

[first] quiescent ي [app. a mistranscription for ابيلى] is used by poetic licence for ابيلى, like ائنى for ائوق: (TA:) pl. ابال (M, K) and ابل, or ابل, [accord. to different copies of the K.] with damm [which indicates that the former is meant, though it is irregular]. (K.) By ابل الابلين 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 ابالة.

ابالة: see the next paragraph.

ابالة: see ابلول. — Also A bundle of firewood; (T, S, Msb;) and so ابالة: (T, S:) or a great bundle of firewood; and so ابالة and بلة (K) and ابالة: (Bd in cv. 3; but there explained only as signifying a great bundle:) or a bundle of dry herbage; (M, TA;) and so ابالة (K) and ابيل and ابيلة (M, K) and ابالة, (K, [in the CK ابالة,]) 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 فعالة, with ة, but only in one without ة, as in the cases of دينار and قيراط; (TA;) and وبيلة signifies the same, (K,) belonging to art. وبل. (TA.) Hence the prov., (S, TA,) ضغت على ابالة and ابالة, (S, K, &c.,) but the former is the more common, and ابالة, 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 (حصب) upon plenty; as though bearing two contr. significations. (K.)

ابيلة: see ابالة.

ابيلة dim of ابل, q. v. (S, Msb, K.)

ابيل: see ابيلى.

ابيلول: see ابلول.

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

ابال: see the next paragraph.

ابول (T, S, M, Msb, K,) like عجلول (S, Msb, K, [in the CK, erroneously, عجلول,]) 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 ابيل, and ابالة, (M, K,) and ابيل, and ابيل: (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 ابيلول: (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. ابلول, like عجلول, of which the pl. is عجاجيل (Msb:) or its sing. is ابيل: (S, Msb;) 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

ابال: (Jel:) or its sing. is ابالة, (Bd in cv. 3, and Msb,) originally signifying "a great bundle:" (Bd:) it is said that this seems to be its sing.; and so ابالة: or the sing. may be ابالة, like as دينار is sing. of دينار: (T:) or it has no sing., (T, S, M, Bd, Msb, K,) accord. to Fr (T, Msb) and Akh (S) and AO, (T, M,) like شاطيط (Fr, T, Bd) and عباديد. (AO, M, Bd.) ابيل signifies, accord. to some, A company in a state of dispersion: (M:) or dispersed companies, one following another: (Msb:) or distinct, or separate, companies, (Akh, S, Msb, K,) like leaning camels: (Msb:) or companies in a state of dispersion. (AO, Msb.) One says, جاءت ابلك جات ابيل Thy camels came in distinct, or separate, companies. (Akh, S.) And طير ابيل [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 Msb, quotes many fanciful descriptions, which I omit, as absurd.]

ابيل: see ابلول, in two places.

ابالة: see ابلول.

ابالة: see ابالة, in three places: — and ابلول, in two places.

ابل More, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., ابل من حنيف الحاتير [More skilled &c. than Honeyf-el-Hanátim]. (TA.) And the phrase, هو من ابل الناس [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.]

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

ابيل: see ابلول and ابيلى.

ابيل: see ابيلى and ابيلى.

ابيل: see ابلول.

ابالة: see ابالة, in two places: — and see ابلول.

ارض مابلة A land having camels. (S, K.)

ابل مؤبلة: see ابل.

ابن

1. ابنة, aor. 2 and 3, inf. n. ابن, 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, ابنة بشى, (S, K,) or بشر, (as in one copy of the S,) or بخير وشر, (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 ابنة signifies the same. (M.) And فلان يؤبن, or بشر, 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 يؤبن is a mistranscription for يؤبن; for it is immediately added, فهو مأبون:] when, however, you say يؤبن [i. e. يؤبن or يؤبن] alone, it relates to evil only. (AA, T. [But see 2.]) And فلان يؤبن بكذا, or يؤبن, 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, لا تؤبن فيه الحرم (T, and so in a copy of the S,) or لا تؤبن, (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 ابنة, (M, K,) inf. n. تابين (K,) He found fault with him, or blamed him, to his face; (M, K;) and he upbraided him, or reproached him. (M.)

2. ابين الشىء (AZ, S,) inf. n. تابين (K,) He watched, or observed, the thing; or he expected it, or waited for it. (AZ, S, K.) — ابين الاثر (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 تابن. (K.) And hence the next signification. (As, T.) — ابين الرجل (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, لم يزل يقرط احياكم ويؤبن موتاكم [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.

ابن: see art. بنى.

ابنة 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. ائل:)