

[first] quiescent ي [app. a mistranscription for ابيلى] is used by poetic licence for ابيلى, like ائقى 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 اباله.

ابال: see the next paragraph.

ابال: see ابل. — Also A bundle of firewood; (T, S, M, K;) and so اباله: (T, S;) or a great bundle of firewood; and so اباله and اباله (K) and اباله: (Bd in cv. 3; but there explained only as signifying a great bundle:) or a bundle of dry herbage; (M, TA;) and so اباله (K) and ابل and ابله (M, K) and اباله, (K, [in the CK اباله,]) 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 ابله signifies the same, (K,) belonging to art. وبل. (TA.) Hence the prov., (S, TA,) ضغت على اباله and اباله, (S, K, &c.,) but the former is the more common, and اباله, 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.)

ابال: see اباله.

ابال dim of ابل, q. v. (S, M, K.)

ابال: see ابل.

ابال: see ابل.

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

ابال: see the next paragraph.

ابال, (T, S, M, M, K,) like عجل, (S, M, K, [in the CK, erroneously, عجل,]) 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 ابل, and اباله, (M, K,) and ابال, and ابال: (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 ابال: (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. ابل, like عجل, of which the pl. is عجاجيل (M, K;) or its sing. is ابل: (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

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

ابال: see ابل, in two places.

ابال: see ابل.

ابال: see اباله, in three places: — and ابل, in two places.

ابال More, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., ابل من حنيف الحياتير [More skilled &c. than Honeyf-el-Hanatum]. (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.]

ابال: see ابل, in two places. — ابل او ابل, (S, M, K,) and ابل, and ابال, (M,) [all pls. of ابل or اباله,] and ابله, (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 ابل, applied to she-camels, (T, TA,) and to wild animals. (S in art. بل.) — And ابله Camels seeking by degrees, or step by step, or bit by bit, after the ابل [q. v.], i. e. the خلفه of the herbage or pasture. (TA.) — And ابل ابل Camels left to themselves, (S, M, K, TA,) without a pastor. (TA.)

ابال: see ابل and ابل.

ابال: see ابل and ابل and ابل.

ابال: see ابل.

ابال: see اباله, in two places: — and see ابل.

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

ابل مؤبلة: see ابل.

ابن

1. ابنه, 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, ابنه بشئ, (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 ابنه 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 ابنه, (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. ابن الشئ, (AZ, S,) inf. n. تابين, (K,) He watched, or observed, the thing; or he expected it, or waited for it. (AZ, S, K.) — ابن 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 تابين. (K.) And hence the next signification. (As, T.) — ابن 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 احياءكم 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:)