainted with it. (See بَالٌ.)] — See also 4, in the latter half of the paragraph. = بَلَى, aor. 2, inf. n. بَلَّاءٌ, or بَلَّى, [in the CK, erroneously, بَلَّى,] and بَلَّاءٌ, [in the CK, erroneously, بَلَّى,] (T, S, M, Mṣb, K,) the former with kesr and the latter with fet-h, (T, S, Mṣb,) said of a garment, (T, S, M, &c.) It was, or became, old, and worn out: (Mṣb:) 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. ال, 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. (Mṣb.) — And of a bone, meaning It became old, and decayed; syn. رَمَّ. (S and K &c. in art. رَم.) — And of a man's reputation, meaning † It became worn out of regard or notice. (TA in art. دثر.) — And [hence,] بَلَيْتُ, (M,) or بُلَيْتُ, (K,) She (a camel, M, K, or a mare, or beast of the equine kind, M) was, or became, a بَلِيَّةٌ; 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 ابْلَاهُ, [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: (Ḥam p. 94:) [and hence,] one says thus, (S, Mgh, Mṣb,) or مَا أَبَالِيَهُ, (M, K,) and لَا أَبَالِي بِهِ, (Mgh, Mṣb,) 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, Mṣb, K) and بَلَّاءٌ (M, K, TA [in the CK, erroneously, بَلَّاء,] and بَالَةٌ: (T, S, M, Mgh, Mṣb, 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, Mṣb,) 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, Mṣb, K;) I shall not be, or I am not, disquieted by him, or it: (Mgh, Mṣb:) or, as some say, لَا أَبَالِيَهُ is formed by transposition from لَا أَبَاوُهُ, from البَالُ, 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: (Ḥam 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 القَوْمُ as explained below; see 6. (Mṣb.) It is said in a trad., لَا يَبَالِيَهُمُ اللهُ بَالَةً, or, accord. to one reading, لَا يَبَالِي بِهِمْ بَالَةً, meaning God will not hold them to be of any value or weight. (TA.) And in another, هُوَلَاءُ فِي الْجَنَّةِ وَلَا أَبَالِي وَهَؤُلَاءُ 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 مَا أَبَالِي أَقَمْتُ مَا أَبَالِي أَقَمْتُ [I care not whether thou stand or sit]: and مَا أَبَالِي بِقِيَامِكَ وَعَدَمِهِ [I care not for thy standing and thy not doing so]. (Mughnee in art. 1.) And مَا بَالَيْتُ بِهِ (AZ, Mṣb, 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; (Ḥam p. 94; [and the like is said in the TA;]) though some say that it is not; (Mṣb;) 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 [Thy friend cared not for thee, but thy slave cared]; and as in the saying of Zuheyr,

لَقَدْ بَالَيْتُ مَطْعَنَ أُمِّ أَوْفَى  
وَلَكِنْ أُمُّ أَوْفَى لَا تَبَالِي

[Verily I cared for the departure of Umm-Owfa, but Umm-Owfa cares not]. (Ḥam p. 94.) One says also, لَمْ أَبَلْ and لَمْ أَبَال [I did not care, &c.]: (T, S, M, Mgh, Mṣb, K: [but in the CK the latter of these is omitted:]) in the latter the l [of prolongation] is suppressed for the purpose of alleviating the utterance, like as ي is suppressed in the inf. n. [or quasi-inf. n.] بَالَةٌ, (S, Mgh, Mṣb,) originally بَالِيَّةٌ, (S, Mṣb,) and in أَدْرٍ: (S:) or the l 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 l is made quiescent. (Kh, Sb, M.) And, accord. to Kh, (Sb, M,) some of the Arabs say, لَمْ أَبَالِيَهُ [I did not care for him, or it], (Sb, M,) or لَمْ أَبَلِ, [in the CK, erroneously, لَمْ أَبَلِ,] with kesr to the l; (K, TA;) [for لَمْ أَبَالِيَهُ, or لَمْ أَبَالِ;] only suppressing the l, as they do in عَلِبْتُ [for عَلَابْتُ]. (Sb, S, M.) — IAqr says that بَالَى, inf. n. مَبَالَاةٌ, is like † أَبَلَى meaning He exerted himself in a description of a war, or battle, or of generous conduct; as when one says, أَبَلَى ذَلِكُ [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 تَبَالِي • وَأَنْتَ قَدُمْتَ 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 تَبَالِي 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 بَلَّاهُ, inf. n. مَبَالَاةٌ, signifies he contended with him for superiority in glory, or excellence; (T, TA:\*) and [it is said that] تَبَالَى