

ك; because he does not become weary of conflict. (S, O.) — And One skilful in his work. (A.)

## عود

1. عَادَ بِهِ, aor. يُعَوِّدُ, (S, A, O, L, Mṣb,) inf. n. عَوِّدُ (O, L, K) and عِيَادُ and مَعَادُ (O, L, Mṣb, K) and مَعَادَةٌ; (O, K;) and تَعَوِّدُ بِهِ; (O, L, Mṣb, K;\*) and اسْتَعَاذَ بِهِ; (S, A, O, L, Mṣb, K;\*) He sought protection, or preservation, by him; sought, or took, refuge in him; had recourse to him for protection, preservation, or refuge; sought his protection, or preservation; confided or trusted or put his trust in him, or relied upon him, for protection, or preservation; (S, A, O, L, Mṣb, K;) namely, God, (S, A, O, L, Mṣb,) or a man; (S, O;) [and in like manner used in relation to a place; مَنْ كَذَا and عَنْهُ from such a thing; or followed by مَنْ أَنْ, or only أَنْ, and a mansoob aorist.] اِنْشَأَ قَائِلًا تَعَوِّدًا, occurring in a trad., means He only said it (referring to the profession of the faith) to seek protection, or preservation, thereby from slaughter; not being sincere in his profession of El-Islām. (L.) And one says, مَعَادُ اللَّهِ, (S, A, O, L, K,) and مَعَادَةُ اللَّهِ, (S, O, L, K,) and مَعَادَةُ وَجْهِ اللَّهِ, and مَعَادُ وَجْهِ اللَّهِ, (S, O, L,) and اُعَوِّدُ بِاللَّهِ مَعَادًا [I seek protection, or preservation, by God; &c.; which is equivalent to the saying may God protect me, or preserve me]: (S, A, O, L, K;) مَعَادًا [as also مَعَادَةٌ being here used instead of the verb because it is an inf. n., though [accord. to some] not employed as such [in other cases], like as is the case in the phrase سُبْحَانَ اللَّهِ. (S, O, L.) [One says also, مِنْ أَنْ أَفْعَلَ كَذَا, مَعَادُ اللَّهِ أَنْ أَفْعَلَ كَذَا, I seek preservation by God, &c., from my doing such a thing; as though meaning may God preserve me from doing such a thing: see an ex. in the Kur xii. 79: and] some reckon مَعَادُ اللَّهِ among the forms of oaths. (MF.) [In like manner also, اُعَوِّدُ بِاللَّهِ مِنْكَ means اُعَوِّدُ بِاللَّهِ مِنْكَ [I seek protection, or preservation, by God, &c., from thee]. (S, O, L, K;\*) [See also the phrase عَائِدًا بِاللَّهِ, voce عَائِدٌ. — عَائِدَتْ بَوَلَدِهَا † She (a camel) stayed with her young one, and attended to it affectionately, as long as it remained little, is as though it were an inverted phrase, meaning وَلَدَهَا وَكَلَدَهَا [her young sought protection by her: or it may be from what next follows]. (TA.) — عَادَ بِالْعَظْمِ † It (flesh-meat) clave to the bone: (S, O, L, K;\*) a tropical phrase. (A.) — And عَادَتْ, [aor. تَعَوِّدُ,] (L, K,) inf. n. عِيَادُ (S, O, L, K) and عَوِّدُ; (S, L; [in the O عَوِّدَةٌ;]) and اُعَاعِذْتُ, and اُعَوِّدْتُ; (L, K;) † She (a gazelle, S, O, L, K, and a camel, and a mare, S, O, L, and any female, L, K) was in the state of such as is termed عَائِدٌ [q. v.]; or that of having recently brought forth. (S, O, L, K.) One says, هِيَ فِي عِيَادِهَا She is in the early stage of the period after having brought forth. (S, O, L.)

2. اُعَاعِذْتُ بِهِ, and عَوِّدْتُ غَيْرِي بِفُلَانٍ, I made

another to seek protection, or preservation, by such a one; to seek, or take, refuge in him; to have recourse to him for protection, preservation, or refuge; to seek his protection, or preservation; to confide, or trust, or put his trust, in him, or to rely upon him, for protection, or preservation; (S, O, L;\*) [مَنْ كَذَا and عَنْهُ from such a thing: and in like manner, اُعَاعِذْتُ بِاللَّهِ, and اُعَاعِذْتُ بِهِ, I made him to seek protection, or preservation, by God; &c.] — And اُعَوِّدْتُ بِكَذَا I prayed for his protection, or preservation, by such a thing [i. e. by invoking God, or uttering some charm; مَنْ أَنْ يَفْعَلَ كَذَا from such a thing; and اُعَاعِذْتُ بِهِ, of which see an ex. in art. يَبِسُ, conj. 2]. (Har p. 49.) — And عَوِّدَهُ [and اُعَاعِذَهُ] He charmed him [against such a thing (مَنْ كَذَا)]; or fortified him by a charm, or an amulet. (L.) And اُعَاعِذْتُ بِهِ اُعَاعِذْتُ بِهِ I charmed him (i. e. a child) [by invoking God]. (Mṣb. [Both mentioned in the present art. thereof, and the former said in art. رَقِيَ of the same to be syn. with رَقَيْتَهُ.]) And بِالْمُعَوِّدَتَيْنِ, and بِأَسْمَائِهِ, and عَوِّدْتُ فُلَانًا بِاللَّهِ, I said to such a one, I charm thee (اُعِيْذُكَ) by [invoking] God, and by his names, and by the مُعَوِّدَتَانِ [q. v.], against every evil person or thing, and every disease, and an envier, and destruction, or trial. (L.) It is said of the Prophet, كَانَ يُعَوِّدُ نَفْسَهُ بِالْمُعَوِّدَتَيْنِ [He used to charm himself against evil by reciting the مُعَوِّدَتَانِ]. (L.) And عَوِّدْتَاهُ, said of the مُعَوِّدَتَانِ, means They preserved him from any evil. (Mṣb.) — عَوِّدَهُ and اُعَاعِذَهُ said of God mean He granted him protection, preservation, or refuge; protected, or preserved, him. (L.)

4: see 2, in seven places: — and see also 1, last sentence but one, in two places.

5: see 1, in two places.

6. اُعَاعِذُوا They sought protection, preservation, or refuge, one of another; or confided in, or relied upon, one another's protection, or preservation; (A, O, L, K;\*) فِي الْحَرْبِ in war. (O, L.)

10: see 1, first sentence. فَاسْتَعَاذَ بِاللَّهِ in the Kur xvi. 100 means Then say thou اُعَوِّدُ بِاللَّهِ [I seek protection, or preservation, by God; &c.]. (L.)

عَوِّدُ: see مَعَادُ, in two places. — Also A tree, or some other thing, beneath which, or in which, one takes refuge, or shelter. (L.) — A thing, such as a stone, or trunk of a tree, surrounded by things blown against it and around it by the wind. (T, L.) — Fallen leaves: (AḤn, L, K;) so called because they shelter themselves against any rising thing, such as a building or a sand-hill or a mountain. (AḤn, L.) — Vile, or ignoble, persons; or the worse or viler, or the worst or vilest, of mankind. (IAḥr, L, K.) — اُفْلَتَ فُلَانٌ مِنْهُ عَوِّدًا [Such a one escaped from him without being beaten; or without being killed, though beaten;] is said when one has frightened the other; but

not beaten him; (S, O, L, K;\*) or beaten him, desiring to kill him, but not killed him. (S, O, L.) — And مَا تَرَكْتُهُ إِلَّا عَوِّدًا مِنْهُ means I left him not save from dislike, or hatred, of him; as also عَوِّدًا مِنْهُ. (S, O, L.)

عَوِّدَةُ (S, A, O, L, K) and تَعَوِّدُ (S, O, L, K) and مَعَادَةُ (S, A, L, K) are syn., (S, A, O, L, K,) signifying A kind of amulet, phylactery, or charm, bearing an inscription, which is hung upon a man [or woman or child or horse &c.], to charm the wearer against the evil eye and against fright and diabolical possession, and which is forbidden to be hung upon the person, (L,) unless inscribed with something from the Kur-án or with the names of God, for in this case there is no harm in it: (S and Mgh voce تَمِيمَةٌ:) accord. to some of the etymologists, originally signifying an amulet, a phylactery, or a charm, upon which is [an inscription commencing with the word] اُعَوِّدُ; and afterwards applied in a general manner [as meaning any amulet]; (MF;) i. q. رَقِيَّةٌ, (K,) or تَمِيمَةٌ: (A:) or those who imagine that the مَعَادَةُ is the same as the تَمِيمَةُ are in error; for the latter is a bead: (Mgh in art. تَمَر:) [in some instances] the تَعَوِّدُ is a thing made of silver, of a round shape like the moon, but partly hollowed out in the form of the horse-shoe, tied by a string to the neck of a child, as a preservative, and in some instances engraved with an inscription: (Har p. 49:) the pl. of عَوِّدَةُ is عَوِّدُ; that of مَعَادَاتُ is مَعَادَاتُ; and that of تَعَوِّدُ is تَعَوِّدَاتُ. (L.)

عَوِّدُ: see عَوِّدُ, last sentence.

عِيَادُ [originally an inf. n. of 1]: see عَوِّدُ, in two places: — and see also مَعَادُ, in two places.

عَوِّدُ Birds taking refuge in a mountain or in some other place; as also عِيَادُ: [each app. a pl. of عَائِدٌ like as نَوَامُ and نَوَامُ are pls. of نَائِمٌ:] (L, K;) Bakhdaj says,

كَالطَّيْرِ يَنْجُونَ عِيَادًا عَوِّدًا

[Like birds saving themselves, taking refuge in a mountain or in some other place]; repeating the epithet for the sake of emphasis: or عِيَادًا may be here an inf. n. (L.) — And † Herbage growing at the feet of thorn-trees, or in a rugged place, (S, O, K,) which the cattle can hardly reach, (S, O,) or which they cannot reach; (S, O, K;) as also مَعَوِّدُ and مُعَوِّدُ: (K;) or herbage that has not risen so high as the branches [around it], and which the trees prevent the beasts from depasturing: or such as is in rugged ground and cannot be reached by the cattle: or trees growing at the foot of some rising thing, such as a building or a sand-hill or a mountain, or a tree, or a rock, that protects them; as also مَعَوِّدُ: or مُعَوِّدُ, with kesr, signifies any herbage, or plant, at the foot of a tree or stone or other thing whereby it shelters, or protects, itself: (L:) and مُعَوِّدُ, (O, K,) with fet-h to the و, (O,) herbage upon which camels pasture around tents or houses: (O, K;) or عَوِّدُ