

fication of 4.) = **عَدَيْتُ لَهُ** signifies *I hated him, or it.* (ISd, K.) = **عَدَا** is also a verb by which one makes an exception, with **مَا** [preceding it] and without **مَا**: (S, K:) you say, **جَاءَنِي جَاءَنِي الْقَوْمُ مَا عَدَا زَيْدًا** [The people, or party, came to me, except Zeyd]; and **جَاءُونِي عَدَا زَيْدًا** [which means the like]; putting what follows it in the accus. case; the agent being implied in it: (S: [see this expl. in what has been said of **خَلَا** as used in the same manner:] accord. to MF, it is a verb when what follows it is put in the accus. case; and when what follows it is put in the gen. case, it is a particle, by common consent: (TA: [and the like is said in the Mughnee; i. e., that it is similar to **خَلَا** in respect of the explanations there given of the different usages of this latter; but that Sb did not know it to have been used otherwise than as having the quality of a verb:] one says, **رَأَيْتُهُمْ عَدَا أَخَاكَ** and **مَا عَدَاهُ**, meaning *مَا خَلَا* [i. e. *I saw them, except thy brother*]: and sometimes it governs the gen. case without **مَا**: thus in the M: Az says, [as though regarding it as only a particle,] when you suppress [ما], you make it to govern the accus. case as meaning **إِلَّا** and you make it to govern the gen. case as meaning **سِوَى**. (TA.)

2. **عَدَاهُ**, (S, K,) inf. n. **تَعْدِيَةٌ**, (K,) *He made him, or it, to pass [from a thing, or an affair, to another: see 1, first sentence]: (S, K:) and he made it to pass through, and go beyond; syn. أَنْفَذَهُ. (K.) — Hence **تَعْدِيَةُ الْفِعْلِ**, a phrase of the grammarians, [generally meaning † *The making the verb transitive,*] as in **خَرَجَ زَيْدٌ فَأَخْرَجْتُهُ** [Zeyd went forth and I made him to go forth]. (TA.) — See also 1, first quarter, in seven places: — and again, in the latter half, in two places.*

3. **عاداهُ**, (K, TA,) inf. n. **مُعَادَاةٌ**, (S, K, TA,) [He treated him, or regarded him, with enmity, or hostility:] the verb in this phrase is that of which the epithet is **عَدُوٌّ**, and the subst. is **عِدَاوَةٌ**. (K, TA.) [It is perhaps from one of the three phrases next following]. — **عادى الشيءُ** signifies *He was, or became, distant, or aloof, from the thing; or he made the thing to be, or become, distant, or aloof; syn. بَاعَدَهُ. (TA.) And you say, **فَلَانَ لَا يُعَادِينِي وَلَا يُوَادِينِي**, meaning *لَا يُعَادِينِي وَلَا يُجَابِينِي* [app. *Such a one will not make me to be, or become, remote, or aloof, from him, nor will he comply with me: but يُوَادِينِي لَا يُوَادِينِي properly signifies he will not take from me the دية, or bloodwit*]. (TA.) And **عَادَ رَجُلًا عَنِ الْأَرْضِ** *Draw away thy leg, or foot, from the ground.* (TA.) And **عَادَى الْأَدَاةَ عَنِ الْبَعِيرِ** *He raised [partially] the furniture (consisting of the saddle and saddle-cloth) from contact with the camel [so as to render it bearable by him]*. (ISh, TA in art. **غَلَقَ**). — **عادى شعرةً** *He took [some-what] from his hair: or he raised it, (K, TA,) in washing it: or he neglected it, and did not oil it, or anoint it: or he subjected it time after time**

to the purification termed **وَضُوعٌ**, and to washing. (TA.) — **عادى الوسادةَ** *He folded the pillow.* (TA.) — **عادى القدرَ** *He lowered one of the three stones upon which the cooking-pot rested, in order that it (the pot) might incline upon the fire.* (TA.) — **عادى بين الصيدين**, (S, \* K,) inf. n. **عِدَاةٌ** (S, K) and **مُعَادَاةٌ**, (K,) *He made a succession, of one to the other, between the two animals of the chase, (S, K,) by throwing down one of them immediately after the other, (S,) in one طَلْقٍ [or heat]. (S, K.)* Imra-el-Kays says, [describing a horse,

فَعَادَى عِدَاةً بَيْنَ ثَوْرٍ وَنَعْبَةٍ  
دِرَاكًا وَلَمْ يَنْضَحْ بِمَاءٍ فَيَغْسَلِ

[And he made a succession, of one to the other, between a wild bull and a wild cow, by running down one after the other in a single heat, overtaking uninterruptedly, and not breaking out with water (i. e. sweat) so as to become suffused therewith]. (S. [See EM p. 49.]) In like manner also **عادى رجلين** means *The piercing, or thrusting, two men, one after the other, uninterruptedly.* (TA.) — And **عاديتُهُ** [sometimes] signifies *I vied, or contended, with him in running; i. q. حَاضَرْتُهُ, from **الحَضْرُ**. (A in art. **حَضَرَ**.)*

4. **اعدى الأمرَ** *He passed from, or beyond, another, to the thing, or affair: so in the K.* (TA.) But in the M it is said, **اعداه الداءُ** signifies *The disease passed from another to him.* (TA.) And one says, **أَعْدَى فُلَانٌ فُلَانًا مِنْ خَلْقِهِ**, or **مَنْ عَلِيَّ بِهِ**, or **جَرَّبَ**, (S, TA,) i. e. *Such a one made somewhat of his natural disposition, or of a disease, or malady, that was in him, or of mange, or scab, to pass [from him] to such a one; [or infected him therewith; (see two exs., in a verse and a hemistich, cited in the first paragraph of art. جَنِي)] and **اعداه به** signifies the same: and **اعدى صاحبه** *He made his companion to acquire the like of what was in him.* (TA.) And **يُعْدِي** is said of the mange, or scab, &c., meaning *It passes from him that has it to another; (S, K;) and in like manner one says of a disease, يُتَعْدَى: (Nh, TA:) but it is said in an explanation of a trad., لَا يُعْدِي شَيْءٌ شَيْئًا [i. e. A thing (meaning disease) does not pass by its own agency to a thing]. (S, TA.) [Therefore] one says, of the mange, or scab, [or the like,] **عاداهُ اللهُ** *God made it to pass from him that had it to one that was near to him, so that he became affected therewith.* (Msb.) — One says also, of a man, **قَدَّ** *He has made evil, or mischief, to cleave to men.* (TA.) — See also 1, near the middle, in two places. — **عاداهُ عليه** *He aided, or assisted, him, (S, Mgh, Msb, K,) and strengthened him, (K,) against him; (S, Mgh, Msb, K;) and avenged him of him; (S, Msb;) namely, one who had wronged him. (S, Mgh, Msb.)* And **عاداهُ** *He (a judge) heard his accusation against another, and commanded to bring his adversary.* (Mgh.) — **عاداهُ**, (S, Msb, K, TA,) namely, a horse, (S, TA,) and also a man, (TA,) [He made**

him to run, whether gently or moderately or vehemently: or, as sometimes used,] *he made him, (K, TA,) or desired him, (S,) to go the pace termed حَضْرُ: (S, K, TA:) or he made him to go a pace nearly the same as that termed هَرَوَةٌ*, (Msb, TA,) *not so quick, (TA,) or which is not so quick, (Msb,) as that termed جَرِي: (Msb, TA: [see 1, latter half:]) and* **استعداهُ** signifies the same. (S.)

5: see 1, first quarter, in two places: and see 4. — [Hence **تعدى** said of a verb, *It was, or became, transitive.*] — **تعدى الحقُّ**: and **تعدى عليه**: see 1, second quarter, in two places. — **تعدوا** *They found milk, (K, TA,) which they drank, (TA,) and it rendered them in no need of wine: (K, TA:) so in the copies of the K; but correctly, of flesh-meat, as in the M. (TA.) — And They found pasturage for their cattle, and it rendered them in no need of purchasing fodder. (K, \* TA.) — And تعدى مهر فلانة* *He took, or received, the dowry, or bridal gift, of such a woman. (K.)*

6. **تعادى القومَ** *The people, or party, became affected, [or infected,] or smitten, (S, TA,) one with the disease of another, or one with the like of the disease of another: (S:) or died, one after another, (S, TA,) in one month, and in one year. (TA.)* And **تعادت الإبلُ** *The camels died in great numbers. (TA.) — And تعادى القومُ على بنصرهم* *The people, or party, came upon me consecutively with their aid, or assistance. (TA.) — One says also, تعادى القومَ (S, K) from العداوة (S) meaning The people, or party, treated, or regarded, one another with enmity, or hostility. (K.) — And تعادى ما بينهم* *The case, or affair, that was between them became in a bad, or corrupt, state, (S,) or complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them. (K.) — And تعادى المكانُ* *The place was, or became, dissimilar in its several parts; and uneven. (TA.)* And [hence] one says, **وجع من تعادى الوساد** [hence] *one says, [In my neck is a pain from the unevenness of the pillow from] the uneven place. (TA.) — And تعادى* *He, or it, was, or became, distant, remote, far off, or aloof, (S, \* K, \* TA,) عنه from him, or it. (S, TA.) — تعادوا* *They vied, competed, or contended for superiority, in going the pace termed العدو [meaning in running]. (K, TA.)*

8: see 1, second quarter, in three places. — **الاعتداءُ** in supplication [to God] is *The exceeding the limits of the [Prophet's] rule, or usage, that has been transmitted from generation to generation.* (TA.)

10. **الاستعدادُ** signifies *The asking, or demanding, of aid, or assistance, (Mgh, Msb,) and of vengeance, or avengement, (Mgh,) and of strengthening: (Msb:) and also the act of aiding, or assisting. (Mgh.)* You say, **استعداهُ** *He asked, or demanded, of him (i. e. the prince, or governor, or commander, S, Mgh, Msb) aid, or assistance, (S, Mgh, Msb, K,) عليه against him, (S, Mgh, Msb,) namely, one who wronged him:*