

A'Obeid, عَذُوبٌ [like as هَجُودٌ is pl. of هَجُودٌ]: Az says that this is a mistake, for a word of the measure فَعُولٌ does not form a pl. of the measure فَعُولٌ; but [SM says] this is an extr. instance; and he who preserves an authority in his mind is an evidence against him who does not. (TA.) One says, بَاتَ عَذُوبًا, meaning *He passed the night without eating or drinking anything*; because abstaining therefrom. (O.) — عَائِبٌ signifies also [Unsheltered;] *having no covering between him and the sky*; (O, K;) and so عَذُوبٌ. (K, TA.) El-Jaadee says, describing a wild bull (ثور وحشي) [a species of bovine antelope] that had passed the night alone, tasting nothing,

- قَبَاتٌ عَذُوبًا ۖ لِلسَّمَاءِ كَأَنَّهُ
- سَيْئِلٌ إِذَا مَا أَفْرَدَتْهُ الْكَوَاكِبُ

[And he passed the night exposed without shelter to the sky, as though he were Canopus when the other stars have left him solitary]. (TA.)

الْأَعْدَابَانِ [The two most sweet things;] saliva (الرِّيقِ, S, O, K, or الرُّضَابِ, A) and wine: (S, A, O, K: [for, in the amorous language of the Arab, the sweetness of the saliva of his beloved is often praised:]) or food and coitus. (K.)

لِجَامٍ مُعَذِّبٍ *A bridle that withholds from going away in a headlong manner.* (O.)

عَذَبٌ [or مَعَذَبَةٌ?]: see عَذَبٌ.

مُعَذَّبَةٌ [for حَمْرٌ مُعَذَّبَةٌ] *Wine mixed [with water, or with some other thing or things].* (A, TA.) — And معذب [app. مُعَذَّبٌ] is applied by the vulgar to Fresh ripe dates soaked with water. (TA voce مَنقُوشٌ) = سَوْطٌ مُعَذَّبٌ *A whip having an علاقة [or عَذْبَةٌ] attached to it.* (TA.)

أَمْرَأَةٌ مُعَذَّبَاتُ الرِّيقِ *A woman whose saliva is pleasant to be swallowed, and sweet.* (TA.)

عذر

1. عَذْرَةٌ, aor. ʔ, inf. n. عَذَّرَ (S, O, Mṣb, K) and عَذَّرَ (S, O, K) and عَذَّرَى (O, K) and مَعَذَّرَةٌ and مَعَذَّرَةٌ (K) [all of which are also used as simple subst.]; and اعذره; (S, O, Mṣb, K;) *He excused him; freed, cleared, or exempted, him from blame; exculpated him:* (Mṣb:) or *he accepted his excuse:* properly, عَذَّرْتُ signifies *I cancelled evil conduct.* (TA.) [See also عَذَّرٌ below.] You say, عَذَّرْتُهُ فِيمَا صَنَعَ (S, O, Mṣb) *I excused, or exculpated, him for what he did.* (Mṣb.) And in a trad. of El-Mikhdád it is said, لَقَدْ أَعَذَّرَ ٱللَّهُ إِلَيْكَ *i. e. Verily God hath excused thee, and exempted thee from the obligation to fight against the unbelievers; for he had become extremely fat, and unable to fight.* (TA.) And you say [also], عَذَّرَهُ عَنِ الشَّيْءِ *He excused him for, or from, the thing.* (MA.) [And accord. to Golius, عَذَّرَهُ عَلَى الشَّيْءِ, as well as فِي الشَّيْءِ: but he has not mentioned his authority: see an

explanation of عَذَّرَ, from which the former phrase was perhaps derived by him.] And عَذَّرْتُهُ مِنْ فُلَانٍ [I excused him, or held him excusable, for his conduct to such a one]; meaning, I did not blame him, but I blamed such a one. (S,* TA.) And مَنْ يَعَذِّرُنِي مِنْهُ *Who will excuse me, or make my excuse, if I requite him* (Mṣb, TA) *for his action,* (Mṣb,) or *for his evil action,* (TA,) and *will not blame me* (Mṣb, TA) *for it?* (Mṣb:) or *who will excuse me with respect to his case, and will not blame me for it?* (Mṣb.) [And a similar ex. is mentioned in the TA with فِي in the place of مِنْ.] — [Hence,] عَذَّرَ (Az, S, IKtt, O, Mṣb, K,) aor. ʔ; (O, TA;) and اعذره; (S, IKtt, Mṣb, K,) inf. n. اعذار; (TA;) *He was vitious, or faulty, and corrupt:* (Mṣb:) or *he was guilty of many crimes, sins, faults, offences, or acts of disobedience,* (S, O, Mṣb, K,) *so as to render him excusable who punished him.* (TA.) It is said in a trad., لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعَذَّرُوا, (O, and so in some copies of the S and K,) or يَعْذُرُوا, (so in other copies of the S and K,) both of which readings are the same in meaning, (TA,) *i. e. [Men will not perish, or die,] until they are guilty of many crimes, or sins, &c.;* (S, O, Mṣb, K;) meaning, (accord. to A'Obeid, S, O,) *until they deserve punishment, so as to render excusable him who punishes them.* (S, A, O, TA.) And you say, اعذره مِنْ نَفْسِهِ, meaning *He placed himself within the power of another.* (TA.) = And عَذَّرْتُهُ *I aided him, or assisted him, against an enemy.* (Mṣb.) = عَذَّرَ, inf. n. عَذَّرَ, *He cut, or cut off.* (TA: but only the inf. n. of the verb in this sense is there mentioned.) — And [hence, probably, as is implied in a passage in the TA, (see عَذْرَةٌ,)] عَذَّرَ, aor. ʔ, (S, O,* Mṣb, K,) inf. n. عَذَّرَ; (S, Mṣb;) and اعذره; (S, O, Mṣb, K;) both as expl. by A'Obeid; (S;) † *He circumcised a boy,* (S, O, Mṣb, K,) and in like manner a girl; (S, O, Mṣb;) but when a girl is the object, حَفِضَ is more common. (S, O.) = عَذَّرَ الْفَرَسَ بِالْعَذَارِ, aor. ʔ and ʔ; and اعذره; *He fastened, or bound, the horse's عَذَارِ [q. v.]:* (S, O, K;) and اعذره الْفَرَسَ *he bridled the horse;* syn. أَلْجَمَهُ; (K, TA;) as also عَذَّرَهُ, and اعذره: (TA:) or اعذره; (K,) or اعذره, (thus in the TA,) *he put to him [or upon him] an عَذَارِ; (K, TA;) and so عَذَّرَهُ, aor. ʔ and ʔ, inf. n. عَذَّرَ: (Mṣb:) and اعذره لَلْجَامِ he put to the لجام [i. e. bridle or bit] an عَذَارِ. (TA.) — And it is said in the Tahdheeb of IKtt that عَذَّرْتُ الْفَرَسَ, inf. n. عَذَّرَ, signifies *I cauterized the horse in the place of the عَذَارِ: — and also حملت على عذاره [an explanation in which there seems to be a mistranscription or an omission, or both; perhaps correctly جعلت على عذاره عذاره I put upon the horse his عذاره; a meaning given above]; and اعذرتة ʔ is a dial. var. thereof. (TA.) — عَذَّرَ said of a camel means *He was branded with the mark called عَذَارِ. (TA.) — [Hence, app., the phrase عَذَّرَهُ بِاللَّوْمِ † He branded him with blame; like حَطَمَهُ بِاللَّوْمِ, q. v.] = عَذَّرَهُ, from العَذْرَةُ, He (God, S)***

caused him (i. e. a child, TA) to be affected with the pain, in the fauces, termed عَذْرَةٌ: and عَذَّرَ *He was, or became, affected therewith:* (S, K,* TA:) inf. n. عَذَّرَ and عَذَّرَةٌ. (IKtt, TA.)

2. عَذَّرَ, inf. n. تَعَذَّرَ, *He was without excuse;* (K,* TA;) as also عاذر; (K, TA,) inf. n. مُعَاذَرَةٌ: (TA:) *he affected to excuse himself, but had no excuse: he excused himself, but did not adduce an excuse [that was valid].* (TA.) [See also 8.] — And *He was remiss, wanting, deficient, or defective,* (S, O, Mṣb, TA,) in an affair, (S, Mṣb,) *setting up an excuse [for being so];* (O;) *fell short, or did less than was incumbent on him,* (S, O, Mṣb, TA,) in it; (S, Mṣb;) *did not exert himself, or act vigorously, in it;* (Mṣb, TA;) *causing it to be imagined that he had an excuse when he had none.* (Bd in ix. 91.) You say, قَامَ فُلَانٌ قِيَامَ تَعَذَّرٍ *Such a one acted remissly, falling short, or doing less than was incumbent on him.* (TA.) And it is said in a story of the Children of Israel, نَهَاهُمْ أَحْبَابُهُمْ تَعَذَّرِيًّا *Their learned men forbade them remissly:* the inf. n. being here put in the place of the act. part. n. as a denotative of state; as it is in جَاءَ مَشِيًّا. (O, TA.) [See also 4.] = Also † *He made, or prepared, a feast,* (O, K,) *such as is termed اعذار [q. v.]* (O) or عَذَارِ: (K:) and he invited to a feast such as is thus termed. (K. [Accord. to the TA, these are two distinct significations of the verb. See, again, 4.] = عَذَّرَ الْفَرَسَ: see 1, latter half, in two places. — عَذَّرَ عَنِّي بَعِيرَكَ, (S, O,) and اعذره عَنِّي, (O,) *Brand thy camel with a brand different from that of mine, in order that our camels may be known, one from the other.* (S, O.) — عَذَّرَ الْغُلَامَ *The hair of the boy's عَذَارِ (K, TA) i. e. of his cheek (TA) grew.* (K, TA.) = عَذَّرَ الدَّارَ (inf. n. as above, TA) *He effaced the traces of the house, or dwelling.* (K, TA.) = عَذَّرَهُ, (S, O, K,) inf. n. as above, (S, O,) *He defiled, or besmeared, it (a thing, K) with عَذْرَةٌ [or human dung].* (S, O, K.)

3: see 2, first sentence. [And see also the last clause of the last paragraph of this art.]

4. اعذر: see 1, in five places from the commencement. — Also *He had an excuse; [or he was, or became, excusable;]* (S, O, K;) and so اعذره. (S, O, K.) It is said in a prov., اعذره مَنْ أَنْذَرَ [He has an excuse, or is excusable, who warns]. (S. [See also below: and see art. نذر. It is held by some in the present day that the † in اعذر, in this phrase, has a privative effect, and that the meaning is, *He deprives of excuse who warns:* but for this I have not found any authority.] And Lebeed says, (S, O, TA,) addressing his two daughters, (O, TA,) and telling them to wail and weep a year for him after his death, (TA,)

caused him (i. e. a child, TA) to be affected with the pain, in the fauces, termed عَذْرَةٌ: and عَذَّرَ *He was, or became, affected therewith:* (S, K,* TA:) inf. n. عَذَّرَ and عَذَّرَةٌ. (IKtt, TA.)

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- إِلَى الْحَوْلِ ثُمَّ اسْمُ السَّلَامِ عَلَيْكُمَا
- وَمَنْ يَبْكُ حَوْلًا كَامِلًا فَقَدْ أَعْتَذَرَ ۖ

[Until the end of the year: then the name of peace be on you both: for such as weeps a whole