

his اِبْط. (Mgh.)— Hence, (K,) تَابَطَ شَرًّا, the 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 the dual or pl., you say, ذَوَا تَابَطٍ شَرًّا and ذَوُو تَابَطٍ شَرًّا, or you say كَلَاهِمًا and كَلَاهِمٌ. (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 تَابَطٌ [so written with refa], using a single word, accord. to Sb, as is said in the L. (TA.) Its rel. n. is تَابِطِي. (S, K.)— [Hence also] تَابَطَ فُلَانٌ فُلَانًا + Such a one placed such a one under his protection. (TA.)— تَابَطَ also signifies He put his رِدَاءٌ, (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 إِحْرَامٍ; (Mgh;) as also اضْطَبَعَ. (S.) [See also تَوَشَّحَ.]

اِبْطُ [The armpit;] the inner side of the shoulder-joint: (ISd, K:) or the part beneath the جَنَاح [which signifies the arm, upper arm, armpit, and wing, &c.]: (S, Mshb:) also written اِبْطٌ; (Mshb, 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 اِبْطٌ; (Mshb;) for Sb says that there are only two subst. of the measure فَعْلٌ, which are اِبْطٌ and حَبْرٌ; and one epithet, namely بِلْبُرٌ: other instances have been mentioned, but their transmission from Sb is not established: (Mshb. in art. اِبْطُ:) it is also said that there is no other word like اِبْطٌ; 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 اِبْطٌ:] it is fem.; (Mgh;) or masc. and fem.; (S, Mshb;) sometimes the latter; (Lh, K;) but the making it masc. is more approved: (TA:) Fr cites, from certain of the Arabs, the phrase, (S,) فَرَّقَ السَّوْطَ حَتَّى بَرَقَتْ اِبْطُهُ [And he raised the whip so that his armpit shone]: (S, Mshb:) the pl. is اِبْطَاتٌ. (S, Mshb, K.)— [Hence,] ضَرَبَ اِبْطَ الْأُمُورِ وَمَغَابِنَهَا † [He hit the secret and occult particulars of the affairs]. (A, TA [followed by the words ضَامِرُهَا وَبَوَاطِنَهَا, a pleonastic addition, merely explaining what goes before.])— And ضَرَبَ اِبْطَ الْمَفَازَةِ † [He traversed the recesses of the desert]. (TA.)— And اِبْطُ جَبَلٍ † The foot, or bottom, or lowest part, (سَفْحُ) of a mountain. (TA.)— And اِبْطُ رَمْلٍ † 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 اِبْطُ الشِّمَالِ † Evil fortune; ill luck. (TA.)

اِبْطُ: see اِبْطٌ.

اِبْطِي [Of, or relating to, the armpit].—

اِبْطِي The axillary vein. (Golius, on the authority of Meyd.)

اِبْطِي The sword is beneath my [or armpit]: and اِبْطِي السِّيفِ عَطَانِي I put, or place, the sword upon my side, and beneath my اِبْطِي. (TA.) And اِبْطِي جَعَلْتَهُ I put it (namely the sword, TA) next my اِبْطِي. (K, TA.) The Hudhalee, (S, TA,) El-Mutanakhkhil, describing water to which he came to drink, (TA,) says, (S, TA,) accord. to the Deewán, but some ascribe the words to Taabbata-Sharrá, (TA,)

شَرِبْتُ بِجَمِيهِ وَصَدَرْتُ عَنْهُ

وَأَبْيَضُ صَارِمٌ ذَكَرَ اِبْطِي

meaning [I drank of the main body thereof, and returned from it, and a sharp steel-edged sword was] beneath my اِبْطِي: (S, TA:) or, accord. to one relation, the poet said, اِبْطِي صَارِمٌ ذَكَرَ: and accord. to another, وَعَضَبُ صَارِمٌ: Skr says that the last word of the verse is a contraction of اِبْطِي: and Ibn-Es-Sceeráfee, that it is originally اِبْطِي; and if so, it is an epithet. (TA.)

اِبْطِي: see what next precedes.

اِبْطِي: see 5.

اِبْق

1. اِبْقٌ, aor. -; (S, Mgh, Mshb, K, &c.) which is the most common form, (Mshb,) and -; (S, TS, Mgh, Mshb,) and -; (K,) so in the copies of the K in the place of -; (TA;) and اِبْقِي, aor. -; (IDrd, Mshb, K;) inf. n. اِبْقَانٌ (S, Mgh, Mshb) and اِبْقِي and اِبْقِي, (K,) or the first of these is a simple subst., and the second and third are the inf. ns.; (Mshb;) He (a slave) ran away, or fled, (T, S, Mgh, Mshb,) or went away, (K,) from his master, (T, Mshb,) without [being induced to do so by] fear, or severity of work: (Mshb, K:) thus the signification is restricted in the 'Eyn: (Mshb:) 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 Qur 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, K:) as also تَابَقَ: (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-Ka'ab, (AZ,) or 'Amán Ibn-Ka'ab, or, as some say, Ghámán, (AA,)

أَلَا قَاتِ بَهَانَ وَلَمْ تَابَقِي

كَبُرَتْ وَلَا يَلِيْقُ بِكَ التَّعْمِيرُ

[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 اِبْقَانٌ 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.) AHát says that he asked Aq respecting تَابَقِي, and he answered that he knew it not. (TA.)

5: see 1, in three places.— تَابَقْتُ She (a camel) withheld her milk. (TA.)— تَابَقَ الشَّيْءُ [or مِنَ الشَّيْءِ] He denied, or disacknowledged, the thing. (K.) One says to a man, "Verily in thee is such a quality;" and he replies, مَا أَتَابَقْتُ I do not deny, or disacknowledge: and one says, "O son of such a woman;" and the man replies, مَا أَتَابَقْتُ مِنْهَا I do not deny, or disacknowledge, her. (IF.)

اِبْقُ: see اِبْقِي.

اِبْقٌ A slave running away, or fleeing, &c.; a runaway, or fugitive, slave; part. n. of اِبْقٌ; (Mgh, Mshb, K;) as also اِبْقُ [but in an intensive, or frequentative, sense, i. e. who runs away, or flees, &c., much, or often; and so اِبْقَانٌ, occurring in the K, in art. اِبْقَانٌ: (IF, K:) pl. اِبْقَانٌ (Mgh, Mshb, K) and اِبْقِي. (K.)

اِبْل

1. اِبْلٌ, aor. -; (S, M, K;) and اِبْلٌ, aor. -; (K;) inf. n. اِبْلَانَةٌ, (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, اِبْلَانَةٌ, because it denotes an office, and, if so, of the latter verb, (TA,) and اِبْلٌ, (M, K,) which is of the former verb, (M, TA,) and اِبْلَةٌ [like اِبْلَةٌ]; (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.) اِبْلَانَةٌ, like كِتَابَةٌ [in measure], signifies The management, or tending, (A, K, TA,) of مَالٌ [meaning camels or other beasts]. (A, TA.) You say, هُوَ حَسَنُ اِبْلَانَةٍ He is good in the management, or tending, of his مَالٌ [or camels, &c.]. (A, TA.)— اِبْلٌ, aor. -; see 2, second signification.— اِبْلَتِ اِبْلِي The camels were gotten, or acquired, as permanent property. (S, TA.)— اِبْلَتِ اِبْلِي, aor. -; and اِبْلَتِ, aor. -; (K;) inf. n. [of the former] اِبْلٌ and [of the latter] اِبْلُ; (TA;) The camels became many, or numerous. (K.)— Also اِبْلَتِ اِبْلِي, (S, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. - and -; inf. n. اِبْلُ (S, M, K) and اِبْلٌ; (M, K;) and اِبْلَتِ; and تَابَلَتِ (M, 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 اِبْلٌ applied to "a monk." (TA.)— [Hence,] اِبْلُ الرَّجُلِ اِبْلٌ اِبْلَتِهِ, and تَابَلٌ (S, M, K.); The man was content to abstain from conjugal intercourse with his wife; syn. اِبْتَرَا عَيْنًا; (M;) the man abstained from conjugal, or carnal, intercourse with his wife. (S, K, TA.)— [Hence also] اِبْلٌ, (K,)