

cessor by virtue of a covenant of a Khaleefeh (or King). (TA.) [And وَلَايَةُ عَهْدٍ The succession by virtue of a covenant.] — Protection, or safeguard; a promise, or an assurance, of security or safety; responsibility, or suretiship; syn. أَمَانٌ; and ذِمَّةٌ; (Sh, S, A, O, Mṣb, K;) and ضِمَانٌ; (O, K;) as also عَهْدِي [in the O عَهْدِي] and عَهْدَانُ [which last is said in the S and O to be syn. with عَهْدٌ, but in what sense is not there specified]. (K.) Hence, رُو عَهْدٍ, an appellation given to a Christian, and a Jew, [and Sabian, who is a subject of a Muslim government,] meaning *One between whom and the Muslims a compact, or covenant, subsists, whereby the latter are responsible for his security [and freedom and toleration] as long as he acts agreeably to the compact [by living peaceably with them and paying a poll-tax];* (Mgh, * Mṣb, * TA;) [i. e. *a free non-Muslim subject of a Muslim government;*] as also مُعَاهَدٌ and مُعَاهَدٌ, the act. and pass. forms being both applied to such a person because the compact is mutual; (Mṣb;) both syn. with ذِمِّي (S:) persons of this description are called collectively أَهْلُ الْعَهْدِ. (TA.) — An oath: (S, A, O, K:) pl. عَهُودٌ: or, accord. to AHeyth, عَهْدَةٌ signifies *an oath whereby one secures himself against him with whom he makes a compact, contract, covenant, or the like, and عَهْدٌ is its pl. [or rather a coll. gen. n.].* (TA.) [But it is generally used as a sing.: hence,] one says, عَلَى عَهْدِ اللَّهِ لَا فُتْلَنَ كَذَا [The oath by attestation of (God is binding on me that I will assuredly do such a thing). (S, O.) — A writ, or diploma, of appointment to the office of a prefect or governor or the like: (S, O, K:) pl. عَهُودٌ. (TA.) — Defence of those persons, or things, that should be sacred, or inviolable, or that are entitled to reverence, respect, honour, or defence; (S, A, O, K;) and mindfulness, regard, or observance, (S, K,) of such things, (K,) or of love, or affection; occurring in this sense in a trad., in which it is said that generosity therein is a point of religion. (S.) — Fulfilment of a promise or the like. (O, K.) So in the Kur vii. 100. (O.) — The assertion of the unity of God: whence, إِلَّا مَنْ آتَاكَ بِعَهْدٍ عِنْدَ الرَّحْمَنِ عَهْدًا [Except such as hath made a covenant with the Compassionate to assert his unity], (O, K,) in the Kur [xix. 90]: (O:) and the words of a trad. relating to prayer, اُنْصِرْ عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتَ I am persevering in the observance of my covenant and promise to Thee to believe in Thee and to assert thy unity incessantly [as far as I am able]. (TA.) — Also A time; (S, * A, K;) and so عَهْدَانُ. (A, TA.) One says, كَانَ عَلَى عَهْدِ فُلَانٍ and عَهْدَانِهِ It was in the time of such a one. (A.) And كَانَ عَهْدِي ذَلِكَ فِي عَهْدِ شَبَابِي That was in the time of my youth, or young manhood. (TK.) And أَتَى عَلَيَّ عَهْدٌ طَوِيلٌ [Over which a long time has passed]. (S, in explanation of قَرِيْبَةٌ عَهْدَةٌ meaning قَدِيْمَةٌ.) — One says also, عَهْدِي بِهِ قَرِيْبٌ i. e. My meeting [with him, or it, was a short time ago]. (S, *

Mṣb.) And *قَرِيبُ الْعَهْدِ بَعْدًا* *He knew, or was acquainted with, such a thing, and was in such a state, or condition, recently, or a short time ago.* (Mṣb. [And in like manner one says *عَهْدِي بِهِ* and *حَدِيثُ عَهْدٍ*].) And *عَهْدِي بِهِ* (TA,) and *فِي حَالٍ كَذَا* (K, TA,) and *بِمَوْضِعٍ كَذَا* *I met, or met with, or I knew, [or I saw,] him, or it, in such a place, (K, TA,) and in such a state, or condition.* (TA.) And *مَا لِي بِهِ* [*I have not any knowledge of, or acquaintance with, him, or it*]. (A.) And *مَتَى عَهْدُكَ بِفُلَانٍ* *When didst thou meet, or meet with, such a one?* (Mgh:) or *see such a one?* (TA.) And *عَهْدُكَ بِالْخَيْفِ* *When didst thou near the boots?* (Mgh.) And *مَتَى عَهْدُكَ بِأَسْفَلِ فَيْكٍ* [*When didst thou see the lower part of thy mouth?*]: a prov.; said in asking a person respecting an old affair of which he has no knowledge. (L.) The saying of the poet, (Aboo-Khiraṣh El-Hudhalee, TA, and so in a copy of the S,)

- فَلَيْسَ كَعَهْدِ الدَّارِ يَا أُمَّ مَالِكٍ
- وَلَكِنْ أَحَاطَتْ بِالرَّقَابِ السَّلَامُ

[And it is not like the formerly-known state of the abode, O Umm-Málik; but chains have surrounded the necks:] is expl. as meaning, the case is not as thou knewest it; but El-Islám has come, and has subverted that case. (S, TA.) [Hence, يَنْعَبِدُ and يَنْمَعِبُ, said of the article اَلْ; meaning Used to distinguish a noun as known to the hearer, or reader, in a particular sense.] = Also A first rain; the rain immediately following which is called وَثَى: (TA:) or the first of the rain called الوَسْمَى; (IAḡr, M, K;) and so عَهْدَةٌ and عِبَادَةٌ (M, K, TA,) or, as in some copies of the K [and in the CK], عِبَادٌ, which is pl. of عَهْدٌ. (TA.) — And Rain that falls after other rain, (AHn, S, K,) while the moisture of the former yet remains; (AHn, K;) as also عَهْدَةٌ and عِبَادَةٌ: (TA:) pl. عِبَادٌ and عُهُودٌ: (S:) or عِبَادٌ, accord. to some, signifies recent rains; app. from the saying, عِبَادٌ بَعْدَ دِيمَةٍ عَلَى عِبَادٍ أَصَابَتْنا دِيمَةٌ [A continuous and still rain fell upon us after a continuous and still rain following upon عِبَاد not long anterior]: (AHn, TA:) or عِبَادٌ signifies rains of the [season called] رَيْسَع [here meaning autumn, as is shown voce نُؤُوسٌ], after the rain called الوَسْمَى: (A:) or weak, fine rain, of that which is called وَسْمَى. (IAḡr, TA.) — And عَامٌ الْعُهُودِ means The year of few rains. (TA.) = See also عَهْدَةٌ, near the middle, in two places: = and see مَعْبُدٌ, in three places.

عَبْدٌ A man who applies himself repeatedly to affairs, and to prefectures or governments or the like; or who applies himself repeatedly thereto, and to the reforming thereof; expl. by the words يَتَعَاهَدُ الْأُمُورَ وَالْوِلَايَاتِ (S, K:) or one who loves prefectures or the like, and writs of appointment thereto; expl. by الْمُحِبُّ لِلْوِلَايَاتِ وَالْعُرُودِ. (A.)

عَهْدَ: see عَهْد, former half, in two places: == and again, in the 'last quarter, in two places. == عَهْدَة [thus written, without any syll. sign], in a verse cited by AHeyth, [the measure of which shows it to be عَهْدَة or † عَهْدَة or † عَهْدَة, and in which it is applied to the depository of a secret,] is expl. as signifying [properly] *A place on which the sun does not come.* (T.A.)

عَهْدَةٌ *A written statement of a purchase or sale:* (S, Mṣb, K:) so called because one recurs to it on an occasion of doubt. (Mṣb.) And *A written statement of a confederacy, league, compact, or covenant.* (K:) — Also *A return* [to claim an indemnification for a fault or the like in a thing purchased]; syn. رَجْعَةٌ: so in the saying, لَا عَهْدَةَ [There shall be no return to claim an indemnification]: (S, O, K:) one says, أَبِيعُكَ الْمَلْسَى لَا عَهْدَةَ, i. e. [I sell to thee on the condition that] thou shalt get thee away, and not return to me, (S in this art., and S and Mṣb and K in art. مَلْسَى,) nor have any claim upon me for indemnification: (Mṣb in art.

ملس) with respect to an article of merchandise being when it is sold in a faulty state or subject to a claim on the part of its owner. (TA. [See more voce مَلَسَ.]) One says also, عَلَيْكَ فِي هَذِهِ عَهْدَةٌ لَا تَنْفَقِيَ مِنْهَا Thou art subject to a claim for acting unjustly [in respect of this, from which thou wilt not liberate thyself]. (A, TA.) And عَهْدَةُ الرَّقِيقِ ثَلَاثَةُ أَيَّامٍ The claim for indemnification for a fault in a slave, from the property of the seller, if he have sold him without making it a condition that he is clear of responsibility for any fault, is during three days, and the purchaser may return him without proof; but if he find a fault after three days, he may not return him without proof. (TA, from a trad.) And عَهْدٌ and عَهْدَةٌ signify the same: (TA:) you say, بَرِئْتُ [وَمِنْ عَهْدِهِ] إِيَّاكَ مِنْ عَهْدَةِ هَذَا الْعَبْدِ meaning I am clear of responsibility to thee for any fault that thou mayest find in this slave known to exist in him while he was with me. (AHeyth, Mgh, TA.) See 4. And you say also, عَهْدَتُهُ عَلَى فُلَانٍ The responsibility for the rectification of any fault that may be found in him, or it, is upon such a one. (S, *Mgh, Mṣb, *K, *TA.) And فِي الْأَمْرِ عَهْدَةٌ In the affair is an occasion for reverting to it for the purpose of its rectification; (Mṣb;) i. e. the affair is not yet performed soundly, thoroughly, or well, (S, O, Mṣb,) and the manager thereof has to revert to it in order to render it so. (Mṣb.) And فِيهِ عَهْدَةٌ In it is a fault, a defect, or an imperfection. (TA.) And فِي عَقْلِهِ عَهْدَةٌ In his intellect is a weakness. (S, A, O, K.) And فِي خَطِّهِ عَهْدَةٌ In his handwriting is a weakness: (K:) or badness: (A:) or faulty formation of the letters. (O.) = See also عَهْدَةٌ.

عَبْدَةُ: see عَبْد, last quarter, in two places: =
and see also عَبْد.

عُبدَانُ : see عَبْدُ, in three places.

عَهْدُ : see عَهْدُ, near the end of the paragraph.