

الدَّهْرُ; (M, K; [in the T *يَدُ الدَّهْرِ*];) all of which phrases are the same in meaning; (K; [i. e. *I will not do it, and I will not come to him, (or لا افعله لا آتية)* may here mean the same as *افعله*];) during the endless space of all future times, or time; or the like; or for ever and ever; *eis aīwa taw aīwaw*; in *seculum seculorum*; in *omne ævum*; the last word in every case being a corroborative. (MF.)—Also, [for *أَبَدٌ*, and (applied to a fem. n.) *ذَاتُ أَبَدٍ*,] *Lasting: or everlasting.* (S, A, K.) So in the saying, *الدُّنْيَا أَمَدٌ وَالْآخِرَةُ أَبَدٌ*, [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr and L.) And *الْأَبَدُ* signifies [The Everlasting; i. e. God; because He alone is *الْبَاقِي الْأَبَدِيُّ* The Enduring without end or cessation; for the Muslims hold that all living creatures (even the angels) must die, and be raised again to life: or] *The Ancient without beginning.* (K.)—Also *Offspring that is a year old.* (K.)

*أَبَدٌ* Unsociable, unsociable, unfamiliar, or shy; like a wild animal; applied to a man, and to a young camel: (S, L:) and *أَبَدٌ*, applied to a female slave, and to a she-ass, signifies *shunning mankind, shy, or wild.* (K.) [See also *أَبَدٌ*.]—See also *أَبَدٌ*, in four places.

*أَبَدٌ*: see *أَبَدٌ*.—This word, (Lth, Ish, S, K,) said by Lth and Ish to be the only word of its measure heard from the Arabs except *إِبِلٌ* and *نَحْجٌ* and *خَطْبٌ*, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced *نَحْجٌ* and *خَطْبٌ*, (L,) [see *إِبِلٌ*,] and *أَبَدٌ* and *أَبَدٌ*, (K,) which are thought by Az to be dial. vars. of the first, (L,) applied to a female slave, and to a she-ass, signify *Prolific; that breeds, or brings forth, plentifully*; (S, K;) and *أَبَدٌ* and *أَبَدَةٌ* (Abou-Málik, TA) and *أَبَدَةٌ*, (Abou-Málik, K,) applied to a she-camel, signify the same: (Abou-Málik, K, TA:) and *أَبَدٌ* (Lth, Ish, L) and *أَبَدٌ*, (M, L,) applied to a female slave, (M, L,) and to a she-ass, (Lth, Ish, M, L,) and to a mare, (M, L,) that brings forth every year; (Lth, Ish, L;) or applied as a pl. to the female slave and the mare and the she-ass, that breed, or bring forth: (M, L:) and *الْإِبْدَانِ* the female slave and the mare. (K, TA.) In the following saying,

• لَنْ يَبْلُغَ الْجَدُّ النَّكْدَ • إِلَّا بِجَدِّ ذِي الْإِبْدِ •  
• فِي كُلِّ مَا عَامٍ تَلْدُ •

[Hard fortune will not depart save with the fortune which is the necessary attendant of the possessor of the female slave, as long as he possesses her, (or, if we take *ذِي* in the sense of *هَذِهِ*, save with the fortune of this female slave,) who every year (ما being redundant) brings forth,] *الْإِبْدِ* means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i. e., she only increases evil [and brings reproach upon her master by bearing him children;

for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, *لَنْ يَبْلُغَ الْجَدُّ النَّكْدَ إِلَّا بِالْإِبْدِ*, meaning *Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed, or bring forth.* (M, L: [in the latter of which is added, *فِي كُلِّ عَامٍ تَلْدُ* in every year bringing forth.])

أَبَدَةٌ: }  
أَبَدٌ: } see *أَبَدٌ*.  
إِبْدَةٌ: }

أَبَدِي: see *أَبَدٌ*, last sentence but one.

أَبَدِيَّةٌ [The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness]. (M, K.) See *أَبَدِيَّاتٌ* a term applied to *Sayings of which the following is an ex.: آتِيكَ لَا آتِيكَ*. (M in art. *صَوَف* [q. v.]; &c.)

أَبَدِيَّةٌ: see *أَبَدٌ*.

أَبَدِيَّةٌ: see *أَبَدٌ*, in three places.

*أَبَدٌ* Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place; applied to a man [and to a bird]. (L.) And *أَبَدٌ* [pl. of *أَبَدَةٌ*] Birds that remain in a country constantly, winter and summer; (T, L;) contr. of *قَوَاطِعُ*. (A, L.)—For the phrases *أَبَدٌ* and *أَبَدِيَّةٌ*, see *أَبَدٌ*.—A wild animal; (M, L, Mshb;) that shuns, and takes fright at, mankind, &c.: (L, Mshb:) fem. with *ة*: pl. [properly fem.] *أَبَدٌ*, (M, Mgh, L,) and [masc. and fem.] *أَبَدٌ*: (M, L:) and *أَبَدِيَّةٌ* is syn. with *أَبَدٌ*; (M;) as also *أَبَدِيَّةٌ*. (A.) Wild animals are called *أَبَدِيَّةٌ* (S, M, L, K) and *أَبَدِيَّةٌ* (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (A, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (A, M, L.)

[See also *أَبَدٌ*.] [Hence,] *قَيْدُ الْأَوَابِدِ* † The light, or active, horse, which overtakes the wild animals, and which they can hardly, or never, escape: so called because he prevents their escaping the pursuer like a shackle. (Mshb.) [See also art. *قَيْد*.] [Hence also the saying,] *الْبَنَاءُ أَوَابِدٌ فَتَقْدُّوْهَا بِالشُّكْرِ* † [Benefits are fugitive, or fleeting; therefore detain ye them by gratitude]. (A trad.)

أَبَدَةٌ fem. of *أَبَدٌ*, q. v.—Also, [as a subst.,] † A deed, (Har p. 364,) or a calamity, (S, M, K,) ever to be remembered, or mentioned, (S, M, K, Har,) by reason of its extraordinary nature, and its grievousness: (Har:) or a great, or formidable, event, at which people take fright, or are alarmed: (TA:) or a strange, abominable, or evil, thing: (Ham p. 627:) pl. *أَوَابِدُ*. (K.) You say, *جَاءَ فُلَانٌ بِأَبَدَةٍ* Such a one did, or brought to pass, [a deed or] calamity ever to be remembered, or mentioned. (S.) See also 2.—A strange, an unusual, or an unfamiliar, word or saying; one far from being intelligible; (M;) pl. *أَوَابِدُ*, signifying expressions of subtle meanings; so called because remote from perspicuity. (Mshb.)—The pl. also signifies † Strange, unusual, unfamiliar, or extraordinary, rhymes, or

verses, or poems; syn. *شَوَارِدُ مِنَ الْقَوَائِي*. (S,) or *قَوَائِبُ شُرْدٌ*. (K.) El-Farezdaq says,

• لَنْ تَذَرَكُوا كَرَمِي بِلُؤْمِ أَبِيكُمْ •  
• وَأَوَابِدِي بِتَنَحُّلِ الْأَشْعَارِ •

[Ye will not attain to my nobility with the ignobleness of your father, nor to my extraordinary verses by arrogating to yourselves the verses of other men]. (S.) [See *أَبَدٌ*.]

مُؤَبَّدٌ [Made, or rendered, perpetual]. You say, *وَقَفَ أَرْضَهُ وَقَفًا مُؤَبَّدًا* He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited. (T.)—Also, with *ة*, A she-camel that is wild, and intractable, or unmanageable; syn. *وَحْشِيَّةٌ مُعْتَصَاةٌ*. (K.)

أَبَدٌ: see *أَبَدٌ*.

ابر

1. *أَبَرُ الْكَلْبِ*, (S, K,) aor. *أَبَر* and *أَبَر*, (K,) inf. n. *أَبَر*, (TA,) He gave the dog, to eat, a needle in bread: (S, K:) and [app., in like manner, *أَبَر* the sheep, or goat, to eat, a needle in its fodder: for you say,] *أَبَرْتُ الشَّاةَ* the sheep, or goat, ate a needle in the fodder. (A.)—*أَبَرْتُهُ* † The scorpion stung him with the extremity of its tail. (S, M, A, K.)—*أَبَرَهُ* † He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; or defamed him; (IAar, T, A, K;) and annoyed him, or hurt him. (IAar, T, A.)—*أَبَر*, (T, S, A, Mshb, K,) aor. *أَبَر* and *أَبَر*, inf. n. *أَبَر*, (M, Mshb, K) and *أَبَارَ* and *أَبَارَ*, (M, K,) He fecundated a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see *الْقَحْ*);] (T, S, A, Mshb;) as also *أَبَر*, (S, A,) inf. n. *أَبَر*: (S:) or the latter has an intensive and frequentative signification [meaning the doing so much, or frequently, or to many palm-trees]: (Mshb:) and the former (S, M, A, K) and latter, (M, A, K,) he dressed, or put into a good or right or proper state, a palm-tree, (S, M, A, K,) and seed-produce, (M, K,) or any thing, as, for instance, a snare for catching game. (A Hn, M.) You say also, *أَبَرْتُ الشَّاةَ*, and *أَبَرْتُ*, and *أَبَرْتُ*, The palm-tree was fecundated. (Abou-'Amr Ibn-El-'Alà, L.)—*أَبَر*, aor. *أَبَر*, He, (a man, TA,) or it, was, or became, in a good or right or proper state. (T, K.)

2: see 1, in three places.

5. *أَبَر* It (a palm-tree, A and Mshb, or a young palm-tree, S) admitted, or received, fecundation: (S, A, Mshb:) it became fecundated of itself. (S.)

8. *أَبَرَهُ* [written with the disjunctive alif *أَبَرَهُ*] He asked him to fecundate, or to dress, or put into a good or right or proper state, his palm-trees, or his seed-produce. (T, S, M, K.)—See also *أَبَر*.

أَبَرَةٌ A needle; (T, Mshb;) an iron مِئْلَةٌ (M,