

as **خَدَم** is pl. of **خَادِم**, (Kr, Mgh,) and **طَلَب** of **طَالِب**, &c.; (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, **تَبِعَ الْمُصَلِّيَ لِإِمَامِهِ** [The person praying is a follower of his *Imám*]: and **النَّاسُ تَبِعُوا لَهُ** [The people are followers of him]. (Msb.) And it is said in the *Kur* [xiv. 24, and xl. 50], **إِنَّا كُنَّا لَكُمْ تَبَعًا** [Verily we were followers of you]: (S, TA:) in which the last word may be a quasi-pl. n. of **تَابِع**; or it may be an inf. n., meaning **ذَوِي تَبِع**. (TA.) **تَبِعٌ** is applied as an epithet to the legs of a beast: (Lth, T:) and is also used as [an epithet in which the quality of a subst. is predominant,] signifying *The legs of a beast*. (K.) — *A jinnee, or genie, that accompanies a woman and follows her whithersoever she goes*, (K, TA,) *loving her*: (TA:) and **تَابِعَةٌ** a *jinneeyeh, or female genie, that does the same to a man*: (S, K, TA:) or the **ة** is added in the latter to give intensiveness to the signification, or to denote evilness of nature, or to convey the meaning of **دَاهِيَةٌ**, q. v.: the pl. is **تَوَابِعٌ**: and this means *female associates*. (TA.) — *A servant*; as also **تَبِيعٌ**. (TA.) **أَوِ التَّابِعِينَ** in the *Kur* [xxiv. 31], accord. to Th, means *Or the servants of the husband, such as the old man who is perishing by reason of age, and the aged woman*. (TA.) — See also **تَبِيعٌ**. — [Also *One next in the order of time after the صاحبة*; like **تَابِعِيٌّ**. — And in grammar, *An appositive*.] — **تَابِعُ النَّجْمِ** [The follower of the asterism; i. e., of the *Pleiades*]; a name of **الدَّبْرَانِ** [the *Hyades*; or the five chief stars thereof; or the brightest star among them, a of *Taurus*]: this name being given to it as ominous of good; (K;) or as ominous of evil: (O:) or so called because it follows the *Pleiades*: (T:) also called **التَّابِعُ**, (T in art. *دبر*, Sh, IB, and others,) and **تَوْبِيعٌ**, (K,) which is the dim., (TA,) or **التَّوْبِيعُ**, (T in art. *دبر*,) and **تَبِعٌ**, (K,) or **التَّبِيعُ** [q. v.], (Aboo-Sa'eed Ed-Dareer, T,) and **التَّبِيعُ**, (IB, Z,) and **التَّابِي**, and **التَّابِي**, (IB,) or **حَادِي النُّجُومِ**, (S in art. *جدح*,) or **حَادِي النُّجُومِ**. (Kzw and others.) [See also **المِجْدَحُ**.]

تَابِعِيٌّ: see **تَابِعٌ**.

تَوْبِيعٌ: see **تَابِعٌ**, last sentence.

إِتْبَاعٌ in language is when one says the like of **قَبِيحٌ شَقِيحٌ** (S, K) and **حَسَنٌ بَسَنٌ** (S, K) [q. v.]; The putting, after a word, an imitative sequent, i. e. another word similar to the former in measure or in its **رُوي**, by way of pleonasm, or for fulness of expression, and for corroboration; (Mz 28th نوع, and Kull p. 11;) the latter word being one not used alone, and having no meaning by itself, as in **حَسَنٌ بَسَنٌ**; or being one which has a meaning of its own, as in **هَنِيئًا مَرِيئًا**. (Kull ubi supra.) — [Also The latter of such two words; i. e. an imitative sequent. — And used in the

former sense, as an inf. n., it denotes various other kinds of assimilation, i. e., of one word to another preceding or following it, and of one vowel to another preceding or following it in the same word.]

مُنْبِغٌ She who has with her children, or young ones: (Lh:) or a ewe, or she-goat, and a cow, and a girl, having her offspring following her: (K:) or a cow having a **تَبِيعٌ**, q. v.: and IB mentions also **مُنْبِغَةٌ** as signifying the same: and a female servant followed by her offspring whither she comes and goes. (TA.)

مَتَّبِعٌ [pass. part. n. of 1. — In grammar, The antecedent of a **تَابِعٌ**, i. e., of an appositive.]

مَتَابِعٌ †Anything made, or executed, soundly, thoroughly, well, or so as to be free from defect. (K, TA.)

مُتَابِعٌ Consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like. (TA.) You say **لُؤْلُؤٌ مُتَابِعٌ** Pearls following one another, or doing so in uninterrupted order. (TA.) And **صِيَامٌ مُتَابِعٌ** The fasting of two consecutive months. (TA.) — **غَضَنٌ مُتَابِعٌ** †An even, or a uniform, branch, in which are no knots. (K, TA.) And **فَرَسٌ مُتَابِعٌ** †A horse symmetrical in make, (A, K,) justly proportioned in his limbs or parts. (A, TA.) And **رَجُلٌ مُتَابِعٌ الْعِلْمِ** †A man whose knowledge is uniform, consistent, without incongruity. (K, TA.)

تبل

1. **تَبَلَّ**, (Lth, T, M,) aor. ٢, (M,) inf. n. **تَبَلٌّ**, (Lth, T, M,) *He pursued him with enmity, or hostility*: (Lth, T:) or *he bore enmity, or was hostile, to him*. (M.) — **تَبَلَّهُمُ الدَّهْرُ**, (S, M, K,) inf. n. **تَبَلٌّ**, (M,) †Time, or fortune, smote them with its vicissitudes, (M, K,) and (K) destroyed them; (S, K;) as also **أَتَبَلَّهُمُ**. (S, TA.) — **تَبَلَّهُ** **الْحَبُّ**, (S, M,) or **الهُوَى**, (T,) aor. ٢, (M,) inf. n. **إِتْبَالٌ**; (T, K;) and **أَتَبَلَهُ**, (S, M,) inf. n. **إِتْبَالٌ**; (K, TA;) *Love made him sick, or ill*; (T, S, M, K;) [in the CK, **الْإِسْقَامُ كَالْإِتْبَالِ**, is erroneously put for **الإِسْقَامُ كَالْإِتْبَالِ**]; and *caused him to be in a bad, or unsound, state*: (S:) or, as some say, **تَبَلَّهُ** signifies, (M,) or signifies also, (K,) *it took away his reason*, (M, K,) and *bewildered him*. (TA.) — You say also, of a woman, **تَبَلَّتْ** **فُوَادَ الرَّجُلِ**, (M, K,) inf. n. as above, as though meaning, (M,) *She smote the man's heart with* **تَبَلٌّ** [app. meaning *love-sickness*]. (M, K.) = See also Q. Q. 1.

2 and 3: see Q. Q. 1.

4. **أَتَبَلَهُ**, inf. n. **إِتْبَالٌ**, *He made him a victim of blood-revenge, or retaliation of murder or homicide*. (S: the meaning is indicated there, but not expressed.) — See also 1, in two places.

Q. Q. 1. **تَوْبَلُّ الْقَدَرِ**, (A'Obeyd, T, S, M, Msb, K,) and **تَابَلَهَا**, with hemz, (IJ, M,) or **تَابَلَهَا**, [without ٢,] (K,) mentioned by Ibn-Abbád in the

Moheet, (TA,) and **تَبَلَّهَا**, (T, M, K,) said by Lth to be allowable, (T,) and **تَبَلَّهَا**, (K,) *He seasoned [the contents of] the cooking-pot with* **تَابَلٌ**; (Msb;) *he put تَابَلٌ into the cooking-pot*; (K;) i. q. **قَرَحًا** and **فَحَاها**: (A'Obeyd, T:) from **تَابَلٌ**. (S, M.) — [Hence,] **تَوْبَلُّ كَلَامَهُ** †*He seasoned [meaning he embellished] his speech, or language*; syn. **قَرَحَهُ** (TA) and **بَزَّرَهُ**. (A in art. *بزر*.)

تَبَلٌّ [originally inf. n. of 1, q. v. —] *Enmity, or hostility*, (Lth, T, M, K, TA,) *in the heart*, (TA,) *with which one is pursued*: (Lth, T:) pl. **تَبُولٌ** (Lth, T, M, K) and **تَبَابِيلٌ**, which latter is extr. (K.) You say, **لِي عِنْدَهُ تَبَلٌّ** [He has enmity, or hostility, towards me, with which he pursues me]. (T.) — I. q. **تَرَّةٌ** (S) and **ذَحْلٌ** (S, M, K) [by the former of which may be intended the meaning explained above, or, as appears to be meant by the latter, *blood-revenge*; or *retaliation of murder or homicide*; or *prosecution for blood*; or *a desire of, or seeking for, retaliation of a crime or of enmity*]: pl. **تَبُولٌ**. (S.) **التَّبَلُّ** as meaning **الذَّحْلُ** is likened by Yezced Ibn-El-Hakam Eth-Thakafee to a debt which one should be paid. (Ham p. 530.) And one says, **أُصِيبَ بِتَبَلٍ** [He was made a victim of blood-revenge, or retaliation of murder or homicide: or, perhaps, of enmity, or hostility]. (S.) And **بَيْنَهُمُ تَبُولٌ** [Between them are blood-revenges, &c.]. (TA.) — *Love-sickness*. (Kull p. 167. [See **حَبٌّ**].) See 1.

دَهْرٌ تَبَلٌّ, (M,) or **تَابَلٌ**, (TA,) †Time, or fortune, that smites people with its vicissitudes, (M, TA,) and destroys them. (TA.) And **دَهْرٌ مُتَبَلٌّ** †Time, occurring in a poem of El-Ash'ud, †Time, or fortune, that destroys, or carries off, family and children. (S.)

مَتَّبُولٌ: see **تَبِيلٌ**.

تَبَابِيلٌ: see **تَبَلٌّ**.

تَبَالٌ A possessor [or seller] of **تَوَابِلٍ** pl. of **تَابَلٌ**. (K.)

تَابَلٌ, (A'Obeyd, T, S, M, Msb, K,) also pronounced **تَابَلٌ**, with ٢, (IJ, M,) and **تَابَلٌ**, (S, Msb, K,) and **تَوْبَلٌ**, (IAar, T, K,) *Seeds (أَبْرَارٌ) Msb and K that are used in cooking, for seasoning food*; (T, S, M, Msb, K;) i. q. **فَحَا**: (T, M;) such as *cumin-seeds and coriander-seeds*: (TA voce **قَرَحٌ**;) said to be arabicized: Ibn-El-Jawáleekee says that the vulgar distinguish between **تَابَلٌ** and **أَبْرَارٌ**, [in the manner explained voce **بَزَّرٌ**,] but the [classical] Arabs do not: (Msb;) pl. **تَوَابِلٌ**. (T, S, Msb, K.)

تَابَلٌ: see **تَبَلٌّ**: = and see **تَابَلٌ**.

تَوْبَلٌ: see **تَابَلٌ**.

تَوْبَالٌ [from the Persian **تَوْبَالٌ** or **تَوْبَالٌ**?] *What falls in consecutive portions, or particles, on the occasion of the hammering of copper and of iron: a مَثَالٌ thereof, with hydromel, drunk, powerfully alleviates the [ejection of] phlegm*. (K.)