

in parties in every direction. (TA.) [See عَبَادِيْدٌ.]

عَبْدٌ, originally an epithet, but used as a subst., (Sb, TA,) *A male slave*; (S, A, O, L, Mṣb, K;) *i. q. مَمْلُوكٌ*; (L, K;) [but عَبْدٌ is now generally applied to *a male black slave*; and مَمْلُوكٌ, to *a male white slave*; and this distinction has long obtained;] *contr. of حُرٌّ*; (S, A, O, L, Mṣb;) as also عَبْدَلٌ (L, K,) in which the ل is augmentative: (L.) and *a servant, or worshipper, of God, and of a false god, or of the Devil*: (Lth, L, &c. :) [you say *عَبْدُ اللَّهِ* and *عَبْدُ الشَّمْسِ* &c. : see also *عَابِدٌ*, which signifies the same; and see the remarks in this paragraph on the pls. عِبِيدٌ and عِبَادٌ and عَبْدَةٌ &c. :] and *a man, or human being*; (M, A, L, K;) as being *a bondman (مَرْبُوبٌ) to his Creator*; (L;) applied to *a male and to a female*; (Ibn-Hazm, TA;) *whether free or a slave*: (K:) pl. *أَعْبِدٌ* (S, O, Mṣb, K) and *أَعْبِدَةٌ* and *أَعْبَادٌ* (IKṭt, TA,) [all pls. of pauc.,] of which the first is the most commonly known, (Mṣb,) and عَبِيدٌ and عِبَادٌ (S, O, Mṣb, K,) which two and the first are the most commonly known of all the many pls. of عَبْدٌ, (Mṣb,) عَبِيدٌ being like *كَلْبٌ* as pl. of *كَلْبٌ*, a rare form of pl.; (S, O;) or, accord. to some, it is a quasi-pl. n.; accord. to Ibn-Málik, *فَعِيلٌ* occurs as a pl. measure, but sometimes they use it in the manner of a pl. and make it fem., as in the instance of عَبِيدٌ, and sometimes they use it in the manner of quasi-pl. ns. and make it masc., as in the instances of *حَجِيجٌ* and *كَلْبٌ*; (MF;) [accord. to the general and more approved opinion, it is a quasi-pl. n., and therefore fem. and masc., but most commonly fem.;] and further it should be remarked that the common people agree in making a difference between عَبِيدٌ and عِبَادٌ, by the former meaning *slaves* [and by the latter meaning *servants of God* and also simply, with the article *ال*, *mankind*], saying, *هَؤُلَاءِ عِبِيدٌ*, *these are slaves*, and *هَذَا عَبْدٌ مِّنْ عِبَادِ اللَّهِ* [this is a servant, of the servants of God]: (Az, L:) [and a distinction is also made between عِبَادٌ and عَبْدَةٌ, respecting which see what follows:] other pls. of عَبْدٌ are *عَبْدَانٌ* (S, O, K,) like *تَمْرَانٌ* pl. of *تَمْرٌ*, (S, O,) and *عَبْدَانٌ* (S, O, K,) like *جَحْشَانٌ* pl. of *جَحْشٌ* (S, O,) and *عَبْدٌ* (S, O, K,) like *سُقْفٌ* pl. of *سُقْفٌ* (S, O,) or this is pl. of *عَبِيدٌ*, like *رَغْفٌ* pl. of *رَغْفٌ* (Zj,) and is also a pl. of *عَابِدٌ* (L,) and some read [in the *Kur* v. 65] *عَبْدُ الطَّاغُوتِ* (Akh, S, O,) and *عَبْدٌ* (MF) and *عَبُودٌ* and *عَبْدٌ* and *عِبَادٌ* and *عَبْدَةٌ* (IKṭt, TA,) the last three of which are also pls. of *عَابِدٌ*: (L:) one says of the worshippers of a plurality of gods, *هُمَّ عِبَادَةٌ الطَّاغُوتِ* [they are the servants of *Et-Tāghoot*]; but the Muslims one calls *عِبَادُ اللَّهِ*, meaning *the servants, or worshippers, of God*: (Lth, L:) [all these are pls. in the proper sense of the term, of the broken class:] and *عَبْدُونَ* (O, K,) a pl. of

the sound class, adopted because عَبْدٌ is originally an epithet: (TA:) and [the following, with the exception of the first, and of some which are particularized as being pls. of pls., are also said to be pls., but are properly speaking quasi-pl. ns., namely,] عَبْدٌ (O, K,) accord. to some, who read [in the *Kur* ubi suprā] *عَبْدُ الطَّاغُوتِ*, making the former a prefixed noun, as meaning *the servants (خَدَمٌ) of Et-Tāghoot*; but it is a n. of the measure *فَعْلٌ*, like *حَدْرٌ* and *نَدْسٌ*, not a pl.; the meaning being *the servant (خَادِمٌ) of Et-Tāghoot*; (Akh, S, O;) and it is also used by poetic license for عَبْدٌ; (Fr, T, S, O;) and عَبْدَانٌ and عَبْدَاءٌ and عَبْدِيٌّ (S, O, K;) or, accord. to some, the last of these signifies *slaves born in a state of slavery*; and the female is termed عَبْدَةٌ; and Lth says that عَبْدِيٌّ signifies *a number of slaves born in a state of slavery, generation after generation*; but Az says that this is a mistake, that عَبْدِيٌّ signifies the same as *عِبَادُ اللَّهِ*, that it is thus used in a trad., and that عَبْدِيٌّ is applied in another trad. to poor men of the class called *أَهْلُ الصَّفَةِ*; (L;) and عَبْدَاءٌ and عَبْدَةٌ and عَبْدٌ (IKṭt, TA) and عَبْدَةٌ, like *مَشِيحَةٌ* (T, O, K,) and *مَعْبُودَةٌ* (Yaqoob, S, O, K) and *مَعْبُودِيٌّ* (IKṭt, TA,) and [pl. pl.] *مَعْبَادٌ* (O, K,) said to be pl. of *مَعْبُدَةٌ*; (TA;) and pl. pl. *عَبِيدُونَ* (K,) pl. of *أَعْبِدٌ*; (TA;) and *عَبِيدُونَ* (Es-Suyootee, MF,) app. pl. of عَبِيدٌ. (MF.) *ثُمَّ ادْخُلِي فِي عِبَادِي*, in the *Kur* lxxxix. 29, means *Then enter thou among my righteous servants*: (Ksh, Bḍ, Jel:) or it means *فِي حِزْبِي* [among my peculiar party]. (S, O.) — Also † *Ignoble, or base-born*; like as *حُرٌّ* is used to signify “generous,” “noble,” or “well-born.” (Mgh in art. *حُرٌّ*) = Also *A certain plant, of sweet odour*, (O, K, TA,) *of which the camels are fond because it makes the milk to become plentiful, and fattens; it is sharp, or hot*, (حَادٌ O, or حَارٌ TA,) *in temperament; and when they depasture it they become thirsty, and seek the water*: (O, TA:) so says *IAḡr.* (O.) = And *A short and broad نَصْلٌ* [or *arrow-head, or spear-head, or blade*]. (AA, O,* K.)

عَبْدٌ: see *عَابِدٌ*.

عَبْدٌ: see the paragraph commencing with عَبْدٌ, latter half.

عَبْدٌ and عَبِيدٌ (but the latter is rarely used, Ibn-ʿArāfeh) *Angry*. (L.) And (both words) *Disdainity, or disdainful; scorning, or scornful*. (L.) Accord. to AA, *العَابِدِينَ* in the words of the *Kur* [xliii. 81], *إِنَّ كَانَ لِلرَّحْمَنِ وَدَّ قَانَا أَوْلَى* *العَابِدِينَ*, means *The disdainers, or scorners, and the angry*: (S,* L:) but Ibn-ʿArāfeh rejects this assertion: (TA:) these words are variously explained; as meaning *There is not to the Compassionate a son; and I am the first of the angry disdainers or scorners of the assertion that there is: or, and I am the first of the deniers of this assertion: or, and I am the first of the worship-*

pers of God according to the unitarian doctrine, or, of the worshippers of God of this people: or if there were to the Compassionate a son, I would be the first of his worshippers: or if there be to the Compassionate a son, I am the first of worshippers; but I am not the first worshipper of God: or, accord. to Az, the best interpretation is one ascribed to Mujāhid; i. e. if there be to the Compassionate a son in your opinion, I am the first of those who have worshipped God alone, and who have thus charged you with uttering a falsehood in this your assertion. (L.)

عَبْدَةٌ: see عَبْدٌ, latter half.

عَبْدَةٌ [as a subst. from عَبْدٌ (q. v.), *Anger*. — *Disdain, or scorn*; (S, O, L, K;) *disdain occasioned by a saying at which one is ashamed, and from which one abstains through scorn and pride*: (L:) or *intense disdain or scorn*. (A.) — *Strength*: so in the saying *مَا لِيُؤَبِّكَ عَبْدَةٌ* [There is not any strength to thy garment]. (S, O.) — *Strength and fatness*: (S, O, K:) thus in the phrase *نَاقَةٌ عَبْدَةٌ* [A she-camel possessing strength and fatness]. (S, O.) And one says [also] *نَاقَةٌ عَبْدَةٌ* [if this be not a mistake for the phrase here next preceding] meaning *A strong she-camel*. (L, Mṣb.) — And *Lastingness, or continuance*; syn. *بَقَاءٌ*; (O, L, K, TA;) in some lexicons *نَقَاءٌ*; (TA;) and *strength*. (L.) One says, *لَيْسَ لِيُؤَبِّكَ عَبْدَةٌ*, meaning *There is not to thy garment any lastingness, or continuance, and strength*. (Lh, L.) = Also *A stone with which perfume is bruised, or pounded*. (O, L, K.)

عَبْدِيٌّ [a rel. n. from عَبْدٌ]. *الدَّرَاهِمُ الْعَبْدِيَّةُ* *Certain Dirhems, which were superior to those of late times, and of greater weight*. (O, K, TA.)

عَبْدِيَّةٌ, as a subst.: see *عِبَادَةٌ*: — and *عَبُودِيَّةٌ*.

عَبْدَةٌ: see عَبْدٌ, last quarter.

عَبْدِيٌّ: see عَبْدٌ, latter half, in two places.

عَبْدَاءٌ } see عَبْدٌ, latter half.
عَبْدَانٌ }

عَبْدَلٌ: see عَبْدٌ, near the beginning.

عَبْدَلِيٌّ and عَبْدَلَاوِيٌّ [both post-classical, the latter, which is the more common, said by Forskål to be an appellation of the *Cucumis chate*, which is app. from *قَتَاءٌ*, denoting several species of cucumber; but it is] *a sort of melon, [abounding in Egypt, of little flavour, eaten with sugar,] said to be thus called in relation to ʿAbd-Allah Ibn-Tāhir, a governor of Egypt on the part of El-Ma-moon. (ʿAbd-El-Lateef: see pp. 52 and 54 of the Ar. text, and pp. 34 and 35, and 125-7, of De Sacy's Transl. and Notes: and see also Forskål's Flora Ægypt. Arab. pp. lxxvi. and 168.)* [See also *عَجُورٌ*.]

عَبِيدٌ: see عَبْدٌ, first and last quarters.

عَبِيدٌ [dim. of عَبْدٌ. — And, used as a proper name,] *The son of the desert, or of the waterless*