

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. مَمْلُوكٌ*; (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 *J* is augmentative: (L:) 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 *عَابِدٌ*, which signifies the same; and see the remarks in this paragraph on the pls. عِبِيدٌ and عِبَادٌ and عِبْدَةٌ &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. *أَعْبَادٌ* (S, O, Mṣb, K) and *أَعْبِدَةٌ* and *أَعْبَادٌ*, (IKtt, 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 *كَلْبٌ* as pl. of *كَلْبٌ*, a rare form of pl.; (S, O;) or, accord. to some, it is a quasi-pl. n.; accord. to Ibn-Málik, *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 *كَلْبٌ*; (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 *عِبْدَةٌ*, respecting which see what follows:] other pls. of عَبْدٌ are *عَبْدَانٌ*, (S, O, K,) like *تَمْرَانٌ* pl. of *تَمْرٌ*, (S, O,) and *عَبْدَانٌ*, (S, O, K,) like *جِشْتَانٌ* pl. of *جِشْتٌ*, (S, O,) and *عَبْدٌ*, (S, O, K,) like *سُقْفٌ* pl. of *سُقْفٌ*, (S, O,) or this is pl. of *عَبِيدٌ*, like *رَغْفٌ* pl. of *رَغِيفٌ*, (Zj,) and is also a pl. of *عَابِدٌ*, (L,) and some read [in the *Kur* v. 65] *عَبْدُ الطَّاغُوتِ*, (Akh, S, O,) and *عَبْدٌ* (MF) and *عَبِيدٌ* and *عَبْدٌ* and *عِبَادٌ* and *عِبْدَةٌ*, (IKtt, TA,) the last three of which are also pls. of *عَابِدٌ*: (L:) one says of the worshippers of a plurality of gods, *هَرُ عِبْدَةٌ الطَّاغُوتِ* [they are the servants of *Et-Tāghoot*]; but the Muslims one calls *عِبَادُ 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 *Kur* ubi suprà] *عَبْدُ الطَّاغُوتِ*, making the former a prefixed noun, as meaning the servants (*عَدَمٌ*) of *Et-Tāghoot*; but it is a n. of the measure *فَعْلٌ*, like *حَدْرٌ* and *نَدْسٌ*, not a pl.; the meaning being the servant (*عَادِمٌ*) of *Et-Tāghoot*; (Akh, S, O;) and it is also used by poetic license for *عَبْدٌ*; (Fr, T, S, O;) and *عَبْدَانٌ* and *عَبْدَاءٌ* and *عَبْدِيٌّ*; (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 *عَبْدِيٌّ* signifies a number of slaves born in a state of slavery, generation after generation; but Az says that this is a mistake, that *عَبْدِيٌّ* signifies the same as *عِبَادُ اللَّهِ*, that it is thus used in a trad., and that *عَبْدِيٌّ* is applied in another trad. to poor men of the class called *أَهْلُ الصَّفَةِ*; (L;) and *عَبْدَاءٌ* and *عَبْدَةٌ* and *عَبْدٌ*, (IKtt, TA) and *مَعْبُدَةٌ*, like *مَشِيخَةٌ*, (T, O, K,) and *مَعْبُودَةٌ*, (Yaḥkoob, S, O, K) and *مَعْبُودِيٌّ*, (IKtt, TA,) and [pl. pl.] *مَعْبُودِيٌّ*, (O, K,) said to be pl. of *مَعْبُدَةٌ*; (TA;) and pl. pl. *عَبِيدُونَ*, (K,) pl. of *عَبِيدٌ*; (TA;) and *عَبِيدُونَ*, (Es-Suyootee, MF,) app. pl. of *عَبِيدٌ*. (MF.) *فَادْخُلِي فِي عِبَادِي*, in the *Kur* lxxxix. 29, means *Then enter thou among my righteous servants*: (Ksh, Bd, Jel:) or it means *فِي حِزْبِي* [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. *ح.ر.*) — 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 *IAḡr.* (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-Arafeh) *Angry*. (L.) And (both words) *Disdaining, or disdainful; scorning, or scornful*. (L.) Accord. to AA, *العابدين* in the words of the *Kur* [xl.iii. 81], *إِنْ كَانَ لِلرَّحْمَنِ وَتَدَّ قَانَا أَوْلَ*, *العابدين*, means *The disdainers, or scorners, and the angry*: (S,* L:) but Ibn-Arafeh 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 Mujáhid; 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 *عَبَدَ* (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 لِيُؤَبِّكَ عِبْدَةٌ* [There is not any strength to thy garment]. (S, O.) — *Strength and fatness*: (S, O, K:) thus in the phrase *نَاقَةٌ عِبْدَةٌ* [A she-camel possessing strength and fatness]. (S, O.) And one says [also] *نَاقَةٌ عِبْدَةٌ* [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 لِيُؤَبِّكَ عِبْدَةٌ*, 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.)

عَبْدِيٌّ [a rel. n. from *عَبْدٌ*]. *الدَّرَاهِمُ 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 *عَبُودِيَّةٌ*.

عَبْدِيَّةٌ: see *عَبْدٌ*, last quarter.

عَبْدِيٌّ: see *عَبْدٌ*, latter half, in two places.

عَبِيدَةٌ: } see *عَبْدٌ*, latter half.
عَبِيدَانٌ: }

عَبِيدٌ: see *عَبْدٌ*, near the beginning.

عَبْدِيٌّ and *عَبْدَلَاوِيٌّ* [both post-classical, the latter, which is the more common, said by Forskål to be an appellation of the *Cucumis chate*, which is app. from *قَشَاءٌ*, 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-Táhir, 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 Forskål's *Flora Ægypt. Arab.* pp. lxxvi. and 168.) [See also *عَجُورٌ*.]

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*