

A'Obeyd, عَذُوبٌ [like as هَجُودٌ is pl. of هَجُودٌ]: Az says that this is a mistake, for a word of the measure فَعُولٌ does not form a pl. of the measure فَعُولٌ; but [SM says] this is an extr. instance; and he who preserves an authority in his mind is an evidence against him who does not. (TA.) One says, بَاتَ عَذُوبًا, meaning *He passed the night without eating or drinking anything; because abstaining therefrom.* (O.) — عَذِبٌ signifies also [Unsheltered;] *having no covering between him and the sky;* (O, K;) and so عَذُوبٌ. (K, TA.) El-Jaadee says, describing a wild bull (ثور وحشي [a species of bovine antelope]) that had passed the night alone, tasting nothing,

- قَبَاتَ عَذُوبًا لِلَّسَمَاءِ كَأَنَّهُ
- سَهَّلَ إِذَا مَا أَقْرَدَتْهُ الْكَوَاقِبُ

[And he passed the night exposed without shelter to the sky, as though he were Canopus when the other stars have left him solitary]. (TA.)

الْأَعْدَابُ [The two most sweet things;] saliva (الرَّيْقُ, S, O, K, or الرُّضَابُ, A) and wine: (S, A, O, K; [for, in the amorous language of the Arab, the sweetness of the saliva of his beloved is often praised:]) or food and coitus. (K.)

لِجَامٍ مُعَذِّبٍ A bridle that withholds from going away in a headlong manner. (O.)

مُعَذِّبَةٌ [or مُعَذِّبَةٌ?]: see عَذَبَ.

مُعَذِّبَةٌ [for حَمْرٌ مُعَذِّبَةٌ] Wine mixed [with water, or with some other thing or things]. (A, TA.) — And معذب [app. مُعَذِّبٌ] is applied by the vulgar to Fresh ripe dates soaked with water. (TA voce مَنْقُوشٌ) = سَوْطٌ مُعَذِّبٌ A whip having an علاقة [or عَذْبَةٌ] attached to it. (TA.)

امْرَأَةٌ مُعَذَّابُ الرِّيقِ A woman whose saliva is pleasant to be swallowed, and sweet. (TA.)

عذر

1. عَذَرَهُ, aor. ʔ, inf. n. عَذَرَ (S, O, Mṣb, K) and عَذَّرَ (S, O, K) and عَذَّرِي (O, K) and مَعَذَّرَهُ and مَعَذَّرِي (K) [all of which are also used as simple substs.]; and اعذره; (S, O, Mṣb, K;) He excused him; freed, cleared, or exempted, him from blame; exculpated him: (Mṣb;) or he accepted his excuse: properly, عَذَّرْتُ signifies I cancelled evil conduct. (TA.) [See also عَذَّرَ below.] You say, عَذَّرْتُهُ فِيمَا صَنَعَ (S, O, Mṣb) I excused, or exculpated, him for what he did. (Mṣb.) And in a trad. of El-Mikdād it is said, لَقَدْ أَعَذَّرَ اللَّهُ إِلَيْكَ i.e. Verily God hath excused thee, and exempted thee from the obligation to fight against the unbelievers; for he had become extremely fat, and unable to fight. (TA.) And you say [also], عَذَّرَهُ عَنِ الشَّيْءِ He excused him for, or from, the thing. (MA.) [And accord. to Golius, عَذَّرَهُ عَلَى الشَّيْءِ, as well as فِي الشَّيْءِ: but he has not mentioned his authority: see an

explanation of عَذَّرَ, from which the former phrase was perhaps derived by him.] And عَذَّرْتُهُ مِنْ فُلَانٍ [I excused him, or held him excusable, for his conduct to such a one]; meaning, I did not blame him, but I blamed such a one. (S,* TA.) And مَنْ يَغْذِرُنِي مِنْهُ Who will excuse me, or make my excuse, if I requite him (Mṣb, TA) for his action, (Mṣb,) or for his evil action, (TA,) and will not blame me (Mṣb, TA) for it? (Mṣb:) or who will excuse me with respect to his case, and will not blame me for it? (Mṣb.) [And a similar ex. is mentioned in the TA with فِي in the place of مِنْ.] — [Hence,] عَذَّرَ, (Az, S, IKṭṭ, O, Mṣb, K,) aor. ʔ; (O, TA;) and اعذره, (S, IKṭṭ, Mṣb, K,) inf. n. اِعْذَارٌ; (TA;) He was vitious, or faulty, and corrupt: (Mṣb:) or he was guilty of many crimes, sins, faults, offences, or acts of disobedience, (S, O, Mṣb, K,) so as to render him excusable who punished him. (TA.)

It is said in a trad., نَبَيْلِكَ النَّاسُ حَتَّى يَغْذِرُوا, (O, and so in some copies of the S and K,) or يَغْذِرُوا, (so in other copies of the S and K,) both of which readings are the same in meaning, (TA,) i.e. [Men will not perish, or die,] until they are guilty of many crimes, or sins, &c.; (S, O, Mṣb, K;) meaning, (accord. to A'Obeyd, S, O,) until they deserve punishment, so as to render excusable him who punishes them. (S, A, O, TA.) And you say, اعذره مِنْ نَفْسِهِ, meaning He placed himself within the power of another. (TA.) = And عَذَّرْتُهُ I aided him, or assisted him, against an enemy. (Mṣb.) = عَذَّرَ, inf. n. عَذَّرَ, He cut, or cut off. (TA: but only the inf. n. of the verb in this sense is there mentioned.) — And [hence, probably, as is implied in a passage in the TA, (see عَذَّرَ)] عَذَّرَ, aor. ʔ, (S, O,* Mṣb, K,) inf. n. عَذَّرَ; (S, Mṣb;) and اعذره; (S, O, Mṣb, K;) both as expl. by A'Obeyd; (S;) † He circumcised a boy, (S, O, Mṣb, K,) and in like manner a girl; (S, O, Mṣb;) but when a girl is the object, حَفَضَ is more common. (S, O.) = عَذَّرَ الْفَرَسَ بِالْعِذَارِ, aor. ʔ and ʔ; and اعذره; He fastened, or bound, the horse's عِذَارٌ [q.v.]: (S, O, K;) and اعذره الْفَرَسَ he bridled the horse; syn. أَلَجَمَهُ; (K, TA;) as also عَذَّرَهُ, and اعذره: (TA:) or اعذره, (K,) or اعذره, (thus in the TA,) he put to him [or upon him] an عِذَارٌ; (K, TA;) and so عَذَّرَهُ, aor. ʔ and ʔ, inf. n. عَذَّرَ: (Mṣb:) and اعذره اللِّجَامَ he put to the لِّجَامُ [i.e. bridle or bit] an عِذَارٌ. (TA.) — And it is said in the Tahdheeb of IKṭṭ that عَذَّرْتُ الْفَرَسَ, inf. n. عَذَّرَ, signifies I cauterized the horse in the place of the عِذَارُ: — and also حملت على عذاره [an explanation in which there seems to be a mistranscription or an omission, or both; perhaps correctly عَلَى عِذَارَتِهِ I put upon the horse his عِذَارُ; a meaning given above]; and أَعَذَّرْتُهُ is a dial. var. thereof. (TA.) — عَذَّرَ said of a camel means He was branded with the mark called عِذَارٌ. (TA.) — [Hence, app., the phrase عَذَّرَهُ بِالْقَوْمِ † He branded him with blame; like عَطَمَهُ بِالْقَوْمِ, q.v.] = عَذَّرَهُ, from الْعِذْرَةُ, He (God, S)

caused him (i.e. a child, TA) to be affected with the pain, in the fauces, termed عِذْرَةٌ: and عَذَّرَ He was, or became, affected therewith: (S, K,* TA:) inf. n. عَذَّرَ and عِذْرَةٌ. (IKṭṭ, TA.)

2. عَذَّرَ, inf. n. تَعَذَّرَ, He was without excuse; (K,* TA;) as also عاذر, (K, TA,) inf. n. مُعَاذَرَةٌ: (TA:) he affected to excuse himself, but had no excuse: he excused himself, but did not adduce an excuse [that was valid]. (TA.) [See also 8.] — And He was remiss, wanting, deficient, or defective, (S, O, Mṣb, TA,) in an affair, (S, Mṣb,) setting up an excuse [for being so]; (O;) fell short, or did less than was incumbent on him, (S, O, Mṣb, TA,) in it; (S, Mṣb;) did not exert himself, or act vigorously, in it; (Mṣb, TA;) causing it to be imagined that he had an excuse when he had none. (Bḍ in ix. 91.) You say, قَامَ فُلَانٌ قِيَامَ تَعَذَّرٍ Such a one acted remissly, falling short, or doing less than was incumbent on him. (TA.) And it is said in a story of the Children of Israel, نَهَاهُمْ أَجْبَارُهُمْ تَعَذَّرِيَا Their learned men forbade them remissly: the inf. n. being here put in the place of the act. part. n. as a denotative of state; as it is in جَاءَ مُشِيًّا. (O, TA.) [See also 4.] = Also † He made, or prepared, a feast, (O, K,) such as is termed اِعْذَارٌ [q.v.] (O) or عِذَارٌ: (K;) and he invited to a feast such as is thus termed. (K. [Accord. to the TA, these are two distinct significations of the verb. See, again, 4.] = عَذَّرَ الْفَرَسَ: see 1, latter half, in two places. — عَذَّرَ عَنِّي بَعِيرَكَ, (S, O,) and اِعْذَرَهُ عَنِّي, (O,) Brand thy camel with a brand different from that of mine, in order that our camels may be known, one from the other. (S, O.) — عَذَّرَ الْغُلَامُ The hair of the boy's عِذَارٌ (K, TA) i.e. of his cheek (TA) grew. (K, TA.) = عَذَّرَ الدَّارَ (inf. n. as above, TA) He effaced the traces of the house, or dwelling. (K, TA.) = عَذَّرَهُ, (S, O, K,) inf. n. as above, (S, O,) He defiled, or besmeared, it (a thing, K) with عِذْرَةٌ [or human dung]. (S, O, K.)

3: see 2, first sentence. [And see also the last clause of the last paragraph of this art.]

4. اعذره: see 1, in five places from the commencement. — Also He had an excuse; [or he was, or became, excusable;] (S, O, K;) and so اَعْذَرَ. (S, O, K.) It is said in a prov., اَعْذَرَ مَنْ أَنْذَرَ [He has an excuse, or is excusable, who warns]. (S. [See also below: and see art. نذر.] It is held by some in the present day that the † in اعذره, in this phrase, has a privative effect, and that the meaning is, He deprives of excuse who warns: but for this I have not found any authority.] And Lebeed says, (S, O, TA,) addressing his two daughters, (O, TA,) and telling them to wail and weep a year for him after his death, (TA,)

- إِلَى الْحَوْلِ ثُمَّ اسْمِ السَّلَامِ عَلَيْكُمَا
- وَمَنْ يَبْكُ حَوْلًا كَامِلًا فَقَدْ اَعْتَذَرَ

[Until the end of the year: then the name of peace be on you both: for such as weeps a whole