

desert: thus expl. by El-Kanānee to Fr. (O.)

— And [hence] **أَمْرٌ عُبِيدٌ** *The desert, or waterless desert, (Fr, O, K,) that is vacant, or desolate: (K:) or the land that is vacant, or desolate: (El-Kanānee, Fr, O:) or the land that the rain has missed. (O, K.)* And sometimes it is used as meaning † *Great calamity: (TA:) it is said in a prov., وَقَعُوا فِي أَمْرٍ عُبِيدٍ تَصَاحُ حَيَاتُهَا* [for تَتَصَاحُ, lit. *They became, or found themselves, in the desert, &c., of which the serpents were hissing, one at another*], meaning † [they fell] into a great calamity. (Meyd, TA.)

**عِبَادَةٌ** (S, IKt, A, IATH, L, K) and **عُبُودِيَّةٌ** and **عُبُودَةٌ** (IKt, K) and **عَبْدِيَّةٌ** (Fr, K) and **مُعَبَّدٌ** and **مُعَبَّدَةٌ** (L) [all said by some to be inf. ns., except the fourth,] *Religious service, worship, adoration, or devotion; (L:) obedience: (S, IKt, A, K:) obedience with humility or submissiveness; humble, or submissive, obedience: (IATH, L:) or عِبَادَةٌ signifies the Doing what God approves: and عُبُودَةٌ, the approving what God does: and the primary signification of عُبُودِيَّةٌ is humility, and submissiveness: (S, A, O:) عِبَادَةٌ is rendered only to God, or a false god, or the Devil. (TA.)*

**عُبُودَةٌ**: see the next preceding paragraph, in two places: — and see **عُبُودِيَّةٌ**.

**الْعُبِيدَةُ** *The [portion, or appertenance, of the stomach, of a ruminant, called] فَحْتُ*, (O, K, TA,) also called **حَفْتُ** [q. v.]. (TA.)

**عُبُودِيَّةٌ** *The state, or condition, of a slave; slavery; servitude: (S, O, L, Mgh, K:) as also عُبُودَةٌ (S, O, L) and عَبْدِيَّةٌ (O, Mgh) and تَعْبِيدَةٌ. (L.)* — See also **عِبَادَةٌ**, in two places.

**عِبَادٌ**: see **عَبْدٌ**, last quarter.

**عِبَادِيدٌ** and **عَبَائِيدٌ**, each a pl. having no sing., *Parties of people (S, O, K) going in every direction: (S, O:) and horsemen going in every direction. (K.)* One says, **صَارَ الْقَوْمُ عِبَادِيدَ** and **عَبَائِيدَ** *The people became divided into parties going in every direction. (S, O.)* And **ذَهَبُوا عِبَادِيدَ** and **عَبَائِيدَ** *They went away in parties in every direction. (TA.)* — Also (both words, K, or the latter [only], TA,) *Far-extending roads: (K:) or diverse and far-extending roads: said to be used in this sense not with respect to coming, but only with respect to dispersion, and going away. (TA.)* — Also (or the former [only], TA) *Hills such as are called إَكَامَرٌ or أَكَامَرٌ [pls. of أَكَمَةٌ]. (K, TA.)* — And one says, **مَرَّ رَاكِبًا عِبَادِيدَهُ** *He passed, or went away, riding upon the extremities of his buttocks. (O, K.)*

**عِبَادِيدِيٌّ** (S, O) and **عَبَائِيدِيٌّ** (O, TA) rel. ns. from **عِبَادِيدٌ** (S, O) and **عَبَائِيدٌ** (O, TA) thus formed because the said ns. have no sings., (Sb, S, O, TA,) *Of, or relating to, parties of people going in every direction. (S, O.)*

**عَابِدٌ** *A seroer, a worshipper, or an adorer, of God: (L:) an obeyer of God with humility, or submissiveness: (L, Mgh:) [a devotee:] a unitarian: (L:) by a secondary application, used of him who takes for his god other than the True God, such as an idol, and the sun, &c.: (Mgh:) pl. عِبَادٌ and عِبَدَةٌ (L, Mgh) and عَبْدٌ and عَبَدٌ, all of which are also pls. of عَبْدٌ [q. v.]: (L:) [and quasi-pl. n. عَبْدٌ (like as خَدْمٌ is of خَادِمٌ), accord. to a reading of a phrase in the Kur v. 65, as expl. by some.] — And *A servant: a meaning said to be tropical. (TA.)* — See also **عَبْدٌ**, in two places.*

**تَعْبِيدَةٌ**: see **عُبُودِيَّةٌ**.

**مُعَبَّدٌ**: see **عِبَادَةٌ** = and see also **مُعَبَّدٌ**.

**مِشْحَاةٌ** *A shovel, or spade, of iron; syn. مَعَابِدٌ* (K:) pl. **مَعَابِدٌ**. (TA.)

**عَبْدٌ**, and the pl. **مَعَابِدٌ**: see **عَبْدٌ**, last quarter: = and for the former see also **عِبَادَةٌ**.

**مُعَبَّدٌ**, applied to a camel, *Rendered submissive, or tractable; broken, or trained; syn. مُدْتَلٌّ* (A, L:) or *anointed with tar, (S, O, K,) and rendered submissive, or tractable: (S, O:) or whose whole skin is anointed with tar: (Sh:) or mangy, or scabby, whose fur has fallen off by degrees, and which is set apart from the other camels to be anointed with tar: or rendered submissive by the mange, or scab: or affected with the mange, or scab; or with incurable mange or scab. (L. [And, applied to a camel, it has other meanings, which see in what follows.])* [And hence, app.,] **سَفِينَةٌ مُعَبَّدَةٌ** *A ship, or boat, tarred: (AO, S, O, L, K:) or smeared with fat, or oil. (AO, L.)* — Applied to a road, *Beaten; syn. مُدْتَلٌّ* (S, A, O, K;) *trodden: (Az, TA;) or travelled by many passengers going to and fro: (TA:) and syn. with مُدْتَلٌّ as applied to other things also. (K.)* — And [hence] *A wooden pin, peg, or stake. (Az, O, K, TA. [In the CK, الوُتْدُ is erroneously put for الوُتْدُ.])* So in the following verse of Ibn-Mukbil:

وَضَمَّتْ أَرْسَانَ الْجِيَادِ مُعَبَّدًا  
إِذَا مَا ضَرَبْنَا رَأْسَهُ لَا يَرْتَحُ

[And I made a wooden peg to be a guarantee for the ropes of the coursers: when we beat its head, it did not wobble]. (Az, O, TA.) — Also *Honoured, or treated with honour, (L, K,) and served; applied to a camel. (L.)* Thus it has two contr. significations. (K.) — And *A camel left unriden. (O, L.)* — And, applied to a stallion [camel], *Excited by lust, or by vehement lust. (O, K.)* — Also, applied to a country, or tract of land, *In which is no footprint, or track, nor any sign of the way, nor water: (O, K:) you say بَلَدٌ مُعَبَّدٌ. (O.)*

**مُعَبُّودٌ** and **مُعَبُّودِيٌّ**: see **عَبْدٌ**, last quarter.

**مُعَبَّدٌ** [and **مُعَبَّدٌ**] *A place appropriated to religious services or exercises, or acts of devotion. (TA.)*

## عبر

1. **عَبَّرَ**, aor. **عَبَّرَ**, (S, Mgh, O, Mgh, K,) inf. n. **عَبْرٌ** and **عُبُورٌ**, [the latter of which is the more common,] (S, O, Mgh, K,) *He crossed it, went across it, or passed over it, (Mgh, Mgh, K,) from one side thereof to the other; (Mgh, K;) namely, a river, (S, Mgh, O, Mgh, K,\*) and a valley, (K, TA,) &c. (S, Mgh.)* — [Hence,] **عَبَّرَ بِهِ** *see 2. — عَبَّرَ السَّبِيلَ*, (Mgh, K,) aor. **عَبَّرَ**, inf. n. **عُبُورٌ**, (TA,) *He travelled, or passed along, the way, or road; (Mgh, K,\*) as though he cut it, or furrowed it. (K,\*)* — And hence, (TA,) **عَبَّرَ**, (aor. as above, S,) † *He died: (S, O, Mgh, K:) as though he travelled the road of life: or, as F says in the B, as though he crossed over the bridge of the present world or life. (TA.)* A poet says,

فَإِنْ نَعْبُرُ فَإِنْ لَنَا لِهَاتِ  
وَإِنْ نَعْبُرُ فَتَحْنُ عَلَى نَدُورِ

i. e. † *So if we die, there are others like to us; and if we remain alive, we are waiting for that which must necessarily come to pass, as though we were bound by vows to meet it. (S, O.)* — And **عَبَّرَتِ السَّحَابُ**, aor. as above, inf. n. **عُبُورٌ**, *The clouds travelled, or passed along, quickly. (TA.)* — **عَبَّرَ الرَّوْيَا**: see 2, in two places. — And [hence, perhaps,] **عَبَّرْتُ الطَّيْرَ**, aor. **عَبَّرْتُ**, and **عَبَّرْتُ**, (O, K,) inf. n. **عَبْرٌ**, (TA,) i. q. **زَجَرْتُهَا** [I augured from the flight, or alighting-places, or cries, &c., of the birds; or I made the birds to fly away in order that I might augur from their flight, &c.]. (O, K.) — And **عَبَّرَ الْكِتَابَ**, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**, (As, S, A, O, K,\*) *He meditated upon, endeavouring to understand it, or he considered, examined, or studied, (As, S, O, K,) or he read mentally, (A,) the book, or writing, not raising his voice in doing so, (As, S, A, O, K,) i. e. in reading it. (K.)* And you say, **عَبَّرْتُ بَعْضَ الْكِتَابِ**, meaning **عَبَّرَهُ** [i. e. *He considered and compared one part of the book, or writing, with another part, in order to understand it.*] (TA.) — And **عَبَّرَ الْمَتَاعَ**, and **الْأَرْهَامَ**, (K, TA,) aor. **عَبَّرَ**, inf. n. **عَبْرٌ**, (TA,) *He examined what was the weight of the goods, and of the dirhems, and what they were. (K, TA.)* And you say, **عَبَّرْتُ الدَّرَاهِمَ فَوَجَدْتُهَا أَلْفًا**, meaning **عَبَّرْتُهَا**, i. e. *I tried, or examined, the dirhems, and found them to be a thousand. (Mgh.)* — See also 8, second sentence. — **عَبَّرَ**, with kesr, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (S;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K;) [but the former seems to be the more correct, as will be seen from what follows;] and **استَعَبَّرَ**; (A, O, K;) *He shed tears; his eyes, or eye, watered. (S, A, K, TA.)* And **عَبَّرَتْ عَيْنُهُ** *His eye shed tears, or watered; (S, O;) as also استَعَبَّرَتْ. (S.)* — And **عَبَّرَ**, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (AZ, T, O,\*) L, TA;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K;) [but see above;] *He grieved, or mourned; was sorrowful, sad, or unhappy. (AZ, T, O, L, K, TA.)*

**مَا لَهُ سَبْرٌ وَعَبْرٌ** [What aileth him? May he be sleepless by night, and may he grieve, or mourn:]