

— Also *Parts of land upon which the rain called الوَسْبِي has fallen.* (TA.)

**عَهْدٌ** *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. مُعَاهَدٌ [and مُعَاهَدٌ]. (A, K.) = Also Old, or ancient. (K.) قَرْيَةٌ عَهْدَةٌ means An old, or ancient, town or village. (S, O.)*

**عَهْدَةٌ**: see **عَهْدٌ**, last quarter.

**عَهْدِي** and **عَهْدِي**: see **عَهْدٌ**, first quarter.

**مَعَاهِدٌ** *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.)*

**أَسْتَوْفَى الرَّكْبَ عَلَى عَهْدِ الْأُحْبَةِ** *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 مَعْبُدَةٌ** *Land upon which a partial rain has fallen. (AZ, O, K.)\**

**مَعْبُودٌ وَمَشْهُودٌ وَمَوْعُودٌ** *Known. (S, O.)* as meaning *Past and present and future*, are applied to denote the tenses of a verb. (Kh, L.) See also **عَهْدٌ**, 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.)*

**عَهْدٌ** and **مُعَاهَدٌ**: see **عَهْدٌ**; and see also **عَهْدٌ**, former half. **مُعَاهَدٌ** [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.)*

### عهد

1. **عَهْرَ الْمَرْأَةِ** (K;), or **عَهْرَ إِيَّاهَا** (M, Mgh, O), aor. - , (M, Mgh, O, K;), inf. n. **عَهَرَ** and **عَهَرٌ** (Mgh, O, K;), and **عَهَرَ**, (K;), or this last is a simple subst., (S;), or a quasi-inf. n., (TA;), and **عَهْرٌ** (O, K;), and **عَهْرَانٌ** (O) and **عَهْرَةٌ** and **عَهْرَةٌ**; (K;); and **عَاهَرَهَا**, inf. n. **عَاهَرَ**; (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 (فُجُورٌ) with her at any time, in the night or*

*in the day, i. e., with a free woman or a slave: (TA:); or عَهَرَ بِهَا, inf. n. عَهَرَ, he committed adultery or fornication with her (فُجِرَ بِهَا) by night: (IKtt, TA:); and عَهَرَ, (S, Mgh, K;), aor. - , (K, MS;), or - , (Mgh;), [but this I think a mistake,] inf. n. عَهَرَ and عَهَرَ, (S;), or عَهْرٌ, (Mgh;), or all the forms mentioned above, (accord. to the K;), he committed adultery or fornication; syn. زَنَى, (S, K, TA;), or فُجِرَ; (Mgh;); as also عَهَرَ, aor. - , inf. n. عَهَرَ; (Mgh;); and عَاهَرَ; and تَعَاهَرَ: (TA:); you say عَاهَرَ بِهَا he committed adultery or fornication with her, i. e., with a free woman or a slave: (TA, from a trad. :); or عَاهَرَ 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 تَعَاهَرَ he was, or became, an adulterer or a fornicator, following evil: (S:); and عَاهَرَتْ and تَعَاهَرَتْ 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.)*

3: see the preceding paragraph, in three places.

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

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

**عَاهَرَ**: see **عَاهَرَ**.

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

**عَهْرَةٌ**: }  
**عَهْرَةٌ**: } see the next paragraph.  
**عَهْرَةٌ**: }

**عَاهَرَ** *An adulterer or a fornicator; (S, O, Mgh;); as also عَاهَرَ [originally an inf. n.]: and عَاهَرَةٌ occurs in a trad. in the same sense, as a dim. of عَهَرَ: or, accord. to ISh, on the authority of Ru-beh, عَاهَرَ 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; being put in the L in the place of 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. عَاهَرَاتٌ. (Ham p. 131.) It is said in a trad., الولدُ لِلْفَرَّاشِ وَلِلْعَاهِرِ الْحَجَرِ (S, Mgh, O, &c.) i. e., *The child is for the master of the bed, (Mgh, Mgh, TA;), meaning, the husband (Mgh, TA;), of the child's mother, or, if she be a slave, her owner; (TA;); and for the adulterer, or fornicator, disappointment; (Mgh;); meaning, he shall have no right of relationship, (A'Obeyd, S, Mgh, O, Mgh;), nor any share in the child: (TA:); like the saying لَهُ الشَّرَابُ, (A'Obeyd, Mgh, O,**

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

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

**عَاهِرَانٌ** *The male of the عَاهِرَةٌ, i. e. غُولٌ pl. عَاهِرَاتٌ. (O, K;).*

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

### عهد

Q. Q. 1. **عَاهَرْتُ الْإِبِلَ** *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.,*

\* **عَاهَلٌ عَاهِلٌ عَاهِلَهَا الدَّوَادُ** \*  
[app. meaning *Camels left to pasture by themselves, the drivers having left them to do so*]. (TA.)

**عَاهِلٌ** *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. عَوَاهِلٌ. (O.)*

**عَاهِلٌ** *A swift she-camel; as also هَيْهَلَةٌ; (S, O, K;); and so عَاهِلٌ and عَاهِلٌ: (IDrd, O, K;); or all signify an excellent, strong, she-camel: (K;); or عَاهِلٌ 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. جَمْرٌ:]; and it is also applied to the male of camels, (K, TA;), as some say; (TA;); and عَاهِلَةٌ to the female; (K, TA;); but, (TA;), accord. to AHát, one should not say **جَمَلٌ عَاهِلٌ**; (S, O, TA;); and some say that one should apply to a she-camel the epithet **عَاهِلَةٌ** only: (TA:); sometimes, by poetic license, they said **عَاهِلٌ**. (S, O.) — Also, applied to a man, and **عَاهِلَةٌ** applied to a woman, (K;), or both applied to a woman, (S;), *That will not remain**