

[first] quiescent; or **أَيْبَلِي** [app. a mistranscription for **أَيْبَلِي**] is used by poetic licence for **أَيْبَلِي**, like **أَنْوَقُ** **أَيْبَلِي** (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** is meant 'Eesà [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 **بُنَّة** (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 **أَبِيَالَة** (K, [in the CK **أَبِيَالَة**,]) 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 **فَعَالَة**, with **ة**, but only in one without **ة**, as in the cases of **دِينَار** and **قَبْرَاط**; (TA;) and **وَيْبَلَة** signifies the same, (K,) belonging to art. **وَيْبَل**. (TA.) Hence the prov., (S, TA,) **ضَعَفْتُ عَلَى** **أَبَالَة** and **أَبَالَة**, (S, K, &c.,) but the former is the more common, and **أَبِيَالَة**, 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* (**خَضْب**) *upon plenty*; as though bearing two contr. significations. (K.)

**أَبَالَة**: see **أَبَالَة**.

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

**أَبِيلِي**: see **أَبِيل**.

**أَبِيل**: see **أَبُول**.

**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 **أَبِيَال**: (K:) or it signifies *a bird separating itself from the row of other birds*; (T, TA;) accord. to IAqr. (TA.) It is said to be the sing. of **أَبَائِيل**: (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 **عَجَائِيل**: (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

**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 **أَبِيَالَة**, like as **دِينَار** is sing. of **دِنَانِير**: (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 **شَاطِيط** (Fr, T, Bd) and **عَبَائِد**. (AO, M, Bd.) **أَبَائِيل** signifies, accord. to some, *A company in a state of dispersion*: (M:) or *dispersed companies, one following another*: (M, S,) or *distinct, or separate, companies*, (Akh, S, M, K,) *like leaning camels*: (M, S,) or *companies in a state of dispersion*. (AO, M, K.) One says, **جَاءَتْ إِبَالُكَ** **أَبَائِيل** *Thy camels came in distinct, or separate, companies*. (Akh, S.) And **طَيْرُ أَبَائِيل** [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, 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 حَنِيْفِ الْحَنَاتِمِ** [*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.—**أَبَال**, (S, M, K,) and **أَبَال**, 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 **أَبَائِيل**, applied to she-camels, (T, TA,) and to wild animals. (S in art. **بَل**.)—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 **أَبَال** *Camels left to themselves*, (S, M, K, TA,) *without a pastor*. (TA.)

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

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

**أَبِيل**: see **أَبُول**.

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

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

ابن

1. **أَبَنَهُ**, 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*. (IAqr, T.) You say, **أَبَنَهُ** **بَشْرًا**, (S, K,) or **بَشْرًا**, (as in one copy of the S,) or **بَشْرًا**, (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 **أَبَنَهُ** signifies the same. (M.) And **أَبَنَهُ** **بَشْرًا**, or **بَشْرًا**, *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 **أَبَنَهُ** is a mistranscription for **أَبَنَهُ**; for it is immediately added, **فَبَوَّأَبُونُ**]) when, however, you say **أَبَنَهُ** [i. e. **أَبَنَهُ** or **أَبَنَهُ**] alone, it relates to evil only. (AA, T. [But see 2.]) And **أَبَنَهُ** **بَشْرًا**, or **أَبَنَهُ**, *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 تُؤَبَّنُ فِيهِ الْحَرَمُ**, (T, and so in a copy of the S,) or **لَا تُؤَبَّنُ**, (so in some copies of the S,) i. e. *Women (T) shall not be mentioned in an evil imputation 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*. (IAqr, T.)—Also, and **أَبَنَهُ**, (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.)—**أَبْنُ الأَثَرِ**, (M,) inf. n. as above, (Aq, T, S, K,) *He followed the traces, or footprints, or footsteps*, (Aq, T, S, M, K,) of a thing; (Aq, S, K;) as also **أَبْنُ**. (K.) And hence the next signification. (Aq, T.)—**أَبْنُ الرَّجُلِ**, (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 يَقْرَظْ أَحْيَاكُمْ وَيُؤَبِّنُ** [*He ceased not to eulogize your living and to praise your dead*]: (Z, TA:) for he who praises the dead traces his [good] deeds. (Aq, T.)—See also 1, in six places.

5: see 2.

**أَبْنِي**: see art. **بَنِي**.

**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. **أَثَل**.)