

inf. n. **أَبَلٌ**, (TA,) † *He devoted himself to religious exercises; or became a devotee*; (K, TA;) as also **أَبَلٌ**, like **فَقَّهٌ**, inf. n. **أَبَالَةٌ**: or this signifies *he became a monk*. (TA.)—And **أَبَلٌ**, aor. —, (Kr, M, K,) inf. n. **أَبَلٌ**, (Kr, M,) † *He overcame, and resisted, or withstood*; (Kr, M, K;) as also **أَبَلٌ**, (K,) inf. n. **تَأْبِيلٌ**; (TA;) but the word commonly known is **أَبَلٌ**. (M, TA.)—Also (K, TA, but in the CK “or”) **أَبَلَتِ الإِبِلُ** signifies *The camels were left to pasture at liberty, and went away, having with them no pastor*: (K:) or *they became wild, or shy*. (K, TA.)—And *The camels sought by degrees, or step by step, or bit by bit, after the أَبَلٌ [q. v.], i. e. the خَلْفَةُ of the herbage or pasture*. (TA.)—And, inf. n. **أَبُولٌ**, *The camels remained, or abode, in the place*: (M, K:) or *remained, or abode, long in the pasturage, and in the place*. (El-Moḥeṣṣ, TA.)—**أَبَلُ العُشْبِ**, inf. n. **أَبُولٌ**, *The herbage became tall, so that the camels were able to feed upon it*. (K.)—**أَبَلُ الشَّجَرِ**, inf. n. **أَبُولٌ**, *The trees had green [such, app., as is termed أَبَلٌ] growing in its dried parts, mixing therewith, upon which camels, or the like, fatten*. (Ibn-'Abbád.)—**أَبَلَهُ**, inf. n. **أَبَلٌ**, *He assigned to him, or gave him, (جَعَلَ لَهُ) pasturing camels, or camels pasturing by themselves*. (K.)

2. **أَبَلٌ**, (S, K,) inf. n. **تَأْبِيلٌ**, (K,) *He took for himself, got, gained, or acquired, camels; he acquired them as permanent property*. (S, K.) [See also 5.]—*He was one whose camels had become numerous*: (T, M, K;) as also **أَبَلٌ**, (M, K,) inf. n. **أَبِيَالٌ**; (TA;) and **أَبَلٌ**, aor. —, (K,) inf. n. **أَبَلٌ**. (TK.)—**تَأْبِيلُ الإِبِلِ**—*The managing, or taking good care, of camels*; (M;) and *the fattening of them*: (M, K:) mentioned by AḤn, on the authority of Abou-Ziyád El-Kilábee. (M.)—See also 1.

4: see 2.

5: see 1, in two places:—and see 8. =

تَأْبَلُ الإِبِلُ *He took for himself, got, gained, or acquired, camels*; (AZ, T, M, K;) like **غَنِمًا**. (AZ, T.) [See also 2.]

8. **لَا يَتَأْبَلُ**, (S, M, K,) in the O **يَتَأْبَلُ**, (TA,) *He does not, or will not, keep firmly, or steadily, to the pasturing of camels, nor tend them well*; (M, K;) *he does not, or will not, manage them, or take care of them, in such manner as to put them in good condition*: (Aḡ, A'Obeyd, T, S;) or it signifies, (M, K,) or signifies also, (S,) *he does not, or will not, keep firmly, or steadily, upon them when riding them*; (T, S, M, K, TA;) used in this sense by a man excusing himself for not putting on a camel his aged father who was walking. (T.)

أَبَلٌ: see **إِبِلٌ**:—and **أَبَلٌ**.

أَبَلَةٌ: see **أَبَلٌ**.

أَبَلٌ *Skilled in the good management of camels* (S, M, K) and *of sheep or goats*; (M, K;) as also **أَبَلٌ**: (S, M, K;) and **أَبَلٌ بِالِإِبِلِ**, and in poetry **أَبَلٌ**, *skilled in the management, or care, of camels*. (T.)—A man possessing camels;

(Fr, M, K;) as also **أَبَلٌ**, (M, K,) similar to **تَأْمِرٌ** and **لَابِنٌ**, (Ham p. 714,) but this is disapproved by Fr; (TA;) and **أَبِلِيٌّ**, (S, M, O,) with fet-ḥ to the ب, (S, O,) because several kesrehs together are deemed uncouth; (O;) in the K, erroneously, **أَبِلِيٌّ**, with two fet-ḥahs; (TA;) and **أَبِلِيٌّ** also, (M, K,) with two kesrehs. (K.)—**أَبِلٌ بَعِيرٌ** *A fleshy he-camel*. (Ibn-'Abbád, K.)—**نَاقَةٌ أَبِلَةٌ** *A she-camel blessed, prospered, or made to have increase, in respect of offspring*. (Ibn-'Abbád, K.) In one place in the K, **مِنَ الوَلَدِ** is put for **الْوَلَدِ**. (TA.)

أَبِلٌ [mentioned in two places in the latter part of the first paragraph,] *The خَلْفَةُ of herbage, (K,) i. e., of dry herbage*; [app. meaning *what grows in the season called الصَّيْفِ, or summer, among herbage that has dried up*]; *growing after a year; upon which camels, or the like, fatten*. (TA.)

إِبِلٌ, (T, S, M, Mṣb, K, &c.,) said by Sb to be the only subst. of this form except **جِبِرٌ**, and to have none like it among epithets except **بِلَرٌ**; for though other instances are mentioned, they are not of established authority; (Mṣb;) but IJ mentions, with these, **حَبِيدٌ** and **إِطْلٌ** [which may be of established authority]; (TA;) [and to these may be added **إِطٌ** and **إِبْدٌ**, and perhaps **نَيْحٌ** and **حُطْبٌ**; respecting which see **إِبْدٌ**]; and for **إِبِلٌ** one says also **أَبِلٌ**, (S, Mṣb, K, &c.,) sometimes, by way of contraction; (S, Mṣb;) or this may be a dial. var. of the former; (Kr, MF;) [*Camels: and a herd of camels: or*] *at the least*, applied to a **صِرْمَةٌ**; i. e. a number [of camels] *more than a دُودٌ [which is at least nine,] up to thirty*; after which is the **هَجْمَةٌ**, i. e. forty and upwards; and then, **هَنْدِيَّةٌ**, which is a hundred of **إِبِلٌ**: (T:) or, accord. to Ibn-'Abbád, *a hundred of إِبِلٌ*: (TA:) it is a quasi-pl. n.; (Az, S, ISd, Z, O, Mṣb, &c.;) a word having no proper sing.; (S, M, O, Mṣb;) and is of the fem. gender, because the quasi-pl. n. that has no proper sing. is necessarily fem. (S, O, Mṣb) when not applied to human beings, (S, O,) or when applied to irrational beings, (Mṣb,) and has ة added in the dim.; (S, Mṣb;) the dim. of **إِبِلٌ** being **أَبِيْلَةٌ**: (S, Mṣb, K:) it is said in the K that it is a sing. applied to a pl. number, and is not a pl., nor a quasi-pl. n.; but in this assertion together with the saying that the dim. is as above is a kind of contradiction; for if it be a sing., and not a quasi-pl. n., what is the reason of its being fem.? (TA:) the pl. is **أَبِيَالٌ** (S, M, Mṣb, K) and **أَبِيَالٌ** [like **عَبِيدٌ** pl. of **عَبْدٌ**, q. v.]; (Mṣb, TA;) the pl. meaning *herds [of camels]*; and in like manner **أَبِقَارٌ** and **أَبِقَارٌ** mean flocks of sheep or goats and herds of bulls or cows: (Mṣb, TA;) and the dual, **إِبِلَانِ**, means *two herds [of camels]*, (Sb, T, S, M, Mṣb,) each with its pastor; (T;) like as **غَنِمَانِ** means two flocks of sheep or goats: (S;) or, accord. to Ibn-'Abbád, the dual means *two hundreds of إِبِلٌ*. (TA.)—**الإِبِلُ الصَّغْرَى** [The smaller camels] is an appella-

tion applied to *sheep*; because they eat more than goats. (IAḡr in TA art. **ضَبَطٌ**.)—It is said in the Kur [lxxxviii. 17], **أَفَلَا يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خَلَقْتُمُوهَا**, meaning, accord. to 'Abou-Amr Ibn-El-'Alà, (T, TA,) † [*Will they not then consider] the clouds that bear the water for rain, [how they are created?]* (T, K, TA:) but accord. to him who reads **الإِبِلِ**, the meaning is, *the camels*. (T, TA.)

أَبَلَةٌ *A blight, blast, taint, or the like*: (T, K:) thus written by IATH, agreeably with the authority of Abou-Moosà; (TA;) occurring in a trad., in which it is said that one should not sell dates until he is secure from **الأَبَلَةُ**; (T, TA;) but accord. to a commentary on the Nh, it is correctly written **أَبَلَةٌ** [q. v.] (TA.)

إِبِلَةٌ *Enmity; hostility*. (Kr, M, K.)

أَبِلَةٌ *Unwholesomeness and heaviness of food*; (S, M, K;) originally **وَبَلَةٌ**, like as **أَحَدٌ** is originally **وَحَدٌ**; (S;) as also **أَبِلٌ**. (K.) It is said in a trad. that this departs from every property for which the poor-rate has been paid. (S, M.)

—See also **أَبِلَةٌ**.—*An evil quality of herbage or pasture*. (AḤn, TA in art. **نَشْرٌ**.)—*A cause of harm or injury; evil; mischief*. (TA.)—*A consequence of an action, or a claim which one seeks to obtain for an injury; and a cause of blame or dispraise: having these meanings in the saying, **إِنْ فَعَلْتَ ذَلِكَ فَقَدْ خَرَجْتَ مِنْ أَبِلَتِهِ** [If thou do that, thou wilt escape from its consequence, &c.]. (T.)—*A fault, vice, or the like*. (Abou-Málik, T.) So in the saying, **مَا عَلَيْكَ فِي هَذَا الأَمْرِ أَبِلَةٌ** [There is not to be charged against thee, in this affair, any fault, &c.]. (T.)—*A crime; a sin; an unlawful action*. (K.)—*Rancour, malevolence, malice, or spite*. (IB.)*

أَبِلِيٌّ: see **أَبِلٌ**.

أَبِيْلٌ: see **أَبِلٌ**.

أَبِلِيٌّ, with fet-ḥ to the ب, because several kesrehs together are deemed uncouth, *Of, or relating to, camels*. (S.)—See also **أَبِلٌ**.

أَبِلِيٌّ: see **أَبِلٌ**.

أَبِيْلٌ + *A Christian monk*; (S, M, Mṣb, K;) so called because of his abstaining (**تَأْتَبِلُهُ**) from women: (TA:) or the *chief monk*: (T:) or a *devotee*: (TA:) or an *old man, or elder*: (M:) or the *chief, or head-man, of the Christians*: (M, K:) or the *man who calls them to prayer by means of the نَاقُوسُ*; (A Hcyth, M, K;) the

beater of the نَاقُوسُ: (IDrd:) as also **أَبِيْلِيٌّ**, (M and K, but according to the M as meaning “a monk,”) which is either a foreign word, or changed by the relative **ي**, or of the same class as **إِنْتَحَلٌ** [in which the first letter as well as the second is augmentative], for Sb says that there is not in the language an instance of the measure **أَبِيْلِيٌّ**; (M;) and **أَبِيْلِيٌّ**, and **هَبِيْلِيٌّ**, and **أَبِيْلِيٌّ**, and **أَبِيْلٌ**, (K,) which last is disallowed by Sb for the reason stated above; (TA;) and **أَبِيْلٌ**, like **أَيْتُقُ**; and **أَبِيْلِيٌّ**; (K;) the last with fet-ḥ to the **hiemzeh**, and **kesr** to the ب, and with the