

عهد

عَوْنٌ Long-necked; applied to a gazelle, and to a she-camel, (S, O, K,) and to an ostrich, (O,) or a male ostrich. (S, K.) And A young she-camel: (O, K:) or one perfect in make: or only one beautiful in colour, long in the neck: and also applied to a gazelle, or young gazelle, in all these senses: and to a woman as meaning perfect in make, and beautiful: or long-necked. (TA.) And A long-legged ostrich: (O, K:) or it app. means thus: (L:) and [simply] an ostrich. (TA.) And A gazelle having two black lines, or stripes, on its flanks: (O, L, K:) or, accord. to As, striped in the neck. (O.) And A serpent; (O, K;) like **عَوْنٌ** and **عَمِيحٌ** and **عَمِيحٌ**: (O:) it is said to have this meaning by El-Bushtee; but Az says that it is a mistranscription; correctly **عَوْنٌ**, with م. (TA.) It is also the name of A stallion of the camels, which belonged to [the tribe of] Mahrah, (O, K, TA,) characterized by the beauty of his make. (TA.)

عهد

1. **عَبَدَ إِلَيْهِ**, (S, A, &c.,) aor. ع, (Msb,) inf. n. **عَبْدٌ**, (TA,) He enjoined, charged, bade, ordered, or commanded, him; (S, A, Mgh, O, Msb, K, TA;) as also **عَبَدَ مِنْهُ**. (A.) One says, **عَبَدْتُ إِلَيْهِ بِالْأَمْرِ** I enjoined him, or charged him, &c., to do the thing. (Msb.) And it is said in the Qur [xxxvi. 60], **لَا تَعْبُدُوا الشَّيْطَانَ** [Did I not enjoin you, or charge you, &c., O sons of Adam, that ye should not serve the Devil? or, saying, Serve not ye the Devil?]. (O, Msb.) [And in the same, ii. 119, **وَعَبَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِي** saying, Purify ye my house.] And one says also, **عَبَدَ إِلَيْهِ فِيهِ**, meaning **تَقَدَّمَ** [i. e. He enjoined him, or charged him, &c., respecting it, or to do it]. (TK.) And He obliged him to do it. (L in art. **عَقَدَ**.) — Also He imposed a condition, or conditions, upon him; (A;) and so **عَبَدَ مِنْهُ**: (A, K:) which latter signifies (O, K) also (K) he wrote a statement of a compact, covenant, confederacy, or league, as binding upon him. (O, K.) — And He made a compact, contract, covenant, or the like, with him; or a promise to him. (MA.) [See also 3.] — And **عَبَدَ إِلَىٰ فُلَانٍ فِي كَذَا** Such a one was, or became, or made himself, responsible, answerable, accountable, amenable, surety, or guarantee, to me, for, or in respect of, such a thing. (TK.) — **عَبَدَ وَعَدَهُ**, inf. n. **عَبْدٌ**, He fulfilled his promise. (TK.) — And **عَبَدَ الْحَرَمَةَ**, inf. n. as above, He was mindful, regardful, or observant, of that which should be sacred, or inviolable; or of that which was entitled to reverence, respect, honour, or defence. (TK.) — **عَبَدَهُ**, (S, Mgh, Msb,) inf. n. **عَبْدٌ**, (Msb, K,) He met, or met with, him, or it, (S, Mgh, Msb, K,*) **عَبَدَ فِي مَكَانٍ كَذَا** in such a place. (S, Mgh, Msb.) [See also **عَبَدَ** below.] — And He

knew, or was acquainted with, him, or it, (Msb, K, TA,) **عَبَدَ عَلَىٰ حَالٍ** in a state, or condition, or **عَبَدَ فِي مَكَانٍ** in a place. (TA.) And **عَبَدَ** He, or it, was known. (S, O.) One says, **عَبَدْتُ كَمَا عَبَدْتُ** The affair, or case, was as thou knewest. (Msb.) And the saying of Umm-Zarā, **وَلَا يَسْأَلُ عَمَّا عَبَدَ** (O, TA,) means Nor used he to ask respecting that which he saw, (O,) or that which he knew, (TA,) in the tent, or house, by reason of his liberality. (O, TA.) [See, again, **عَبَدَ** below.] — **عَبَدَ الْأَرْضَ**, (S,) or **الرَّوْضَةَ**, (A,) The land, or the meadow, was rained upon (S, A) by the rain called **عَبْدَةٌ** [or **عَبْدٌ**]: (A:) and **عَبَدَ الْمَكَانَ** [in the CK **بِالْمَكَانِ**] the place was rained upon by the rain called **عَبْدٌ**, i. e. the first of the rain called **الرَّوْسِيُّ**: (K:) or was altogether rained upon. (TA.)

3. **مُعَاهَدَةٌ** is between two persons; (O;) signifying The uniting with another in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, (Msb,) **عَلَىٰ كَذَا** [respecting, or to do, such a thing]. (MA.) You say, **عَبَدْتُكَ وَتَعَاهَدْتُكَ** [He makes a compact, &c., with thee, and thou makest a compact, &c., with him]. (S, O.) [See also **عَبَدَ إِلَيْهِ**.] — And **عَاهَدَهُ** He swore to him. (K in this art., and Mgh in art. **وَتَى**.) — See also 5.

4. **أَنَا أَعْبُدُكَ مِنْ إِبَاقِهِ**, (Ish, O, K,) inf. n. **إِعْبَادٌ**, (K,) I hold thee clear of responsibility for his running away: (Ish, O, K, TA:) said by one who has purchased a slave. (TA.) And in like manner, **أَنَا أَعْبُدُكَ مِنْ هَذَا الْأَمْرِ** I hold thee, or make thee, secure from this thing. (TA.) Hence the term **عَبْدَةٌ**. (TA.) And the latter phrase signifies [also] I am responsible for thy security from this thing. (Ish, O, K.)

5. **تَعَاهَدَهُ** He renewed his acquaintance with it, or his knowledge of it; (S, O, L, Msb, K;) this is the proper signification; (Msb;) as also **عَاهَدَهُ**; (O, L, K;) and **تَعَاهَدَهُ**; (L, K;) and **عَاهَدَهُ**, inf. n. **مُعَاهَدَةٌ**: (L:) and he sought it, or sought for it or after it, it being absent from him; syn. **تَقَدَّمَ**; as also **تَعَاهَدَهُ**, and **عَاهَدَهُ**: (K:) or **تَعَدَّهُ** and **تَقَدَّمَهُ** are used, by some, each in the place of the other; but accord. to Er-Rághib and many others, the former signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known of it before; and the latter, he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: (MF in art. **فَقَدَ**:) or **تَعَدَّهُ** signifies he renewed his acquaintance with it, or his knowledge of it, and sought, or sought leisurely or repeatedly, to find means of rectifying it, reforming it, or putting it into a good or right or proper state: (IDrst, TA:) or he came to it, and rectified it, reformed it, or put it into a good or right or proper state: (Mgh:) or as first expl. above, and also he returned to it time after time, or went frequently to it, and rectified it, reformed it, or put it into a good or right or proper state: (Msb:) or, sim-

ply, [as also **تَعَاهَدَهُ**,] he returned, or recurred, to it time after time, [see an instance voce **أَخْرَقَ**,] or went frequently to it: (Et-Tedmuree, TA:) and also [i. e. both signify also he paid repeated, or frequent, attention to it; or] he was careful, or mindful, of it; or attentive to it. (S, O, Msb,*) One says also, **تَعَدَّدْتُ فُلَانًا** [I renewed my acquaintance with such a one; repaired, or betook myself, to him frequently; paid frequent attention to him; or simply paid attention to him]. (S, O.) And **تَعَدَّدْتُ ضَيْعَتِي**, (S, O, Mgh,) properly signifying I renewed my acquaintance with, or my knowledge of, my estate, is used as meaning I came to my estate, and put it into a good or right or proper condition: (Mgh:) [or I paid repeated, or frequent, or much, attention to it, taking good and effectual care of it; I husbanded it well:] or, accord. to IDrst, the verb here has the meaning given above on his authority: or, accord. to Ed-Tedmuree, the meaning is that given above as his explanation; and is from **عَبَدَ** as signifying "rain that falls after other rain," or from the same word as signifying "a place of abode in which one has known a thing:" (TA:) and one may say also **تَعَاهَدْتُ**; (Fr, ISk, Mgh;) but **تَعَدَّدْتُ** is more chaste, (El-Farábee, S, O, Msb,) because **تَعَاهَدُ** is only between two [or more]: (S, O:) or **تَعَاهَدْتُ** is not allowable, (AZ, AHát, Th, IF, Msb,) for the reason just mentioned: (IF, Msb:) AZ says that six Arabs of the desert, of chaste speech, being asked in the presence of himself and of Yoo, one after another, whether they said **تَعَدَّدْتُ ضَيْعَتِي** or **تَعَاهَدْتُ**, all answered, **تَعَدَّدْتُ**. (AHát, TA.) One also says, of a man, **يَتَعَدَّدُهُ صَرَعٌ** [Epilepsy befalls him repeatedly, or time after time]. (S, O.)

6. **تَعَاهَدُوا** They united in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, [**عَلَىٰ كَذَا** respecting, or to do, such a thing;] syn. **تَعَاثَرُوا**, (S and K in art. **عَقَدَ**.) and **تَحَاثَرُوا**. (S and K in art. **حَلَفَ**.) — See also 5, in six places.

8: see 5, near the beginning, in two places.

10: see 1, former half, in two places. — One says also, **اسْتَعْبَدْتُهُ مِنْ نَفْسِهِ**, meaning I made him responsible for accidents [arising, or that might arise,] from himself. (O, K,*)

عَهْدٌ [an inf. n. of 1, q. v.: used as a simple subst.,] An injunction, a charge, a bidding, an order, or a command. (S, A, Mgh, O, Msb, K, TA.) [Pl. in this and other senses **عَهْدٌ**.] **عَهْدِي** [عَهْدِي] occurring in a trad., is a phrase tropically abridged, meaning † It is in the injunction, or charge, prescribed as obligatory on me [that I should not take anything from a suckling]. (Mgh.) — A compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, an engagement, a bond, an obligation, or a promise: (S, A, Mgh, O, L, Msb, K, TA:) pl. **عَهْدٌ**: or, accord. to AHeyth, **عَهْدَةٌ** has this meaning, and **عَهْدٌ** is its pl. [or rather a coll. gen. n.]. (TA.) Hence **وَلِيَّ عَهْدِي** The suc-