

[first] *quiescent*; or *أَيْبَلِي* [app. a mistranscription for *أَيْبَلِي*] is used by poetic licence for *أَيْبَلِي*, like *أَنْوَق* for *أَنْوَق*: (TA:) pl. *أَبَال* (M, K) and *أَبَل*, or *أَبَل*, [accord. to different copies of the K.] with damm [which indicates that the former is meant, though it is irregular]. (K.) By *أَبِيلُ الأَيْبَلِينَ* is meant 'Eesā [or Jesus], (S, K,) the Messiah. (S.)—In the Syriac language it signifies *Mourning*, or *sorrowing*. (K.)—Also *A staff*, or *stick*. (M, K.)—See also *أَبَالَة*.

*أَبَالَة*: see the next paragraph.

*أَبَالَة*: see *أَبُول*.—Also *A bundle of firewood*; (T, S, M, K;) and so *أَبَالَة*: (T, S;) or *a great bundle of firewood*; and so *أَبَالَة* and *أَبَالَة* (K) and *أَبَالَة*: (Bd in cv. 3; but there explained only as signifying *a great bundle*:) or *a bundle of dry herbage*; (M, TA;) and so *أَبَالَة* (K) and *أَبِيل* and *أَبِيلَة* (M, K) and *أَبَالَة*, (K, [in the CK *أَبَالَة*]) with one of the two *س* changed into *ي*, and mentioned by Az, but it is said in the S and O that this is not allowable, because this change may not be made in a word of the measure *وَعَالَة*, with *ة*, but only in one without *ة*, as in the cases of *دِينَار* and *قِيرَاط*; (TA;) and *وَيْبَلَة* signifies the same, (K,) belonging to *أَبِيل*. (TA.) Hence the prov., (S, TA,) *ضَغْتُ عَلَى أَبَالَة* and *أَبَالَة*, (S, K, &c.,) but the former is the more common, and *أَبَالَة*, which is allowed by Az but disallowed by J; (TA;) [lit. *A handful of herbage, or the like, upon a bundle, or great bundle, of firewood, or a bundle of dry herbage*;] meaning *† a trial, or trying event, upon another* (S, O, K) that had happened before: (S, O:) or *plenty* (*خَصْب*) upon plenty; as though bearing two contr. significations. (K.)

*أَبَالَة*: see *أَبَالَة*.

*أَبَالَة* dim of *أَبَل*, q. v. (S, M, K, K.)

*أَبِيل*: see *أَبِيل*.

*أَبِيل*: see *أَبِيل*.

*أَبَال* *A pastor of camels*, (M, K, TA,) who manages them, or takes care of them, well. (TA.)

*أَبَال*: see the next paragraph.

*أَبُول*, (T, S, M, M, K,) like *عَجُول*, (S, M, K, K, [in the CK, erroneously, *عَجُول*]) *A separate, or distinct, portion of a number of birds, and of horses, and of camels*, (M, K,) and of such following one another; (K;) as also *أَبِيل*, and *أَبَالَة*, (M, K,) and *أَبَالَة*, and *أَبَالَة*: (K:) or it signifies *a bird separating itself from the row of other birds*; (T, TA;) accord. to IAar. (TA.) It is said to be the sing. of *أَبِيل*: (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. *أَبُول*, like *عَجُول*, of which the pl. is *عَجَاجِيل*: (M, K;) or its sing. is *أَبِيل*; (S, M, K;) but he who says this adds, I have not found the Arabs to know a sing. to it: (S:) or each of these is its sing.; (M, Jel;) and so is

Bk. I.

*أَبَال*: (Jel:) or its sing. is *أَبَالَة*, (Bd in cv. 3, and M, K,) originally signifying "a great bundle:" (Bd:) it is said that this seems to be its sing.; and so *أَبَالَة*: or the sing. may be *أَبَالَة*, like as *دَنَابِير* is sing. of *دَنَابِير*: (T:) or it has no sing., (T, S, M, Bd, M, K,) accord. to Fr (T, M, K) and Akh (S) and AO, (T, M,) like *شَمَاطِيح* (Fr, T, Bd) and *عَبَادِيد*. (AO, M, Bd.) *أَبَائِل* signifies, accord. to some, *A company in a state of dispersion*: (M:) or *dispersed companies, one following another*: (M, K;) or *distinct, or separate, companies*, (Akh, S, M, K,) like *leaning camels*: (M, K;) or *companies in a state of dispersion*. (AO, M, K.) One says, *جَاءَتْ إِبَالُكَ* *Thy camels came in distinct, or separate, companies*. (Akh, S.) And *طَيْرُ أَبَائِل* [in the Kur cv. 3 means *Birds in distinct, or separate, flocks or bevs*]: (Akh, S:) [or] *birds in companies from this and that quarter: or following one another, flock after flock*: (Zj, T:) or *birds in companies*; (Bd, Jel;) likened to great bundles, in respect of their compactness. (Bd.) [Respecting these birds, Fei, in the M, K, quotes many fanciful descriptions, which I omit, as absurd.]

*أَبِيل*: see *أَبُول*, in two places.

*أَبَالَة*: see *أَبُول*.

*أَبَالَة*: see *أَبَالَة*, in three places:—and *أَبُول*, in two places.

*أَبَل* *More, and most, skilled in the good management of camels*. (S, M, K, TA.) Hence the prov., *أَبَلٌ مِنْ حَنَافِ الْحَنَاتِيمِ* [More skilled &c. than *Honeyf-el-Hanátim*]. (TA.) And the phrase, *هُوَ مِنْ أَهْلِ النَّاسِ* [He is of the most skilled &c. of men]. (S, M, K.) Mentioned by Sb, who says that there is no verb corresponding to it. (M.) [But see 1, first signification.]

*أَبَل*: see *أَبَل*, in two places.—*أَبَل*, (S, M, K,) and *أَبَال*, (M,) [all pls. of *أَبَل* or *أَبَالَة*] and *أَبَالَة*, (M,) *Many, or numerous, camels*: (S, M, K:) or this, [app. meaning the last,] as some say, *put in distinct herds*; (M;) and so *أَبَال*: (TA:) or *gotten, gained, or acquired, for permanent possession*: (M:) this last is the meaning of the last of the epithets above. (S, K.)—*أَبَل*, applied to a camel, also signifies *Content, or satisfied, with green pasture, so as to be in no need of water*: pl. *أَبَال*: (S, K:) and so *أَبَال*, applied to she-camels, (T, TA,) and to wild animals. (S in art. *أَبَل*.)—And *أَبَالَة* *Camels seeking by degrees, or step by step, or bit by bit, after the أَبَل [q. v.], i. e. the خَلْفَة of the herbage or pasture*. (TA.)—And *أَبَل* *Camels left to themselves*, (S, M, K, TA,) without a pastor. (TA.)

*أَبِيل* and *أَبِيل*: see *أَبِيل*.

*أَبِيل* and *أَبِيل* and *أَبِيل*: see *أَبِيل*.

*أَبِيل*: see *أَبُول*.

*أَبَالَة*: see *أَبَالَة*, in two places:—and see *أَبُول*.

*أَرْضُ مَابَلَة* *A land having camels*. (S, K.) *أَبَل*: see *أَبَل*.

ابن

1. *أَبَنَ*, aor. *أَبَنَ* and *أَبَنَ*, inf. n. *أَبْنُ*, *He made him an object of imputation, or suspected him: and he found fault with him, or blamed him*: (M:) or *he cast a foul, or an evil, imputation upon him*. (IAar, T.) You say, *أَبَنَ بَشِي*, (S, K,) or *بَشَر*, (as in one copy of the S,) or *بَشِير*, (Lh, M,) aor. as above, (Lh, S, M, K,) and so the inf. n., (Lh, M,) *He made him an object of imputation, or suspected him*, (Lh, S, M, K,) of a thing, (S, K,) or of evil, (S, accord. to one copy,) or of good, and evil: (Lh, M:) and *أَبَنَ* signifies the same. (M.) And *بَشَر*, or *فُلَانٌ يُؤْبَنُ*, or *بَشَر*, *Such a one is made an object of imputation, or suspected, of good, or of evil*: (AA, Lh, T [as in the TT; but perhaps *يُؤْبَنُ* is a mistranscription for *يُؤْبَنُ*; for it is immediately added, *فَقَبُو مَابُون*]) when, however, you say *يُؤْبَنُ* [i. e. *يُؤْبَنُ* or *يُؤْبَنُ*] alone, it relates to evil only. (AA, T. [But see 2.]) And *فُلَانٌ يُؤْبَنُ بِكَذَا*, or *يُؤْبَنُ*, *Such a one is evil spoken of by the imputation of such a thing*. (S, accord. to different copies.) And it is said respecting the assembly of the Prophet, *لَا تُؤْبَنُ فِيهِ الْحَرَمُ*, (T, and so in a copy of the S,) or *لَا تُؤْبَنُ*, (so in some copies of the S,) i. e. *Women (T) shall not be mentioned in an evil manner therein*: (T, S:) or *shall not have evil imputations cast upon them, nor be found fault with, nor shall that which is foul be said of them, nor that which ought not, of things whereof one should be ashamed*. (IAar, T.)—Also, and *أَبَنَ*, (M, K,) inf. n. *أَبْنُ*, (K,) *He found fault with him, or blamed him, to his face*; (M, K;) and *he upbraided him, or reproached him*. (M.)

2. *أَبَنَ الشَّيْءَ*, (AZ, S,) inf. n. *أَبْنُ*, (K,) *He watched, or observed, the thing; or he expected it, or waited for it*. (AZ, S, K.)—*أَبَنَ الأَثَرُ*, (M,) inf. n. as above, (As, T, S, K,) *He followed the traces, or footprints, or footsteps*, (As, T, S, M, K,) of a thing; (As, S, K;) as also *أَبْنُ*. (K.) And hence the next signification. (As, T.)—*أَبَنَ الرَّجُلَ*, (S, M,) inf. n. as above, (Sh, T, S, K,) *He praised the man, or spoke well of him*, (Sh, Th, T, S, M, K,) after his death, (Th, S, M, K,) or in death and in life, (Sh, T,) used in poetry to signify praise of the living; (M;) and *wept for him*: (S:) *he praised him; and enumerated, or recounted, his good qualities or actions*: you say, *لَمْ يَزَلْ يَقْرَأُ أَحْيَاكُمْ وَيُؤْبَنُ* [He ceased not to eulogize your living and to praise your dead]: (Z, TA:) for he who praises the dead traces his [good] deeds. (As, T.)—See also 1, in six places.

5: see 2.

*أَبْنُ*: see art. *أَبْنُ*.

*أَبْنَة* *A knot in wood, or in a branch*; (S, M, K;) or *in a staff, or stick*; (T;) and *in a bow*, (TA,) [i. e.] *the place of the shooting forth of a branch in a bow*, (M,) which is a fault therein; (TA;) and *in a rope, or cord*: (M in art. *أَبْنَة*.)