

in parties in every direction. (TA.) [See عِبَادِي.]

عَبْدٌ, originally an epithet, but used as a subst., (Sb, TA,) *A male slave*; (S, A, O, L, Mṣb, K;) *i. q. مَمْلُوك*; (L, K;) [but عَبْدٌ is now generally applied to a male black slave; and مَمْلُوكٌ, to a male white slave; and this distinction has long obtained;] *contr. of حُرٌّ*; (S, A, O, L, Mṣb;) as also عَبْدٌ (L, K,) in which the ل is augmentative: (Lṭ) and *a servant, or worshipper, of God, and of a false god, or of the Devil*: (Lth, L, &c.:) [you say عَبْدُ اللَّهِ and عَبْدُ الشَّمْسِ &c.: see also عَبْدٌ, which signifies the same; and see the remarks in this paragraph on the pls. عِبِيدٌ and عِبَادٌ and عَبْدَةٌ &c.:] and *a man, or human being*; (M, A, L, K;) as being a bondman (مَرْبُوبٌ) to his Creator; (L;) applied to a male and to a female; (Ibn-Hazm, TA;) *whether free or a slave*: (K:) pl. أَعْبِدُ (S, O, Mṣb, K) and أَعْبِدَةٌ and أَعْبَادٌ (IKṭt, TA,) [all pls. of pauc.,] of which the first is the most commonly known, (Mṣb,) and عِبِيدٌ and عِبَادٌ (S, O, Mṣb, K,) which two and the first are the most commonly known of all the many pls. of عَبْدٌ, (Mṣb,) عِبِيدٌ being like كَلِيبٌ as pl. of كَلْبٌ, a rare form of pl.; (S, O;) or, accord. to some, it is a quasi-pl. n.; accord. to Ibn-Mālik, فَعِيلٌ occurs as a pl. measure, but sometimes they use it in the manner of a pl. and make it fem., as in the instance of عِبِيدٌ, and sometimes they use it in the manner of quasi-pl. ns. and make it masc., as in the instances of حَجِيجٌ and كَلِيبٌ; (MF;) [accord. to the general and more approved opinion, it is a quasi-pl. n., and therefore fem. and masc., but most commonly fem.;] and further it should be remarked that the common people agree in making a difference between عِبِيدٌ and عِبَادٌ, by the former meaning *slaves* [and by the latter meaning *servants* of God and also simply, with the article ال, mankind], saying, هَؤُلَاءِ عِبِيدٌ *these are slaves*, and هَذَا عَبْدٌ مِنْ عِبَادِ اللَّهِ [this is a servant, of the servants of God]: (Az, L:) [and a distinction is also made between عِبَادٌ and عَبْدَةٌ, respecting which see what follows:] other pls. of عَبْدٌ are عِبْدَانٌ (S, O, K,) like تَمْرَانٌ pl. of تَمْرٌ, (S, O,) and عِبْدَانٌ (S, O, K,) like جَحْشَانٌ pl. of جَحْشٌ, (S, O,) and عَبْدٌ (S, O, K,) like سَقْفٌ pl. of سَقْفٌ, (S, O,) or this is pl. of عِبِيدٌ, like رَغْفٌ pl. of رَغِيفٌ, (Zj,) and is also a pl. of عَبْدٌ, (L,) and some read [in the Kṛ v. 65] عَبْدُ الطَّاغُوتِ, (Akh, S, O,) and عَبْدٌ (MF) and عَبْدٌ and عَبْدٌ and عَبْدٌ (IKṭt, TA,) the last three of which are also pls. of عَبْدٌ: (L:) one says of the worshippers of a plurality of gods, هُمْ عِبْدَةٌ الطَّاغُوتِ [they are the servants of Et-Ṭāghoot]; but the Muslims one calls عِبَادَ اللَّهِ, meaning the servants, or worshippers, of God: (Lth, L:) [all these are pls. in the proper sense of the term, of the broken class:] and عَبْدُونَ (O, K,) a pl. of

the sound class, adopted because عَبْدٌ is originally an epithet: (TA:) and [the following, with the exception of the first, and of some which are particularized as being pls. of pls., are also said to be pls., but are properly speaking quasi-pl. ns., namely,] عَبْدٌ (O, K,) accord. to some, who read [in the Kṛ ubi suprā] عَبْدُ الطَّاغُوتِ, making the former a prefixed noun, as meaning the servants (خَدَم) of Et-Ṭāghoot; but it is a n. of the measure فَعْلٌ, like حَذَرٌ and نَدَسٌ, not a pl.; the meaning being the servant (خَادِم) of Et-Ṭāghoot; (Akh, S, O;) and it is also used by poetic license for عَبْدٌ; (Fr, T, S, O;) and عِبْدَانٌ and عِبْدِي and عِبْدِي (S, O, K;) or, accord. to some, the last of these signifies *slaves born in a state of slavery*; and the female is termed عَبْدَةٌ; and Lth says that عِبْدِي signifies a number of slaves born in a state of slavery, generation after generation; but Az says that this is a mistake, that عِبْدِي signifies the same as عِبَادُ اللَّهِ, that it is thus used in a trad., and that عِبْدِي is applied in another trad. to poor men of the class called أَهْلُ الصُّفَّةِ; (L;) and عِبْدِي and عِبْدِي and عِبَادٌ (IKṭt, TA) and عَبْدَةٌ, like مَشِيخَةٌ (T, O, K,) and مَعْبُودٌ (Yaqṣob, S, O, K) and مَعْبُودِي (IKṭt, TA,) and [pl. pl.] مَعْبُودٌ (O, K,) said to be pl. of مَعْبُودَةٌ; (TA;) and pl. pl. عِبِيدُونَ (K,) pl. of أَعْبِدُ; (TA;) and عِبِيدُونَ (Es-Suyooti, MF,) app. pl. of عِبِيدٌ. (MF.) Then enter thou among my righteous servants: (Ksh, Bd, Jel:) or it means فِي جِزْيِي [among my peculiar party]. (S, O.) — Also † Ignoble, or base-born; like as حُرٌّ is used to signify “generous,” “noble,” or “well-born.” (Mgh in art. حر.) — Also A certain plant, of sweet odour, (O, K, TA,) of which the camels are fond because it makes the milk to become plentiful, and fattens; it is sharp, or hot, (حَادٌ O, or حَارٌ TA,) in temperament; and when they depasture it they become thirsty, and seek the water: (O, TA:) so says IḤār. (O.) — And A short and broad نَصْلٌ [or arrow-head, or spear-head, or blade]. (AA, O, * K.)

عَبْدٌ: see عَابِدٌ.

عَبْدٌ: see the paragraph commencing with عَبْدٌ, latter half.

عَبْدٌ and عَابِدٌ (but the latter is rarely used, Ibn-Arafah) *Angry*. (L.) And (both words) *Disdainingly, or disdainful; scorning, or scornful*. (L.) Accord. to AA, الْعَابِدِينَ in the words of the Kṛ [xliv. 81] إِنَّ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ, means *The disdainers, or scorners, and the angry*: (S, * L:) but Ibn-Arafah rejects this assertion: (TA:) these words are variously explained; as meaning *There is not to the Compassionate a son; and I am the first of the angry disdainers or scorners of the assertion that there is: or, and I am the first of the deniers of this assertion: or, and I am the first of the worship-*

pers of God according to the unitarian doctrine, or, of the worshippers of God of this people: or if there were to the Compassionate a son, I would be the first of his worshippers: or if there be to the Compassionate a son, I am the first of worshippers; but I am not the first worshipper of God: or, accord. to Az, the best interpretation is one ascribed to Mujāhid; i. e. if there be to the Compassionate a son in your opinion, I am the first of those who have worshipped God alone, and who have thus charged you with uttering a falsehood in this your assertion. (L.)

عَبْدَةٌ: see عَبْدٌ, latter half.

عَبْدَةٌ [as a subst. from عَبْدٌ (q. v.), *Anger*. —] *Disdain, or scorn*; (S, O, L, K;) *disdain occasioned by a saying at which one is ashamed, and from which one abstains through scorn and pride*: (L:) or *intense disdain or scorn*. (A.) — *Strength*: so in the saying مَا لِيُثْبِكَ عَبْدَةٌ [There is not any strength to thy garment]. (S, O.) — *Strength and fatness*: (S, O, K:) thus in the phrase نَاقَةٌ ذَاتُ عَبْدَةٍ [A she-camel possessing strength and fatness]. (S, O.) And one says [also] نَاقَةٌ عَبْدَةٌ [if this be not a mistake for the phrase here next preceding] meaning *A strong she-camel*. (L, Mṣb.) — And *Lastingness, or continuance*; syn. بَقَاءٌ; (O, L, K, TA;) in some lexicons نَقَاءٌ; (TA;) and *strength*. (L.) One says, لَيْسَ لِيُثْبِكَ عَبْدَةٌ meaning *There is not to thy garment any lastingness, or continuance, and strength*. (Lh, L.) — Also *A stone with which perfume is bruised, or pounded*. (O, L, K.)

عَبْدِي [a rel. n. from عَبْدٌ]. الدِّرَاهِمُ الْعَبْدِيَّةُ *Certain Dirhems, which were superior to those of late times, and of greater weight*. (O, K, TA.)

عَبْدِيَّةٌ, as a subst.: see عِبَادَةٌ — and عُبُودِيَّةٌ.

عَبْدِيَّةٌ: see عَبْدٌ, last quarter.

عِبْدِي: see عَبْدٌ, latter half, in two places.

عِبْدَانٌ: } see عَبْدٌ, latter half.
عِبْدَانٌ: }

عِبْدَلٌ: see عَبْدٌ, near the beginning.

عِبْدَلِي and عِبْدَلَوِي [both post-classical, the latter, which is the more common, said by Forskāl to be an appellation of the Cucumis chate, which is app. from قَبَّاءٌ, denoting several species of cucumber; but it is] a sort of melon, [abounding in Egypt, of little flavour, eaten with sugar,] said to be thus called in relation to 'Abd-Allah Ibn-Ṭāhir, a governor of Egypt on the part of El-Ma-moon. ('Abd-El-Lateef: see pp. 52 and 54 of the Ar. text, and pp. 34 and 35, and 125-7, of De Sacy's Transl. and Notes: and see also Forskāl's Flora Ægypt. Arab. pp. lxxvi. and 168.) [See also عَجُور.]

عَبِيدٌ: see عَبْدٌ, first and last quarters.

عَبِيدٌ [dim. of عَبْدٌ. — And, used as a proper name,] *The son of the desert, or of the waterless*