

— Also *Parts of land upon which the rain called الوَسْمِيّ 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.)*

**عہادۃ**: see **عہد**, last quarter.

**عہدی** and **عہیدی**: see **عہد**, first quarter.

**مَعَهَدٌ** *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 مَعَاهِدٌ.*

(A.) One says, **اسْتَوْقَفَ الرَّكْبَ عَلَى عَهْدِ الْأَحْبَةِ** [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.)

**أَرْضٌ مَعَهْدَةٌ** *Land upon which a partial rain has fallen. (AZ, O, K.)\**

**مَعَهْدٌ** *Known. (S, O.) مَعَهْدٌ وَمَشْهُودٌ وَمَوْعِدٌ*, are applied to denote the tenses of a verb. (Kh, L.) See also **عہد**, last quarter. = Also, applied to a place, (K,) and, with ة, to a land, (أَرْضٌ, S,) and to a meadow, (رَوْضَةٌ, A.) *Rained upon by the rain called عَهْدٌ (S, \* K) or عَهْدَةٌ. (A.)*

**عہد** and **مَعَاهِدٌ**: see **عہد**: and see also **عہد**, former half. **مَعَاهِدٌ** [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. **عہر المرأة**, (K,) or **عہر إلیہا**, (M, Mgh, O,) aor. ء, (M, Mgh, O, K,) inf. n. **عہر** and **عہر** (Mgh, O, K) and **عہر**, (K,) or this last is a simple subst., (S,) or a quasi-inf. n., (TA,) and **عہور** (O, K) and **عہران** (O) and **عہارة** and **عہورة**; (K;) and **عہارہا**, inf. n. **عہار**; (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 (فجور) with her at any time, in the night or*

*in the day, i. e., with a free woman or a slave: (TA:) or عہر بہا, inf. n. عہر, he committed adultery or fornication with her (فجور بہا) by night: (IKtt, TA:) and عہر, (S, Mgb, K,) aor. ء, (K, Mgh, O, \* TA,) or ء, (Mgh, O, \* TA,) [but this I think a mistake,] inf. n. عہر and عہر, (S,) or عہور, (Mgh, O, \* TA,) or all the forms mentioned above, (accord. to the K,) he committed adultery or fornication; syn. ذنی, (S, K, TA,) or فجور; (Mgh, O, \* TA,) as also عہر, aor. ء, inf. n. عہر; (Mgh, O, \* TA,) and عہار; and عہیر: (TA:) you say عہار بہا he committed adultery or fornication with her, i. e., with a free woman or a slave: (TA, from a trad. :) or عہر 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 عہیر he was, or became, an adulterer or a fornicator, following evil: (S:) and عہیرت and عہیرت 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.)*

**S**: see the preceding paragraph, in three places.

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

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

**عہر**: see **عہر**.

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

**عہرة**: }  
**عہرة**: } see the next paragraph.  
**عہيرة**: }

**عہر** *An adulterer or a fornicator; (S, O, Mgb;) as also عہر [originally an inf. n.]: and عہيرة occurs in a trad. in the same sense, as a dim. of عہر: or, accord. to ISH, on the authority of Ru-beh, عہر 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 فَاسِقًا 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. عہار. (Ham p. 131.) It is said in a trad., **الْوَلَدُ لِلْعَاهِرِ وَاللْعَاهِرُ لِلْحَجَرِ**, (S, Mgh, O, &c.,) i. e., *The child is for the master of the bed, (Mgh, Mgb, TA,) meaning, the husband (Mgb, TA) of the child's mother, or, if she be a slave, her owner; (TA:) and for the adulterer, or fornicator, disappointment; (Mgb;) meaning, he shall have no right of relationship, (A'Obeyd, S, Mgh, O, Mgb,) nor any share in the child: (TA:) like the saying لَهَ التَّرَابُ, (A'Obeyd, Mgh, O,**

*Mgb,) which means "[he has, or shall have, or may he have,] disappointment," (Mgb,) or "nothing:" (Mgh, O, TA:) for some of the Arabs used to establish relationship arising from adultery or fornication; therefore the law annulled this: (Mgb:) some, however, explain it agreeably with the apparent [or literal] meaning, and for the adulterer, or fornicator, stoning. (Mgh.) [See also art. حَجَر.] — Also عَاهِرَةٌ (AZ, S) and عَاهِرٌ, (K, TA,) if not a verbal epithet, [but a possessive epithet meaning properly عہر ذات,] (TA,) *A woman who comes to a man by night for the purpose of فجور [adultery or fornication], or by day; as also مَعَاهِرَةٌ (K) and مَعَاهِرٌ: (CK: [but this is app. a mistake:]) an adulteress or a fornicatress; as also مَعَاهِرَةٌ (AZ, S, O) and مَعَاهِرَةٌ; (S;) which last is originally مَعَاهِرَةٌ, like مَعَاهِرَةٌ, with an augmentative ي: (Th, Mbr:) or مَعَاهِرَةٌ 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 مَعَاهِرَةٌ signifies the same as عَاهِرَةٌ, applied to a woman. (O, TA.)**

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

**عہيران** *The male of the عہيرة, i. e. غُول: pl. عہاير. (O, K.)*

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

### عہل

Q. Q. 1. **عہلت الإبل** *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.,*

**عہل عہلتها الذواذ** [app. meaning *Camels left to pasture by themselves, the drivers having left them to do so.*] (TA.)

**عہل** *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. عہال. (O.)*

**عہل** *A swift she-camel; as also هَيْبَةٌ; (S, O, K;) and so عہول and عہال: (IDrd, \* O, \* K:) or all signify an excellent, strong, she-camel: (K:) or عہل 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. حَجَر:] and it is also applied to the male of camels, (K, TA,) as some say; (TA;) and عہلة to the female; (K, TA;) but, (TA,) accord. to AHât, one should not say عہلة only: (TA:) sometimes, by poetic license, they said عہل. (S, O.) — Also, applied to a man, and عہلة applied to a woman, (K,) or both applied to a woman, (S,) *That will not remain**