

ك; because he does not become weary of conflict. (S, O.) — And One skilful in his work. (A.)

عود

1. عَادَ بِهِ, aor. يَعُوذُ, (S, A, O, L, Mṣb,) inf. n. عُوذٌ (O, L, K) and عِيَاذٌ and مَعَاذٌ (O, L, Mṣb, K) and مَعَاذَةٌ; (O, K;) and بِهِ يَعُوذُ; (O, L, Mṣb, K;*) and بِهِ اسْتَعَاذَ; (S, A, O, L, Mṣb, K;*) He sought protection, or preservation, by him; sought, or took, refuge in him; had recourse to him for protection, preservation, or refuge; sought his protection, or preservation; confided or trusted or put his trust in him, or relied upon him, for protection, or preservation; (S, A, O, L, Mṣb, K;) namely, God, (S, A, O, L, Mṣb,) or a man; (S, O;) [and in like manner used in relation to a place; مَنِ كَذَا and عَنْهُ from such a thing; or followed by مَنْ أَنْ, or only أَنْ, and a mansoob aorist.] إِيْمًا قَالَهَا تَعُوذًا, occurring in a trad., means He only said it (referring to the profession of the faith) to seek protection, or preservation, thereby from slaughter; not being sincere in his profession of El-Islám. (L.) And one says, مَعَاذَ اللَّهِ, (S, A, O, L, K,) and مَعَاذَةَ اللَّهِ, (S, O, L, K,) and مَعَاذَ وَجْهِ اللَّهِ, and مَعَاذَةَ وَجْهِ اللَّهِ, (S, O, L,) and عِيَاذَ اللَّهِ, (A,) meaning أَعُوذُ بِاللَّهِ مَعَاذًا [I seek protection, or preservation, by God; &c.; which is equivalent to the saying may God protect me, or preserve me]: (S, A, O, L, K;) مَعَاذًا [as also مَعَاذَةٌ being here used instead of the verb because it is an inf. n., though [accord. to some] not employed as such [in other cases], like as is the case in the phrase سُبْحَانَ اللَّهِ. (S, O, L.) [One says also, مِنْ أَنْ أَفْعَلَ كَذَا, مَعَاذَ اللَّهِ أَنْ أَفْعَلَ كَذَا, for مَعَاذَ اللَّهِ أَنْ أَفْعَلَ كَذَا, I seek preservation by God, &c., from my doing such a thing; as though meaning may God preserve me from doing such a thing; see an ex. in the Kur xii. 79: and] some reckon مَعَاذَ اللَّهِ among the forms of oaths. (MF.) [In like manner also,] أَعُوذُ بِاللَّهِ مِنْكَ means أَعُوذُ بِاللَّهِ مِنْكَ [I seek protection, or preservation, by God, &c., from thee]. (S, O, L, K;*) [See also the phrase عَائِدًا بِاللَّهِ, voce عَائِدٌ.] — عَائِدَتْ بَوَدَّهَا + She (a camel) stayed with her young one, and attended to it affectionately, as long as it remained little, is as though it were an inverted phrase, meaning عَادَ بِهَا وَوَدَّهَا [her young sought protection by her: or it may be from what next follows]. (TA.) — عَادَ بِالْعَظْمِ † It (flesh-meat) clave to the bone: (S, O, L, K;*) a tropical phrase. (A.) — And عَادَتْ, [aor. تَعُوذُ,] (L, K,) inf. n. عِيَاذٌ (S, O, L, K) and عُوذٌ; (S, L; [in the O عُوذَةٌ;]) and عَادَتْ, and عُوذَتْ; (L, K;) + She (a gazelle, S, O, L, K, and a camel, and a mare, S, O, L, and any female, L, K) was in the state of such as is termed عَائِدٌ [q. v.]; or that of having recently brought forth. (S, O, L, K.) One says, هِيَ فِي عِيَاذِهَا She is in the early stage of the period after having brought forth. (S, O, L.)

2. أَعْدْتُهُ بِهِ, and عَوَّذْتُ غَيْرِي بِفُلَانٍ, I made

another to seek protection, or preservation, by such a one; to seek, or take, refuge in him; to have recourse to him for protection, preservation, or refuge; to seek his protection, or preservation; to confide, or trust, or put his trust, in him, or to rely upon him, for protection, or preservation; (S, O, L;*) [مَنِ كَذَا and عَنْهُ from such a thing: and in like manner, عَوَّذْتُهُ بِاللَّهِ, and أَعْدْتُهُ بِهِ, I made him to seek protection, or preservation, by God; &c.] — And عَوَّذْتُهُ بِكَذَا I prayed for his protection, or preservation, by such a thing [i. e. by invoking God, or uttering some charm; مَنْ كَذَا from such a thing; and أَنْ يَفْعَلَ كَذَا from his doing such a thing; as also أَعْدْتُهُ بِهِ, of which see an ex. in art. يَبِيسُ, conj. 2]. (Har p. 49.) — And عَوَّذَهُ [and أَعَادَهُ] He charmed him [against such a thing (مَنِ كَذَا)]; or fortified him by a charm, or an amulet. (L.) And أَعْدْتُهُ بِاللَّهِ and أَعْدْتُهُ بِهِ I charmed him (i. e. a child) [by invoking God]. (Mṣb. [Both mentioned in the present art. thereof, and the former said in art. رَقِي, of the same to be syn. with رَقَيْتُهُ.]) And بِالْمَعْوِذَاتَيْنِ, and بِأَسْمَائِهِ, and عَوَّذْتُ فُلَانًا بِاللَّهِ, I said to such a one, I charm thee (أَعِيدُكَ) by [invoking] God, and by his names, and by the مَعْوِذَاتَانِ [q. v.], against every evil person or thing, and every disease, and an envier, and destruction, or trial. (L.) It is said of the Prophet, كَانَ يُعَوِّذُ نَفْسَهُ بِالْمَعْوِذَاتَيْنِ [He used to charm himself against evil by reciting the مَعْوِذَاتَانِ]. (L.) And عَوَّذْتَاهُ, said of the مَعْوِذَاتَانِ, means They preserved him from any evil. (Mṣb.) — عَوَّذَهُ and أَعَادَهُ said of God mean He granted him protection, preservation, or refuge; protected, or preserved, him. (L.)

4: see 2, in seven places: — and see also 1, last sentence but one, in two places.

5: see 1, in two places.

6. تَعَاوَدُوا They sought protection, preservation, or refuge, one of another; or confided in, or relied upon, one another's protection, or preservation; (A, O, L, K;*) فِي الْحَرْبِ in war. (O, L.)

10: see 1, first sentence. فَاسْتَعَاذَ بِاللَّهِ in the Kur xvi. 100 means Then say thou أَعُوذُ بِاللَّهِ [I seek protection, or preservation, by God; &c.]. (L.)

عَوَّذَ: see مَعَاذٌ, in two places. — Also A tree, or some other thing, beneath which, or in which, one takes refuge, or shelter. (L.) — A thing, such as a stone, or trunk of a tree, surrounded by things blown against it and around it by the wind. (T, L.) — Fallen leaves: (AḤn, L, K;) so called because they shelter themselves against any rising thing, such as a building or a sand-hill or a mountain. (AḤn, L.) — Vile, or ignoble, persons; or the worse or viler, or the worst or vilest, of mankind. (IAq, L, K.) — أَفَلَتَ فُلَانٌ مِنْهُ عَوَّذًا [Such a one escaped from him without being beaten; or without being killed, though beaten;] is said when one has frightened the other; but

not beaten him; (S, O, L, K;*) or beaten him, desiring to kill him, but not killed him. (S, O, L.) — And مَا تَرَكْتُهُ إِلَّا عَوَّذًا مِنْهُ means I left him not save from dislike, or hatred, of him; as also مِنْهُ عَوَّذًا. (S, O, L.)

عُوذَةٌ (S, A, O, L, K) and تَعْوِذٌ (S, O, L, K) and مَعَاذَةٌ (S, A, L, K) are syn., (S, A, O, L, K,) signifying A kind of amulet, phylactery, or charm, bearing an inscription, which is hung upon a man [or woman or child or horse &c.], to charm the wearer against the evil eye and against fright and diabolical possession, and which is forbidden to be hung upon the person, (L,) unless inscribed with something from the Kur-án or with the names of God, for in this case there is no harm in it: (S and Mgh voce تَمِيمَةٌ:) accord. to some of the etymologists, originally signifying an amulet, a phylactery, or a charm, upon which is [an inscription commencing with the word] أَعُوذُ; and afterwards applied in a general manner [as meaning any amulet]; (MF;) i. q. رَقِيَّةٌ, (K,) or تَمِيمَةٌ: (A:) or those who imagine that the مَعَاذَةُ is the same as the تَمِيمَةُ are in error; for the latter is a bead: (Mgh in art. تَمِيمَةٌ:) [in some instances] the تَعْوِذُ is a thing made of silver, of a round shape like the moon, but partly hollowed out in the form of the horse-shoe, tied by a string to the neck of a child, as a preservative, and in some instances engraved with an inscription: (Har p. 49:) the pl. of عُوذَةٌ is عُوذٌ; that of تَعْوِذٌ is تَعَاوِذٌ; and that of مَعَاذَةٌ is مَعَاذَاتٌ. (L.)

عَوَاذٌ: see عَوَّذَ, last sentence.

عِيَاذٌ [originally an inf. n. of 1]: see عَوَّذَ, in two places: — and see also مَعَاذٌ, in two places.

عَوَّذَ Birds taking refuge in a mountain or in some other place; as also عِيَاذٌ: [each app. a pl. of عَائِدٌ; like as نَوْمٌ and نَيْمٌ are pls. of نَائِمٌ:] (L, K;) Bakhdaj says,

• كَالطَّيْرِ يَنْجُونَ عِيَاذًا عَوَّذًا •

[Like birds saving themselves, taking refuge in a mountain or in some other place]; repeating the epithet for the sake of emphasis: or عِيَاذًا may be here an inf. n. (L.) — And † Herbage growing at the feet of thorn-trees, or in a rugged place, (S, O, K,) which the cattle can hardly reach, (S, O,) or which they cannot reach; (S, O, K;) as also مَعُوذٌ and مَعُوذٌ: (K;) or herbage that has not risen so high as the branches [around it], and which the trees prevent the beasts from depasturing: or such as is in rugged ground and cannot be reached by the cattle: or trees growing at the foot of some rising thing, such as a building or a sand-hill or a mountain, or a tree, or a rock, that protects them; as also مَعُوذٌ: or مَعُوذٌ, with kesr, signifies any herbage, or plant, at the foot of a tree or stone or other thing whereby it shelters, or protects, itself: (L:) and مَعُوذٌ, (O, K,) with fet-ḥ to the و, (O,) herbage upon which camels pasture around tents or houses: (O, K:) or عَوَّذَ