

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. عُوذُ (O, L, K) and مَعَادٌ and مَعَاذٌ (O, L, Mṣb, K) and مَعَاذَةٌ (O, K); and تَعُوذُ بِهِ (O, L, Mṣb, K;\*) and استَعَاذَ بِهِ (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; مَعَادٌ مِنْ كَذَا and عَنْهُ مِنْ كَذَا; or followed by مِنْ أَنْ, or only أَنْ, and a mansoob aorist.] إِنَّمَا قَالَتْهَا 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, مَعَادٌ بِاللَّهِ, (S, A, O, L, K,) and مَعَاذَةُ اللَّهِ, (S, O, L, K,) and مَعَاذَةُ وَجْهِ اللَّهِ, and مَعَادٌ وَجْهِ اللَّهِ, (S, O, L,) and عِيَاذُ اللَّهِ, (A,) meaning *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;) مَعَادًا [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, مَعَادٌ بِاللَّهِ 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 مَعَادٌ بِاللَّهِ among the forms of oaths. (MF.) [In like manner also,] عَادُوا بِاللَّهِ مِنْكَ means *I seek protection, or preservation, by God, &c., from thee*. (S, O, L, K;\*) [See also the phrase عَائِدًا بِاللَّهِ, voce عَائِدٌ.] — عَادَتْ بَوْدِيهَا † 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 *عَادَتْ بِهَا وَلَدَهَا* [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. أَعَدْتُهُ بِهِ, and عَوَدْتُهُ غَيْرِي بِغَلَانٍ

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;\*) [أَعَدْتُهُ مِنْ كَذَا and عَنْهُ مِنْ كَذَا: and in like manner, عَوَدْتُهُ بِاللَّهِ, and بِهِ أَعَدْتُهُ, I made him to seek protection, or preservation, by God; &c.] — And عَوَدْتُهُ بِكَذَا I prayed for his protection, or preservation, by such a thing [i. e. by invoking God, or uttering some charm; مِنْ كَذَا from such a thing; and أَنْ يَفْعَلَ كَذَا from his doing such a thing; as also بِهِ أَعَدْتُهُ, of which see an ex. in art. بَيْس, conj. 2]. (Har p. 49.) — And عَوَدَهُ [and † أَعَادَهُ] He charmed him [against such a thing (مِنْ كَذَا)]; or fortified him by a charm, or an amulet. (L.) And بِاللَّهِ أَعَدْتُهُ 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 رَقِيْتُهُ.]) And بِالْمَعْوَدَاتِينَ بِأَسْمَائِهِ, and عَوَدْتُ فَلَانًا بِاللَّهِ, I said to such a one, I charm thee (أَعِيدُكَ) by [invoking] God, and by his names, and by the مَعْوَدَاتَانَ [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 بِالْمَعْوَدَاتِينَ [He used to charm himself against evil by reciting the مَعْوَدَاتَانَ]. (L.) And عَوَدْتَاهُ, said of the مَعْوَدَاتَانَ, means *They preserved him from any evil.* (Mṣb.) — عَوَدَهُ and † عَادَهُ 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.)

عَوْدٌ: see مَعَادٌ, 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. (IAḥr, L, K.) — أَفَلَّتْ فَلَانٌ مِنْهُ عَوْدًا = أَفَلَّتْ فَلَانٌ مِنْهُ عَوْدًا [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 عَوْدًا مِنْهُ means *I left him not save from dislike, or hatred, of him; as also عَوَادًا مِنْهُ*. (S, O, L.)

عُوذَةٌ (S, A, O, L, K) and تَعْوِيذٌ (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. تَمْر:) [in some instances] the تَعْوِيذُ 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 تَعْوِيذٌ is تَعَاوِيذٌ; and that of مَعَاذَةٌ is مَعَاذَاتٌ. (L.)*

عَوَادٌ: see عَوْدٌ, last sentence.

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

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

\* كَالطَّيْرِ يَنْجُونَ عِيَاذًا عَوْدًا \*  
[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 مَعْوَدٌ and مَعْوِدٌ (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 مَعْوَدٌ: or مَعْوِدٌ, 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 مَعْوِدٌ (O, K,) with fet-h to the و, (O,) herbage upon which camels pasture around tents or houses: (O, K;) or عَوْدٌ