

pl. **أَبْنٌ** (T, S.)—Hence, (M,) † *A fault, defect, or blemish*, (T, M, K, TA,) in one's grounds of pretension to respect, (T, TA,) and in speech, or language. (M, TA.)—† *Particularly The enormity that is committed with one who is termed مَابُون*. (TA.)—And † *Rancour, malevolence, malice, or spite*: (K, TA:) and *enmity*: pl. as above. (TA.) You say, **بَيْنَهُمُ أَبْنٌ** (S, TA) *Between them are enmities*. (S.)—Also The [part called] **عَلَصِمَة** [meaning the epiglottis] of a camel. (M, K.)

أَبْنَةٌ: see art. **بَنَى**.

إِبَانٌ The time of a thing; (T, S, M, K, and Mṣb in art. **أَب**;) the season of a thing; (Mṣb in that art. ;) the time of the preparing, or making ready, of a thing; (Mgh in that art. ;) as, for instance, of fruit, (S, Mgh, Mṣb,) of the fresh ripe dates, and of the gathering of fruits, and of heat or cold: (T:) or the first of a thing. (M, K.) You say, **أَخَذَ الشَّيْءُ إِبَانَهُ** *He took the thing in its time: or in, or with, the first thereof*. (M.) The **ن** is radical, so that it is of the measure **فَعَالٌ**; or, as some say, augmentative, so that it is of the measure **فَعْلَانٌ**. (TA.) [See art. **أَب**.]

مُؤَبَّنٌ occurs as meaning *Dead, or dying*; i. e., [properly,] *wept for*. (S.) [See 2.]

مُؤَبِّنٌ *A praiser of the dead*; because he traces his [good] deeds. (Aṣ, T.)

مَابُونٌ *Made an object of imputation, or suspected, of evil*: thus when used alone: otherwise you add **بِخَيْرٍ** [of good], and **بِشَرٍّ** [of evil]. (M, K.)—Hence, [A catamite;] *one with whom enormous wickedness is committed*; (TA;) i. q. **مُخْتَبِتٌ**. (Idem, voce **دُعُوبَةٌ**.)—Also *One who is imprisoned*; because suspected of a foul fault, or crime. (T.)

أَبْنَسٌ, accord. to the Mṣb; or **بَنَسٌ**, accord. to the TA.

أَبْنُوسٌ, with medd to the **ل** and **كسر** to the **ب**, (TA,) or with **ḍamm** to the **ب**, [i. e. **أَبْنُوسٌ**, and by some written **أَبْنُوسٌ**,] or with the **ب** quiescent, [i. e. **أَبْنُوسٌ**,] and without **و**, [app. **أَبْنَسٌ**.] (Mṣb,) [*Ebony*;] *a thing well known, which is brought from India*: an arabicized word: (Mṣb [in which is added the proper Arabic appellation; but the word in my copy of that work is imperfectly written; app. **جعفر**; which, however, does not seem to be the word intended:]) some say that it is the same as **نَاسِرٌ**: others, that it is different therefrom: and respecting the measure of the word, authors differ. (TA.)

أَبِه

1. **أَبِهَ** (JK, K,) and **بِهَ** (K;) aor. [of both] **يَأْبِهَ**; inf. n. **أَبِهَ**, (JK, K,) of the former, (TA,) and **أَبُوهُ**, [also of the former,] (JK,) and **أَبِهَ**, (JK, K,) which is of the latter; (TA;) *He knew it; or understood it; or knew it, or understood it, instinctively: or he recognised it readily; knew it, or understood it, readily, after he had forgotten it*. (K.) You say, **مَا أَهْبَتْ لَهُ**, (AZ, JK, S, Mgh,) aor. **أَبِهَ**, inf. n. **أَبِهَ**; (AZ, S;) and

أَبِهَ (JK, S,) aor. as above, inf. n. **أَبِهَ**; (S;) *I did not know it, or understand it; or did not know of it; was not cognizant of it*: (JK, Mgh;) or *I did not have my attention roused to it after I had forgotten it*: (AZ, S;) the former is like **وَبِهَتْ**; (Mgh;) and the latter, like **وَبِهَتْ** and **نَبِهَتْ**. (S.)—**لَا يُؤْبَهُ لَهُ** (Mgh, K, TA) *He will not be cared for, minded, or regarded, because of his lowness of condition, or abjectness*. (Mgh, TA.)—**أَبِهْتُهُ بِكَذَا** *I imputed to him, or suspected him of, such a thing*. (JK, K, TA.)

2. **أَبِهْتُهُ**, inf. n. **تَأْبِيَهُ**, *I roused his attention: and I made him to know, or understand*. (K, K.) The two meanings are nearly alike. (TA.) And **أَبِهْتُهُ** *I made him to know; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice*. (IB.) 4: see 2.

5. **تَأَبَّهَ** *He magnified himself; behaved proudly, or haughtily*. (JK, S, K.) You say, **تَأَبَّهَ الرَّجُلُ عَلَى فُلَانٍ** *The man magnified himself against such a one, and held himself above him*. (JK, TA.) And **تَأَبَّهَ عَنْ كَذَا** *He shunned, avoided, or kept himself far from, such a thing*; (JK, Z, K;) *he was disdainful of it, he disdained it, or held himself above it*. (Z, K.)

أَبِيَّةٌ Greatness, or majesty; (JK, S, K;) a quality inspiring reverence or veneration; (TA;) goodness and splendour; (K;) and goodness of aspect: (TA;) and pride, self-magnification, or haughtiness. (JK, S, K.)

أَبُو

1. **أَبُوتٌ**, [third pers. **أَبَا**,] (T, S, M, K,) and **أَبِيْتُ**, [third pers. **أَبَى**,] (T, M, K,) the latter accord. to Yz, (T,) aor. **أَبُو**, (TK,) inf. n. **أَبُوَّةٌ**, (Yz, T, S, Mṣb,) or this is a simple subst., (M,) *I became a father*. (T, S, M, K.)—**أَبُوَّتُهُ**, (ISK, T, M, K,) aor. **أَبُوهُ**, (IAṣr, ISK, T,) inf. n. **أَبَاوَةٌ**, (M, K,) *I was, (IAṣr, ISK, T,) or became, (M, K,) a father to him*. (IAṣr, ISK, T, M, K.)—[Hence, *I fed him, or nourished him; and reared him, or brought him up*.] You say, **فُلَانٌ يَأْبُو هَذَا**, *Such a one feeds, or nourishes, this orphan, like as the father does his children*. (Lth, T.) And **مَا لَهُ أَبٌ يَأْبُوهُ** (ISK, T, S) *He has not a father to feed him, or nourish him, and to rear him, or bring him up*. (S.)

2. **أَبِيَّتُهُ**, inf. n. **تَأْبِيَةُ**, *I said to him بِأَبَى* [meaning *Mayest thou be ransomed with my father! or the like*: see **أَبٌ**, below]. (K, TA.) [In the CK, erroneously, **يَا أَبَى**.]

5. **تَأَبَّاهُ** *He adopted him as a father*; (M, K, TA;) as also **أَسْتَأْبَاهُ**; (M in art. **أَب**;) and so **تَأَبَّاهُ**, accord. to A'Obeyd: (TA:) [or,] accord. to A'Obeyd, you say, **تَأَبَّيْتُ أَبَا** *I adopted a father*: (T:) and you say also, **أَسْتَأْبَبْتُ أَبَا** and **أَسْتَأْبَبْتُ أَبَا** *he adopted a father*. (TA.)

10: see 5.

أَبٌ is originally **أَبُو**, (S, Mṣb, K,) as is shown by the first of its dual forms and of its pl. forms mentioned below; (S, Mṣb;) and signifies *A father* [in the ordinary sense: and also as mean-

ing + an ancestor]: (M:) as also **أَبَا**, a dial. var., (M, K,) the same in the nom. and accus. and gen. cases, like **قَفَا**: (M:) and **أَبٌ** is a dial. var. of the same, [the second letter being doubled to compensate for the **و** suppressed, as is the case in **أَخٌ**, (TA voce **أَخٌ**)] but is rare. (Mṣb.) Accord. to the dial. commonly obtaining, when you use it as a prefixed noun, you decline it with the letters **و** and **ل** and **ي**, saying, **هَذَا أَبُوهُ** [*This is his father*], (Mṣb,) and **أَبُوكَ** [*thy father*]; (M;) and **رَأَيْتُ أَبَاهُ** [*I saw his father*]; and **مَرَرْتُ بِأَبِيهِ** [*I passed by his father*]: (Mṣb:) but accord. to one dial., you say, **هَذَا أَبَاهُ**, (Mṣb,) and **أَبَاكَ**; (M;) and **رَأَيْتُ أَبَاهُ**; and **مَرَرْتُ بِأَبَاهُ**: (Mṣb:) and accord. to one dial., which is the rarest of all, it is defective in every case, like **يَدٌ** and **دَمٌ**; (Mṣb;) and [thus] you say, **هَذَا أَبَاكَ** [&c.]. (M.) The dual is **أَبَوَانِ**, (S, M, Mṣb,) meaning [*two fathers, and father and mother*]; and some say **أَبَانِ**: (S, M:) you say, **هُمَا أَبَوَاهُ**, meaning [*They two are his father and mother*]; and in poetry you may say, **رَأَيْتُ أَبَاهُ**; and in like manner, **رَأَيْتُ أَبِيَهُ** [*I saw his father and mother*], (T,) and **أَبِيكَ** [*thy father and mother*]; (S:) but the usual, or chaste, form is **رَأَيْتُ أَبَوَيْهِ**. (T.) The pl. is **أَبَاءٌ**, (T, S, M, Mṣb, K,) the best form, (T,) and **أَبُونٌ**, (T, S, M, K,) and **أَبُو**, (M, K,) [in the CK **أَبُو** is erroneously put for **أَبُو**,] and **أَبُوَّةٌ**, (Lh, T, S, M, K,) like **هُؤُلَاءِ أَبَوْكُمُ** and **خُؤُولَةٌ**: (T, S:) you say, **هَؤُلَاءِ أَبَوْكُمُ** [*These are your fathers*]; (T;) and hence, in the Kṣr [ii. 127], accord. to one reading, **وَإِلَهُ أَبِيكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ** [*And the God of thy fathers, Abraham and Ishmael and Isaac*], meaning the pl. of **أَبٌ**, i. e. **أَبِيْنِكَ**, of which the **ن** is suppressed because the noun is prefixed [to the pronoun]; (S;) and some of the Arabs say, **أَبُونَا أَكْرَمُ الْأَبَاءِ** [*Our fathers are the most generous of fathers*]. (T.) The dim. is **أَبِيْنٌ**; originally **أَبِيُو**, with the final radical letter restored. (Mṣb.)—**مَا أَبٌ** and **مَا يَدْرِي لَهُ مِنْ أَبٍ**, meaning *He knows not who is his father, and what is his father*, are sayings mentioned by Lh on the authority of Ks. (M.)—**لَوْ أَبَا لَكَ**, (T, S, M, K, &c.) [accord. to the dial. of him who says **أَبَا** instead of **أَبٌ**,] as also **لَوْ أَبَاكَ**, and **لَوْ أَبَاكَ**, (S, K,) [the last, accord. to J, because the **ل** (meaning the **ل** in **لَكَ** in the preceding phrases) is as though it were redundant, but he seems not to have known the dial. var. **أَبَا**, and I rather think that **لَوْ أَبَاكَ** is for **لَوْ أَبَاكَ** **أَلَلَهُ أَبَاكَ**, or the like,] and **لَوْ أَبَاكَ**, (Mbr, Sgh, K,) and **لَوْ أَبَاكَ**, (K,) which is for **لَوْ أَبَاكَ**, (M,) means *Thou art, in my estimation, one deserving of its being said to him, Mayest thou have no father! it is used in the manner of a proverb, is of frequent occurrence in poetry, (M,) is said to him who has a father and to him who has not a father, and is an imprecation as to the meaning, of necessity, though enun- ciative as to the letter; (M, K;) and hence the saying of Jerceer,*

• **يَا تَيْمَرُ تَيْمَرُ عِدِّي لَوْ أَبَا لَكُمْ** •
[O Teym, Teym of Adees, may ye have no