surname of Thábit the son of Jábir (S, K) El-Fahmee: (S:) because they assert that the sword never quitted him: (S:) or because he put beneath his arm-pit a quiver of arrows, and took a bow, or put beneath his arm-pit a knife, and came to an assembly of Arabs, and smote some of them. (K.) It is invariable: but if you desire to express ذُوُو تَأْبُطُ and ذَوَا تَأْبُطُ شُرًّا, the dual or pl., you say, or you say كُلُهُم and كُلُهُمْ (S.) It does not admit of the formation of a dim., nor is it abridged: (S, K:) but some of the Arabs used to say عُبْط [so written with refa], using a single word, accord. to Sh, as is said in the L. (TA.) Its rel. n. is تَأْبُطِي (Ṣ, Ķ.) \_ [Hence also] Such a one placed such a one أَبْط فُلَانْ فُلَانًا فُلَانًا under his protection. (TA.) \_\_ تابط \_\_ also signifies He put his ,(S,) or garment, (Mgh, K,) under his right arm, and then threw [a portion of ] it over his left shoulder, (S, Mgh, K,) in prayer, or in إحرام; (Mgh;) as also اضطبع. (Ṣ.) [See also تُوشَّحُ ]

[The armpit;] the inner side of the shoulderjoint : (18d, K :) or the part beneath the [which signifies the arm, upper arm, armpit, and wing, &c.]: (S, Msb:) also written إبط (Msb, K;) which is said to be a dial. var. by some of the moderns; but this is strange, on account of what is said respecting إبل (Msb;) for Sb says that there are only two substs. of the measure , فعل which are إبل and one epithet, namely : other instances have been mentioned, but their transmission from Sb is not established: (Msh. in art. ابل:) it is also said that there is no other word like إبل ; but this means, in its original form, and does not deny that there are words like it by the insertion of a second vowel like the first, such as this and many other words: (TA:) [see also : ]: ] it is fem.; (Mgh;) or mase, and fem. ; (S, Msb;) sometimes the latter; (Lh, K;) but the making it masc. is more approved: (TA:) Fr cites, from certain of the Arabs, the phrase, (Ṣ,) فَرَفَعُ السَّوْطَ حَتَّى بَرَقَتْ إِبْطُهُ (Ṣ) the whip so that his armpit shone]: (Ṣ, Mṣb:) the pl. is أَبَاطُ (S, Msb, K.) \_ [Hence,] ضَرَب le hit the secret and occult أباط الأمور ومَعْابِنَهَا particulars of the affairs]. (A, TA [followed by the words وَٱشْتَقَ ضَمَائِرَهَا وَبَوَاطِنَهَا , a pleonastic addition, merely explaining what goes before.]) \_ And أَبَاطُ المَفَازَة [He traversed the recesses of the desert]. (TA.) \_ And ]! † The foot, or bottom, or lowest part, (سَفْح) of a mountain. (TA.) \_\_ And إبط رُمْل + The place where the main body of sand ends: (S:) or what is thin, of sand: (K:) or the lowest part of an oblong tract of sand collected together and elevated, where the main body thereof ends, and it becomes thin. (TA.) \_\_ And إبط الشَّهَال + Evil fortune; ill luck. (TA.)

أبط sce إبط

[Of, or relating to, the armpit]. \_\_

his الْإِبْطَى (Mgh.) \_\_ Hence, (K,) الْبُطَى , the الإِبْطَى The axillary vein. (Golius, on the surname of Thábit the son of Jábir (S, K) El-

[or armpit]: and السَّيْفُ عطافی وَإِبَاطی I put, or place, the sword upon my side, and beneath my ابط (TA.) And بابط بابطی (TA.) And بابط (K,TA.) The sword, TA) next my ابط (K,TA.) The Hudhalee, (Ṣ, TA,) El-Mutanakhkhil, describing water to which he came to drink, (TA,) says, (Ṣ, TA,) accord. to the Deewán, but some ascribe the words to Taäbbata-Sharra, (TA,)

شَرِبْتُ بِجَيِّهِ وَصَدَرْتُ عَنْهُ وَأَثْبَتُ صَارِمٌ ذَكَرٌ إِبَاطِي

meaning [I drank of the main body thereof, and returned from it, and a sharp steel-edged sword was] beneath my ابْط فَ (S, TA:) or, accord. to one relation, the poet said, وَعَضْبُ صَارِم كَارِد and accord. to another, وَعَضْبُ صَارِمُ Skr says that the last word of the verse is a contraction of word of the verse is a contraction of اباط في المالة على المالة so, it is an epithet. (TA.)

see what next precedes. إِبَاطِيُّ see 5.

ابق

1. أَبَقَ, aor. - , (S, Mgh, Msb, K, &c.,) which is the most common form, (Msb,) and 2, (S, TS, Mgh, Msb,) and :, (K,) so in the copies of the K in the place of 4; (TA;) and أبقً, aor. 4; (IDrd, Msb, K;) inf. n. إباق (S, Mgh, Msb) and أَبْقُ and أَبْقُ and أَبْقُ and أَبْقُ simple subst., and the second and third are the inf. ns.; (Msb;) He (a slave) ran away, or fled, (T, S, Mgh, Msb,) or went away, (K,) from his master, (T, Msb,) without [being induced to do so by] fear, or severity of work: (Msb, K:) thus the signification is restricted in the 'Eyn: (Msb:) and in this case, the law ordains that the slave shall be restored; but if the act arise from severity of work or from fear, he is not to be restored: (Lth, TA:) in the Kur xxxvii. 140, it is said of Jonas, (T, Bd,) because he fled from his people without the permission of his Lord: (Bd:) and it is also, tropically, said of a fish: (Mgh:) or he (a slave) hid himself, and then went away: (M:) or this signifies, simply, he hid, or concealed, himself: or he confined, restricted, limited, restrained, or withheld, himself: (S, K:) or it has both of the last two significations: (Sgh:) and he abstained from a thing, as from a sin, or crime. (IAar, K.) A poet says, (S,) namely, 'Amir Ibn-Kaab, (AZ,) or 'Amán Ibn-Kaab, or, as some say, Ghámán, (AA,)

أَلَا قَائَتُ بَهَانِ وَلَدُّ تَأَبَّقُ \* كَبِرْتَ وَلَا يَلِيقُ بِكَ النَّعِيمُ

[Now surely Baháni said, and she did not hide herself, or did not restrain herself, Thou hast grown old, and enjoyment doth not befit thee]:
(S:) or she did not hide herself [or her mind], but said openly: (TA:) or she did not go far

[from the person whom she addressed, or from the truth]; so says AZ, taking it from إَبُاقَ as relating to a slave: (TA:) or she did not abstain from her speech, as from a sin, or crime: (IAar:) or she did not disdain, or scorn. (TA.) AḤát says that he asked Aṣ respecting بَابُق بُه , and he answered that he knew it not. (TA.)

5: see 1, in three places. تَأْبَقَتُ She (a camel) withheld her milk. (TA.) من الشّيء [or إلى الشّيء ] He denied, or disacknowledged, the thing. (K.) One says to a man, "Verily in thee is such a quality;" and he replies, مَا أَتَأْبَقُ مَا اللّهُ I do not deny, or disacknowledge: and one says, "O son of such a woman;" and the man replies, مَا أَتَأْبَقُ مَنْهَا لَمَ اللّهُ مَنْهَا مَا أَتَأْبَقُ مَنْهَا مَا اللّهُ مَنْهَا لَهُ اللّهُ مَنْهَا لَهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ مَنْهَا اللّهُ الللّهُ اللّهُ ال

آبِقُ see اَبُوقُ. آبِقُ see

A slave running away, or fleeing, &c.; a runaway, or fugitive, slave; part. n. of أَبُونُ ; (Mgh, Mṣb, Ķ;) as also أَبُونُ [but in an intensive, or frequentative, sense, i. e. who runs away, or flees, &c., much, or often; and so أَبُانُ , occurring in the Ķ, in art. ما المناق (K.) (Mgh, Mṣb, Ķ) and المناق (K.)

ابل

1. أَبِلَ aor. =; (Ṣ, M, Ķ;) and أَبِلَ, aor. -; (K;) inf. n. au, (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, avi, because it denotes an office, and, if so, of the latter verb, (TA,) and أَبُل (M, K,) which is of the former verb, (M, TA,) and أَبُلَةُ [like غُلَبَةُ ; (T;) He (a man, S) was, or became, skilled in the good management of camels (S, M, K) and of sheep or goats. (M, K.) إِبَالَة [in measure], signifies The management, or tending, (A, K, TA,) of Ji [meaning camels or other beasts]. (A, TA.) You say, هُو حَسن الإبالة He is good in the management, or tending, of his Jlo [or camels, &c.]. (A, TA.) \_\_ أَبْلَ , aor. - : see 2, second signification. \_ أُبِلَتِ الإبِلُ The camels were gotten, or acquired, as permanent property. (ع, TA.) \_\_ أَبِلُتِ الْإِبِلُ aor. -; and أَبِلُتِ الْإِبِلُ and [of the former] أبل and [of the latter] أبول ; (TA;) The camels became many, or numerous. (K.) \_ Also أَبَلَتِ الإِبلُ (Ṣ, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. and , , inf. n. أبول (S, M, K) and أَبُلُ ; (M, Ķ ;) and أبلَت and أَبُلُ ; and K:) The camels were content, or satisfied, with green pasture, so as to be in no need of water: (S, M, K:) the last verb is mentioned by Z, and he says that it is tropical, and hence أبيل applied to "a monk." (TA.) \_\_ [Hence,] أَبُلُ الرَّجُلُ and عن آمراته, (S, M, K,) ; The man was content to abstain from conjugal intercourse with his wife; syn. اجتزاً عنها; (M;) the man abstained from conjugal, or carnal, intercourse with his wife. (S, K, TA.) \_ [Hence also] أبل (K,)