

[or grain] increased, and his pasture became ample. (A.) = Also a dial. var. of أَب, A father. (T, and MF from the Tes-heel of Ibn-Málik.) = أَب أَبه: see 1.

إِبَابَة and إِبَابَة A way, or course, of acting, or conduct, or the like. (M, K.) [See 1.]

إِبَان The time, or season, of a thing: (Msb:) or the time of the preparing, or making ready, of a thing: (Mgh:) as, for instance, of fruit: (Mgh, Msb:) it is of the measure فَعْلَان (Mgh, Msb,) from أَب in the first of the senses assigned to it above, (Mgh,) the ن being augmentative; (Msb:) or of the measure فَعَال (Mgh, Msb,) from أَب "he watched" or "observed" a thing, (Mgh,) the ن being radical: (Msb:) but the former derivation is the more correct. (Mgh.) [See also art. إِبَان.]

أبجد

أَبْجَد The first of a series of eight words comprising the letters of the Arabic alphabet [in the order in which they were originally disposed, agreeing with that of the Hebrew and Aramaic, but with six additional letters: they are variously written and pronounced; generally as follows: أَبْجَد هَوَز حَطِي كَلَمَن سَعْفَص قَرَشَتْ تَخَذَ ضَطْعُ but the Arabs of Western Africa write the latter four thus: صَعْفَص قَرَشَتْ تَخَذَ طَغَش]: (K) and TA in art. بجد: [in both of which are related several fables concerning the origin of these words:] accord. to the general opinion, the word أبجد is of foreign origin, [like each of the words following it,] and therefore its first letter [as well as each of the others] is a radical. (TA.) [Hence, حُرُوفُ الْأَبْجَد signifies The alphabet. You say حُرُوفُ الْأَبْجَد The letters of the alphabet. — It is probable (as De Sacy has observed in his Ar. Gram., 2nd ed., i. 8,) that the Arabic alphabet originally consisted of only twenty-two letters: for some of the ancient Arabs called Saturday أبجد, Sunday هَوَز, and so on to قرشت inclusive; calling Friday عَرُوبَة. — In the lexicon entitled "El-Eyn," the letters of the alphabet are arranged nearly according to their places of utterance; as follows: ط, ز, س, ص, ض, ش, ح, ك, ق, غ, خ, ه, ح, د, ي, ا, و, م, ب, ف, ن, ل, ر, ث, د, ظ, ت, د, and this order has been followed in the Tahdheeb and Mohkam and some other lexicons.]

أبد

1. أَبَد, aor. َ, inf. n. أَبُود, He remained, stayed, abode, or dwelt, (T, S, M, K,) constantly, continually, or permanently, without quitting, (T, L,) أَبَدَ in a place; (T, S, M, K;) and so أَبَدَ having for its aor. َ. (TA.) — أَبَدَ, (S, M, A, &c.,) aor. َ and ُ, (T, S, M, L, Msb, K,) inf. n. أَبُود; (M, L, Msb;) and تَابَدَ; (T, M, A, Mgh, L;) He (a beast) became wild, or shy; syn. تَوَحَّشَ: (S, M, A, Mgh, L, Msb, K;) [because wild animals live long, unless killed by accident; accord. to what is said by As and others in explanation of أَوَابِدَ (sing. أَبْدَة) applied to animals, as

meaning wild:] took fright, and fled, or ran away at random: (Mgh:) took fright at, and shunned, mankind. (T, Msb.) أَبُود also signifies The shrinking from a thing, or shunning it; syn. تَوَحَّشَ. (Kull pp. 30 and 31.) And أَبَدَ, (S, K,) aor. َ; (K;) and تَابَدَ; (A, K;) He (a man, S, A) became unsocial, unsociable, unfamiliar, or shy; like a wild animal; syn. تَوَحَّشَ. (S, A, K.) — [Hence,] أَبَدَ, (K,) aor. َ, inf. n. أَبُود, (TA,) He (a poet) made use, in his verses, of words, or phrases, strange, unusual, unfamiliar, or far from being intelligible, (K, TA,) such as were not understood (K) at first sight, or on first consideration. (TA.) — [And perhaps from أَبَدَ in the sense explained above, but more probably, I think, by the substitution of أ for و,] أَبَدَ, aor. َ, (T, S, &c.,) inf. n. أَبَدَ, (L,) He (a man, S) was angry; (T, S, M, L, K;) as also أَمَدَ and وَبَدَ and عَبَدَ and وَمَدَ. (T, L.) You say, أَبَدَ عَلَيْهِ He was angry with him. (L.)

2. أَبَدَ, inf. n. تَابِيدَ, He made, or rendered, perpetual. (S, K.) [See also the pass. part. n. below.] تَرَأْفَعَلُ تَابِيدًا is a phrase used as though meaning تَرَأْفَعَلُ بِأَبْدَةٍ [I did not a deed ever to be remembered, or mentioned]. (Ham p. 191.) — He, or it, made [a beast] to take fright; to become wild, or shy. (KL.)

5. تَابَدَ: see 1, in two places. — He (a man) was long distant from his home; expl. by طَالَتْ غُرْبَتُهُ; (K;) or was long in a state of celibacy; طَالَتْ, as in one copy of the K; (TA;) and became little in need, or little desirous, of women. (K.) — It (a place of abode or sojourning) became deserted [by mankind]: (T, M, K;) and became inhabited by wild animals. (T, M, A.)

أَبَدَ: see 1.

أَبَدَ Time, syn. دَهْرٌ, (S, M, Msb, K,) in an absolute sense: (TA:) or a long time, syn. دَهْرٌ طَوِيلٌ: (A, and Mgh: [and this may be meant in the S &c. by the syn. دَهْرٌ alone, q. v.:]) or, properly, a long time (دهر طويل) that is unlimited: (Msb, TA:) or an extended space of time that is indivisible; for you say زَمَانٌ كَذَا "the time of such a thing," but not أَبَدٌ كَذَا: (Er-Rághib:) [and generally, time, or duration, or continuance, or existence, without end; endless time, &c.; prospective eternity; opposed to أَزَلٌ, which signifies "time, or duration, &c., without beginning:" (see the latter word for further explanations, &c.):] each of these significations may be meant by the explanation in the S and M and K, which is also given in the Msb: each correctly applies in particular instances:] pl. [of pauc.] أَبَادٌ (S, M, Msb, K) and [of mult.] أَبُودٌ (S, M, K) [and أَبَدُونَ, of which an ex. will be found below]: but the use of these pls. is restricted to particular cases, to signify portions of time, or to serve as corroboratives to the sing.: (MF:) as signifying an extended indivisible space of time, [or the like,]

أَبَدٌ should have neither dual nor pl.; but أَبَادٌ is sometimes said, when the sing. is restricted to denote a particular part, or portion, of the whole of that to which it applies, in like manner as a generic noun is restricted to a special and partial signification: some, however, have mentioned أَبَادٌ as being post-classical; not of the language of the Arabs called الْعَرَبُ الْعَرَبَاءُ. (Er-Rághib.) طَالَ الْأَبَدُ عَلَى لُبَادٍ [The time became long to Lubad, the last, and the longest of life, of Luḡmán's seven vultures, to the term of the life of which his own term of life was decreed to extend,] is a proverb applied to any thing that has been of long duration. (M.) And you say, رَزَقَكَ اللَّهُ عُمُرًا طَوِيلَ الْأَبَادِ بَعِيدِ الْأَمَادِ [May God grant thee a life long in duration (lit. durations, the pl. form being used not in its proper sense, but to give intensiveness of signification), and remote in limit (lit. limits)]. (A.) And هَذَا فِي أَبَدِ الدَّهْرِ This was a long time ago. (Mgh.) And دَائِرُ أَبَدٍ (TA) and أَبَدٌ أَبِيدٌ (S, M, TA,) meaning دائِرٌ [in an intensive sense]; (TA;) [A long, or an endless, period of time;] like as you say, دَهْرٌ دَاهِرٌ (S) or دَهْرٌ دَهِيرٌ (M.) [In each of these phrases, the latter word is added as a corroborative, or to give intensiveness to the signification.] لِلْأَبَدِ and لِأَبَدٍ and [in an intensive sense, as will be seen below,] لِأَبَدِ الْأَبَدِ and لِأَبَدِ الْأَبَدِ, accord. to different recitals of a trad., signify To the end of time; for ever; and for ever and ever. (TA.) أَبَدًا is an adv. n., of which the signification includes all future time; [meaning Ever; like قَطُّ in relation to past time;] (El-Khafájee, El-Bedr Ed-Demámence, MF;) and أَبَدًا عَلَى الْأَبَدِ signifies the same. (TA.) [So, too, does الْأَبَدُ, unless used in a limited sense known to the hearer.] When you say, لَا أَكَلِمَةً أَبَدًا, you mean, [I will not speak to him as long as I live, or henceforth, or ever; or I will never speak to him; i. e.,] from the time of your speaking to the end of your life. (Msb.) [In this case, أَبَدًا may also be considered as a mere corroborative. It is used in both these ways (لِلتَّوَكُّيدِ and لِلتَّأْيِيدِ) in affirmative as well as negative sentences. For exs. of its use in affirmative sentences, see the Kur xviii. 2 and iv. 60, &c.] One also says, أَبَدَ الْأَبَادِ (T, K,) لَا آتِيَهُ (S, M, A,) and لَا أَفْعَلُهُ (T, M, A, K,) which, though of classical authority, is said to be no evidence of the use of أَبَاد as a pl. of أَبَدٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative, as أَزَالَ is in the phrase أَزَالَ الْأَزَالَ; (MF;) and أَبَدَ الْأَبْدِينَ (M, A, K,) in which the latter word is not a rel. n., for if so it would be الْأَبْدِيَيْنِ, but app. a pl., (M,) like أَرْضُونَ (M, K;) and أَبَدَ الْأَبْدِينَ (S, K,) like as you say, دَهْرٌ الدَّاهِرِينَ (S;) and أَبَدَ الْأَبْدِيَةِ (M, K;) and أَبَدَ الْأَبْدِ (T, S, M, A, K;) and أَبَدَ الْأَبْدِ (M, K;) and أَبَدَ الْأَبْدِ (K;) and أَبَدَ