[or *grain*] *increased, and his pasture became ample.* (A.) — Also a dial. var. of أَبٌ, *A father.* (T, and MF from the Tes-heel of Ibn-Málik.) — أَبَّ أَبَّهُ: see 1.

أَبَابَةٌ and إِبَابَةٌ *A way*, or *course, of acting*, or *conduct*, or *the like.* (M, Ḳ.) [See 1.]

إِبَّانٌ The *time*, or *season*, of a thing: (Mṣb:) or the *time of the preparing*, or *making ready*, of a thing: (Mgh:) as, for instance, of fruit: (Mgh, Mṣb:) it is of the measure فِعْلَانٌ, (Mgh, Mṣb,) from أَبَّ in the first of the senses assigned to it above, (Mgh,) the ن being augmentative; (Mṣb;) or of the measure فِعَّالٌ, (Mgh, Mṣb,) from أَبَنَ "he watched" or "observed" a thing, (Mgh,) the ن being radical: (Mṣb:) but the former derivation is the more correct. (Mgh.) [See also art. ابن.]

ابجد

أَبْجَدُ *The first of a series of eight words comprising the letters of the Arabic alphabet* [*in the order in which they were originally disposed*, agreeing with that of the Hebrew and Aramaic, but with six additional letters: they are variously written and pronounced; generally as follows: أَبْجَدْ هَوَّزْ حُطِّيْ كَلَمَنْ سَعْفَصْ قَرَشَتْ ثَخَذْ ضَظَغْ: but the Arabs of Western Africa write the latter four thus: صعفض قرست ثخذ ظغش]: (Ḳ and TA in art. بجد: [in both of which are related several fables concerning the origin of these words:]) accord. to the general opinion, the word ابجد is of foreign origin, [like each of the words following it,] and therefore its first letter [as well as each of the others] is a radical. (TA.) [Hence, الأَبْجَدُ signifies *The alphabet.* You say حُرُوفُ الأَبْجَدِ *The letters of the alphabet.* — It is probable (as De Sacy has observed in his Ar. Gram., 2nd ed., i. 8,) that the Arabic alphabet originally consisted of only twenty-two letters: for some of the ancient Arabs called Saturday ابجد, Sunday هوّز, and so on to قرشت inclusive; calling Friday عَرُوبَةُ. — In the lexicon entitled "El-'Eyn," the letters of the alphabet are arranged nearly according to their places of utterance; as follows: ع, ح, ه, خ, غ, ق, ك, ج, ش, ض, ص, س, ز, ط, د, ت, ظ, ذ, ث, ر, ل, ن, ف, ب, م, و, ا, ى: and this order has been followed in the Tahdheeb and Moḥkam and some other lexicons.]

ابد

1. أَبَدَ, aor. ـِ, inf. n. أُبُودٌ, *He remained, stayed, abode*, or *dwelt*, (T, Ṣ, M, Ḳ,) *constantly, continually*, or *permanently, without quitting*, (T, L,) بِمَكَانٍ *in a place*; (T, Ṣ, M, Ḳ;) and so أَبَدَ having for its aor. ـُ. (TA.) — أَبَدَ, (Ṣ, M, A, &c.,) aor. ـِ and ـُ, (T, Ṣ, M, L, Mṣb, Ḳ,) inf. n. أُبُودٌ; (M, L, Mṣb;) and ▼ تَأَبَّدَ; (T, M, A, Mgh, L;) *He* (a beast) *became wild*, or *shy*; syn. تَوَحَّشَ: (Ṣ, M, A, Mgh, L, Mṣb, Ḳ:) [because wild animals live long, unless killed by accident; accord. to what is said by Aṣ and others in explanation of أَوَابِدُ (sing. آبِدَةٌ) applied to animals, as meaning wild:] *took fright, and fled*, or *ran away at random*: (Mgh:) *took fright at, and shunned, mankind.* (T, Mṣb.) أُبُودٌ also signifies The *shrinking* from a thing, or *shunning* it; syn. نُفُورٌ. (Kull pp. 30 and 31.) And أَبِدَ, (Ṣ, Ḳ,) aor. ـَ; (Ḳ;) and ▼ تَأَبَّدَ; (A, Ḳ;) *He* (a man, Ṣ, A) *became unsocial, unsociable, unfamiliar*, or *shy*; *like a wild animal*; syn. تَوَحَّشَ. (Ṣ, A, Ḳ.) — [Hence,] أَبَدَ, (Ḳ,) aor. ـِ, inf. n. أُبُودٌ, (TA,) ‡ *He* (a poet) *made use, in his verses, of words*, or *phrases, strange, unusual, unfamiliar*, or *far from being intelligible*, (Ḳ,* TA,) *such as were not understood* (Ḳ) *at first sight*, or *on first consideration.* (TA.) — [And perhaps from أَبِدَ in the sense explained above, but more probably, I think, by the substitution of أ for و,] أَبِدَ, aor. ـَ, (T, Ṣ, &c.,) inf. n. أَبَدٌ, (L,) *He* (a man, Ṣ) *was angry*; (T, Ṣ, M, L, Ḳ;) as also أَمِدَ and وَبِدَ and وَمِدَ and عَبِدَ. (T, L.) You say, أَبِدَ عَلَيْهِ *He was angry with him.* (L.)

2. أَبَّدَ, inf. n. تَأْبِيدٌ, *He made*, or *rendered, perpetual.* (Ṣ, Ḳ.) [See also the pass. part. n. below.] لَمْ أَفْعَلْ تَأْبِيدًا is a phrase used as though meaning ▼ لَمْ آتِ بِأَبَدَةٍ [*I did not a deed ever to be remembered*, or *mentioned*]. (Ḥam p. 191.) — *He*, or *it*, *made* [a beast] *to take fright; to become wild*, or *shy.* (KL.)

5. تَأَبَّدَ: see 1, in two places. — *He* (a man) *was long distant from his home*; expl. by طَالَتْ غُرْبَتُهُ; (Ḳ;) or *was long in a state of celibacy*; طالت عُزْبَتُهُ, as in one copy of the Ḳ; (TA;) *and became little in need*, or *little desirous, of women.* (Ḳ.) — *It* (a place of abode or sojourning) *became deserted* [*by mankind*]: (T, M, Ḳ:) and *became inhabited by wild animals.* (T, M, A.)

إِبْدٌ: see إِبِدٌ.

أَبَدٌ *Time*, syn. دَهْرٌ, (Ṣ, M, Mṣb, Ḳ,) *in an absolute sense*: (TA:) or *a long time*, syn. دَهْرٌ طَوِيلٌ: (A, and Mgh: [and this may be meant in the Ṣ &c. by the syn. دَهْرٌ alone, q. v.:]) or, properly, *a long time* (دهر طويل) *that is unlimited*: (Mṣb, TA:) or *an extended space of time that is indivisible*; for you say زَمَانُ كَذَا "the time of such a thing," but not أَبَدُ كَذَا: (Er-Rághib:) [and generally, *time*, or *duration*, or *continuance*, or *existence, without end*; *endless time*, &c.; *prospective eternity*; opposed to أَزَلٌ, which signifies "time, or duration, &c., without beginning:" (see the latter word for further explanations, &c.:) each of these significations may be meant by the explanation in the Ṣ and M and Ḳ, which is also given in the Mṣb: each correctly applies in particular instances:] pl. [of pauc.] آبَادٌ (Ṣ, M, Mṣb, Ḳ) and [of mult.] أُبُودٌ (Ṣ, M, Ḳ) [and أَبَدُونَ, of which an ex. will be found below]: but the use of these pls. is restricted to particular cases, to signify portions of time, or to serve as corroboratives to the sing.: (MF:) as signifying an extended indivisible space of time, [or the like,] أَبَدٌ should have neither dual nor pl.; but آبَادٌ is sometimes said, when the sing. is restricted to denote a particular part, or portion, of the whole of that to which it applies, in like manner as a generic noun is restricted to a special and partial signification: some, however, have mentioned آبَادٌ as being post-classical; not of the language of the Arabs called العَرَبُ العَرْبَاءُ. (Er-Rághib.) طَالَ الأَبَدُ عَلَى لُبَدٍ [*The time became long to Lubad*, the last, and the longest of life, of Luḳmán's seven vultures, to the term of the life of which his own term of life was decreed to extend,] is a proverb applied to any thing that has been of long duration. (M.) And you say, رَزَقَكَ ٱللّٰهُ عُمُرًا طَوِيلَ الآبَادِ بَعِيدَ الآمَادِ [*May God grant thee a life long in duration* (lit. *durations*, the pl. form being used not in its proper sense, but to give intensiveness of signification), *and remote in limit* (lit. *limits*)]. (A.) And كَانَ هٰذَا فِى آبَادِ الدَّهْرِ *This was a long time ago.* (Mgh.) And ▼ أَبَدٌ آبِدٌ (TA) and ▼ أَبَدٌ أَبِيدٌ, (Ṣ, M, TA,) meaning دَائِمٌ [in an intensive sense]; (TA;) [*A long*, or *an endless, period of time*;] like as you say, دَهْرٌ دَاهِرٌ (Ṣ) or دَهْرٌ دَهِيرٌ. (M.) [In each of these phrases, the latter word is added as a corroborative, or to give intensiveness to the signification.] لِلْأَبَدِ and لِأَبَدٍ and [in an intensive sense, as will be seen below,] لِأَبَدِ أَبَدٍ and لِأَبَدِ الأَبَدِ, accord. to different recitals of a trad., signify *To the end of time; for ever*; and *for ever and ever.* (TA.) أَبَدًا is an adv. n., of which the signification includes all future time; [meaning *Ever*; like قَطُّ in relation to past time;] (El-Khafájee, El-Bedr Ed-Demámeenee, MF;) and عَلَى الأَبَدِ signifies the same. (TA.) [So, too, does الأَبَدَ, unless used in a limited sense known to the hearer.] When you say, لَا أُكَلِّمُهُ أَبَدًا, you mean, [*I will not speak to him as long as I live*, or *henceforth*, or *ever*; or *I will never speak to him*; i. e.,] from the time of your speaking to the end of your life. (Mṣb.) [In this case, أَبَدًا may also be considered as a mere corroborative. It is used in both these ways (لِلتَّأْسِيسِ and لِلتَّوْكِيدِ) in affirmative as well as negative sentences. For exs. of its use in affirmative sentences, see the Ḳur xviii. 2 and iv. 60, &c.] One also says, لَا أَفْعَلُهُ, (Ṣ, M, A,) and لَا آتِيهِ, (T, Ḳ,) أَبَدَ الآبَادِ, (T, M, A, Ḳ,) which, though of classical authority, is said to be no evidence of the use of آبَاد as a pl. of أَبَدٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative, as آزَال is in the phrase أَزَلَ الآزَالِ; (MF;) and أَبَدَ الأَبَدِينَ, (M, A, Ḳ,) in which the latter word is not a rel. n., for if so it would be الأَبَدِيِّينَ, but app. a pl., (M,) like أَرْضُونَ; (M, Ḳ;) and ▼ أَبَدَ الآبِدِينَ, (Ṣ, Ḳ,) like as you say, دَهْرَ الدَّاهِرِينَ; (Ṣ;) and ▼ أَبَدَ الأَبَدِيَّةِ; (M, Ḳ;) and ▼ أَبَدَ الأَبِيدِ; (T, Ṣ, M, A, Ḳ;) and أَبِيدَ ▼ الأَبِيدِ; (M, Ḳ;) and أَبَدَ الأَبَدِ; (Ḳ;) and أَبَدَ

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