

coloured, having no leaves nor blossoms, but having much peel, and having many knots: fresh wounds are dressed with its peel, and close up in consequence thereof. (TA.)

عَادَةٌ *A custom, manner, habit, or wont; syn. دَابٌّ, and وَتِيرَةٌ (MA), or دَيْدَنْ (K):* so called because one returns to it time after time: it respects more especially actions; and عَرَفٌ, sayings; as in indicated in the Telweeh &c.; or, accord. to some, عَرَفٌ and عَادَةٌ are syn.: (MF, TA:) and accord. to El-Mufaddal, [عِيدٌ signifies the same as عَادَةٌ; for he says that] عَادَتِي عِيدِي means عَادَتِي [i. e. *My habit returned to me*: but see the next preceding paragraph, first sentence]: (L, TA:) the pl. of عَادَةٌ is عَادَاتٌ (S, O, Mṣb) and عَادٌ (S, O, Mṣb, K), or rather this is a coll. gen. n., (TA,) and عِيدٌ (L, K, TA,) mentioned by Kr, but not of valid authority, (L, TA,) [app. a mistranscription for عِيدٌ, like جَوْجٌ, a pl. of حَاجَةٌ,] and عَوَائِدٌ (Mṣb, TA,) like as حَوَائِجٌ is pl. of حَاجَةٌ; but, accord. to Z and others, this last is pl. of عَائِدَةٌ, not of عَادَةٌ. (TA.)

عَوْدَةٌ: see عَوْدٌ, first three sentences.

عَادِيٌّ *An old, or ancient, thing:* (S, A, Mgh,* O, Mṣb,* K:) as though so called in relation to the [ancient and extinct] tribe of 'Ad (عاد). (S, A, O, Mṣb.) One says خَرِبٌ عَادِيٌّ *Old, or ancient, ruins.* (Mgh.) And بَيْتٌ عَادِيٌّ *An old, or ancient, well:* (O:) or *a well strongly cased with stone or brick, and abounding with water, the origin of which is referred to [the tribe of] 'Ad.* (Mṣb.) And بِنَاءٌ عَادِيٌّ *A firm, or strong, building, the origin of which is referred to [the tribe of] 'Ad.* (Mṣb.) And أَرْضٌ عَادِيٌّ *Land possessed from ancient times.* (Mṣb.) And مَلِكٌ عَادِيٌّ *Dominion of old, or ancient, origin.* (Mṣb.) And مَجْدٌ عَادِيٌّ *Old, or ancient, glory.* (A.) [See also عَوْدٌ.]

عِيدِيَّةٌ *an appellation given to Certain excellent she-camels;* (S, O, K;) so called in relation to a stallion, (S, O, K,) well-known, (K,) that begat an excellent breed, (S, O,) named عِيدٌ: (O, K:) [so some say:] but ISd says that this is not of valid authority: (TA:) or so called in relation to El-'Eedee Ibn-En-Nadaghee Ibn-Mahrah-Ibn-Heidán: (Ibn-El-Kelbee, O, K:) or in relation to 'Ad Ibn-'Ad: or 'Adee Ibn-'Ad: (K:) but if from either of the last two, it is anomalous: (TA:) or in relation to the Benoo-'Eed-Ibn-El-'Amiree: (O, K:) Az says that he knew not the origin of their name. (L.) — And accord. to Sh, [A female lamb;] the female of the بَرْقَان [pl. of بَرْقٌ]; the male of which is called خَرُوف until he is shorn: but this was unknown to Az. (L.)

عِيدَانٌ *Tall palm-trees:* (Aṣ, S, O, K:) or the tallest of palm-trees: (K in art. عِيد:) but not so called unless the stumps of their branches have fallen off and they have become bare trunks from

top to bottom: (AHn, M, TA in art. عِيد:) or i. q. رَقْلَةٌ [q. v.]: (AO, TA in art. عِيد:) [a coll. gen. n.]: n. un. with ة: (S, O, K:) which Aṣ explains as applied to a hard, old tree, having roots penetrating to the water: and he says, ومنه هيمان وعيلان: [but what these words mean, I know not:] (TA:) the word belongs to this art. and to art. عِيد: (K in art. عِيد:) or it may belong to the present art., or to art. عدن [q. v.]. (Az, S, O.) The Prophet had a bowl [made of the wood] of an عِيدَانَةٌ (K, TA,) or, accord. to some, it is preferably written with kesr [i. e. عِيدَانَةٌ], (TA,) in which he voided his urine. (K, TA.)

عُدٌّ فَإِنَّ لَكَ عُنْدَنَا عَوَادًا حَسَنًا — **عَوَادَةٌ**: see عَوَادٌ. (S, O, K,) as also عَوَادًا and عَوَادًا (O, K,) these two only, not the first, mentioned by Fr, (O,) means [*Return thou, and thou shalt have with us what thou wilt like:* (S, O, K:) or *kind treatment.* (TA.)

نَزَالٌ [an imperative verbal noun,] like عَوَادٌ (S, O) and تَرَاكٌ (S,) means *Return thou;* syn. عُدٌّ. (S, O, K.)

عِيدِيٌّ dim. of عِيدٌ, q. v. (TA.)

عَوَادَةٌ: see عَوْدٌ, first and second sentences. — Also, (S, O, K,) and if you elide the ة you say عَوَادٌ, like لَمَاطٌ and قَضَارٌ (Az, TA,) [in the O عَوَادَةٌ and عَوَادَةٌ with damm, (but the former is probably a mistranscription,)] *Food brought again after its having been once eaten of:* (S, O:) or *food brought again for a particular man after a party has finished eating.* (A, K.)

عَوَادٌ *A player upon the عود [or lute]:* (K:) or *one who makes, (يَتَخَدُّ) the stringed عود [or lute];* (O;) or *a maker (مَتَخَدُّ) of عِيدَان [or lutes].* (TA.) [Fem. with ة.]

عَائِدٌ *A visiter of one who is sick:* (Mṣb, TA:) thus it more commonly and especially means: but it also signifies *any visiter of another, who comes time after time:* (TA:) pl. عَوَائِدٌ (Mṣb, K) and عَوَادٌ (K,) or [rather] عَوْدٌ and عَوَادٌ signify the same, like زَوْرٌ and زَوَارٌ (Fr, O, TA,) but عَوْدٌ is a quasi-pl. n. like as صَحْبٌ is of صَاحِبٌ: (TA:) the fem. is عَائِدَةٌ, of which the pl. is عَوْدٌ (Az, Mṣb, TA,) incorrectly said in the K to be a pl. of عَائِدٌ; and عَوَائِدٌ also is a pl. of the fem. (TA.)

عَائِدَةٌ fem. of عَائِدٌ [q. v.]. (Az, Mṣb, TA.) — **عَائِدَةُ الْكَلَامِ**: see 4. — **عَائِدَةٌ** also signifies *Favour, kindness, pity, compassion, or mercy:* (S, O, K:) *a favour, a benefit, an act of beneficence or kindness: a gratuity, or free gift:* (K:) and [a return, i. e.] *advantage, profit, or utility; or a cause, or means, thereof:* (S, O, K:) a subst. from عَادٌ بِمَعْرُوفٍ: (Mṣb:) pl. عَوَائِدٌ. (A.) One says, **فُلَانٌ ذُو صَفْحٍ وَعَائِدَةٌ** *Such a one is a person of forgiving disposition, and of favour, kindness, or pity.* (S, A, O.) And **لَكَثِيرٌ إِنَّهُ لَكَثِيرٌ** *Verily he is one who confers,*

or bestows, many favours, or benefits, upon his people]. (A.)

هَذَا الشَّيْءُ أَعْوَدُ عَلَيْكَ مِنْ كَذَا means *This thing is more remunerative, advantageous, or profitable, to thee than such a thing:* (S, O, K:*) or *more easy, or convenient, to thee.* (A,* TA.)

مَعَادٌ, signifying *Return*, is originally مَعْوَدٌ. (Iath, TA.) See عَوْدٌ, first and third sentences. — Also *A place to which a person, or thing, returns: a place, state, or result, to which a person, or thing, eventually comes; a place of destination, or an ultimate state or condition:* syn. مَرْجِعٌ and مَصِيرٌ. (S, A, O, K.) — [Hence,] **المَعَادُ** signifies [particularly] *The ultimate state of existence, in the world to come;* syn. **الْآخِرَةُ**; (M, K, TA;) [and] so **مَعَادُ السَّخْتِي**: (S, O:) *the place to which one comes on the day of resurrection.* (TA.) And **Paradise**. (K.) And **Mekkeh**: (O, K:) the conquest of which was promised to the Prophet: (TA:) so called because the pilgrims return to it. (O.) **لِرَادِكَ إِلَى مَعَادٍ**, in the Kur [xxviii. 85], is expl. as meaning *will assuredly return thee, or restore thee, to Mekkeh:* (O, K:) or **مَعَاد** here means *Paradise:* (K:) or *thy fixed place in Paradise:* (I'Ab, TA:) or *the place of thy birth:* (Fr, TA:) or *thy home and town:* (Th, TA:) or *thy usual state in which thou wast born: or thy original condition among the sons of Hāshim:* or, accord. to most of the expositors, the words mean *will assuredly raise thee from the dead.* (TA.) — And **The pilgrimage**. (K.) — And **مَعَادٌ** (Lth, TA) and **مَعَادَةٌ** (Lth, A, TA) *A place of wailing for a dead person:* (Lth, A, TA:) so called because people return to it time after time: (Lth,* A:) pl. مَعَاوِدٌ. (A.) [Hence,] one says, **لَالِ فُلَانٍ مَعَادَةٌ**, meaning *An affliction has happened to the family of such a one, the people coming to them in the places of wailing for the dead, or in other places, and the women talking of him.* (Lth, TA.)

مَعْوُودٌ and **مَعْوَدٌ**, (K,) the latter anomalous, (TA,) *A sick person visited.* (K.)

مُعِيدٌ *A stallion-camel that has covered repeatedly;* (S, M, O, K;) and *that does not require assistance in his doing so.* (Sh, O.) — And hence, (Sh, O,) applied to a man *Acquainted with affairs, (Sh, O, K,) not inexperienced therein, (Sh, O,) possessing skill and ability to do a thing.* (O, K,*) One says, **فُلَانٌ مُعِيدٌ لِبَذَا الْأَمْرِ**, meaning *Such a one is able to do this thing:* (S, O, Mṣb, K:*) because accustomed, or habituated, to it. (Mṣb.) — And hence, (O,) or because he returns to his prey time after time, (TA,) **The lion**, (O, K, TA.) — **المُعِيدِيُّ المُبِيدِيُّ** applied to God: — and **مُعِيدٌ مُبِيدٌ** applied to a man, and to a horse: see art. **بَدَأَ**. — **مُعِيدٌ** also signifies *A road travelled and trodden time after time.* (TA.) [See also عَوْدٌ.]

مَعَادَةٌ: see مَعَادٌ, last two sentences.

مَعَاوِدٌ *Persevering;* (Lth, A, K;) applied to a man. (Lth, A.) — **A courageous man;** (S, O,