kis سَرًا (Mgh.) ____ Hence, (Ķ., إبط 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 ذَوُو تَأْبَط and ذَوَا تَأْبَط شُوًا, the dual or pl., you say, or you say كَلْهُمَا and شَرًا. (ج.) It does not admit of the formation of a dim., nor is it abridged: (S,K:) but some of the Arabs used to say if so written with refa], using a single word, accord. to Sb, as is said in the L. (TA.) Its rel. n. is تَنْجَطَتْ (S, K.) _ [Hence also] Such a one placed such a one أَبْط فُلَانٌ فُلَانًا + Such a one under his protection. (TA.) ____ also signifies He put his , (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 إخرام (Mgh;) as also إضطبَعَ. (Ş.) [See also آ.]

[The armpit ;] the inner side of the shoulderjoint: (ISd, K:) or the part beneath the -in-[which signifies the arm, upper arm, armpit, and wing, &c.]: (S, Msb.) also written * إبطًا; (Msb, 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 إبل ; (Mşb;) for Sb says that there are only two substs. of the measure , is which are إبل and ; and one epithet, namely : other instances have been mentioned, but their transmission from Sb is not established: (Msb. in art. ابل:) it is also said that there is no other word like إبل; 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 إ:] it is fem.; (Mgh;) or masc. and fem.; (S, Msb;) sometimes the latter; (Lh, K;) but the making it masc. is more approved : (TA:) Fr cites, from certain of the Arabs, the phrase, And he raised] فَرَفَعَ السَّوْطَ حَتَّى بَرَقَتْ إِبْطُهُ (,\$) the whip so that his armpit shone]: (S, Msb:) فَرَبَ [Hence,] (S, Mşb, K.) [Hence,] He hit the secret and occult ! آباط الأمور ومَغَابِنَهَا particulars of the affairs]. (A, TA [followed by the words , وَٱشْتَقَى ضَهَائَرَهَا وَبَوَاطنَهَا a pleonastic addition, merely explaining what goes before.]) He traversed the] : ضَرَبَ آبَاطَ الهَفَازَة And ____ recesses of the desert]. (TA.) __ And jud + The foot, or bottom, or lowest part, (سَفَح) of a mountain. (TA.) ___ And إَبْطُ رَمْلِ † 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 إَبْطُ الشَّهَالِ + Evil fortune; ill luck. (TA.) إبط see إبط.

ابطي: see المعني. [[Of, or relating to, the armpit]....

The axillary vein. (Golius, on the [from the person whom she addressed, or from authority of Meyd.) the truth]; so says AZ, taking it from إلا بطلى as

[or armpit]: and السَّيْفُ عطَافى وَ إبَاطَ لِى السَّيْفُ إبَاطُ لِى السَّيْفُ عطَافى وَ إبَاطِى for place, the sword upon my side, and beneath my place, the sword upon my side, and beneath my . (TA.) And بَعُلْتُهُ إبَاطِى (TA.) And بَعُلْتُهُ إبَاطِى (TA.) And بَعُلْتُهُ إبَاطِى (TA.) And ابْط sword, TA) next my . (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 Taäbbața-Sharrà, (TA,)

meaning [I drank of the main body thereof, and returned from it, and a sharp steel-edged sword was] beneath my ابط : (Ş, TA :) or, accord. to one relation, the poet said, ذَكَر رَحَتُر مَارِم رَحَتَ to another, أَبْنَاطي : Skr says that the last word of the verse is a contraction of Ibn-Es-Seeráfee, that it is originally ; and if so, it is an epithet. (TA.)

اباطی: see what next precedes.

ابق

1. آبق, aor. - , (Ş, Mgh, Mşb, K, &c.,) which is the most common form, (Msb,) and -, (S, TS, Mgh, Msb,) and :, (K,) so in the copies of the K in the place of -; (TA;) and أبِقَ , aor. -; (IDrd, Mşb, Ķ;) inf. n. إِبَاقُ (Ṣ, Mgh, Mşb) and أَبَق and أَبَق (K,) or the first of these is a simple subst., and the second and third are the inf. ns.; (Msb;) He (a slave) ran away, or fled, (T, S, Mgh, Msb,) or went away, (K,) from his master, (T, Msb,) without [being induced to do so by] fear, or severity of work: (Msb, K:) thus the signification is restricted in the 'Eyn: (Msb:) 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 Kur 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 تَأَبَيق (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-Kaab, (AZ,) or 'Ámán Ibn-Kaşb, or, as some say, Ghámán, (AA,)

[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 أبات 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.) AHat says that he asked Aş respecting تأبق, and he answered that he knew it not. (TA.)

5: see 1, in three places. تأَبَّعْتُ She (a camel) withheld her milk. (TA.) تأبق الشَّىء (or يَنْبَق الشَّىء الشَّىء الشَّىء الشَّىء الشَّىء الشَّىء الشَّىء المَن الشَّىء (TA.) [or فَنَ الشَّىء العامي [or فَنْ الشَّىء العامي [or فَنْ الشَّىء العامي [or فَنْ الشَّىء العامي [or فَنْ الشَّىء الشَّىء العامي [or فَنْ الشَّىء العُنْ العامي [or فَنْ القَابَق العامي [or فَنْ الشَّىء العامي [or فَنْ الشَّىء العامي [or فَنْ القَابَق العامي [or فَنْ القَابَق العامي [or فَنْ القَابَق العامي [or فَنْ القَابَق العامي [or فَنْ العامي [or be says to a man, "Verily in thee is such a quality;" and he replies, and one says, "O son of such a woman;" and the man replies, فَنْ العَابَق مَنْ العامي [or i do not deny, or disacknowledge, her. (IF.)]

A slave running away, or fleeing, &c.; a runaway, or fugitive, slave; part. n. of أَبَقَ (Mgh, Mşb, Ķ;) as also أُبُوقُ (but in an intensive, or frequentative, sense, i. e. who runs away, or flees, &c., much, or often; and so أَبَاقُ occurring in the Ķ, in art. المناخ (IF, Ķ:) pl. أَبَوُ (Mgh, Mşb, Ķ) and أَبَوَقُ

اہل

1. أَبَلَ aor. -; (Ṣ, M, Ķ;) and أَبَلَ aor. -; (Ķ;) inf. n. أَبَالَة, (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, i, because it denotes an office, and, if so, of the latter verb, (TA,) and أَبَل (M, K,) which is of the former verb, (M, TA,) and أَبَلَة [like أَخَلَبَة]; (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.) كتَابَة like كتَابَة [in measure], signifies The management, or tending, (A, K, TA,) of of of [meaning camels or other beasts]. (A, TA.) You say, هُوَ حَسَنُ الإِبَالَة He is good in the management, or tending, of his all [or camels, &c.]. (A, TA.) أَبَلَ , see 2, second signification. أُبِلَتِ إلإبِلُ The camels were gotten, or acquired, as permanent property. (S, ; Aor. -; and أَبَلَتِ aor. -; and أَبِلَتِ الإَبِلَ (K;) inf. n. [of the former] أبل and [of the latter] أُبُول; (TA;) The camels became many, or numerous. (K.) _____ Also أَبَلَتِ الإِبلُ (S, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. - and -, inf. n. أبول (S, M, K) and ; تأبّلت * and ; أبلَت (M, Ķ) ; تأبّل (M, Ķ) ; أبّل (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 applied أبيل he says that it is tropical, and hence to "a monk." (TA.) __ [Hence,] أَبَلَ الرُّجُلُ and تَأْبَلُ (S, M, K,) † The man was رَعَن آَمُرَأَتِه content to abstain from conjugal intercourse with his wife; syn. (M;) the man abstained ; (M;) from conjugal, or carnal, intercourse with his wife. (Ş, K, TA.) _ [Hence also] أَبَلُ (K,)

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