

## عهد

**عَوْجٌ** Long-necked; applied to a gazelle, and to a she-camel, (S, O, K,) and to an ostrich, (O,) or a male ostrich. (S, K.) And A young she-camel: (O, K:) or one perfect in make: or only one beautiful in colour, long in the neck: and also applied to a gazelle, or young gazelle, in all these senses: and to a woman as meaning perfect in make, and beautiful: or long-necked. (TA.) And A long-legged ostrich: (O, K:) or it app. means thus: (L:) and [simply] an ostrich. (TA.) And A gazelle having two black lines, or stripes, on its flanks: (O, L, K:) or, accord. to As, striped in the neck. (O.) And A serpent; (O, K;) like **عَوَجٌ** and **عَمَجٌ** and **عَمَجٌ** (O:) it is said to have this meaning by El-Bushtee; but Az says that it is a mistranscription; correctly **عَوَجٌ**, with هـ. (TA.) It is also the name of A stallion of the camels, which belonged to [the tribe of] Mahrah, (O, K, TA,) characterized by the beauty of his make. (TA.)

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1. **عَهْدَ إِلَيْهِ**, (S, A, &c.,) aor. ٢, (Msb,) inf. n. **عَهَدَ**, (TA,) He enjoined, charged, bade, ordered, or commanded, him; (S, A, Mgh, O, Msb, K, TA;) as also **استعبد منه**. (A.) One says, **عَهَدْتُ إِلَيْهِ بِالْأَمْرِ** I enjoined him, or charged him, &c., to do the thing. (Msb.) And it is said in the Kur xxxvi. 60, **أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ** [Did I not enjoin you, or charge you, &c., O sons of Adam, that ye should not serve the Devil? or, saying, Serve not ye the Devil?]. (O, Msb.) [And in the same, ii. 119, **وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ** And we enjoined, or charged, &c., Abraham and Ishmael, saying, Purify ye my house.] And one says also, **عَهَدْتُ إِلَيْهِ**, meaning **تَقَدَّرَ** [i. e. He enjoined him, or charged him, &c., respecting it, or to do it]. (TK.) And He obliged him to do it. (L in art. **عَقْد**.) — Also He imposed a condition, or conditions, upon him; (A;) and so **استعبد منه** (A, K:) which latter signifies (O, K) also (K) he wrote a statement of a compact, covenant, confederacy, or league, as binding upon him. (O, K.) — And He made a compact, contract, covenant, or the like, with him; or a promise to him. (MA.) [See also 3.] — And **عَهْدَ إِلَىٰ فُلَانٍ فِي كَذَا** Such a one was, or became, or made himself, responsible, answerable, accountable, amenable, surety, or guarantee, to me, for, or in respect of, such a thing. (TK.) — **عَهْدَ وَعْدُهُ**, inf. n. **عَهَدَ**, He fulfilled his promise. (TK.) — And **عَهْدَ الْحَرَمَةِ**, inf. n. as above, He was mindful, regardful, or observant, of that which should be sacred, or inviolable; or of that which was entitled to reverence, respect, honour, or defence. (TK.) — **عَهَدَ**, (S, Mgh, Msb,) inf. n. **عَهَدَ**, (Msb, K,) He met, or met with, him, or it, (S, Mgh, Msb, K,) **عَهْدَ بِيَمَكانٍ** in such a place. (S, Mgh, Msb.) [See also **عَهْدَ** below.] — And He

knew, or was acquainted with, him, or it, (Msb, K, TA,) **عَهْدَ عَلَىٰ حَالٍ** in a state, or condition, or **عَهْدَ فِي مَكَانٍ** in a place. (TA.) And **عَهْدَ** He, or it, was known. (S, O.) One says, **عَهْدَ** The affair, or case, was as thou knewest. (Msb.) And the saying of Umm-Zarā, **عَهْدَ** (O, TA,) means Nor used he to ask respecting that which he saw, (O,) or that which he knew, (TA,) in the tent, or house, by reason of his liberality. (O, TA.) [See, again, **عَهْدَ** below.] — **عَهْدَ الْأَرْضِ**, (S,) or **الرَّوْضَةِ**, (A,) The land, or the meadow, was rained upon (S, A) by the rain called **عَهْدَ** [or **عَهْدَ**]: (A:) and **عَهْدَ الْمَكَانِ** [in the CK **بِالْمَكَانِ**] the place was rained upon by the rain called **عَهْدَ**, i. e. the first of the rain called **الْوَسْمِي**: (K:) or was altogether rained upon. (TA.)

3. **مُعَاهَدَةٌ** is between two persons; (O;) signifying The uniting with another in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, (Msb,) **عَهْدَ عَلَىٰ كَذَا** [respecting, or to do, such a thing]. (MA.) You say, **عَهْدَكَ وَتَعَاهَدُ** [He makes a compact, &c., with thee, and thou makest a compact, &c., with him]. (S, O.) [See also **عَهْدَ إِلَيْهِ**.] — And **عَاهَدَهُ** He swore to him. (K in this art., and Mgh in art. **وَتَقَى**.) — See also 5.

4. **أَنَا أَعْهَدُكَ مِنْ إِبَاقِهِ**, (Ish, O, K,) inf. n. **إِعْهَادٌ**, (K,) I hold thee clear of responsibility for his running away: (Ish, O, K, TA:) said by one who has purchased a slave. (TA.) And in like manner, **أَنَا أَعْهَدُكَ مِنْ هَذَا الْأَمْرِ** I hold thee, or make thee, secure from this thing. (TA.) Hence the term **عَهْدَةٌ**. (TA.) And the latter phrase signifies [also] I am responsible for thy security from this thing. (Ish, O, K.)

5. **تَعَهَّدَ** He renewed his acquaintance with it, or his knowledge of it; (S, O, L, Msb, K;) this is the proper signification; (Msb;) as also **اعتهد**; (O, L, K;) and **تعاهد**; (L, K;) and **مُعَاهَدَةٌ**, inf. n. **مُعَاهَدَةٌ**, (L:) and he sought it, or sought for it or after it, it being absent from him; syn. **تَقَدَّرَ**; as also **تعاهد**, and **اعتهد**: (K:) or **تَعَهَّدَ** and **تَقَدَّرَ** are used, by some, each in the place of the other; but accord. to Er-Rāghib and many others, the former signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known of it before; and the latter, he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: (MF in art. **فَقَدَ**.) or **تَعَهَّدَ** signifies he renewed his acquaintance with it, or his knowledge of it, and sought, or sought leisurely or repeatedly, to find means of rectifying it, reforming it, or putting it into a good or right or proper state: (IDrst, TA:) or he came to it, and rectified it, reformed it, or put it into a good or right or proper state: (Mgh:) or as first expl. above, and also he returned to it time after time, or went frequently to it, and rectified it, reformed it, or put it into a good or right or proper state: (Msb:) or, sim-

ply, [as also **تعاهد**], he returned, or recurred, to it time after time, [see an instance voce **أَخْرَقَ**], or went frequently to it: (Et-Tedmurree, TA:) and also [i. e. both signify also he paid repeated, or frequent, attention to it; or] he was careful, or mindful, of it; or attentive to it. (S, O, Msb.) One says also, **تَعَهَّدْتُ فُلَانًا** [I renewed my acquaintance with such a one; repaired, or betook myself, to him frequently; paid frequent attention to him; or simply paid attention to him]. (S, O.) And **تَعَهَّدْتُ ضَيْعَتِي**, (S, O, Mgh,) properly signifying I renewed my acquaintance with, or my knowledge of, my estate, is used as meaning I came to my estate, and put it into a good or right or proper condition: (Mgh:) [or I paid repeated, or frequent, or much, attention to it, taking good and effectual care of it; I husbanded it well:] or, accord. to IDrst, the verb here has the meaning given above on his authority: or, accord. to Et-Tedmurree, the meaning is that given above as his explanation; and is from **عَهْدَ** as signifying “rain that falls after other rain,” or from the same word as signifying “a place of abode in which one has known a thing:” (TA:) and one may say also **تَعَاهَدْتُ**; (Fr, Isk, Mgh;) but **تَعَهَّدْتُ** is more chaste, (El-Fārābee, S, O, Msb,) because **تَعَاهَدُ** is only between two [or more]: (S, O:) or **تعاهدت** is not allowable, (AZ, AHāt, Th, IF, Msb,) for the reason just mentioned: (IF, Msb:) AZ says that six Arabs of the desert, of chaste speech, being asked in the presence of himself and of Yoo, one after another, whether they said **تَعَهَّدْتُ ضَيْعَتِي** or **تعاهدت**, all answered, **تَعَهَّدْتُ**. (AHāt, TA.) One also says, of a man, **يَتَعَهَّدُهُ صَرْعٌ** [Epilepsy befalls him repeatedly, or time after time]. (S, O.)

6. **تَعَاهَدُوا** They united in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, **عَهْدَ عَلَىٰ كَذَا** [respecting, or to do, such a thing;] syn. **تَعَاهَدُوا**, (S and K in art. **عَقْد**,) and **تَحَالَفُوا**. (S and K in art. **حَلَف**.) — See also 5, in six places.

8: see 5, near the beginning, in two places.

10: see 1, former half, in two places. — One says also, **اسْتَعَهَّدْتُهُ مِنْ نَفْسِهِ**, meaning I made him responsible for accidents [arising, or that might arise,] from himself. (O, K.)

**عَهْدٌ** [an inf. n. of 1, q. v.: used as a simple subst.,] An injunction, a charge, a bidding, an order, or a command. (S, A, Mgh, O, Msb, K, TA.) [Pl. in this and other senses **عُهُودٌ**.] **عَهْدِي** [Pl. in this and other senses **عُهُودٌ**.] **عَهْدِي** occurring in a trad., is a phrase tropically abridged, meaning **It is in the injunction, or charge, prescribed as obligatory on me [that I should not take anything from a suckling]**. (Mgh.) — A compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, an engagement, a bond, an obligation, or a promise: (S, A, Mgh, O, L, Msb, K, TA:) pl. **عُهُودٌ**: or, accord. to AHeyth, **عَهْدَةٌ** has this meaning, and **عَهْدٌ** is its pl. [or rather a coll. gen. n.]. (TA.) Hence **عَهْدِي** The suc-