

means The fluid that flows from **أَقَط** when it is cooked]. (L, TA) = Also A certain sweet-smelling plant. (O, K.)

عَبِيَّة [The preparation of curd called] **أَقَط** whereof what is moist is poured out, when it is cooked, upon what is dry thereof, and mixed with it: (Aboo-Sá'id El-Kilábee, S, O:) or **أَقَطُ مَعَالِجَ** [i. e. **أَقَط** prepared by mixing, or otherwise, app. in the manner described above]: (K: [see also 1, third sentence:]) and **أَقَط** and **سَوِيْق** [or meal of parched barley or wheat] mixed with clarified butter, and then eaten: (S, O:) or **أَقَط** mixed with clarified butter: and **أَقَط** pounded with dates, or with dried dates, and then eaten, and drunk; as also **عَبِيَّة**: (TA:) or it signifies, (K,) or signifies also, (S, O,) **طَعَام** [app. meaning wheat] which is cooked, and in which locusts (**جَرَاد**) are put: (S, O, K:) and wheat and barley mixed together: so in the saying, **جَاءَ فُلَانٌ بِعَبِيَّةٍ فِي وَعَائِهِ** [Such a one came with wheat and barley mixed together in his provision-bag]: pl. **عَبَائِثُ**. (S, O.) — Also + Sheep, or goats, mixed together. (TA.) One says, **ظَلَّتِ الْغَنَمُ عَبِيَّةً** + [The sheep, or goats, became one mixed flock or herd]; and so **بَكَيْلَةٌ وَاحِدَةٌ**: this is when sheep, or goats, meet others and enter among them and become mixed with them: it is a proverb. (S, O.) — And **عَبِيَّةُ النَّاسِ** + The mixed sorts of men or of the people, (S, O, K, TA,) who are not from one ancestor, and who are congregated from various, or sundry, places. (TA.) — And **عَبِيَّةٌ** signifies also † One whose line of ancestors is mixed (AO, S, O, K, TA) and vitiated. (S, O.)

عَبِيْثٌ One who plays, or sports, much, or often. (K. [In the O written **عَبِيْثٌ**, but said in the K to be like **سَبِيْثٌ**, perhaps a mistranscription for **سَبِيْثٌ**].)

عَابَثَ [as part. n. of **عَبَثَ**] Playing, or sporting, (Msb, TA,) with that which does not concern him and for which he does not care, (TA,) and doing that in which is no profit. (Msb.)

خَصِيفَ عَوْثَانِي Flour and clarified butter and dates mixed with fresh milk: so it is said to mean in the following verse:

• إِذَا مَا الْخَصِيفَ الْعَوْثَانِي سَأَدَا •
• تَرَكْنَاهُ وَآخَرْنَا الشَّدِيفَ الْمُسْرَهَا •

[When the mess of flour and clarified butter and dates mixed with fresh milk displeases us, we leave it, and choose the fat camel's hump, or the camel's hump cut in pieces]: (S, O: [see also **خَصِيفَ**]:) this verse is by Nāshireh Ibn-Mālik, replying to El-Mukhabbal, who reproached him for feeding upon milk. (IB, TA.)

عبد

1. **عَبَدَ** **اللَّهَ**, aor. **عَبَدَ**, inf. n. **عِبَادَةٌ** (IKtt, L, Msb,

&c.) and **عُبُودَةٌ** and **عُبُودِيَّةٌ** (IKtt) and **مَعْبُدٌ** and **مَعْبُدَةٌ**, (L,) He served, worshipped, or adored, God; rendered to Him religious service, worship, or adoration: (L:) or he obeyed God: (IKtt:) or he obeyed God with humility or submissiveness; rendered to Him humble, or submissive, obedience: (IAth, L, Msb:) [or, inf. n. **عِبَادَةٌ**, he did what God approved: and, inf. n. **عُبُودَةٌ**, he approved what God did: (see the former of these ns. below:)] the verb is used in these senses only when the object is God, or a false god, or the Devil. (TA.) = **عَبَدْتُ بِهِ أَوْذِيَهُ** I was excited against him to annoy, molest, harm, or hurt, him. (O, K.) — And **مَا عَبَدَكَ عَنِّي** What has withheld thee from me? (IAar, L.) = **عَبَدَ**, aor. **عَبَدَ**, inf. n. **عِبَادَةٌ** and **عُبُودِيَّةٌ**, accord. to Lh and IKtt, but A'Obeyd held that there is no verb to these two ns., He was, or became, a slave, or in a state of slavery: or he was, or became, in a state of slavery, his fathers having been so before him; as also **عَبَدَ**. (L.) — Lth read [in the Kur v. 65] **وَعَبَدَ الطَّاغُوتُ**; explaining the meaning to be, **El-Tāghoot having become an object of worship**; and saying that **عَبَدَ**, here, is a verb similar to **فَقَّهَ** and **ظَلَّمَ**: but Az says that in this he has committed a mistake. (L.) = **عَبَدَ**, aor. **عَبَدَ**, inf. n. **عِبَادَةٌ** (and **عَبَدَةٌ**, or this is a simple subst., L), He was, or became, angry; (Fr, S, O, * L, Msb, K;) [and so **تَعَبَدَ**, in the Deewān of Jereer, accord. to Freytag;] like **أَبَدَ** and **أَمَدَ** and **أَحَنَ**: (Fr:) and he was long angry. (L.) You say, **عَبَدَ عَلَيْهِ** He was angry with him. (Fr.) And El-Farezdaq makes it trans. without a prep., saying **يَعْبُدُنِي**. (L.) — He disdained, or scorned. (AZ, S, O, L.) El-Farezdaq says,

• وَأَعْبَدُ أَنْ أَهْجُوَ كُلِّيًّا بِدَارِمٍ •

[And I disdain to satirize Kuleyb with Dārim: the former being unworthy to be coupled with the latter even as an object of satire]. (S, O, L.) [See also **عَبَدَ**.] — He denied, disacknowledged, or disallowed. (O, K.) [See, again, **عَبَدَ**.] — He repented, and blamed himself, (O, K, TA,) for having been remiss, or having fallen short of doing what he ought to have done. (TA.) — He mourned, grieved, or was sorrowful. (L.) — He was covetous; or inordinately, or culpably, desirous. (O, K.) And **عَبَدَ بِهِ** He clave, or kept, to it, or him, inseparably. (L.) — And, (O, L, K,) said of a camel, (L,) He was, or became, affected with mange, or scab: (L:) or with incurable mange or scab: (O, L:) or with severe mange or scab. (K.)

2. **عَبَدَهُ**, (S, * A, O, * Msb, K, *) inf. n. **تَعَبُدٌ**; (S, O, K;) and **عَبَدَهُ**, (S, A, O, K,) inf. n. **عِبَادٌ**; (S;) and **تَعَبَدَهُ**, and **اعْتَبَدَهُ**, (S, O, K,) and **استَعَبَدَهُ**; (S, * O, * Msb, K; *) He made him, or took him as, a slave; he enslaved him: (S, A, O, Msb, K;) or **عَبَدَهُ** and **عَبَدَهُ** (TA) and **تَعَبَدَهُ** and **اعْتَبَدَهُ** (A) he made him to be as a slave to him. (A, TA.) See also 1, former half. You say [also] **استَعَبَدَهُ الطَّمْعُ** Covetous-

ness made him a slave. (A.) And **أَعْبَدَنِي فُلَانًا** He made me to possess such a one as a slave: (A, O, Msb, K:) so accord. to Lth: but Az says that the meaning of **أَعْبَدْتُ فُلَانًا** as commonly known to the lexicologists is **اسْتَعَبَدْتُهُ**: he adds, however, that he does not deny the meaning assigned by Lth if it can be verified. (L.) **أَعْبَدَ مُحَرَّرًا**, occurring in a trad., or as some relate it, **أَعْبَدَ**, means He took an emancipated man as a slave: i. e. he emancipated a slave, and then concealed the act from him, or confined him, and made him to serve him by force; or he took a freeman, and pretended that he was a slave, and took possession of him by force. (L.) — **عَبَدَهُ** also signifies He brought him under, (namely, a man,) subdued him, or rendered him submissive, so that he did the work of slaves. (AZ, TA.) **عَبَدَ**, inf. n. as above, is syn. with **ذَلَّلَ**. (S, O.) [And hence it has also the following significations, among others indicated by explanations of its pass. part. n. below. — He rendered a camel submissive, or tractable. — And He beat, or trod, a road, or path, so as to make it even, or easy to walk or ride upon.] = **عَبَدَ** [as intrans.], inf. n. as above, He departed, taking fright, and running away, or going away at random: (O, K:) or he hastened, or went quickly. (TA.) And **عَبَدَ يَعْذُو** He hastened time after time, running. (TA.) — **مَا عَبَدَ أَنْ فَعَلَ ذَاكَ**, (inf. n. as above, S,) He delayed not, or was not slow, to do, or in doing, that. (S, O, K. *)

4. **اعْبَدَ** as trans.: see 2, former half, in four places. = **اعْبَدُوا** They collected themselves together; assembled together. (K.) — **اعْبَدَ الْقَوْمُ بِالرَّجُلِ** The people, or party, beat the man: (O, K:) or collected themselves together and beat him.

(TA.) = **أَعْبَدَ بِهِ** His riding-camel became fatigued: (S, O, K:) or perished; or flagged, or became powerless; or stopped with him: (S, O:) or died, or became ill, or went away, so that he was obliged to stop: (L:) i. q. **أَبْدَعَ بِهِ** [q. v.], (S, O, L, K,) from which it is formed by transposition. (TA.)

5. **تَعَبَدَ** He became, or made himself, a servant of God; devoted himself to religious services or exercises; applied himself to acts of devotion. (S, A, O, L, Msb, K.) And **تَعَبَدَ بِالْإِسْلَامِ** He became, or made himself, a servant of God by [following the religion of] El-Islām; [i. e. he followed El-Islām as his religion;] syn. **بِهِ**. (Msb in art. **دِين**.) = Also, He (a camel) became refractory, and difficult to manage, (K,) like a wild animal. (L.) — See also **عَبَدَ**, first sentence. = **تَعَبَدَهُ**: see 2, first sentence, in two places. — Also He called him, or invited him, to obedience. (Msb.) = **تَعَبَدَ الْبَعِيرَ** He drove away the camel until he became fatigued (O, K, TA) and was obliged to stop. (TA.)

8: see 2, former half, in three places.

10: see 2, in two places.

R, Q. 2. **تَعَبَدُوا** They (a people) went away