

— Also *Parts of land upon which the rain called الوَسْبِي has fallen.* (TA.)

**عہد** One who makes, and with whom is made, a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement; [a confederate;] (S, O;) i. q. **مُعَاهِدٌ** [and **مُعَاهِدٌ**]. (A, K.) = Also Old, or ancient. (K.) **قَرْيَةٌ عَهْدَةٌ** means An old, or ancient, town or village. (S, O.)

**عَهْدَةٌ**: see **عَهْدٌ**, last quarter.

**عَهْدِي** and **عَهْدِي**: see **عَهْدٌ**, first quarter.

**مَعْبَدٌ** A place in which one used to know, or be acquainted with, or meet with, a thing; (S, A, O;) a place in which a thing is, or has been, known, or met with; as also **عَهْدٌ**; (K;) the latter originally an inf. n.: (TA:) an abode in which one used to know love, or desire: (TA:) and, as also **عَهْدٌ**, a place of abode to which people return: (A:) or a place of abode to which people, when they have gone far away from it, always return: (S, O:) pl. of the former **مُعَاهِدٌ**. (A.) One says, **اسْتَوْقَفَ الرُّكْبَ عَلَى عَهْدِ الْأُحْبَةِ** [He asked the company of riders to stop at the place where he used to know, or meet, the objects of love; or] at the abode to which the objects of love used to return. (A.)

**أَرْضُ مَعْبَدَةٍ** Land upon which a partial rain has fallen. (AZ, O, K.)

**مَعْبُودٌ** Known. (S, O.) **مَعْبُودٌ وَمَشْهُودٌ وَمَوْعُودٌ**, as meaning Past and present and future, are applied to denote the tenses of a verb. (Kh, L.) See also **عَهْدٌ**, last quarter. = Also, applied to a place, (K,) and, with **ة**, to a land, (أَرْضُ, S,) and to a meadow, (رَوْضَةٌ, A.) Rained upon by the rain called **عَهْدٌ** (S, K) or **عَهْدَةٌ**. (A.)

**عَهْدٌ** and **مُعَاهِدٌ**: see **عَهْدٌ**: and see also **عَهْدٌ**, former half. **مُعَاهِدٌ** [i. e. either the act. or the pass. part. n.] is mostly applied in the trads. to A person of the class called **أَهْلُ الذِّمَّةِ** [or **أَهْلُ الْعَهْدِ**, expl. voce **عَهْدٌ**]: but sometimes it is applied also to any other of the unbelievers with whom one is on terms of peace, or with whom peace has been made, for a definite time. (L.)

## عہر

1. **عَهْرُ الْمَرْأَةِ**, (K,) or **عَهْرُ الْبَيْتِ**, (M, Mgh, O,) aor. **عَهَرَ**, (M, Mgh, O, K,) inf. n. **عَهْرٌ** and **عَهَرٌ** (Mgh, O, K) and **عَهَرٌ**, (K,) or this last is a simple subst., (S,) or a quasi-inf. n., (TA,) and **عَهْرٌ** (O, K) and **عَهْرَانٌ** (O) and **عَهْرَةٌ** and **عَهْرَةٌ**; (K;) and **عَهَرَهَا**, inf. n. **عَهَرٌ**; (K;) He came to the woman by night for the purpose of adultery or fornication: (Mgh, O, TA:) and hence the committing adultery or fornication, absolutely, has become the predominant signification: (TA:) or he came to her by night for that purpose, or by day: (K:) or he committed adultery or fornication (**فُجُورٌ**) with her at any time, in the night or

in the day, i. e., with a free woman or a slave: (TA:) or **عَهَرَ بِهَا**, inf. n. **عَهَرٌ**, he committed adultery or fornication with her (**فُجِرَ بِهَا**) by night: (IKt, TA:) and **عَهَرَ**, (S, Mgh, K,) aor. **عَهَرَ**, (K, MS,) or **عَهَرَ**, (Mgh,) [but this I think a mistake,] inf. n. **عَهَرَ** and **عَهَرٌ**, (S,) or **عَهَرٌ**, (Mgh,) or all the forms mentioned above, (accord. to the K,) he committed adultery or fornication; syn. **زَنَى**, (S, K, TA,) or **فُجِرَ**; (Mgh;) as also **عَهَرَ**, aor. **عَهَرَ**, inf. n. **عَهَرَ**; (Mgh;) and **عَاهَرَ**; and **تَعَاهَرَ**: (TA:) you say **بِهَا عَاهَرَ** he committed adultery or fornication with her, i. e., with a free woman or a slave: (TA, from a trad. :) or **عَهَرَ** signifies he stole: (K:) and he followed evil, (K, TA,) whether by committing adultery or fornication, or by transgressing [in any other manner], or quitting the way of truth or justice, or forsaking the command of God: (TA:) and **تَعَاهَرَ** he was, or became, an adulterer or a fornicator, following evil: (S:) and **عَاهَرَتْ** and **تَعَاهَرَتْ** she (a woman) committed adultery or fornication: (TA:) or she was, or became, light, or active, and volatile, (Kr, K,) not remaining fixed in her place, (Kr,) without continence. (K, not added by Kr.)

3: see the preceding paragraph, in three places.

Q. Q. 1. **عَاهَرَتْ**: see 1, near the end.

Q. Q. 2. **تَعَاهَرَتْ** and **عَاهَرَتْ**: see 1, in three places.

**عَاهَرَ**: see **عَاهَرٌ**.

**عَاهَرٌ** Adultery or fornication. (S, O.) [See also 1.]

**عَهْرَةٌ**: }  
**عَاهَرَةٌ**: } see the next paragraph.  
**عَاهَرَةٌ**: }

**عَاهَرٌ** An adulterer or a fornicator; (S, O, Mgh;) as also **عَاهَرٌ** [originally an inf. n.]: and **عَاهَرَةٌ** occurs in a trad. in the same sense, as a dim. of **عَاهَرَ**: or, accord. to ISh, on the authority of Ru-beh, **عَاهَرٌ** signifies one who follows evil, whether by committing adultery or fornication, or by stealing: (O, TA:) or, as in the L, whether by committing adultery or fornication, or by transgressing [in any other manner], or quitting the way of truth or justice, or forsaking the command of God; **أَوْ قَابَسًا** being put in the L in the place of **أَوْ سَارِقًا**: (TA:) or any one who does that which induces doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion: (A, TA:) pl. **عَاهَرَاتٌ**. (Ham p. 131.) It is said in a trad., **الْوَلَدُ لِلْفَرْأَسِ وَلِلْعَاهِرِ الْحَجَرُ**, (S, Mgh, O, &c.,) i. e., The child is for the master of the bed, (Mgh, Mgh, TA,) meaning, the husband (Mgh, TA) of the child's mother, or, if she be a slave, her owner; (TA;) and for the adulterer, or fornicator, disappointment; (Mgh;) meaning, he shall have no right of relationship, (A'Obeyd, S, Mgh, O, Mgh,) nor any share in the child: (TA:) like the saying **لَهُ الشَّرَابُ**, (A'Obeyd, Mgh, O,

Mgh,) which means "[he has, or shall have, or may he have,] disappointment," (Mgh,) or "nothing:" (Mgh, O, TA:) for some of the Arabs used to establish relationship arising from adultery or fornication; therefore the law annulled this: (Mgh:) some, however, explain it agreeably with the apparent [or literal] meaning, and for the adulterer, or fornicator, stoning. (Mgh.) [See also art. **حَجَرٌ**.] — Also **عَاهَرَةٌ** (AZ, S) and **عَاهَرٌ**, (K, TA,) if not a verbal epithet, [but a possessive epithet meaning properly **عَاهِرٌ**,] (TA,) A woman who comes to a man by night for the purpose of **فُجُورٌ** [adultery or fornication], or by day; as also **مُعَاهَرَةٌ** (K) and **مُعَاهَرٌ**: (CK: [but this is app. a mistake:]) an adulteress or a fornicatress; as also **مُعَاهَرَةٌ** (AZ, S, O) and **عَاهَرَةٌ**; (S;) which last is originally **عَاهَرَةٌ**, like **تَمَرَةٌ**, with an augmentative **ي**: (Th, Mbr:) or **عَاهَرَةٌ** signifies a woman light, or active, and volatile, (Kr, O, K,) who does not remain fixed in her place, (Kr, O,) without continence: (K, not added by Kr:) and **عَاهَرَةٌ** signifies the same as **عَاهَرَةٌ**, applied to a woman. (O, TA.)

**عَاهِرٌ** A strong camel. (O, K.) — **عَاهِرَةٌ**: see **عَاهِرٌ**, near the end. — Also The [kind of goblin, or demon, called] **عُولٌ**. (O, K.)

**عَاهِرَانٌ** The male of the **عَاهِرَةٌ**, i. e. **عُولٌ**: pl. **عَاهِرَاتٌ**. (O, K.)

**عَاهِرٌ**, and with **ة**: see **عَاهِرٌ**, near the end, in three places.

## عہل

Q. Q. 1. **عَاهَلْتُ الْإِبِلَ** I left the camels to pasture by themselves, without a pastor, by night and by day: mentioned by IB, on the authority of A'Obeyd: and he cites as an ex.,

• **عَاهَلُ عَاهِلِهَا الدَّوَادُ** •  
[app. meaning Camels left to pasture by themselves, the drivers having left them to do so]. (TA.)

**عَاهِلٌ** A paramount sovereign, like a **خَلِيفَةٌ**. (S, O, K.) — And A woman having no husband: [probably because of her independence:] (AO, S, O, K:) pl. **عَوَاهِلٌ**. (O.)

**عَاهِلٌ** A swift she-camel; as also **هَيْهَلَةٌ**; (S, O, K;) and so **عَاهِلٌ** and **عَاهِلَانٌ**: (IDrd, O, K:) or all signify an excellent, strong, she-camel: (K:) or **عَاهِلٌ** signifies a large, big, she-camel; or a tall she-camel: (TA:) [see an ex. in a verse cited in the first paragraph of art. **جَمَلٌ**:] and it is also applied to the male of camels, (K, TA,) as some say; (TA;) and **عَاهِلَةٌ** to the female; (K, TA;) but, (TA,) accord. to AHát, one should not say **جَمَلٌ عَاهِلٌ**; (S, O, TA;) and some say that one should apply to a she-camel the epithet **عَاهِلَةٌ** only: (TA:) sometimes, by poetic license, they said **عَاهِلٌ**. (S, O.) — Also, applied to a man, and **عَاهِلَةٌ** applied to a woman, (K,) or both applied to a woman, (S,) That will not remain